A

# GREEK AND ENGLISH
# LEXICON

TO THE

# NEW TESTAMENT:

IN WHICH

THE WORDS AND PHRASES OCCURRING IN THOSE SACRED BOOKS ARE DISTINCTLY EXPLAINED;

AND THE

MEANINGS ASSIGNED TO EACH AUTHORIZED BY REFERENCES TO PASSAGES OF SCRIPTURE,

AND FREQUENTLY ILLUSTRATED AND CONFIRMED BY

CITATIONS FROM THE OLD TESTAMENT

AND FROM

THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

*Adapted to the Use of Learners, and those who understand no other Language than English.*

---


BY JOHN PARKHURST, M.A.

FORMERLY FELLOW OF CLARE HALL, CAMBRIDGE.


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*A NEW EDITION,*

COMPRISING THE MORE VALUABLE PARTS OF THE WORKS OF SOME LATER WRITERS.


BY HUGH JAMES ROSE, B.D.

OF TRINITY COLLEGE, CAMBRIDGE.


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MAT. XXII. 29.

ΠΛΑΝΑ͂ΣΘΕ, ΜΗ' 'ΕΙΔΟ'ΤΕΣ ΤΑ'Σ ΓΡΑΦΑ'Σ.

Τῶν πάντων κακῶν αἴτιον μὴ ἀναγινώσκειν βιβλία, ψυχῆς φάρμακα. CHRYSOSTOM.

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1829

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TO

HIS GRACE

WILLIAM, LORD ARCHBISHOP OF CANTERBURY,

THE CONSTANT FRIEND AND PATRON

OF

THAT SCRIPTURAL LEARNING

OF WHICH HE IS HIMSELF SO DISTINGUISHED AN EXAMPLE,

THE

FOLLOWING HUMBLE ATTEMPT TO PROMOTE IT

IS INSCRIBED,

WITH SENTIMENTS OF THE DEEPEST RESPECT AND MOST

SINCERE GRATITUDE,

BY HIS GRACE'S OBLIGED AND HUMBLE SERVANT,

HUGH JAMES ROSE.

# PREFACE

## TO THE PRESENT EDITION.

In presenting to the public a new edition of Parkhurst's Greek Lexicon, it is just to the publishers to mention the additions which have been made to it at their request.

Although the warmest acknowledgments are due from the English public to the venerable and learned author of this useful work, it is not to be denied that it labours under very considerable defects. The peculiar opinions of the school of Hutchinson, of which Mr. Parkhurst was at least an admirer, induced him to attribute great importance to etymological researches; and his own (in which he indulged so largely in this Lexicon) are unfortunately in the highest degree fanciful and uncertain. The cosmological theories of Hutchinson and Bate are dwelt on with a frequency and an extent little adapted to the plan of the Lexicon; and their other tenets occasionally give a tinge to the author's interpretations and comments which deprives them of the authority which his sound learning and exceeding love of truth would otherwise bestow on them. I presume not to pronounce an opinion on the merits of the Hutchinsonian philosophy. I reverence the piety and the learning of many of its followers: but a book for general use and general readers was not the place for introducing tenets so much doubted and opposed.

A still greater fault in the Lexicon is the want of accurate discrimination between the various senses of the same word. Great inconvenience also arises from the paucity of instances given under each head, and the looseness of the references to profane authors. These defects had altogether banished the work from the shelves of the critical reader, and its place has been supplied there by the labours of recent German Lexicographers, those especially of Schleusner, Bretschneider, and Wahl. That these books, however, should entirely usurp the place of a work as much superior to them in sound principle as it is, perhaps, inferior in some other respects, is a subject of serious regret: for although what is commonly termed Rationalism does not appear in its worst form in the books I have referred to, it has occasion-

ally had no inconsiderable influence on the interpretations which they present *. Nor are they by any means free from defects of a different kind. Let me not be suspected of wishing to depreciate those by whose labours I have so largely profited in the execution of the following work, nor of being insensible to their very great merits in many respects. Those merits are, however, too well known to require any panegyric from me. It is my less grateful task to point out some deficiencies which render any attempt, however humble, to produce a work likely to be more useful to at least one large class of readers, entitled to forgiveness, if not to commendation. Schleusner's work then is, I think, characterized by one defect, of a nature exactly opposite to that which I have remarked of Parkhurst. Instead of confounding various senses under one head, he multiplies † the senses of the same word in a manner frequently quite unreasonable, and calculated to mislead the student. Where the context, and the context alone, affixes a peculiar meaning to a word, that meaning becomes, in Schleusner's hands, a distinct and recognised sense of the word itself. In respect to the arrangement indeed of the various senses of words, as well as in critical powers, Wahl appears to me very far to surpass Schleusner. But Schleusner's work labours under another and very serious defect, one indeed which renders the execution of another Lexicon, on the same extended plan as his, almost indispensable. No one who has examined his work with any accuracy can suppress a doubt whether he has consulted a large portion of the places which he cites. His plan, it would appear, has been this:—He has collected the best commentators, and has copied their references, very often without examining them. If there were no proofs of this from internal evidence, it would be impossible to doubt the fact, when things are so managed that in the very same article we frequently find references to the same author from the book and section in one edition, and from the page in another, and then find the solution to the enigma by tracing the one referance perhaps to Elsner, and the other to Kypke ‡. Writing as I do, in the country, with a very small command of books, I must freely own that I have not always myself been able to verify the references which I observe; but I confess my surprise that a man of Schleusner's learning and diligence, resident, as I believe he was, at Wittenberg, should have failed in discharging so necessary a part of the task he has undertaken. The student who uses Schleusner's work, if he finds a statement that such or such

* With respect to Schleusner, it will be sufficient to notice, among many instances, his article on the word Φωνὴ, as showing his feelings. Wherever a voice from heaven is mentioned, he quietly (§ 6.) translates the word by thunder; and says, that it was a Jewish custom to designate thunder in a similar way. Even if he were right, it would be perfectly unpardonable for a Lexicographer thus arbitrarily to decide the sense of Scripture, in direct opposition to the general voice of scholars as well as divines.

The reader who will look to the words Θάνατος and Θεόπνευστος in Wahl will find that his orthodoxy is of a very questionable nature.

† As a single instance, I would refer to Schleusner's article on Ἐπιλαμβάνω, §. 6 and 7.

‡ It is curious that Schleusner is often contented with the first loose reference even to those common authors whom he must have had by him. Thus, for example, in Περιπίπτω, Herodotus is cited by *page*.

an usage of a word is supported by various places of profane authors, ought *always* to examine those places for himself, and not rely on the accuracy of the statement. Here again, as far as I have had opportunities of comparing them, Wahl is entitled to the undoubted preference. I must observe too, among Schleusner's minor defects, that he does not always cite the Scripture itself, either of the Old or New Testament, with accuracy *, though I doubt not that the carelessness thus evinced arises from the severity of the labour he had undergone, and under which the most patient and laborious spirit will occasionally bend.

Of Bretschneider's work I would only say, that it appears to me faulty because the author endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy. Its principal value arises, I think, from his intimate acquaintance with the style of the Apocryphal writings of the Old and New Testament, and the illustrations of the sacred writings which he is enabled to adduce from that source.

Wahl appears to me very far the first of the three in powers of arrangement and in critical knowledge of the language of Scripture. To one who lived near a large library, and did not regard trouble, his book would be most useful; but for common readers, the mere fact, that, for the sake of saving space, he rarely or never cites the words of any authors, but gives references to them, is a serious, nay, an insuperable objection. In the edition, too, at present in use †, the errors of the press, especially in the references to Scripture, are so numerous, (a defect very rare in the works of Wahl's diligent and laborious countrymen) that mistakes and trouble are perpetually arising.

In addition to these objections, the fact, that all these works are written in Latin, renders them less useful to the class of readers for whom Parkhurst's Lexicon was especially designed. It appeared to me, therefore, that I might be useful, if I endeavoured, with the assistance of these later Lexicons, to make such additions to Parkhurst, and to introduce such corrections as would at once give the English reader some of the advantages now exclusively possessed by the readers of the foreign Lexicons, and present to the student in divinity a safe, and, at all events, a less insufficient assistant to his studies, than he could have found in Parkhurst heretofore.

* For example, in the word Κατέναντι, he quotes Θεῷ, for Θεοῦ, in Rom. iv. 17; and in Κοπιάω he quotes ἐπὶ and a dative, from John iv. 6, where we find ἐκ with a genitive. So again (vol. iii. 615. in Πνεῦμα, § 20.) we find an incorrect citation of Rom. viii. 2; and in professedly citing the LXX, it is not uncommon for him to use some of the other versions. Schleusner's way, too, of citing the Psalms is most troublesome. He follows no general rule, but sometimes refers to the LXX, sometimes to the Hebrew. Thus, in Προσδοκάω, he cites a given psalm, as Ps. cxviii., and in the very next word he cites it as Ps. cxix. I have referred generally to Mill's edition of the LXX, for the Psalms. The two latter instances of inaccuracy (viz. John iv. 6. and Rom. viii. 2.) are not corrected in the Glasgow 4to. edition of 1824. The first is.

† The prospectus and a specimen of a new and improved edition have just appeared. To show how inaccurate Wahl is, I would beg the reader to examine his article on Πιστεύω.

I am very far from thinking that I have done all that ought to be done, or all that under different circumstances of situation, of health, and of other occupations, I might perhaps have been able to do myself. What I have done has been nearly this. I have carefully examined the three Lexicons referred to, and have selected from each article such matter as appeared to me most useful, adding occasionally from my own very limited reading, such other information as that reading would supply. In particular, I have often briefly adverted to the various interpretations of the same passage, having often experienced, when without access to books, the pleasure and advantage of finding that an interpretation which had occurred to myself was at least not so unreasonable as not to have been proposed by some writer of credit. But I have not often presumed or pretended to decide on these interpretations, being fully sensible that that momentous task belongs to more advanced learning and maturer years than mine.

The additions to the present edition are enclosed within square brackets [ ]; and when it is remembered that the number of additional pages in this edition is above 200, that a good deal of useless matter in Parkhurst (especially his etymologies) has been cut off, or printed in smaller type as notes, that many articles are entirely rewritten, that the page itself is very much increased in size, and the type closer, these additions will appear to amount to at least one third of the work.

I have thought that it would be useful for those who are attending to the style of the New Testament, to distinguish the words which do not occur in the LXX version of the Old; and such words are distinguished accordingly by the mark ☞. I have usually added in such cases, as well as others, instances from the Apocryphal writings, where such instances are found *.

It may be right to notice that no change has been made in Parkhurst's view of the Greek Article in the Lexicon. The fact is, that, as is stated in the note there, I had prepared a long article, according to Bp. Middleton's view of this subject, adding instances from the New Testament under each head, and venturing to suggest such observations as occurred to me. But since I made that statement, Professor Scholefield has republished Bp. Middleton's work, and it can now be procured by every reader. Under these circumstances, as I am not ashamed to own that I cannot satisfy myself on a point on which opinions differ so widely, that, while Bp. Middleton maintains that the article is always used in compliance with the strictest rules, a living prelate has declared his opinion, that its use is guided by no rule at all, I have withheld the article in question for farther consideration.

In the Grammar I have endeavoured to introduce such additions from Buttman and Mathiæ as may make it (especially in the Syntax) more generally useful.

I cannot conclude this preface without publicly expressing the obligations I am under to my brother, the Rev. Henry Rose, Fellow of St. John's College, for the

* From some misconception, which I am not now able to explain, this mark is not regularly prefixed to some of the words in the earlier sheets of this work; and occasionally afterwards a single word has escaped me. The reader will find a list of all these at the end of the Addenda, and I request him to note them with his pen.

† I remember, especially, that I am answerable for the note on Κλῆρος IV.

great assistance he has given me in the completion of this work. With the exception of a few additional notes, and a few trifling alterations, he is indeed entitled to my thanks for the whole of the matter from the word Καρπὸς to Ξυράω, from Ὑακίνθινος to Ὑποστέλλω, and from Χόρτος to Ὦμος.

I have restored the accents to the Greek *; but I fear that my distance from the press, and my consequently never seeing more than the *first* proof, will have caused many errors of the press both on this and other points, for which I must entreat the reader's pardon. He is earnestly requested to make with his pen the corrigenda given at the end of the volume, as they are of some moment.

*Horsham, Jan.* 2, 1829.

* I should likewise have preferred affixing the points to the Hebrew, but as it was found on the commencement of the work that it would have been necessary to procure new types to carry this intention into effect, and that delay would have thence arisen, the plan was abandoned.

# PREFACE

## TO THE FIRST EDITION.

About seven years ago was published an Hebrew and English Lexicon, with a Grammar prefixed; and I must with gratitude acknowledge that the favourable reception given by the Public to that work has been a considerable support to me in going through the following laborious performance: the general design of which is to facilitate an *accurate* and *critical* knowledge of the Greek Scriptures of the New Testament to all those who understand English.

If we consider how long the Reformation has been established among us, and reflect that the Church of England has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the languages, in which those sacred books were originally penned, has not been long ago made as easy as possible to English Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *postulatum* for their admittance, that they be previously acquainted with Latin.

As a sincere friend to sound Protestantism, in contradistinction, I mean, from the abominable errors and superstitions of Popery on the one hand, and from the unscriptural, absurd, and wicked reveries of the enthusiastic, self-illuminated sects on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shown by Protestant nations to the Roman, in preference to the sacred Hebrew and Greek Tongues, be not in truth a noxious relic of Popery. Since the time and pains which youth commonly spend on a language of such real difficulty as the Latin, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the Hebrew of the Old, and in the Greek of the New Testament, and might enable them to read, in their original purity, those Divine Writings, on which their profession as Protestants, and, what is of yet greater moment, their faith and hope as Christians, are founded.

That our country has, from the times of the Reformation down to this day, been blessed with many learned and pious men, will hardly be disputed by any who impartially reflect on the history of Literature and Religion among us; and yet it is equally certain that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere English Protestant for enabling him to understand the original of the Old Testament, it is not my present business particularly to declare: with regard to the New, indeed, somewhat more has been attempted. I have now before me a small octavo, entitled, "A Greek-English Lexicon, containing the Derivations and various Significations of all the Words in the New Testament, &c. by T. C., late of C. C. C., in Oxford: London, printed in 1658." Who was intended by the initials T. C. I know not; but in Calamy's Abridgement of Baxter's Life, p. 188, it is said, that Mr. Joseph Caryl, author of "An Exposition with practical Observations on

the Book of Job," had a hand in the work just mentioned. But it is the less wonderful that the editor, whoever he was, did not choose to put his name at length to the title-page of this Lexicon, since it is, in truth, only an abridged translation of Pasor's; which material circumstance, however, the translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned Pasor's name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical explanation of the second chapter of Romans, are added an English Translation of Pasor on the Greek Dialects of the N. T., and another of the common Greek Grammar. On the whole, as this Lexicon has most of the excellencies of Pasor's, which is no doubt a valuable work, so it cannot be denied that it has likewise all its imperfections, and particularly that very considerable one which arises from ranging the Greek words, not alphabetically, but under their respective roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last century is Symson's Lexicon and Concordance, printed likewise in 1658, in a small folio, under the titles of "Lexicon Anglo-Græco Latinum Novi Testamenti," &c. and of "Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ, or An Alphabetical Concordance of all the Greek Words contained in the New Testament, by Andrew Symson." A performance this, which, whilst it exhibits the prodigious labour of its author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English Lexicons to the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and in truth hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press I got a sight of Dr. John Williams's "Concordance to the Greek Testament, with the English Version to each Word," printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the English Lexicons to the Greek Testament that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own work.

*Proper names* then being excepted (of which, however, I have inserted some of the *principal*), the reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, *placed in alphabetical order*, together with the gender and genitive cases of substantives, and the terminations of adjectives, which respectively denote the manner in which they are declined. As to the verbs, I had once some thoughts of adding the first futures, perfects, and other principal tenses, as Schrevelius has done, but, upon further consideration, judged it would be more for the benefit of the learner, whenever he was at a loss for the tenses of a verb, carefully to attend to its *characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured *accurately to distinguish the primitive from the derived words*, and that the learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in **capitals*, the latter in *small* letters. By *primitive* words are meant such whose derivation can be *fairly* traced no farther in the Greek; and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed that Etymological writers have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as

* N. B. The Oriental and Latin words which occur in the New Testament are likewise printed in *capitals*, since they also ought to be considered as *primitives* with respect to the Greek.

to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to *primitive* words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned reader will easily recollect enow; and for my own part I very willingly forbear to expose men who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that confusion at Babel, yet it is as evident as any matter of fact can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the *Northern tongues, where one should least expect to find them: and in relation to the Greek in particular, I will venture to add, after long attention to the subject, that almost all the †Greek *primitives*, which virtually include the whole language, may be *naturally* and *easily* deduced from the Hebrew. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such ‡*primitives* as are used in the New Testament; and these, it must be observed, comprehend a very large part of *all* the radicals *in the* Greek language. And though I am far from presuming that in such a number of derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

——— *Quas aut* Incuria *fudit*,
*Aut* humana *parum cavit* Natura,———

that can, with any equitable judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the Greek *primitives* being thus throughout referred to their Hebrew *roots*, the relation between those two languages is clearly shown, and I cannot but hope this part of my work may both prove a recommendation of it to those who already understand Hebrew, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *derivatives* and *compounds* to their respective radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

*Etymology*, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every *radical* and *derived* word, and thence to arrange in a regular order the several *consequential senses*, and to support these by apposite citations or references, explaining likewise in their proper places the *various phrases* and *idioms* of the language—HOC *Opus*, HIC *Labor est;* in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must its merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men, what-

* See Thomassin. Præfat. in Glossarium Hebraicum, Pars IV. § v. p. 96, 97.

† That what I have above said may not be deemed a *novel* opinion, I think proper to remark, that the learned author of the Port-Royal Grammar, Preface, p. 8, edit. Nugent, speaking of the Hebrew, says, it "is the most ancient of all languages, *from whence the Greek itself derives it's origin*." And the writers of the Universal History, vol. xvi. p. 53, 8vo. edit., express themselves thus: "That the *most ancient Greek tongue* approached much nearer the Eastern languages than those dialects of it used by even the oldest Greek classics, appears from the obsolete radices of that tongue, which generally discover a *near relation to the East*. The proximity of the earliest Greek language to the Oriental tongues was well known to Isaac Casaubon and Erpenius, and may be so to any who examines the Greek roots with proper attention." See also the learned Gale's Court of the Gentiles, Pt. I. B. i. ch. 12, entitled "European Languages, especially the Greek and Latin, from the Hebrew." [Vitringa Observ. Sacr. Lib. 1. cap. vii. and Dr. Greg. Sharpe's VIIth Letter on learning the Hebrew Language, and his Hebrew Lexicon and Index.]

‡ Of these, however, I would be understood to except some few which are formed *from the sound*, that is, immediately *from nature*.

ever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *paragraphs*, with the Roman, and in some cases, with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorised by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed by Mintert and others, of huddling the various senses of a word together, and leaving the learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault which, I think, Stockius's over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by divisions and sub-divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised infidels, it is not to be wondered that the *style* of the inspired penmen of the New Testament has not escaped their malignity: and it must be owned that some well-meaning Christian writers have undesignedly contributed to propagate and confirm the notion of its *barbarousness*, by calling many forms of expression Hebraisms, which do indeed agree with the Hebrew idiom, but which are also found in the purest of the Greek classics, who cannot be supposed to have had any direct acquaintance with the Hebrew tongue. Numerous instances of such phrases are given in the course of the following work: and to illustrate this subject a little further, I would beg the reader's attention to the three following observations. First, that in the apostolic age * Greek was the most universally spoken and understood of any language upon earth: but secondly, that in all the Eastern parts of the world it had undoubtedly received a strong tincture from the Hebrew and Oriental tongues: and lastly, that the books of the New Testament were written not only for the benefit of this or that particular church, or people, but of the whole world, both Jews and Gentiles. Such being, in the time of the apostles, the real state of the Greek language, and of mankind in respect to it, and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the Scriptures of the New Testament to the world, than that which the Holy Spirit has actually employed, namely, by causing those Divine Oracles to be penned in such a Greek style, as, at the same time that it might *in general* be understood by every man who was acquainted with the Greek language, was peculiarly conformable to the idiom of the Jews, and of the Eastern nations; and the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the apostles' days the world, both Jewish and † Heathen, had been for nearly three hundred years in possession of the Septuagint version of the Old Testament [at least of the Pentateuch]; the Greek of which translation did likewise greatly abound in Hebrew and Oriental forms of expression, many of which are adopted by the Evangelical writers.

Let us suppose, that a person whose native language was Greek, and who had read some of the best Greek authors, but was entirely ignorant of the Eastern tongues, had met with some or all of the sacred books of the New Testament soon after their publication; the *principal* difficulty, I apprehend, which one thus qualified would have found in understanding their style, would have arisen, not from the Oriental idioms occurring therein, (for most of these are used also by the purest Greek classics, and the meaning of others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words;* as, for instance,

* Thus, about sixty years before Christ, Cicero tells a Roman audience, that "*Greek was read among almost all nations*, whilst Latin was confined within its own narrow limits. Græca leguntur in omnibus ferè gentibus, *Latina suis finibus exiguis sanè continentur.*" Pro Archiâ Poetâ, § 10, edit. Gruter.

† [See Whitaker's Origin of Arianism, p. 213.]

Πίστις, *Faith*, or *believing in God;* Δικαιοσύνη for *Imputed righteousness;* Κτίσις for *Creation*, or *production from nothing:* and it will be necessary to observe, that, in delivering that blessed doctrine which was *to the Greeks foolishness*, it was absolutely impossible for the sacred writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*,—*New*, I mean, to the mere Gentile Greeks, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel,—but *by no means new to the* Grecizing Jews, and to all those who had read the Septuagint translation, since the same words had been there applied in the same senses. The writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose penmen they were, wisely chose, in expressing evangelical notions, to employ such Greek terms as had been long before used for the same purposes by the Greek translators of the Old Testament: and thus the Septuagint version, however * *imperfect* and *faulty* in many particulars, became, in this respect, not to the first age of the church only, but also to all succeeding generations, the connecting link between the language of the *Old* and of the New Testament, and will be regarded in this view as long as sound judgment and real learning shall continue among men.

But it is time to return, and give the reader an account of the assistances I have used in compiling the ensuing work: In *deriving* then the Greek *primitives* from their Hebrew *originals*, I have received considerable help from Thomassin's Methode d'étudier et d'enseigner la Grammaire et les Langues. I have, however, seen but too frequent reason to dissent from the derivations proposed by that writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best commentators* and *critics* (a † list of whom may be seen below), and occasionally recurring to a considerable variety of other writers, I have also carefully perused several of the best Greek authors in the original, with a direct view to the improvement of this work. The writings of Josephus, in particular, have furnished many passages for illustrating not only the phraseology, but likewise the histories and predictions of the New Testament ‡. And here I would, *once for all*, request the

* "It is certain," say our English translators in their preface, "that (i. e. the LXX) translation was not so sound and perfect, but that it needed, in *many places*, *correction*." And again: "It is evident that the Seventy were interpreters; they were not prophets. They did many things well as learned men; but yet, *as men they stumbled and fell*, one while through *oversight*, another while through *ignorance;* yea, sometimes they may be noted to add to the original, and sometimes to take from it."

† Alberti Joan. Observationes Philologicæ in Sacros Novi Fœderis Libros. Lugd. Bat. 1725.
Blackwall's Sacred Classics, 2 vols. 8vo.
Bocharti Opera omnia a Leusden, &c. 3 vols. fol. Ludg. Bat. 1692.
Bos Lambert Ellipses Græcæ, edit. 7ma. Ludg. Bat. 1750.
Doddridge's Family Expositor, 6 vols. 4to.
Elsneri Jac. Observationes Sacræ, 2 tom. 8vo. Traject. ad Rhen. 1720.
Fell's, Bishop, Paraphrase and Annotations upon all the Epistles of St. Paul, Oxford, 1684.
Gregorii Joan. Novum Testamentum cum Scholiis Græcis, Oxon. 1703.
Lardner's Credibility of the Gospel History, vol. 1st and 2d.
Leigh's Critica Sacra.
Locke on St. Paul's Epistles.
Martinii Cadmus Græco-Phœnix.
Mintert Pet. Lexicon, &c. Francof. ad Mœn. 1728.
Pasoris Georg. Lexicon, &c.
Pali Synopsis.
Raphelii Georg. Annotationes in S. S. ex Xenophonte, Polybio, Arriano, et Herodoto. 2 tom. 8vo. Lugd. Bat. 1747.
Schmidii Erasm. Concordantiæ N. T.
Stockii Christ. Clavis, N. T. Edit. quinta. Lipsiæ, 1752.
Suiceri Thesaurus Ecclesiasticus, 2 tom. folio. Amstel. 1682.
Tromii Abrah. Concordantiæ Græcæ in LXX Interpretes. 2 tom. folio.
Westenii Joan. Jacob. Novum Testamentum Græcum, cum Lect. Var. et Commentario, 2 tom. folio. Amstel. 1751.
Whitby on the New Testament, 2 vols. 4to. Edinburgh, 1761.
Wolfii Jo. Christ. Curæ Philologicæ, &c. 5 tom. 4to. Hamburg, 1739.

‡ [I have also made considerable use of the works of Lucian, which are generally cited according to Benedictus's edition in 2 tomes 12mo, Salmurii, 1619.]

forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my title-page, and instead of a Lexicon writer turn commentator. In mitigation of this offence (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the English Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an author might be permitted to speak a word or two more in favour of his own performance, I would in this place humbly recommend the following Grammar and Lexicon, first, to all those who may have an inclination to learn the Greek language, though previously unacquainted with Latin: secondly, to those who having formerly acquired some knowledge of Greek at school, but having afterwards intermitted such studies, are in more advanced life desirous of consulting or reading the evangelical writers in the original: thirdly, to the youth of our schools and universities; who will certainly meet with many things in this, which are not to be found in the common Lexicons, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of Christian faith and practice: and fourthly, may I add that I am in hopes this work may be of some service to *my younger brethren of the clergy?* who are not only here presented with a *critical explanation of all the words and phrases* in the New Testament, and with the *illustration* of many *difficult passages*, but are also generally referred to the *larger expositions* of such writers, both of our own and other countries, as seem to have excelled on the several subjects of sacred criticism.

After all, I am thoroughly sensible that a work of this kind must, from its very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *perfect* Lexicon, or Dictionary: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request that no one would pass a final judgment on my interpretation of any particular word or expression, till he has consulted not only the Lexicon, but the Appendix *.

I cannot conclude without expressing a cheerful hope of approbation from the *truly candid* and Christian reader: but as for those, *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore ***assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments***—To such gentlemen as these I would just whisper in the ear,

† ΜΩΜΕ͂ΙΣΘΑΙ *ῥᾷόν ἐστιν ἢ* ΜΙΜΕ͂ΙΣΘΑΙ·

and if they doubt the justice of applying the proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the Greek Testament, and endeavour to go through their various acceptations *in the manner of this Lexicon;* and, if their pride has not quite eaten up their good nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a work, which, they will be convinced, must have required so long and so close an application.

But whatever censures ***malignant criticism*** may pass on the ensuing performance, or whatever reception it may meet with from my countrymen in general—praised be *the Father of Mercies and the God of all Comfort*, who, amid a variety of *avocations* and *infirmities*, hath enabled me to bring it to a conclusion. And may the blessing of the same God attend it to the heart of every reader! May He prosper it to his own glory, to the diffusion of Divine knowledge, to the promotion of Christian practice, to the salvation of souls! Amen and Amen.

* N. B. *In this second edition the appendix is digested into the body of the work.*

† "It is easier to *blame*, or *sneer*, than to *imitate*."

## ADVERTISEMENT TO THE SECOND EDITION.

In order to give the reader some distinct information in what respects the present edition of the Greek and English Lexicon differs from the former, it may be proper to observe,

1st. That the *typographical errors* of that edition are in this carefully corrected.

2dly. That the Appendix is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.

3dly. That, since the former edition, the author was, by means of the Rev. William Salisbury, rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament,* in three thin volumes folio, written in Latin by the Rev. John Mall, formerly an eminent schoolmaster at Bishop's Stortford, Herts, and *by him evidently designed and prepared for the press.* On a careful and attentive perusal it appeared a judicious and valuable work. It is now reposited in the library of St. John's College. Cambridge; and hopes are entertained that some member of that respectable and learned society will ere long present it to the public, since it would certainly be a valuable accession to sacred literature, by supplying in a great measure to the youngest student, the want of those eminent scriptural critics, Raphelius, Elsner, Alberti, and Wolfius, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from his Lexicon for the improvement of the present publication.

4thly. That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate Kypke's Observationes Sacræ, and from works lately published in our own language; such as Bp. Pearce's Commentary, Mr. Bowyer's Conjectures (4to. edit. 1782), Dr. George Campbell on the Four Gospels, Michaelis's Introduction to the New Testament, translated by the learned Mr. Marsh, and by him enriched with many critical and instructive Notes.

5thly. That the most material and best authenticated *various readings,* particularly from Mill's, Wetstein's, and Griesbach's editions of the Greek Testament, are here fairly, though briefly, presented to the reader's consideration and judgment; and may, it is hoped, incite the more advanced student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. Marsh's excellent publication above mentioned.

Lastly, That, in the whole, about a hundred and ten pages are now added to the Greek and English Lexicon.

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## NOTICE CONCERNING THE FIRST OCTAVO EDITION.

The reader will please to observe, that in this Third Edition the *typographical* errors of the former are carefully corrected; that some explanations and positions contained therein which seemed erroneous, are here expunged or rectified; and some additions made, principally from Kypke's Observationes Sacræ, and from Dr. Macknight's luminous and valuable Commentary and Notes on the Apostolical Epistles—a work highly meriting a place in the library of every Christian divine.

ἜΡΡΩΣΟ.

# A GREEK AND ENGLISH LEXICON TO THE NEW TESTAMENT.



**A**, α, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phenicians *. *Plutarch* (in Sympos. lib. ix. qu. 2.) informs us, that this name *Alpha* in Phenician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. A, *Alpha*, being the first letter of the Greek alphabet, is applied to [whatever is *first*, whether in time or rank (see Buxt. Lex. Talmud. p. 106.) and hence to] Christ as being the *beginning* or *first*. occ. Rev. i. 8. 11. xxi. 6. xxii. 13. Observe that in Rev. i. 11. the words Ἐγώ ἐιμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ— are omitted in twenty MSS., three of which are ancient, in the Vulg. and several other ancient versions, and in some printed editions, and are accordingly rejected by *Mills*, *Wetstein*, and *Griesbach*. [By these expressions many of the ancients conceive that our Lord's eternal divinity is described (See Areth. Cæsar. in Apoc. p. 888. and others, with a reference to Is. xliv. 6.), and they are followed by the modern orthodox writers in general. See Eichhorn's Commentary on these passages. The reader may also consult the following works, Amuel. Diatr. Philol. qua τὸ α et ω appellatio Christi in Apoc. exponitur. Upsal, 1755, 4to. Nicolaus, Disquis. de Mose Alpha dicto. L. Bat. 1703. 8vo.]

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from ἄτερ or ἄνευ, *without*; and is in this application called *negative* or *privative*, as in ἀσέβης *ungodly*, from α neg. and σέβω *to worship*; ἀόρατος *invisible*, from α neg. and ὅρατος *visible*. The α, when compounded with words beginning with a vowel, frequently takes a ν after it for the sake of sound, as in ἀναμάρτητος *being without sin*, from α neg. and ἁμαρτέω *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in ἀτενίζω *to fix* (the eyes) *attentively*, from α intens. and τείνω *to fix*. A thus applied is perhaps from the Heb. ה *emphatic*, or an abbreviation of ἄγαν *very much*, which from Heb. גאה *to be lifted up, increased*. [On the intensitive power of α, see Valcken. ad Adoniaz. p. 214. Blomf. ad Prom. 904. Kidd. Critical Review, lxxxviii. p. 129. Porphyry, Quæst. Homer. p. 49.]

3. It imports *collecting* or *assembling*, from ἁμά *together* (which see), and is

* Concerning the resemblance between the *Phenician* and *Greek* Letters, in name, order, power, and form, see *Herodotus*, lib. v. cap. 58; *Montfaucon's* Palæographia Græca, lib. ii. cap. 1, 2, 3; Dr. *Gregory Sharpe*'s Dissertation on the Original Powers of Letters, p. 97, &c., and his Structure of the Greek Tongue, p. 219, &c.; and *Encyclopædia Britannica*, in ALPHABET, Plate IX.

called *collective* or *congregative*, as in ἅπας *all together*, from α collect. and πᾶς *all*; ἀδελφός *a brother*, from α collect. and δέλφυς *a womb*.

'ΑΒΑΔΔΩΝ. Heb.—*Abaddon*, Heb. אבדון *Destruction*, *perdition*, a N. from the V. אבד *to destroy*. occ. Rev. ix. 11. So the LXX render אבדון by ἀπώλεια, Job xxvi. 6. xxviii. 22, & al. Comp. 'Απολλύων under 'Απολλύω III.

'Αβαρὴς, έος, οῦς, ὁ, ἡ, καὶ τὸ—ες, from α neg. and βάρος, *a burden*, *charge*. *Not burdensome*, *not chargeable*. occ. 2 Cor. xi. 9. Comp. Βάρος V.

'ΑΒΒ΄Α. Heb.—*Father* or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under 'Εβραΐς) for the pure Hebrew אב *father* or באי *my father*. So the Chaldee Jews used אבא for *the father* or *my father* *. occ. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6. [῎Αππας and ἄππα seem to Alberti of the same origin as ἄββα. See Spanheim on Callim. Hymn. in Dian. 6.]

῎Αβυσσος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from α intens. and the Ionic βυσσὸς, for βυθὸς *the deep* (which see). In *Herodotus*, lib. iii. cap. 23, χωρέειν ἐς ΒΥΣΣΟ΄Ν signifies to sink to the *bottom* as in water. So *Homer*, Il. xxiv. lin. 80, speaking of *Iris* plunging to the *bottom* of the sea,

Ἡ δὲ——ἐς ΒΥΣΣΟ΄Ν ὄρȣσεν.

I. *Very* or *exceedingly deep*; for the profane writers use this word as an Adjective. See *Scapula*'s Lexicon. [So Deut. xxxiii. 13.]

II. In the N. T. ῎Αβυσσος, ȣ, ἡ, *an abyss*, *a deep*. It denotes

1. *The common receptacle of the dead*. Comp. under ῞Αδης III. occ. Rom. x. 7. [on which passage see Lowth. de Sacra Poesi Heb. p. 200. ed. Michaelis.]

2. *Hell, the place of eternal punishment*. occ. Luke viii. 31. comp. Rev. ix. 1, 2, 11. xi. 7. xvii. 8. xx. 1, 3. and on the texts in Rev. see *Vitringa* on Rev. and Bp. *Newton* on Prophecies, vol. iii. 8vo. [In this sense it occurs in Euripides, Phœn. 1632.] This word in the LXX commonly answers to the Heb. תהום, which generally denotes *an abyss of waters*. [It occurs in this sense Gen. i. 2. vii. 11. Job xxviii. 14. Deut. xxxiii. 13. &c.; and the MS. Lexicon. Bibl. Coisl. p. 499, and the Lex. Cyrill. MS. Brem. explain the word to mean, *an infinite collection of waters*, as do Hesychius and Suidas.]

'Αγαθοεργέω, ῶ, from ἀγαθός, *good*, *merciful*, and ἔργον, *a work*.—*To do good*, that is, *works of mercy* or *charity*. occ. 1 Tim. vi. 18.

'Αγαθοποιέω, ῶ, from ἀγαθὸς *good*, and ποιέω *to do*.

I. *To do good*. occ. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17.

II. *To do good to*, *to benefit*. occ. Luke vi. 33.

III. *To do well*, *act rightly*. occ. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John, ver. 11.

'Αγαθοποιΐα, ας, ἡ, from ἀγαθοποιέω.—*Well-doing*. occ. 1 Pet. iv. 19. This word is used in *Clement*'s 1 Ep. to Corinth. § 2 and 3, in the sense of *doing good*. [Its proper meaning is ἡ ἀγαθοῦ ἔργȣ προθυμία *a zeal for good works*.]

'Αγαθοποιὸς, ȣ̃, ὁ, from ἀγαθοποιέω.—*A well-doer*, *a person acting rightly*. occ. 1 Pet. ii. 14. Sir. xli. 20. [ἀγαθοποιὸς γυνὴ in Sir. xlii. 14. is used in a bad sense—*a woman who entices men by kindnesses*.]

'Αγαθὸς, η, ον, q. ἄγαστος *admirable*, from ἀγάζομαι *to admire*, which from ἀγάω, ομαι, the same; or else ἀγαθὸς may be derived immediately from ἀγάω or ἄγαμαι *to admire*.—This is a very general and extensive word, like the Heb. טוב, to which it usually answers in the LXX.

I. *Good*. Mat. xix. 17. [This is the general sense of the word, which Schleusner, I think, raises sometimes higher than is necessary, or than his instances bear him out in, viz. *what is entirely perfect of its kind, and of the highest excellence*. In Matt. xix. 16. John i. 47. 2 Thess. ii. 16. nothing of this kind seems implied. The strongest instances are Matt. xix. 17. James i. 17.] Neut. plur. 'Αγαθὰ, τά, *Good things*, Luke i. 53. xii. 18, 19. xvi. 25. [See also Prov. xi. 10. Eur. Phœn. 906. Joseph. Antiq. ii. 3, 2. Hence the word denotes *prosperous*, *fortunate*, *happy*, Isaiah lxiii. 7. Job xvii. 15. 1 Macc. x. 55. and *cheerful*, Ps. lxxiii. 14. Zach. viii. 19. Esdr. ix. 12. In Sirach xiii. 25. καρδία ἐν ἀγαθοῖς is perhaps for καρδία ἀγαθὴ in this sense.] So *Herodotus*, lib. iii. cap. 135. and ix. 81, used not only by the LXX, but likewise by *Polybius*, *Xenophon*, and *Josephus* (cited by *Kypke* on Luke xii. 19.), and by the two latter particularly applied to the *Fruits of the Earth*. [In which sense it occurs, Gen. xlv. 20. Wisdom ii. 6. Luke xii. 18, 19.]

* See my Chaldee Grammar, sect. iii. 14. and sect. iv. 3.

II. *Bountiful, kind, benevolent, merciful.* Mat. xx. 15. [*Bountiful* or *liberal*, i. e. Does my liberality to others provoke you to envy? See Xenoph. Cyr. iii. 3, 4. and D'Orvill. ad Charit. p. 722.] Rom. v. 7. [*Kind* or *benevolent*. 1 Thess. iii. 6. *Good natured.* 1 Pet. ii. 18. Tit. ii. 5. See Casaub. Epp. p. 79. Xen. Œcon. 11. 6. Hence τὸ ἀγαθὸν denotes *benevolence.* 1 Thess. v. 15. Rom. xii. 21. Gal. vi. 10. Phil. i. 5. Philem. 14. It is put for Christianity as the highest instance of God's benevolence, in Rom. xiv. 16.]

III. *Profitable, useful.* Eph. iv. 29.

IV. *Fertile, good*, as land. Luke viii. 8. So Plutarch, De lib. educand. p. 2. Ἐπὶ τῆς γεωργίας, πρῶτον μὲν ἈΓΑΘῊΝ ὑπάρξαι δεῖ τὴν γῆν. In agriculture, first, the land must be *good.*

V. *Pure, unpolluted.* Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Ἀγαθωσύνη, ης, ἡ, from ἀγαθὸς.

I. [*Kindness* and *benevolence.* Rom. xv. 14. Gal. v. 22. Eph. v. 9. So Nehemiah, ix. 25. In the LXX the word seems often to signify *the happiness arising from another's kindness*, and thence *happiness* generally. See Neh. ix. 35. Judg. viii. 35. 2 Chron. xxiv. 16.]

II. *Goodness* in general. occ. 2 Thess. i. 11.

Ἀγαλλίασις, ιος, att. εως, ἡ, from ἀγαλλιάω.—*Exultation, leaping for joy, excessive joy.* occ. Luke i. 14. 44. Acts ii. 46. Heb. i. 9. Jude, ver. 24. The LXX several times use this word for the Heb. גיל. [In Acts ii. 46. it seems to signify *singing for joy*, and in this sense it is also frequently found in the LXX. See Psalm xxix. 6. xlvi. 1. lxii. 6.]

Ἀγαλλιάω, ῶ, (Luke i. 47.) and more commonly Ἀγαλλιάομαι, ωμαι, Pass. and Mid. from ἄγαν *very much* and ἅλλομαι *to leap*, or rather from the Heb. גל, or in Hiph. הגיל *to exult*, which the LXX frequently render by ἀγαλλιάομαι.

I. *To exult, leap for joy, to show one's joy by leaping* and *skipping.* So the word denotes *excessive* or *ecstatic joy and delight*, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαίρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. *To be transported with desire, to leap forward with joy*, in order to meet the object of one's wishes, gestire. occ. John viii. 56, where see *Doddridge*, Bp. *Pearce*, and *Campbell*, and *Blackwall's* Sacred Classics, vol. i. p. 46—48. 8vo. edit.

[III. *To be pleased with any thing.* John v. 35. and so *to boast of it* in LXX. 2 Sam. i. 20. Sirach xxx. 3.

IV. *To celebrate and sing the praise of.* Luke i. 47. x. 21. Acts ii. 26. See on this word, Fischer. ad Well. p. 238. Bergl. ad Alciph. p. 56.]

Ἀγαμός, ȣ, ὁ, ἡ, from *a* neg. and γάμος *marriage.*—*Single*, whether unmarried or widowed. occ. 1 Cor. vii. 8, 11, 32, 34, 37. See Xen. Symp. ix. 7.

Ἀγανακτέω, ῶ, from ἄγαν *very much* and ἄχθομαι properly *to be heavy loaded, pressed with a great weight*, and thence *to be oppressed in mind, to be grieved, taken ill, resent*, gravor, gravatè fero (see *Scapula*), which from ἄχθος *a weight, burden*, also *grief.* Comp. under Προσοχθίζω.—*To be moved* or *filled with indignation* or *resentment, to resent deeply, to be indignant, to stomach.* occ. Mat. xx. 24. xxvi. 8. Mark x. 14, 41. xiv. 4. Luke xiii. 14. [It is used either absolutely, or with ὅτι, περὶ, and πρὸς, and in the LXX with κατὰ. book of wi Wisdom v. 23.]

Ἀγανάκτησις, ιος, att. εως, ἡ, from ἀγανακτέω.—*Indignation, resentment*, occ. 2 Cor. vii. 11.

ἈΓΑΠΑ'Ω, ῶ,

I. *To love* in general. Mat. xxii. 37, 39, & al. freq.

II. *To desire, long for.* 2 Tim. iv. 8. comp. 1 Pet. iii. 10. Ps. xxxiv. 12. xl. 16. This word in the LXX most commonly answers to the Heb. אהב.

[III. *To prefer.* Mat. vi. 24. John xiii. 23. Rom. ix. 13. Hence οὐκ ἀγαπᾶν is *to neglect.* Rev. xii. 11.—Schleusner chooses to give as additional meanings of the word, (1.) *To do good to*, citing Luke vii. 5. John xiv. 21, 23, &c. (2.) *To do one's duty to from love*, citing Eph. v. 25. Col. iii. 19. Whence he says ἀγαπᾶν τὸν Θεόν always means *to worship God with piety;* and (3.) *To address with kind words*, citing Mark x. 21. Ps. lxxviii. 36, &c. In all these cases, he appears to me to give only what he imagines to be the probable effect of *the love*, while the writers merely state the existence of the love itself. He gives, of course, analogous meanings to the word ἀγάπη.]

Ἀγάπη, ης, ἡ, from ἀγαπάω.

I. *Love, charity*, see Luke xi. 42. Rom. v. 5, 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and

then judge how groundless is that dangerous, but, I fear, common notion of *atoning* for sins by *almsgiving*. This N. in the LXX usually answers to the Heb. אהבה.

II. Ἀγάπαι, ων, αἱ, *Love-feasts, feasts of charity*. occ. Jude, ver. 12. comp. 1 Cor. xi. 21, 33. These *love-feasts* used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, & seq. See *Cave*'s Prim. Christ. pt. 1. chap. 11, and *Suicer*'s Thesaurus in Ἀγάπαι II. 3. *Pliny*, I think, must be understood to speak of these Ἀγάπαι, when, in his famous 97th letter to *Trajan*, he says of the Christians in Bithynia, of which he was governour, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to God *(quasi Deo)* and taken their sacramentum, *morem sibi discedendi fuisse, rursusque coëundi* ad capiendum cibum, promiscuum tamen et innoxium, "they usually departed and came together again to *take an innocent repast in common*." Which passage further shows, that the *Bithynian* Christians kept their Ἀγάπαι after the celebration of the eucharist. [The Ἀγάπαι lasted till the 4th century, and were then abolished by the council of Laodicea, in its 28th canon, in consequence of the luxury which had been substituted for the ancient and frugal method of celebrating these feasts.]

Ἀγαπητὸς, ἡ, ὸν, from ἀγαπάω.

[I. *Beloved, well-beloved*. Acts xv. 25, & al. freq.

II. *Only*, used with regard to Christ as the *only* Son of God. Mat. iii. 17. Luke ix. 35. xx. 13. This sense is frequent in the LXX. Gen. xxii. 2. Judg. xi. 34. Jer. vi. 26. and is often used to render the Heb. יחיד. The Greek lexicographers especially give to this word the explanation μονογένης, or *only-born*. See Hesychius in voce, Poll. iii. c. 2. and Zonar. col. 14. the Schol. on Homer. Iliad. ξ. 401. Lucian Catapl. c. 10. and Dan. Heins. Exerc. SS. lib. ii. c. 1.]

Ἀγγαρεύω, from Ἄγγαρος, below.—*To press* or *compel another to go somewhere*, or *to carry some burden*. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This word is derived from the *Persians*, among whom the *king's messengers* or *letter-carriers* were called Ἄγγαροι or *Angari*. Thus *Suidas* under the word Ἄγγαρος, οὕτως ἐκάλουν οἱ Πέρσαι τῶν βασιλέων ἀγγέλους. And Hesychius, Ἄγγαρος, ἡ λέξις Περσική —σημαίνει δὲ καὶ τοὺς ἐκ διαδοχῆς βασιλικοὺς γραμματοφόρους. Thus *Herodotus* tells us, lib. viii. c. 98, that the *Persian post* was called Ἀγγαρήϊον. And *Josephus*, Ant. lib. xi. cap. 6, § 2, says, that on *Esther*'s marriage the king of *Persia* despatched τοὺς Ἀγγάρους λεγομένους, the *Angari* as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persic name Ἄγγαρος seems to be from the Heb. אגרת *a letter* (γ or ν being inserted before γ, as usual); though there is a passage in *Xenophon* which would almost tempt one to deduce it from the Heb. עגור *a crane*, on account of their *prodigious speed*. For, speaking of these Ἄγγαροι, Cyropæd. lib. viii. p. 497, edit. *Hutchinson*, 8vo. he observes, Φάσι τινες ΘΑ'ΤΤΟΝ ΤΩ'Ν ΓΕΡΑ'ΝΩΝ ταύτην τὴν πορείαν ἀνύττειν. "Some say they perform this journey *more expeditiously than cranes*." But *Michaelis* says that the Persian word "ἀγγαρεύειν is from Pers. *Hangar* (or *Hanjar*) a dagger, worn as a mark of authority by the Couriers in Persia, who have the power of forcing the proprietors of horses at every post station to supply them as often as they have need, and to accompany them on the road." *Chardin*, Travels, vol. ii. p. 242, 12mo. says, Ces Couriers sont fort reconnoissables à leur equipage; ils portent *le poignard*, &c. Introduct. to N. T. translated by *Marsh*, vol. i. p. 159, where see also *Marsh*'s Note i, p. 429. Whichsoever of the above etymologies be right, these *Persian messengers* had the royal authority for *pressing* horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of *Persia*, as just observed from *Chardin*, officers not unlike the ancient *Angari*. They are called *Chappars* (ultimately perhaps from the Heb. עפר *to be active, nimble*) and serve to carry despatches between the court and the provinces *. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse

* See *New and Complete Dictionary of Arts*, in Chappar.

to let *a chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir *John Chardin's* Travels, vol. i. p. 257, and Mr. *Hanway's*, vol. i. p. 262. [Reland. Diss. Misc. viii. p. 125. Stanl. ad Æschyl. Pers. 247. Brisson. de Persar. principatu i. § 138.]

From the *Persic* name Ἄγγαρος, the Greeks, after they became acquainted with the affairs of *Persia*, formed the verb ἀγγαρεύω, the passive of which ἀγγαρεύεσθαι is used in *Josephus*, Ant. lib. xiii. cap. 2, § 3, where *Demetrius* the son of *Seleucus*, in a letter to *Jonathan* the high priest and the people of the Jews, says, Κελεύω δὲ μηδὲ ἈΓΓΑΡΕΥΈΣΘΑΙ τὰ Ἰȣδαίων ὑποζύγια—"I order moreover that the beasts of the Jews be not *pressed*." But no doubt the Romans, in our Saviour's time, often *pressed* not only their beasts but themselves for the public service. The N. Ἀγγαρεία is used by *Arrian*, Epictet. lib. iii. cap. 26. p. 359, edit. *Cantab.* (iv. 1. 79. Schw.)

Ἀγγεῖον, ȣ, τὸ, from ἄγγος the same, or immediately from the Heb. אגן *a basin. A vessel of any kind.* occ. Mat. xiii. 48. xxv. 4.—In the LXX [as Numb. iv. 9.] it generally answers to the Heb. כלי *a vessel,* [and is used in classical authors, as Xen. Œcon. viii. 11. ix. 2.]

Ἀγγελία, ας, ἡ, from ἀγγέλλω *to tell, deliver a message.—A message,* or *commandment* delivered as a *message.* occ. 1 John iii. 11. [and so in Ælian. V. H. I. 21. In the LXX simply *message.* Prov. xii. 26, xxvi. 16.]

ἈΓΓΈΛΛΩ, *To tell, deliver a message.* This V. though common in the Greek writers, occurs not in the N. T. but is here inserted on account of its derivatives.

Ἄγγελος, ȣ, ὁ, from ἀγγέλλω.—"A name not of *nature* but of *office*," says *Austin* in *Leigh's* Crit. Sacr. Ἄγγελος in the LXX usually answers to the Heb. מלאך, which is of the same import.

I. *A human messenger, a legate, an agent.* Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the *preachers of the gospel,* Mat. xxiv. 31. Mark xiii. 27; but Cor. xii. 7, Ἄγγελος Σάταν ἵνα με κολαφίζῃ, *That* the agent of Satan, i. e. one of those whom in the preceding chapter (ver. 15.) St. *Paul* had styled διάκονȣς ministers of Satan, *might buffet* me." Comp. 2 Cor. x. 10. [In a sense somewhat similar to this, as *agent* or *spy,* Schleusner explains the difficult passage 1 Cor. xi. 10. Διὰ τῶν ἀγγέλων. "On account of those who are sent to watch you." See Heuman's Disquisitio Exegetica περὶ τῶν ἀγγέλων. 1 Cor. xi. 10. commemoratorum.]

II. *The bishop* or *president* of a particular church. Rev. i. 19. ii. 1, & al. Comp. Gal. iv. 14. 2 Cor. v. 20 *.

III. *A created intelligent angel,* whether good, as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15 †, with Mat. xviii. 10, and Luke xv. 10;——or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13. the *Alexandrian* and another ancient MS. and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of ἀετȣ̃ for ἀγγέλȣ; and that reading is embraced by *Mill* and *Wetstein,* and received into the text by *Griesbach.*

IV. Ἄγγελος Κυρίȣ, *The angel, agent,* or *personator, of the Lord.* This was evidently a *human form* surrounded with *light* or *glory,* with or in which *Jehovah* was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11, 17.) Mat. xxviii. 2. (comp. ver. 3, 4.) [and perhaps Luke xii. 8, 9. (comp. Mat. x. 32.)]

Ἄγγελος or ὁ Ἄγγελος, *The Angel,* when alone, is sometimes used in this sense. See Acts vii. 35, 38. (comp. Exod. xix. 3, 9, 20.) John v. 4. And sometimes Ἄγγελος Κυρίȣ seems plainly used for *a created intelligent angel,* as Luke i. 11, (comp. ver. 19, 26, 35 ‡.)

* See *Scott's* Christian Life, vol. ii. pt. 2. ch. 7. sect. 9. p. 421, &c.

† In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a *Guardian Angel* to attend and watch over him (see Bp. *Bull's* English Works, vol. ii. p. 501). But as there is no reason to think that these persons spake by divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the Angel who delivered him from prison, not as his own *peculiar Angel,* but as the *Angel of the Lord,* ver. 11. [The same notion is alluded to Matt. xviii. 10. See Lightfoot on the above passage of Acts, and Dougtæi Anal. Sacra N. T. Exc. lvii. p. m. 94. Perhaps also, from the Jewish notion of an Angel presiding over every department and particular in nature, the expressions in Revel. ix. 11. xiv. 18. xvi. 5. may be explained.]

‡ On this very difficult subject of *Angels* the reader would do well to consult *Bate's* excellent *Inquiry into the Similitudes;* though he will find that in the exposition of several of the above texts I do not concur with that learned writer.

V. Ἄγγελοι, ων, οἱ. *The created agents* or *angels* of *material* nature, that is, the *fire, light,* and *spirit,* or *gross air,* by which *Jehovah* acts, and becomes visible to his creatures; whence they are called *his angels,* i. e. *personators, instruments of action* or *visibility.* Comp. Heb. i. 6, with Ps. xcvii. 7. (see the LXX); Heb. i. 7, with Ps. civ. 4*; and Heb. ii. 2. Acts vii. 53. Gall. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διατάγη.—Since, as very † learned and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superior to the Angels,* in opposition to the *Simonians* and *Cerinthians* of that time, who attributed the formation of the world to *Angels,* and who looked upon *Jesus* as a *mere man,* and as such *inferior* to Angels; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word Ἄγγελοι *Angels,* in this first chapter to the Hebrews, of the *material agents of Nature;* is it not evident that the *Simonians, Cerinthians,* and other ancient *Gnostics,* and their successors the *Valentinians,* so far as they understood themselves, meant by their *Angels* or *Æons* no other than these *material agents?* Accordingly *Irenæus* (Adv. Hær. lib. ii. cap. 19. pag. 140, edit. *Grabe*) charges the *Gnostics,* and particularly the *Valentinians,* with having stolen the genealogies of their *Æons* from the Theogonia of the *heathen* poet *Antiphanes:* "*Unde ipsi assumentes sibi fabulam, quasi* naturali disputatione *commenti sunt, solummodo demutantes eorum nomina.* From whom, says he, they borrowed their fable, and forged *a physical disquisition,* as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud* comicos, &c. And they are convicted of publishing for their own, not only what the *comic* poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called Philosophers, and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction: introducing a doctrine in one respect indeed *new,* because at present it is palmed upon the world by new artifices; but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for Christianity then goes on to support this charge, heavy as it is, by an induction of particulars. —*Epiphanius,* in like manner, treating of the more ancient Gnostics, the predecessors of *Valentinus,* and from whom he derived most of his heresy, says, that the Greek poets, and their *fables,* gave rise to all the sects*: implying, no doubt, that these elder Gnostics likewise borrowed the *genealogies* of their *Angels* or *Æons* from the old Greek poets, such as *Orpheus, Hesiod, Antiphanes, Philistion,* &c. who, it is certain, in their *Theogonies* or *Genealogies of the Gods,* meant only to describe the *parts* or *conditions* of *material nature,* particularly of the *heavens,* and their operations on each other. Thus then the *Gnostic* doctrine of *Æons* or *Angels,* of their making the world, and of the religious regard due to them, revived *only under other names* (as *Irenæus* repeatedly observes) the vilest abominations of *physical heathenism,* and not only so, but by blasphemous jargon set aside the *essential divinity* of the *Son of God.* For further satisfaction on this subject the Reader will do well to consult *Irenæus,* as above cited; *Vossius*'s note on Σιγῆς, in *Ignatius*'s Epist. to *Magnesians,* § 8, vol. ii. p. 131, edit. *Russel; Gale*'s Court of Gent. pt. iii. book 2, chap. 1, § 7. p. 123, &c. and *Cave*'s Life of *Titus,* p. 60, 61. It should, however, be remarked, that *Enfield,* whom see in Hist. of Philos. vol. ii. book 3, ch. 3, deduces the *Gnostic* heresies among Christians from the eastern or *Zoroastrean* philosophy, especially from the Oriental doctrine of *Emanation;* and of *Irenæus* in particular he observes, vol. ii. p. 296, 7, that though "he employed his learning and industry in refuting the *Gnostic* heresies, which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy with the doctrine of Christ; it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies which he undertook to refute."

* See *Campbell*'s Preliminary Dissertations to the Gospels, p. 370, &c.

† Bishop *Bull,* Opera, p. 64, and 320, edit. *Grabe.* *Waterland*'s Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. *Vitringa,* Observ. Sacr. lib. v. cap. xii. & xiii.

* Hæres. xxvi. tom. i. p. 98, edit. *Colon.* Conf. Hæres. xxxi. p. 165.

Ἄγε, an adv. of *compellation* or *address*, properly the imperative 2d pers. sing. present of the V. ἄγω *to lead, go.* comp. Ἄγω VI.—*Come, come now.* occ. Jam. iv. 13. v. 1. Wetstein, on Jam. iv. 13, shows that the best Greek writers, particularly Homer, apply this word in like manner where *several* persons are addressed.

Ἀγέλη, ης, ἡ, from the V. ἄγω *to drive,* or perhaps from the Heb. עגל *a bullock* or *steer;* for in the ancient language of Homer, Ἀγέλη is scarcely ever applied but to a *herd of the beeve kind.* See Dammi Lexicon *.—*A herd, a drove.* In the N. T. it is only applied to swine. occ. Mat. viii. 30, 31, 32. Mark v. 11, 13. Luke viii. 32, 33. [1 Sam. xvii. 34.]

☞ Ἀγενεαλόγητος, ου, ὁ, ἡ, from *a* neg. and γενεαλογέω, *to trace a genealogy.*—*Without a genealogy,* or *pedigree, having no genealogy,* i. e. from any *sacerdotal* family, as the Levitical priests had, namely from that of Aaron, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. Ἀγενεαλόγητος can hardly refer to Melchisedec's having no genealogy or pedigree *recorded in the Scriptures,* because his being ἀγενεαλόγητος is mentioned as one instance of his *resemblance to Christ,* whose genealogy is particularly traced both by St. Matthew and St. Luke, but who was not however descended from the *sacerdotal* line, but *sprung from* Juda, *of which tribe Moses spake nothing concerning priesthood,* Heb. vii. 14.

☞ Ἀγενής, έος, οῦς, ὁ καὶ ἡ, καὶ τὸ ἀγενές, from *a* neg. and γένος *birth.*—*Base, ignoble,* occ. 1 Cor. i. 28. [Plut. Vit. Parall. Peric. c. 24. In Greek writers the word is used either for *one who has no children,* or *one who is degenerate.*]

Ἁγιάζω, from ἅγιος *holy.*

I. *To separate, set apart, consecrate,* or *sanctify,* from a common to a *higher,* or *sacred* use or purpose. Mat. xxiii. 17, 19. John x. 36 †. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14. [2 Tim. xi. 21. See Gen. xi. 3. Lev. xxvii. 26.]

II. *To esteem* or *reverence as holy* or *sacred,* and, when applied to God, as *infinitely separated* from, and superior to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. *To purify, cleanse from pollution,* whether ceremonially, as under the Levitical dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10, 14, 29. Comp. ver. 2, and ch. ii. 11. ix. 14. [Hence it may signify, according to Schleusner, *to offer up as a victim.* John xvii. 19. See Chrysost. Homil. lxxii. on John. But there is, I think, with deference to Schleusner, no reason for giving a different sense to the word in this verse from that which must be assigned to it in v. 17, where the same phrase occurs. He explains v. 19. thus, "I offer up myself as a victim, that they may be ready to offer themselves as victims for the faith." He and Kopp give the same sense to ἡγιασμένη in Rom. xv. 16, and cite a similar use of the word from Dionys. Halic. vii. 72. From this meaning arises also another, *to expiate, to redeem, to be the author of forgiveness of sins,* as in Eph. v. 26. Heb. x. 10. xiii. 12. See also especially Heb. ii. 11, which Schleusner translates "The Redeemer and the Redeemed are from one common origin"—with reference to Christ's human nature.]

IV. *To sanctify, make holy, separated from sin,* and *so consecrated* to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Thess. v. 23. comp. Rev. xxii. 11.

[V. In the LXX, *To celebrate, make known,* or *proclaim.* See Joel i. 14. ii. 15. Comp. below Ἅγιος.]

Ἁγιασμὸς, οῦ, ὁ, from ἡγίασμαι perf. pass of ἁγιάζω.—*Sanctification, sanctity.* Rom. vi. 19. 1 Thess. iv. 3, 4. [2 Thess. ii. 13. 1 Pet. i. 2. It refers, in the N. T., exclusively to the moral nature. In 1 Cor. i. 30, Schleusner says, it is *The author and promoter of sanctity.* Judg. xvii. 3. 2 Mac. ii. 17.]

Ἅγιος, α, ον, from *a* neg. and γῆ *the earth,* q. d. *separated from earth;* or rather from ἅγος *a thing sacred, purity,* which from ἅζω, *to venerate.* So the Latin suspicio means both *to look up,* and *to honour.*

I. *Holy, set apart,* or *separated* for *sacred* purposes, or for the *service of God* *. Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xxi. 28. Rom. xi. 16. 1 Cor. iii. 17. Eph. iii. 5.—In 1 Thess. iii. 13, ἁγίοις seem to denote

* [Here Parkhurst is mistaken. It is applied to horses, Il. xix. 281.]

† See Dr. George Campbell's Translation and Notes.

[* This is the definition of St. Chrysostom, Hom. LXXXII. in Joh. κυρίως ἅγια τὰ τῷ Θεῷ ἀνακείμενα. Cyrill. Alex. ad Joh. x. 34, says, τὰ ἀφοριζόμενα εἰς θυσίαν Θεῷ. See Macrob. Saturn. iii. c. 3 & 7.]

the *Holy Angels*, by whom Christ shall be attended at the day of judgment. Comp. Mat. xvi. 27. xxv. 31. Jude ver. 14, and Macknight's note on 1 Thess.

II. *Holy, sacred, separated at an infinite distance* from all creatures. John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called קדשים אלהים *Holy Aleim*, Josh. xxiv. 19, and קדשים *Holy Ones*, Prov. ix. 10. xxx. 3. [The Scripture (of the O. T.) is called ἁγία Rom. i. 2. probably as proceeding from this Holy Spirit. The epithet is constantly applied to our Saviour in this sense, Acts iii. 14. iv. 2. Luke iv. 34. 1 John ii. 20.]

III. *Holy, sanctified, separated from sin*, and *consecrated to God*, Mark vi. 20. 1 Cor. vii. 34. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. 2 Pet. iii. 12. 1 John ii. 20. From the 1st and 3d senses of this word Christians are very frequently in the N. T., particularly in St. Paul's Epistles, called Ἅγιοι, *holy, saints*. [See Acts ix. 13. (comp. v. 14.) 32, 41. xxvi. 10. Rom. i. 7. viii. 27. xii. 13. xvi. 15. 1 Cor. vi. 1, 2. vii. 14. Rev. xiii. 7. xx. 6. Chrysostom (Hom. I. in Ep. ad Rom. i. 7) says, ἁγίους δὲ τοὺς πιστοὺς καλεῖ πάντας, and (Hom. X. in Ep. ad Heb.) πᾶς πιστὸς ἅγιος, καθὸ πιστός ἐστι, κἂν κοσμικὸς ᾖ τις. To this meaning Schleusner refers the ἅγιον φίλημα in Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. See 1 Mac. i. 48. (comp. x. 39.) Ecclus. iv. 15. 1 Sam. xxi. 4.] In Rev. xv. 3. the Alexandrian and seventeen later MSS., together with several ancient versions and printed editions, for ἁγίων read ἐθνῶν, which reading is embraced by Wetstein, whom see. [From this sense arises another—*Requiring holiness*, as in Rom. vii. 12. 2 Pet. ii. 21, the Law and Commandment are called ἅγιαι. And this seems the sense of κλῆσις ἁγία in 2 Tim. i. 9. See Dan. xi. 28, 30.]

IV. Ἅγιον, τὸ, *A place set apart to sacred purposes, a holy place*. Heb. ix. 1. [See Josephus A. J. iii. 6, 4.] Ἅγια, τὰ, *The holy of holies*, or *second tabernacle*. Heb. ix. 8, 24, 25. x. 19. xiii. 11. It is the same as the Ἅγια Ἁγίων, Heb. ix. 3., and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.); as Ἅγια likewise is Heb. x. 19. [The word ἅγιος occurs in this sense, Acts vii. 33. 2 Pet. i. 18. and of Jerusalem, Mat. iv. 5. xxvii. 53. Rev. xi. 2. xxi. 2. Τὸ ἅγιον is generally *the temple*, δῶμα being understood. Ecclus. iv. 13. In Heb. ix. 8, 12, 24. x. 19. Schleusner says we must understand *heaven*. See Schöttg. Hor. Hebr. p. 1216. Ἅγιον ἁγίων occurs in the LXX, Exod. xxvi. 33.]—Ἅγιος and its derivatives in the LXX usually answer to the Heb. קדש, which is of the same meaning.

☞ Ἁγιότης, τητος, ἡ, from ἅγιος.—*Holiness*. occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23. 2 Mac. xv. 2.

Ἁγιωσύνη, ης, ἡ, from ἅγιος.—*Sanctification, sanctity, holiness*. occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where πνεῦμα ἁγιωσύνης seems an Hebraical expression for πνεῦμα ἅγιον *the holy spirit*. See Doddridge's note, and comp. Luke i. 35. [Bretschneider says, "πν. ἁγ. is that πνεῦμα which made Jesus an object of worship and veneration. Others" (he means Schleusner) "explain this phrase, 'The Divine Majesty,' and refer to the LXX, Ps. cxlv. 45. In the other places Œcumenius (on 2 Cor. vii. 1.) and Theophylact (on 1 Thess. iii. 13) explain the word by σωφροσύνη."]

ἈΓΚΆΛΗ, ης, ἡ. It is usually deduced from Ἀγκή the same, but seems rather a derivative from the Heb. עקל *to be crooked*, as is likewise the adjective ἀγκύλος *crooked*.—*The arm*, when *bent*. It is sometimes, though rarely, used in the singular by the profane writers (as by Lucian in Dial. Nept. et Nereid. "Ἔχουσα καὶ τὸν υἱὸν ἐπ' ἈΓΚΆΛΗΣ—And having her son upon her *arm*"); but in the N. T. it occurs only in the plural Ἄγκαλαι, ων, αἱ. *The arms* considered as *bent* or *crooked* to receive any thing. occ. Luke ii. 28. [See Prov. v. 29.]

ἌΓΚΙΣΤΡΟΝ, ου, τὸ, from the Heb. עגק*, *to encompass*.—*A hook*, from its *curve* form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. חכה, Job xl. 20. Isa. xix. 8. [Hab. i. 15. and for *any hook*, 2 Kings xix. 26.]

☞ ἌΓΚΥΡΑ, ας, ἡ.

I. *An anchor*, from its *curve* form. occ. Acts xxvii. 29, 30, 40. On v. 13, see Bos, p. 10. or Blair, Obs. in N. T. p. 345.

II. It is metaphorically applied to evangelical *hope*, which, amid all the waves and storms of temptations and calamities, preserves the believers *steady* and *safe*. occ. Heb. vi. 19, where see Wetstein [and Suicer in voce. Eur. Hec. 29.]

* From which word may likewise be derived the Greek words ἀγκαὶ *the arms* when *bent*, ἄγκων the *bend* of the arms, ἄγκος *a valley*, *hollow*, and the Latin uncus *curve*, *crooked*, uncinus *a hook*.

☞ Ἄγναφος, ȣ, ὁ, ἡ, from *a* neg. and γνάπτω, *to smooth cloth by carding*, which see under Γναφεύς.—*Unfulled, which hath not passed the hands* of *the fuller*, and "which is consequently much harsher than what has been often washed and worn, and therefore, yielding less than that, will *tear away the edges* to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76." Doddridge. occ. Mat. ix. 16. Mark ii. 21. comp. Luke v. 36.

Ἁγνεία, ας, ἡ, from ἁγνός, *chaste*.—*Chastity, purity* occ. 1 Tim. iv. 12. v. 2. [See Græv. ad Hesiod. Op. 733. In the LXX its sense is wider. 2 Chron. xxx. 19.]

Ἁγνίζω, from ἁγνός *pure*.

I. *To purify externally, ceremonially,* or *levitically*. occ. John xi. 55. [See Numb. xxxi. 23. Ex. xix. 10*.]

II. Ἁγνίζομαι, *To be separated*, or *to separate oneself* by a vow of Nazariteship. occ. Acts xxi. 24, 26. xxiv. 18. Comp. Num. vi. 2, 3, 5, where in the LXX both the V. ἁγνίζομαι, and the N. ἁγνισμὸς answer to Heb. נזר †.

III. *To purify internally* and *spiritually*. occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Ἁγνισμὸς, from ἥγνισμαι perf. pass. of ἁγνίζω.—*Purification*. occ. Acts xxi. 26. [Bretschneider says, *Chastity;* Schleusner refers it to the execution of the various rites to be performed by those under a vow. See Dion. Hal. Ant. R. iii. 22. Num. viii. 8.]

Ἀγνοέω, ῶ, from *a* neg. and νοέω *to conceive in the mind, to know,* γ being inserted for the sake of the sound; or rather from *a* neg. and obsol. γνόω *to know*.

I. *Not to know, to be ignorant*. Acts xiii. 27. Rom. i. 13. x. 3. 2 Cor. ii. 11. vi. 9. Gal. i. 22, & al. freq. Acts xvii. 23. *Whom therefore ye worship* ἀγνοοῦντες, without knowing him, *do I declare unto you*. [In the passage 1 Cor. xiv. 38. Schleusner renders the word *to doubt*, and refers to Phavorinus. Bretschneider says, ἀγνοέω is there *to be ignorant* or *unskilful*. In the LXX it denotes *to sin*, Hos. iv. 16; *to act foolishly*, Num. xii. 11.]

II. *Not to understand*, Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. *To err, sin through ignorance*. Heb. v. 2. In this last sense the LXX use it several times for the Heb. שגה, and שגג *to err, deviate*. [So Bretschneider, citing Ecclus. v. 18. Polyb. v. 11. 5.]

* [On the Jewish Rites of Purification, see Lightf. Hor. Hebr. p. 1078.]

† [See Lightf. H. H. p. 369, and Michael. Jus. Mosaic. P. III. p. 1.]

Ἀγνόημα, ατος, τό, from ἀγνοέω.—*An error, sin of error*, or *ignorance*. occ. Heb. ix. 7. [In LXX Gen. xliii. 12. Schleusner gives, fortasse error est commissus. But on this important word see Archbishop Magee on the Atonement, vol. i. p. 341, and foll.]—In the LXX it answers to the Heb. משגה.

Ἄγνοια, ας, ἡ, from ἀγνοέω.—*Ignorance, want of knowledge*. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14. [In the two last it refers to ignorance of true religion.]—In the LXX it answers to the Heb. אשם, [and אשמה *guilt*, שגגה *error*, and פשע *transgression*. See 2 Chron. xxviii. 15. Lev. xxii. 14. Gen. xxvi. 10.]

Ἁγνός, η, ον, from ἅγος *purity*, which see under Ἅγιος.

I. *Chaste, pure*. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17. 1 Tim. v. 22. [Prov. xix. 13.]

II. *Pure, clear from sin or guilt*. occ. 2 Cor. vii. 11. xi. 2. 1 Pet. iii. 2. 1 John iii. 3, in which last passage it is applied to Christ, who was *separate from sinners, without sin, spot*, or *blemish*. Comp. Heb. vii. 26. iv. 15. 1 Pet. i. 19. ii. 22. Prov. xx. 9.—This word, and its derivatives, in the LXX usually answer to the Heb. טהר *pure, clean*, and קדש *separate, holy*.

☞ Ἁγνότης, τητος, ἡ, from ἁγνός.—*Purity*. occ. 2 Cor. vi. 6.

☞ Ἁγνῶς, Adv. from ἁγνός.—*Purely, sincerely*. occ. Phil. i. 16.

Ἀγνωσία, ας, ἡ, from ἀγνοέω, or rather from *a* neg. and γνῶσις *knowledge*.—*Ignorance*. occ. 1 Cor. xv. 34. 1 Pet. ii. 15. [And see Job xxxv. 16. Wisd. xiii. 1. In the passage of Peter, Schleusner translates ἀγνωσία as *false accusations from ignorance*, and so Bretschn.]

☞ Ἄγνωστος, ȣ, ὁ, ἡ, from *a* neg. and γνωστός *known*.—*Unknown*. occ. Wisd. xviii. 3. 2 Mac. i. 19. ii. 7. Acts xvii. 23. Lucian, or whoever was the author of the dialogue intitled Philopatris, makes one of the interlocutors swear, Νὴ τὸν ἌΓΝΩΣΤΟΝ ἐν Ἀθηναῖς, "By the *unknown* God in Athens!" § 13; who is again mentioned § 29. (See pag. 997, 1013, tom. ii. edit. Bened.)—But for a more particular illustration of the text I refer the reader to Whitby, Doddridge, Wetstein, and Bishop Pearce on the place, and to Ellis's Knowledge of Divine Things, from Revelation, &c. ch. iv. p. 242, & seq. 1st edit.*

Ἀγορά, ᾶς, ἡ, "*a place*, εἰς ὃν ἀγείρεται

* [See Gell. N. A. II. 28. Minuc. Octav. c. 6. Dieterich. Lex. Phil. N. T. p. 30. Dougt. Anal. Sacr. N. T. Exc. 58. Some render the word *foreign*, as ignotus in Latin. Virg. Æn. v. 795. ix. 486.]

ὁ λάος, in which the people *assemble,*" says Eustathius, plainly deducing it from *ἀγείρω to gather together*, which is an evident derivative from the Heb. אגר of the same meaning. [*A place of public concourse;* hence, *a forum,* where justice was administered, Acts xvi. 19.—where addresses to the people were made, Acts xvii. 17. (in this case in the Ceramicus of Athens. See Olearius de gestis Pauli in urbe Ath. apud Iken. Nov. Thes. T. ii. p. 662.)—where objects of traffic, especially food, were exposed to sale. See Suidas and Phavorinus. Hence, it means *these objects* themselves, as the Scholiast on Arist. Ach. 21. says, *καὶ ἀυτὰ τὰ ὤνια σημαίνει*, to which words copied by Suidas, and then by Phavorinus, the latter adds *ἤτοι τὰ πιπράσκομενα.* In Ezek. xxvii. 12. it is *the traffic* or *fair* in the forum. In Mark vii. 4. some translate, *They do not eat meat bought in the forum*, which is a German idiom also, vom Markte essen, *to eat of the market.* See Xen. Cyrop. vi. 2, 11. Plut. Pyrrh. 12. Casaub. ad Polyb. p. 183. ed. Gronov. Cuper. Obs. iii. 20. Krebs. Obss. Flav. p. 85. Some, however, with our translation, here supply *γενόμενοι*, and as in Herod. ii. 78. *ἐπέαν ἀπὸ δείπνυ γένωνται*, construe *And after being at the forum.* See Herod. vi. 129. and Fisch. ad Well. iii. p. 108. Lastly, it means *any public place of meeting,* as the streets, &c. Mat. xi. 16. (To this meaning Bretschn. refers Mat. xx. 3; but Schl. says that the labourers for hire in Judæa went to the market-places, which were always near the gates) xxiii. 7. Mark vi. 56. xii. 38. Luke vii. 32. xi. 43. xx. 46. Job ii. 3. See too Eccl. xii. 4, 5.]

Ἀγοράζω, from ἀγορά, *a market-place.*

I. *To buy.* Mat. xiii. 44. xiv. 15, & al. freq. [It is properly *to frequent the forum* (see Salmas. de Usur. p. 339. and Schol. Aristoph. Eq. 1370. Ach. 720. Hesychius and Phavorinus); and as we have seen that in the forum traffic was carried on, hence it is *to buy,* and it is construed usually with an accus. and gen. of the price, or sometimes with ἐν and ἐκ. See in LXX, Gen. xli. 57. Deut. ii. 6. Isaiah lv. 1. As *slaves* were bought and sold in the forum among other things, the word, say Schl. and Bretschn., came to signify also *to redeem,* and to be used of those slaves who were bought at a fixed price and set at liberty. Whence]

II. It is applied to our *redemption* by the *precious* blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

☞ Ἀγοραῖος, ϐ, ὁ, ἡ, from ἀγορά, *a market-place.*

I. In general, *Of* or *belonging to the market-place* or *forum.*

II. Ἀγοραῖοι, ὁι, *Loose fellows spending their time idle in the market-place.* occ. Acts xvii. 5, where see Wetstein.

III. *Judicial, forensic,* comp. Ἀγορά. occ. Acts xix. 38. Ἀγόραιοι* (ἡμέραι namely) ἄγονται, *The forensic* or *court (days) are holden.* This interpretation, which is that of Casaubon (on Theophrast. Eth. Char. VI.) and Grotius, seems the best. To confirm it, those learned writers observe, that the dies fasti among the Romans were the days for *judicial proceedings.* For Ἀγοραῖοι ἄγονται we should say in English, *The courts are sitting,* or *are holden.*

Ἀγορεύω (in composition ἀγορέω), from ἀγορά, an *assembly of men,* concio.—Properly, *To speak in* or *to a public assembly,* and thence simply *to speak.* This V. occurs not in the N. T., but is inserted on account of its derivatives.

☞ ἌΓΡΑ, ας, ἡ, perhaps from the Heb. אגר *to collect.*—*A capture* or *catching;* spoken of fishes, *a draught.* occ. Luke v. 4, 9 †.

☞ Ἀγράμματος, ϐ, ὁ, ἡ, from *a* neg. and γράμμα *a letter, learning.*—*Illiterate unlearned.* occ. Acts iv. 13. comp. John vii. 15. [This is its sense in profane authors. See Xen. Mem. iv. 2. 20. Arrian. D. E. ii. 14. 15. Perhaps in the N. T. it means, *Ignorant of the Scriptures,* which were called τὰ γράμματα.]

☞ Ἀγραυλέω, ῶ, from ἀγρός, *the field,* and ἀυλίζομαι *to abide,* which see.—*To abide in the field,* or, *in the open air;* when spoken of men, it usually implies *the night* ‡. See Bochart, vol. ii. 452, 3; but comp. Wolfius Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40. [Græv. Lectt. Hesiod. c. xv. p. 82. and Suicer.]

Ἀγρεύω, from ἄγρα *a taking, a capture.*

I. *To take,* or *catch,* as beasts, birds, or fishes. In this sense it is used by the profane writers, [but does not often occur, Herod. ii. 95. Xen. An. v. 3. 9. Job x. 16. Prov. vi. 26.]

II. Figuratively, *To catch, ensnare,* in discourse or talk, occ. Mark xii. 13. [So in Latin, *captare,* Martial. ix. 90.]

Ἀγριέλαιος, ϐ, ἡ, from ἄγριος *wild,* and

* [Suidas says that when used in this sense the accent is thrown back. Bretschneider says, that ἀγοραῖοι here are, Pleaders, and translates, Let the Pleaders be brought, and the Judges be present.]

† [The *capture* is put for the *thing caught,* as in Plin. N. H. x. c. 40. Add Æl. Hist. An. i. 3. 18.]

‡ [Hesych. ὁι ἐν ἀγρῷ νυκτερέυοντες, and so Phavorinus.]

the former state of

ἐλαία *the olive tree.*—*The wild olive-tree.* occ. Rom. xi. 17, 24. [This tree was barren, whence St. Paul likens the Gentiles to it.]

Ἄγριος, ια, ιον, from ἀγρός *the field.*

I. *Belonging to the field, wild,* occ. Mat. iii. 4. Mark i. 6. In which passages it is applied to honey, which in *Judea* was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Jud. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxi. 16. Hence it is so often called a *land flowing with honey.* But see *Bochart's* excellent Observations on this subject, vol. iii. 519. Comp. also *Suicer,* Thesaur. in ΜΕΛΙ.

II. Of animals, as opposed to tame ones, and hence, *wild, fierce, turbulent, tempestuous.* Jude, ver. 13. So Wisd. xiv. 1, Ἄγρια κύματα. See also *Wetstein.*

Ἀγρός, ῦ, ὁ, from the verb ἀγείρω, because the necessaries of life are there and thence *collected.* See Eccles. v. 9.

I. *The field.* Mat. vi. 28, 30.

II. *A field, a particular spot of cultivated ground.* Mat. xiii. 24, 27, 44. xxvii. 2, 8.—Ἀγροί, οἱ, *Lands, fields,* Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Ἀγροί, οἱ, *The country,* in distinction from *cities* or *villages.* Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Ἀγρυπνέω, from α neg. and ὕπνος *sleep;* or, according to the learned *Duport* on *Theophrastus,* p. 284, from ἄγρα in the sense of *taking away, depriving* (as in πόδαγρα), and ὕπνος *sleep.*

I. *To abstain totally from bodily sleep, to watch, wake, be awake.* Comp. Ἀγρυπνία. On 2 Cor. vi. 5, *Wetstein* cites *Xenophon* repeatedly using the V. in this sense, to whom we may add *Arrian,* Epictet. lib. iii. cap. 26, Καὶ τὰς νυκτὰς ἈΓΡΥΠΝΕῖΣ, and you *lie awake* o' nights."

II. *To watch spiritually, be watchful and attentive to spiritual things.* occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. שקד *to wake, watch.* Isaiah xxix. 20. Wisd. vi. 15.

Ἀγρυπνία, ας, ἡ, from ἀγρυπνέω.—*Total abstinence from sleep, watching.* occ. 2 Cor. vi. 5. xi. 27. [Xen. Cyr. v. 3. 16. Mem. iv. 5. 9*.]

ἌΓΩ, from the Heb. הגה *to bring, carry, remove.*—"Ἄγω *to bring,* and ἄγω *to break,* coincide in the present and first fut. ἄξω. But as to the aorists we may always observe this difference: the 1st aor. ἦξα, ἄξον, ἄξαιμι, is always from ἄγω *to break;* and the 2d aor. ἦγον, and ἤγαγον, is always from ἄγω *to bring.* Though ἄγω *to bring* be used in the fut. ἄξω, yet we shall scarcely ever find the 1st aor. ἦξα, ἄξον, in this signification, but always in that other of *breaking**." Comp. Κατάγω.

I. Transitively, *To bring, lead gently,* and *without violence.* Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. *To bring, carry, drag,* or *hurry away by force* and *violence.* Mat. x. 18. Mark xiii. 11. Luke iv. 29. xxi. 12. Acts vi. 12. xvii. 5, 19, & al. [So in Soph. Ant. 392. Iliad. ix. 589, and in Latin *ducere,* Plin. Epp. x. 97.]

III. *To lead, rule, govern.* Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6. 1 Cor. xii. 2.

IV. *To lead, entice.* Rom. ii. 4. Polyb. v. 15.

V. *To spend, hold,* or *celebrate* a particular time or solemnity. See Mat. xiv. 6. (and *Wetstein* there), Acts xix. 38. On Luke xxiv. 21, *Wetstein* shows that the Greek writers† apply the phrase ἄγειν ἡμέραν or ἡμέρας to *persons spending* or *passing a day* or *days;* and from *Eustathius* Ism. he cites ΤΡΕῖΣ ΤΑΥ͂ΤΑΣ ἩΜΕ΄ΡΑΣ ἌΓΕΙΣ ΣΗ΄ΜΕΡΟΝ—*You are to-day spending three days,* or *the third day.*" Hence it may perhaps be best, with *Beza,* to refer the V. ἄγει, in Luke, to *him* who was expected to deliver Israel. So *Kypke,* whom see.

VI. Intransitively, *To carry,* or *convey one's self. To go, go away.* Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, & al. Hom. Il. vi. 252.—*Heumann* on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers; *Kypke,* among other passages, cites from *Arrian,* Epictet. lib. iii. cap. 22, p. 315, "ἌΓΩΜΕΝ ἐπὶ τὸν ἀνθύπατον, *Let us go* to the Proconsul;" and from *Polybius,* lib. vii. c. 3. p. 704, "ἌΓΩΜΕΝ τοίνυν ἔφη, πάλιν τὴν αὐτὴν ὁδόν, *Let us go* back again, says he, the same way we came."

[VII. *To lead* or *set on his journey,* like προπέμπω, Acts xi. 25. xvii. 15. xxiii. 10. It may be added, that in Acts xx. 12, and

* [In Ecclesiastic. xxxiv. 1. xxxviii. 26, 27. xlii. 9. it implies *anxious care.*]

* *Duport* on *Theophrast.* Char. Eth. p. 354, edit. *Needham.*

† [See Aristoph. Nub. 626. Plut. 62. where the sense is *to pass,* and Æl. V. H. ix. 5. Plut. Sympos. viii. 1. 2 Macc. i. 9. Esth. ix. 17, *to celebrate.* See Palair. in Bibl. Brem. Nov. ch. iii. p. 214.]

Luke xxii. 54, the sense is rather *to lead away*, and in John xix. 4. 1 Thess. iv. 14. Acts xix. 38. *to lead out* or *bring forward*.]

'Αγωγή, ῆς, ἡ, from ἄγω *to lead.*—*Course of life, manner of leading* or *spending* it. Comp. ῎Αγω V. occ. 2 Tim. iii. 10; where *Raphelius* shows that *Polybius* often uses ἀγωγή for a *course* or *manner of life*, particularly in the phrases ῎ΑΓΕΙΝ 'ΑΓΩΓΗ'Ν, and 'ΑΓΕΙΝ 'ΑΓΩΓΗ'Ν τοῦ βίϐ, *to keep a course* or *manner of life*. See also *Wetstein*. [2 Macc. iv. 16. Est. ii. 20.]

'Αγών, ῶνος, ὁ, from the V. ἄγω, implying *force* or *violence*. Comp. ῎Αγω II.

I. *Strife, contention, contest* for victory or mastery, such as was used in the *Grecian* games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers; but to this St. *Paul* plainly* alludes, 1 Tim. vi. 12. 2 Tim. iv. 7, and applies the word to the evangelical *contest* against the enemies of man's salvation. Comp. 1 Cor. ix. 24, & seq. *Arrian* uses the phrase 'ΑΓΩ῀ΝΑ 'ΑΓΩΝΙ'ΖΕΣΘΑΙ, Epictet. lib. i. cap. 9; and before him *Plato*, Apol. Socrat. § 23, 'ΑΓΩ῀ΝΑ 'ΑΓΩΝΙΖΟ'ΜΕΝΟΣ.

II. *A race, a place to run in*. occ. Heb. xii. 1; where *Wetstein* cites *Dionysius Hal.* and *Euripides* using the same expression, 'ΑΓΩ῀ΝΑ ΤΡΕ'ΧΕΙΝ or ΔΡΑΜΕΙ῀Ν†.

III. *A struggle, contest, contention*. occ. Phil. i. 30. Col. ii. 1 Thess. ii. 2.—The word occurs only in the above-cited texts.

'Αγωνία, ας, ἡ, from ἀγών.

I. *Bodily strife, struggle* or *contest*, such as that of the champions in the *Grecian* games. The N. T. writers use it not in this sense. [Xen. Cyrop. xi. 3.]

II. *Violent struggle*, or *agony*, both of body and mind. Thus likewise used in the profane writers; see *Wetstein*. occ. Luke xxii. 44. [Dem. de Cor. c. xi. 2 Macc. iii. 14. Jos. A. I. vi. 6, 2.]

'Αγωνίζομαι, from ἀγωνία, *strife, struggle*.

I. *To strive, struggle, contend, fight*. occ. John xviii. 36. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7. 2 Macc. viii. 16. xiii. 14.

II. *To strive, endeavour earnestly*, both bodily and mentally, q. d. *To agonize*. occ. Luke xiii. 24. Col. i. 29. iv. 12. [Dan. vi. 15. 1 Macc. vii. 21.]—This V. occurs only in the above-cited texts.

☞ 'Αδάπανος, ϐ, ὁ, ἡ, from *a* neg. and δαπανάω *expense*. ['Αδαπάνως occurs Eur. Orest. v. 1175.]—*Without expense* or *charge, not chargeable*. occ. 1 Cor. ix. 18.

'Αδελφή, ῆς, ἡ, from ἀδελφός, which see.

I. Properly, *A sister by the same mother, an uterine sister*. See Luke x. 38, 39. John xi. 1, 3.

II. *A sister* in general. Mat. xix. 29. Mark x. 29. [*A half sister*. Gen. xx. 12.]

III. *A near kinswoman, a female cousin*. Mat. xiii. 56. Mark vi. 3 *. [So in Latin *Soror*. See Periz. Anim. c. 3. p. 107.]

IV. *A sister in the common faith, a christian woman*. Rom. xvi. 1. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. 'Αδελφός VI.

'Αδελφός, ϐ, ὁ, from *a* collect. and δελφύς *a womb* †, which from Heb. דלף *to distil*, on account of the ‡ *periodical evacuation*.

I. *A brother by the same mother, an uterine brother*. Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35. [Schleusner gives also *a brother from the same parents*, referring to Mat. xxii. 25. and iv. 18. That the word may be so used cannot be doubted, and that it is so used in the LXX, as Gen. iv. 2. x. 21. is true, but it is absurd to fix any decided sense on the word in Mat. xxii. 25. and there can be only conjecture in the other passage.]

II. *A brother, though not by the same mother*. Mat. i. 2. [xiv. 3. Mark vi. 17. Luke iii. 1, 19. Gen. xlii. 16. 1 Kings ii. 7.]

III. *A near kinsman, a cousin*. Mat.

* Thus also doth *Epictetus*, Enchirid. cap. 75. "If any thing, whether laborious or agreeable, glorious or inglorious, present itself, remember ὅτι νῦν ὁ 'ΑΓΩ'Ν, καὶ ἤδη πάρεστι τὰ 'Ολύμπια, that now is the time of *contest*, now the *Olympics* are come."

† [See Græv. on Hesiod. Clyp. v. 312. and Lydii Agonist. SS. c. 27. Thucyd. v. 50. But in this place of the Hebrews, the race itself, not the place, is signified.]

* [Parkhurst classes Mat. xii. 50. Mark iii. 55. here very absurdly, and Schleus., with not less absurdity, makes a new head, *One who is loved as a sister*, for these passages with Rom. xvi. 1. 1 Tim. ii. 2. The sense which Schleusner gives is not in the word but the context. The Hebrews called any object of love אחות. Prov. vii. 4. Job xvii. 14.]

† So *Hesychius*. "Ἀδελφοί· οἱ ἐκ τῆς αὐτῆς δελφύος γεγονότες· δελφὺς γὰρ ἡ μήτρα λέγεται. 'Αδελφοί are those who are born of the *same womb*, for the *womb* is called δελφύς." [Hence *brothers* and *sisters*. Andoc. de Myst. p. 24. ed. imp. Orat. 99: tom. iv. perhaps Matt. xii. 49.]

‡ "Dilatantur *vascula uteri*, ita ut sanguinem ipsum in cavitatem uteri *stillent*." *Boerhaave*, Instit. Med. § 665, edit. tert.

xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56. Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, *James*, and *Joses*, and *Judas*, are called the Ἀδελφοί of Christ, but were most probably only his *cousins* by the mother's side; for *James* and *Joses* were the sons of *Mary*, Mat. xxvii. 56; and *James* and *Judas* the sons of *Alpheus*, Luke vi. 15, 16, which *Alpheus* is therefore probably the same with *Cleopas*, the husband of *Mary*, sister to our Lord's mother. John xix. 25. See Bp. *Pearson* on the Creed, Art. III. and *Macknight*, On the Apostolical Epistles, vol. iii. p. 190 *.

IV. *A brother, one of the same race*, or *nation*. Acts ii. 29. iii. 17, 22. vii. 23, 25. ix. 17. xiii. 26. Rom. ix. 3. [Heb. vii. 5. Deut. xv. 2. Exod. xxii. 25. See Phil. de Charit. p. 701.]

V. *A brother, one of the same nature*. It is used nearly as the word ὁ πλησιον *a neighbour*. Mat. v. 22, 23, 24. vii. 3, 4. [xviii. 15, 21, 35. and Heb. viii. 11. Gen. xxxi. 23. Levit. xix. 17.]

VI. *A brother in the common faith, a son of God through Christ, and coheir of eternal life*. 1 John ii. 9, 10, 11. & al. freq. In the LXX it generally answers to the Heb. אח and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T. [This sense extends farther, and is generally *one of the same religion*. Acts xxii. 5. xxviii. 21. As instances in the case of Christians. Matt. xxiii. 8. xxv. 40. Acts vi. 3. ix. 30. x. 1. xi. 29. 1 Cor. v. 11. xv. 6. Sometimes the words ἐν κυρίῳ are added, Phil. i. 14. an expression long used in the Church. See Suicer. Thes. Eccles. T. 1. p. 86. I should refer to this head several passages to which Schleusn. gives the sense of *Colleague*, as 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Eph. vi. 21. Phil. iv. 21, Though the last passage seems (from the expression ἅγιοι in v. 22. applied to *all* the believers in Rome) strong in his favour. In Mat. v. 47. the sense is *friends in general*.—On the ellipse of this word as in Luke vi. 18. Acts i. 13. (comp. Jud. v. 1.) and perhaps Tob. iv. 20, see Bos. p. 18. Ed. Schæf. and Sturz. de Nom. Gr. Pr. i. p. 13. On the word in general, see Fessel. Advers. S. lib. v. c. xi.]

Ἀδελφότης, τητος, ἡ, from ἀδελφός.—*A brotherhood, society of brethren*, i. e. *of Christians*. Comp. Ἀδελφός VI. occ. 1 Pet. ii. 17. v. 9. [Cyp. Ep. 24. So φιλότης or φίλοι &c. in good Greek *.]

Ἄδηλος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and δῆλος, *manifest*.

I. *Not manifest, not apparent, concealed*. It is applied to graves *overgrown with grass* or *weeds*, and thus *concealed*, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. Κονιάω. occ. Luke xi. 44. Comp. Num. xix. 16. [Ps. li. 7. Polyb. iii. 19, 2. 54, 5.]

II. *Not manifest, uncertain*. occ. 1 Cor. xiv. 8. [See Polyb. vi. 56. 11. viii. 3, 2. 2 Macc. vii. 34.]

Ἀδηλότης, τητος, ἡ, from ἄδηλος.—*Uncertainty, inconstancy*. occ. 1 Tim. vi. 17. [Polyb. xxxvi. 412. See Vorst. Phil. S. p. 271.]

Ἀδήλως, Adv. from ἄδηλος.—*Uncertainly, without attending to the prescribed marks* or *lines*, or rather (considering that the expression ὀκ ἀδήλος seems to be put in opposition to ἀέρα δέρων *beating the air*) *Not manifestly, without being exposed to the view of the spectators and judge of the race*. Comp. *Macknight*. But Bp. *Pearson* observes, that the Syriac renders ὡς ὀκ ἀδήλως by *not as to a thing unknown*: and the Vulg. has, non quasi in incertum, *not as to a thing uncertain*; and adds, "I think I have expressed the true meaning in rendering it, *not as to an uncertain goal*." occ. 1 Cor. ix. 26. ["Non in incertum eventum." Sch. and Bretsch. to the same effect †.]

Ἀδημονέω, ω, from the verbal N. ἀδήμων, *depressed and spent with labour* or *fatigue*, which from ἤδημαι pret. pass. of the V. ἀδέω, *to faint*, or *be spent with fatigue*. *To faint, be spent, depressed, and almost overwhelmed with sorrow*, or *labour of mind*. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See *Wetstein*, *Kypke*, and *Elsner*, (Tom. ii. p. 268.) on Mat. who produce many instances of the use of this Verb by the Greek writers.

Ἅδης, ϐ, ὁ, q. Ἀΐδης (as the word is

* [The opinions of the Fathers to this effect are given by Suicer. i. p. 84. See a Diss. by Tiliander on this subject (Upsal. 1772). *Frater* is thus used in Latin. See Curt. vi. 10, 24.]

* [In 1 Macc. xii. 10. 17. it means *brotherly love*.]

† [Schleusner however suggests that ἀδήλως may be for ἀκλεῶς, as in Dion. Halic. Antiq. Rom. x. c. 45. See Poll. Onom. vi. c. 55. § 209.]

spelt in * *Homer* and † *Hesiod) obscure, dark, invisible,* from *α* neg. and *ἰδεῖν to see.* See Plut. de Is. & Os. p. 382.

I. *The invisible receptacle* or *mansion of the dead,* in general. occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12, 15.) Acts ii. 27, 31. 1 Cor. xv. 55. [Gen. xxxvii. 34. Numb. xvi. 30. 1 Kings ii. 9. Ezek. xxxii. 26.]—Acts ii. 27. is a citation of Ps. xvi. 10, where the Heb. word corresponding to *ᾅδου*, (*ᾅδην* LXX Vatic.) is שאול infernus, that to *ψυχήν* is נפש *the body,* or *animal frame.* Observe the phrases *ἐις ᾅδου* or *ἕως ᾅδου* are elliptical, for *ἐις* or *ἕως οἶκον* or *τόπον ᾅδου, in* or *to the house* or *place in the grave.* See Bos. p. 113. ed. Schæf. Hence,

II. *The invisible place* or *state of separate souls, the unseen world of separate spirits;* whether of torment, occ. Luke xvi. 23. (where see *Wetstein*); or in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see *Vitringa.*

III. Πύλαι *ᾅδου, The gates of Hades,* or *of the grave.* occ. Mat. xvi. 18. This expression seems allusive to the *form* of the *Jewish sepulchres,* which were large subterraneous caves, with a narrow *mouth* or *entrance,* many of which are to be found in *Judea* to this day. These *sepulchres* Bp. *Lowth* has described with his usual accuracy and elegance, Prælect. vii. *De Sacrâ Poësi Heb.* p. 130, *&c.* edit. *Gotting.* The phrase Πύλαι *ᾅδου* answers to the Heb. שערי שאול *the gates of the sepulchre,* for which the LXX use it, Isa. xxxviii. 10. (comp. Ps. cvii. 18. Wisd. xvi. 13.) And the full meaning of our Lord's promise in the latter part of Mat. xvi. 18. seems to be, that *his church on earth,* however persecuted and distressed, *should never fail* till the consummation of all things, and should then, *at the resurrection of the just, finally triumph over death and the grave.* Comp. 1 Cor. xv. 54, 55.—The expression Πύλαι *ᾅδου* is by no means peculiar to the *hebraical* or *hellenistic* style: *Grotius, Whitby,* and *Wetstein* on Mat. xvi. 18, show that is used by the old Greek Poets, particularly by *Homer, Theognis, Euripides,* and *Theocritus,* and was no doubt derived to them from the east. [Schleusner understands this place differently. As ᾅδης implies sometimes the *place of the wicked,* he thinks the phrase here stands for *the power of the devil and all the wicked,* which Christ promises shall have no effect, and Chrysostom understands the whole of the dangerous persecutions hanging over the Christians. See Valck. ad Eur. Hipp. 1445. p. 321. Bretschneider on Wisd. i. 14, takes ᾅδης for *the devil.*]

[IV. *A low and miserable state.* Mat. xi. 23. Luke x. 15. Ps. xxix. 3. xlviii. 16.]

[V. *Death itself,* as 1 Cor. xv. 55, where, however, it seems only a bold personification. Schleusner thinks it is *He who has the kingdom of Hades,* and refers to Wisd. i. 14.] See Song of Sol. viii. 6. Eccles. xiv. 12. —"Our *English* or rather *Saxon* word *Hell,* in its original signification (though it is now understood in a more limited sense), exactly answers to the *Greek* word *Hades,* and denotes a *concealed* or *unseen place;* and this sense of the word is still retained in the *eastern,* and especially in the *western,* counties of *England;* to *hele* over a thing is to *cover* it. See Lord *King*'s History of the Creed, ch. iv." *Doddridge* on Rev. i. 18. *Hell* is used for the Heb. שאול or Greek ᾅδης in Ps. xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, according to the old English Translation retained in our Liturgy. See also *Leigh*'s Crit. Sacr. in ʻΑιδης, and *Junius*'s Etymolog. Anglican. in *Heile* and *Hele.*

'Αδιάκριτος, ου, ὁ, ἡ, from *α* neg. and *διακρίνω to distinguish.—Making no partial distinctions, free from partial regards, impartial* *. occ. James iii. 17. [For examples of passive adjectives taking an active meaning, see Hemst. adhuc, i. p. 179.]

'Αδιάλειπτος, ου, ὁ, ἡ, from *α* neg. and *διαλείπω to intermit,* which see.—*Unceasing, continual, without intermission.* occ. Rom. ix. 2. 2 Tim. i. 3.

'Αδιαλείπτως, Adv. from ἀδιάλειπτος.—*Continually, without intermission.* occ. Rom. i. 9. 1 Thess. i. 3. ii. 13. v. 17. [See 1 Macc. xii. 11. ii. iii. 26. ix. 4.]

'Αδιαφθορία, ας, ἡ, from *α* neg. and *διαφθορα corruption,* which see.—*Incorruptness, integrity, freedom from corrupt mixtures* or *adulterations.* occ. Tit. ii. 7; where nine MSS., four of which ancient, read, to the same sense, *ἀφθορίαν.* See *Wetstein* and *Griesbach.*

'Αδικέω, ῶ, from *α* neg. and *δίκη, right, justice.*

I. Intransitively, *To act unjustly, do*

* Il. ix. lin. 312,
——— Ἀΐδαο πύλῃσιν.
——— The gates of *Hell.*
† Theogon. lin. 311,
——— Ἀΐδεω κύνα χαλκεόφωνον.
The brazen-throated dog of *Hell.*

* [In this sense the word does not occur elsewhere. Prov. xxv. 1. it is *which cannot be separated.*]

*wrong, sin.* Acts xxv. 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. [Sometimes with a rather stronger sense, *To commit a crime.* See 2 Cor. vii. 12. (comp. Eurip. Androm. 673.)]

II. Transitively, *To act unjustly by* any one, *to do wrong to,* or *injure* him. Mat. xx. 13. Acts vii. 24, 26, 27. xxv. 10. Philem. ver. 18, & al.

III. *To hurt, damage, harm.* Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3, & al. On Rev. vi. 6. *Wetstein* shows that the V. is in this sense applied to the *earth* or *land* by the best Greek writers.

Ἀδίκημα, ατος, το, from ἀδικέω, *to injure. An act of injustice, a criminal act, a crime.* occ. Acts xviii. 14. xxiv. 20. Rev. xviii. 5. [1 Sam. xx. 1. xxvi. 18. Polyb. i. 66. 6 and 8. Sometimes rather *a sin,* as perhaps in Rev. xviii. 11. See Isaiah lix. 12. Jerem. xvi. 17.]

Ἀδικία, ας, ἡ, from ἄδικος *unjust.*

I. *Injustice.* Acts i. 18. Rom. ix. 14. 2 Cor. xii. 13. xviii. 5 *. comp. ch. iii. 4.

II. *Falsehood, deceitfulness,* as opposed to *truth* or *constancy.* Luke xvi. 9. comp. ver. 11. John vii. 18. Rom. ii. 8. 2 Thess. ii. 10 and 12. So in the LXX ἀδικία frequently answers to the Heb. שקר, which signifies to *speak* or *act falsely* or *deceitfully.* comp. especially in the LXX, Deut. xix. 18. Mic. vi. 12. Ps. li. 3. Comp. under Μαμμωνας, and see *Wetstein* in Luke.

[III. *Any sin* or *vice.* Luke xiii. 27. Acts viii. 23. Rom. i. 29. ii. 8. iii. 5. vi. 13. 2 Tim. ii. 19. James iii. 6. 2 Pet. ii. 13. 1 John v. 17. So in LXX Hos. x. 9. Ezek. xxi. 27 (32). Prov. xi. 5. Isaiah lviii. 6. In Ps. lxxii. 8. it is *blasphemy.* See Ps. lxxiv. 5. Eccl. xiv. 9. ἀδικία πονηρά *avarice and envy inciting to injustice and crime.* Often *perverseness,* as Ezek. ix. 9. Isaiah xxxiii. 15. In the passage 1 John i. 9. Schleusner construes this word *The punishment of sin.* We find it in (Theod.) Job xxi. 19. and (Symm.) Prov. xxii. 8. Bretschn. more properly says the sense is, *God will not only forgive but sanctify the sinner, i. e.* will make him δίκαιος.]

Ἄδικος, ϰ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and δίκη *justice.*

I. *Unjust, unrighteous, falling short of the righteousness required by the divine law.* 1 Pet. iii. 18.

II. *Unjust, unrighteous, bad, vitious.* Mat. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. [Prov. xvii. 15. Isaiah lvii. 20. Ezek. xxi. 3.]

III. *Unjust, unrighteous, iniquitous, unequitable.* Luke xvi. 10. xviii. 11. [Rom. iii. 5. Heb. vi. 10.]

IV. *Deceitful, fallacious, mocking expectation.* occ. Luke xvi. 11.

Ἀδίκως, Adv. from ἄδικος.—*Unjustly, undeservedly.* occ. 1 Pet. ii. 19. [Prov. i. 11, 17. Wisd. xii. 13. 2 Macc. vii. 16.]

Ἀδόκιμος, ϰ, ὁ, ἡ, from α neg. and δόκιμος *proved, approved,* which see.—The word is used both in a passive and an active sense. In the former it is properly applied to *metals,* and refers to that part of them which upon refining is *thrown away* as *drossy and worthless:* so in the LXX ἀδόκιμος answers to the Heb. סיגים *dross.* Isa. i. 22. Prov. xxv. 4.

I. In a passive sense, *Disapproved, rejected, cast away.* occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5, 6, 7, where see Bp. *Pearce* and *Macknight.* [Our version construes the word by *Reprobate* in every instance except 1 Cor. ix. 27. Schleusner gives the following versions.—2 Cor. xiii. 5, 6, 7. *Not genuine.* 2 Tim. iii. 8. *not possessing such faith, as is right.* Rom. i. 28. *Bad and perverse.* 1 Cor. ix. 27. *Unworthy of such happiness.* Tit. i. 16. and Heb. vi. 8. *Useless, unfit.* I agree more with Bretschn. Thus,

1. *Reprobate, rejected,* or *deserving rejection.* 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Rom. i. 28. The passage

2. *Useless, unfit.* Tit. i. 16. Heb. vi. 8. may be referred to either.]

II. In an active sense, *Undiscerning, undistinguishing, void of judgement.* occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16; on all which texts see *Macknight.*—The above cited are all the passages of the N. T. wherein the word occurs.

Ἄδολος, ϰ, ὁ, ἡ, from α neg. and δόλος *deceit. Without deceit, sincere, pure.* occ. 1 Pet. ii. 2. Ἀδόλως Wisd. vii. 14.

Ἁδρότης, τητος, ἡ, from ἁδρος *abundant,* which from the Heb. אדר *magnificent.*—*Abundance, exuberance.* occ. 2 Cor. viii. 20. See Hesiod. Op. v. 471.

Ἀδυνατέω, ῶ, from ἀδύνατος.—*To be impossible.* occ. Mat. xvii. 20. Luke i. 37. So LXX in Gen. xviii. 14. Job xlii. 2. [See Xen. Mem. i. 2, 23. iii. 5, 28.]

Ἀδύνατος, ϰ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and δύνατος, *possible,* or *powerful.* It is used in a neuter, but most commonly in a passive sense.

* [The phrase κριτὴς τῆς ἀδικίας is for κριτὴς ἄδικος.]

I. In a neuter sense, *Impotent, weak.* Acts xiv. 8.* Rom. xv. 1.

II. Passively, *Impossible, not to be done.* Mat. xix. 26. Heb. vi. 18. x. 4, & al. [In the following passages Schleusner gives the meaning *Difficult.* Mat. xix. 26. Luke xviii. 27. comp. 24. Heb. vi. 4. This sense is noticed and examples are given in Steph. Thes. i. p. 1058. and Schl. cites Prov. xxx. 18. where the Vulg. has *difficilia.* It need not be remarked that the affixing this sense to passages containing a doctrine which is altered by this translation is highly improper.]

"ΑιΔΩ for 'Αέιδω, from the Heb. ידה *to confess, praise;* because the original use of *singing* among both believers and idolaters was in the *confessions* and *praises* of their respective gods; and indeed in this *appropriated* sense only is the verb ᾄδω applied in the N. T.—*To sing, utter harmoniously.* occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart. [In Eph. v. 19. Col. iii. 16. it is rather *to celebrate by singing,* or *praise.* See Hos. vi. 2. Jer. xxx. 19.] In the LXX ᾄδοντες *singing,* once answers to the Heb. תודה (from ידה) *confession.* Jer. xxx. 19.

'Αεί, from *α* intens. and ἔω *to be* (see under εἰμί).

I. *Always, ever.* Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever,* in a *restrained* sense, that is, *at some stated times.* Mark xv. 8. [This is a common English idiom.]

III. *Very frequently, continually.* 2 Cor. iv. 11. 2 Pet. i. 12. Xen. Cyrop. i. 4, 27. iii. 3, 9.—Hence the old English *aye,* ever.

'ΑΕΤΟ'Σ, ῦ, ὁ, according to some, from αἴσσω *to rush with violence,* which is plainly from the Heb. אץ or Hiph. האיץ *to hasten;* but ἀετός may rather be deduced from the Heb. עיט *a bird of prey,* a derivative from the V. עט *to fly* or *rush impetuously.* See *Bochart,* vol. iii. 170. *An eagle,* a well-known genus of *rapacious* birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49, and remark the plain allusion to the *Roman military* ensigns, [which Schleusner denies†.]

"Αζυμος, ꞩ, ὁ, from *α* neg. and ζύμη *leaven.*

I. "Αζυμα, τα. *Unleavened cakes* or *bread.* Luke xxii. 1, 7. Acts xii. 3. xx. 6. Also, *The feast of unleavened bread,* which lasted *seven* days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1. 12. See Exod. xii. 6, 18, 20. Num. xxviii. 16.

II. *Unleavened, free from fermenting matter.* It is applied figuratively and spiritually to christians. occ. 1 Cor. v. 7. comp. ver. 8. See Suicer. i. p. 106.—This word in the LXX constantly answers to the Heb. מצות.

'ΑΗ'Ρ, έρος, ὁ, from the Heb. אר *to flow;* whence also the Chaldee אויר, Syriac אאר, Welsh *awyr,* Latin *aër,* and its modern derivatives, all denoting the *air.* *The air, the celestial fluid* surrounding the earth, and consisting of *light* and *spirit,* i. e. *gross air.* Acts xxii. 23. Rev. ix. 2. [xvi. 17. The following phrases occur in the N. T.

(1.) 'Εις ἀέρα λαλεῖν (Luc. iv. 929.) 1 Cor. xiv. 9. To speak vainly or uselessly—of those who spoke in languages not understood. Still a German idiom. Es ist in den Wind gesprochen. It is spoken in the wind.

(2.) 'Αέρα δέρειν. To beat the air—either from the σκιαμαχία of the wrestlers, who for practice or vanity fought without an opponent. (Lydius Agonist. SS. c. 15.) or from boxing—to strike the air, i. e. instead of the adversary, *to miss your blow, do nothing.* (Virg. Æn. v. 376. 446.)—In Eph. ii. 2. some translate ἀήρ, by the lower sphere of air, just surrounding the earth, in which the clouds fly, in Parkhurst's sense, because the Jews thought the Demons lived in the lower part of the air. Others translate it by *darkness,* a sense found in classic writers. Hom. Il. xii. 240. Hesiod. Theog. 119.]—The LXX twice use this word in the Gen. plural 'Αέρων *airs,* to express the Heb. שחקים the *conflicting airs* or *ethers.* See *Heb.* and *Eng.* Lexicon in שחק II.

'Αθανασία, ας, ἡ, from ἀθάνατος *immortal,* which from *α* neg. and θάνατος *death.* —*Immortality, exemption from death.* occ.

* [See Xen. de Venat. c. 5. § 14. Herod. vi. 136. Börner. Diss. de Actis Paul. et Barn. in Nov. Thes. Phil. 11. p. 630.]

† [The eagle is said not to feed on carcasses, and there were not, some writers say, any eagles in Palestine. Hence some construe ἀετοί, as if γυπαιετοί or vultures. Schleusner explains the place, "At a given opportunity there will be found persons to use it." Bretschn. says, "Where there is gross impiety, vengeance from heaven will overtake it."]

1 Cor. xv. 53, 54. 1 Tim. vi. 16. [See Wisd. viii. 14. where it is *immortal fame*.]

'Αθέμιτος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and θέμιτος *lawful*, from θέμις *law*, *right*, which seems a derivative from the Heb. תם *complete*, *perfect*.

I. *Unlawful*. occ. Acts x. 28. [2 Macc. vi. 5. vii. 1.]

II. *Wicked*, *abominable*, occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So Josephus, lib. iv. cap. 9, § 10, uses 'ΑΘΕΜΙΤΟΥΣ ἡδόνας for *unnatural pleasures*. See more in Wetstein.

☞ Ἄθεος, ου, ὁ, ἡ, from α neg. and Θεός, *God*. *Without God*, i. e. *the true God*, *an Atheist* in this sense. occ. Eph. ii. 12. So ἄθεοι is used by Ignatius for *heathen* and *heretics*, Epist. ad Trallian. § 3 and 10. See also Wolfius on Eph. Suicer's Thesaurus in Ἄθεος I. 2, and Olivet's Theologia Græcan. at the end of the 3d tome of his edition of Cicero's Works, Genev. p. 659, &c. [In the same way the Christians were called Ἄθεοι by the heathen.]

Ἄθεσμος, ου, ὁ, ἡ, from α neg. and θέσμος *a law*, which from τίθημι or θέω *to fix*, *appoint*, *constitute*.—*Lawless*, *disregarding law*, and *right*. occ. 2 Pet. ii. 7. iii. 17. [Oftener used of *things* than of *men*. See Kypke and Loesner, 3 Macc. vi. 26.]

'Αθετέω, ῶ, from α neg. and θετὸς *placed*, from τίθημι or θέω *to place*.

[I. *To abolish*, *annul*, Gal. iii. 15. 1 Macc. xi. 36.

II. *To make vain*, or *of no effect*. Luke vii. 30. 1 Cor. i. 19. Prov. i. 25.

III. *To despise* or *reject*. Gal. ii. 21. Jud. v. 8. comp. 2 Pet. ii. 10. Luke x. 16. John xii. 48. Mark vii. 9. 1 Thess. iv. 8. In Heb. x. 28. the sense is rather *to violate*. In the sense of *despising* or *making light of*, it occurs in LXX. 1 Sam. ii. 19. Isaiah xlviii. 8. Jerem. ix. 2. xii. 1. 1 Chron. v. 25. Dan. ix. 7. See Polyb. xv. 1. iii. 29. and Schweigh. Lex. Polyb. p. 12. where the sense is perhaps *to violate*. I should refer also to this head the phrase ἀθετεῖν τὴν πίστιν, 1 Tim. v. 12. which means to *make light of* or *forsake the promise* or *faith*. See Polyb. viii. 2. xiv. 1. 1 Macc. xv. 27. Parkhurst thinks there is a reference to the widows' breaking their former engagement to the Church that they would not abuse its alms. In Mark vi. 26. there is difficulty—Parkhurst says, *To violate one's engagement to*, *to disappoint* or *fail one*, referring to Polyb. ix. c. 30. and also to Isa. i. 2. xxxiii. 1. Ps. cxxxii. 11. We may add Exod. xxi. 8. Judg. ix. 24. Prov. xi. 3. Schl. translates *Ei repulsam dare noluit*, and gives the Vulg. *Noluit eam contristare;* the Syriac *frustrare*, *privare eam;* the Arabic, *prohibere eam*, or *recusare*. He cites Joseph. Ant. J. xv. 2, 6. οὐδενὸς ἀθετήσειν ὧν ἀξιοῖ, and translates it, *Fore ut nihil eorum, quæ peteret, ei deneget*. I should rather say, *would not reject the petitioner, with respect to any of his requests*. But in St. Mark we have an accus. alone, and I should certainly translate, as in our version, *reject*, as in many of the above passages. *To disappoint* would not be a bad version, and we find this in Ps. xiv. 6. See 1 Macc. xv. 27.]

☞ 'Αθέτησις, ιος, att. εως, ἡ, from ἀθετέω.

I. *A putting away*, *an abolishing*. occ. Heb. ix. 26. [*Expiation*, Sch. and Br.]

II. *An abrogation*, *annulling*. occ. Heb. vii. 18.

☞ 'Αθλέω, ῶ, contracted from ἀεθλέω, which is derived from ἄεθλος *strife*, *contest;* and this may be either from α intens. or ἀεὶ *always*, and θλάω *to shake* or *dash together*, or *against each other*. Thus the Heb. שחק, which generally signifies *to sport*, *play*, or the like, is also used, 2 Sam. ii. 14, for *conflicting*, *skirmishing*, plainly because the actions are of a similar kind.—*To strive*, *contend*, *be a champion*, in any of the Grecian *games*. occ. 2 Tim. ii. 5. From this verb these ancient champions were called ἀθληταί, in Latin *athletæ*, whence our English word *athletic*.

Ἄθλησις, ιος, att. εως, ἡ, from ἀθλέω.—*A fight*, *contest*, *struggle*, *conflict*. occ. Heb. x. 32. [See in Latin, Hor. i. Ep. v. 8.]

'Αθυμέω, ῶ, from α neg. and θυμὸς *the mind*.—*To despond*, *lose courage*, *be discouraged*. occ. Col. iii. 21 *.

'Αθῷος, ου, ὁ, ἡ, from α neg. and θωὴ *a mulct* or *punishment imposed on any one*, which Eustathius derives from θέω, θῶ *to put*, *impose*, as ζωὴ *life*, from ζῶ *to live*.

I. *Not mulcted*, *not punished*. It occurs not in this sense in the N. T. but frequently in the profane writers. [Aristoph. Nub. 1415.]

* [Schleusner gives this version, and also *to be angry with*, as 1 Sam. xv. 11, 2 Sam. vi. 8. 1 Chron. xiii. 11. Xen. Anab. vi. 2. 8. Hellen. v. 2. 21.]

II. *Innocent, free from guilt.* occ. Mat. xxvii. 4, 24. Ἅιμα ἀθῶον, is a phrase often occurring in the LXX for the Heb. דם נקי *. See 1 Sam. xix. 5. 2 K. xxi. 16. xxiv. 4. So ἄθῶος εἰμι—ἀπὸ τῶν ἀιμάτων—is used by the LXX 2 Sam. iii. 28, for the Heb. נקי—אנכי—מדמי.

Ἄιγειος, ꙋ, ὁ, ἡ, καὶ τὸ—ον, from ἀιξ, ἀιγὸς *a goat*, which seems a derivative from the Heb. עז *a goat.*—*Of* or *belonging to a goat, a goat's.* occ. Heb. xi. 37. [Exod. xxv. 4. xxxv. 6. Numb. xxxi. 20.]

Ἀιγιαλὸς, ꙋ, ὁ, from ἄγω *to break* (which, in this sense, seems derived from Heb. עק *to squeeze*), and ἅλς *the sea;* or from ἀΐσσω *to rush*, and ἅλς, because *the sea rusheth* against it.—*The sea-shore.* Mat. xiii. 2, & al. Acts xxvii. 39. ἔχοντα ἀιγιαλὸν, *with a shore*, [say our translators.] But "have not all creeks *shores?* It should have been translated *with a* smooth *shore*, convenient for landing; that is ἀιγιαλὸς, Hesychius, Ἀιγιαλὸς, ὁ παραθαλάσσιος τόπος, ψαμμώδης, ἢ ψηφῖδας ἔχων. The Latin Poets call them *bona littora et mollia.*" Markland in Bowyer's Conject. [Schleusner approves this.] Xenophon, Cyri Exped. lib. 6. p. 452. edit. Hutchinson, 8vo., has Λιμὴν ἈΙΓΙΑΛΟ'Ν 'ΕΧΩΝ.

Ἀΐδιος, ꙋ, ὁ, ἡ, from ἀεὶ *ever, always.*

I. *Eternal*, absolutely, *without beginning* or *end.* occ. Rom. i. 20. [Wisd. vii. 26.]

II. *Eternal*, in a restrained sense, or à parte post, *perpetual, without end.* occ. Jude, ver. 6. [See Wisd. ii. 23. Le Clerc. Ars Crit. vol. ii. p. 130.]

Ἀιδὼς, όος, ꙋς, ἡ, from α neg. and ἰδεῖν *to see, look at*, for *modest* persons are apt to turn away their eyes, and *not look* at others.

I. *Modesty, decency.* occ. 1 Tim. ii. 9. [3 Macc. i. 19.]

II. *Reverence, veneration.* occ. Heb. xii. 28. [and so *Pudor* in Latin. Terent. And. i. 5. 28.]

Ἀιθίοψ, οπος, ὁ, from ἀίθω *to scorch* and ὤψ *the aspect* or *countenance.*—*An Ethiopian*, so called from his *scorched* and *black countenance* and *skin.* occ. Acts viii. 27. comp. Jer. xiii. 23 †.

* [Ἅιμα ἀθῶον is *an innocent man.* Deut. xxvii. 25. 1 Sam. xix. 5. *innocent blood.* 1 Kings ii. 5. Jer. xxvi. 15. ἀθῶος is *innocent.* Ps. xv. 5. xxiv. 4. xxvi. 6. lxxiii. 13. *Free*, Gen. xxiv. 41. Numb. xxvii. 22. Josh. ii. 20. *Unpunished*, Ex. xxi. 28.]

† [Pliny (N. H. vi. 29.) mentions Queen Candace as having reigned in Meröe. By Æthiopia, in Scripture, is meant Upper Æthiopia, i. e. the country between the Nile and the Arabic Gulf.]

Ἅιμα, ατος, τὸ, perhaps from ἄιθω *to be hot*, or from ἄω *to breathe*, because it requires constant *refrigeration* from the external air, (comp. Heb. and Eng. Lexicon in נפש III.)

I. *The blood*, properly so called, that *warm red liquor* which *circulates* in the bodies of men and animals, and in which their natural life eminently consists (see Gen. ix. 4, 5. Lev. xvii. 11, 14. Deut. xii. 23.) Luke xiii. 1. Heb. ii. 14. John xix. 34. Acts xv. 20, 29. xx. 28. Heb. ix. 7, 12, 13. In Col. i. 14. very many MSS, six of which ancient, and several old versions, have not the words διὰ τꙋ ἅιματος ἀυτꙋ, which are accordingly rejected by Wetstein and Griesbach.

II. *Blood, killing a man, murder.* Mat. xxiii. 30. xxvii. 6, 8, 24. [Acts i. 19. In Acts ii. 19. ἅιμα καὶ πῦρ may be *murders and fires.* In Coloss. i. 20. we must translate *by his bloody death on the cross*, literally, *by the blood of his cross*, i. e. *shed on his cross.* Heb. x. 29. *The blood of the covenant*, i. e. that blood which was shed to make the new covenant between God and man. It is almost needless to observe, that Schleusner gives his own view of all those passages in which *the blood of Christ* is mentioned. In all of these the plain sense is the true one. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. ii. 13. Heb. ix. 14. 1 John i. 7. Rev. i. 5. v. 9. We find ἅιμα in the sense of *murder*, Ezek. xxiv. 6. 9. Ecclesiast. viii. 16.]

III. *Guilt* or *punishment of shedding human blood*, or *of killing a man.* Mat. xxiii. 35. (comp. ch. xxvii. 25.) Luke xi. 50, 51. Acts v. 28. comp. Acts xviii. 6. xx. 26, where it is applied spiritually. [Judg. ix. 24. 2 Sam. i. 16. 1 Kings ii. 37. Ezek. xxxiii. 4.]—The profane writers, as Sophocles, Euripides [Elect. 136.] and Demosthenes, use ἅιμα for *murder.* See Scapula [and Schwarz. Comm. L. G. p. 24.]

IV. *Blood, seed*, or *natural descent.* Acts xvii. 26. comp. John i. 13, where see Wetstein; and comp. Σάρξ VI. Homer uses ἅιμα in this sense. Il. vi. line 211.

Τάυτης τοι γενεῆς, τε καὶ ἉΙΜΑΤΟΣ εὔχομαι ἔιναι.
I boast to be of such descent and *blood.*

And so, Odyss. iv. line 611, Menelaus says to Telemachus,

ἉΙΜΑΤΟΣ εἶς ἀγάθοιο,
Thou art of good (*i. e.* noble or generous) *blood.*

[See Schol. Hom. Iliad. xix. 105. Eur.

Phœn. 256. Ovid. Met. xiii. 705. Virg. Æn. i. 19. So 2 Sam. xxi. 2.]

V. Σάρξ καὶ αἷμα, *Flesh* and *blood*. See under Σάρξ IX.

'Αιματεκχυσία, ας, ἡ, from αἷμα, ατος, *blood, and* ἐκχύω *to pour out*, which see. *A pouring out*, or *shedding, of blood, blood-shedding*. occ. Heb. ix. 22.

'Αιμοῤῥοέω, ω, from αἷμα *blood*, and ῥόος *a flux*, from ῥέω *to flow*.—*To have*, or *labour under a flux of blood* *. occ. Mat. ix. 20. comp. Lev. xv. 33, in LXX and Heb. [Bartholin. de morbis Bibl. c. 7. & Wedel. Exc. Med. Phil. Cent. ii. Dec. v. p. 45.]

"Αινεσις, ιος, att. εως, ἡ, from αἰνέω.—*Praise*. occ. Heb. xiii. 15. [See Lev. vii. 13.] In the LXX it frequently answers to the Heb. תודה *confession*, and to תהלה *praise*. [See Ezra x. 11. Neh. ix. 5. 2 Chron. xxix. 31.]

'Αινέω, ῶ, from αἶνος, if it should not be rather deduced immediately from the Heb. ענה in the sense of *alternately singing praises* to God, as that Hebrew word is used, Exod. xv. 21. 1 Sam. xxi. 11. Isa. xxvii. 2. comp. Exod. xxxii. 18. *To praise*. In the N. T. it only refers to *praising God*. Luke ii. 13, 20, & al.—This word in the LXX most commonly answers to the Heb. הלל *to praise*, and to הודה *to confess, attribute power to*. [Judg. xvi. 24. & Ps. xcix. 4.]

"Αινιγμα, ατος, τὸ, from ᾕνιγμαι perf. pass. of αἰνίττω *to hint, intimate, signify with some degree of obscurity*, which perhaps from the Heb. ענת infinitive of the V. ענה *to answer, correspond*.—*An enigma*, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of, another, which is *in some respects similar* to it. occ. 1 Cor. xiii. 12. *Now* (in this life) *we see by means of a mirror*, reflecting the images of heavenly and spiritual things, ἐν αἰνίγματι, *in an enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal, *but then face to face*.' The apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟ'ΜΑ ΚΑΤΑ' ΣΤΟ'ΜΑ λαλήσω αὐτῷ ἐν εἴδει, καὶ οὐ δι' 'ΑΙΝΙΓΜΑ'-ΤΩΝ (חידות Heb.) καὶ τὴν δόξαν Κυρίου Ε'ΙΔΕ †.

* [On the absurd story of the statue erected to Christ by the woman here spoken of (mentioned by Euseb. H. E. vii. 18.) See Suicer, i. p. 116.]

† [This is also Bretschn.'s interpretation. Perhaps all this was not in the Apostle's mind. ἐν αἰνίγματι, *Not clearly*. Parkhurst's derivation and corresponding explanation of the word itself are utterly absurd. 'Αινίσσομαι is, *to hint obscurely*.]

'ΑΙΝΟ'Σ, ου, ὁ, *praise*; [αἶνος is properly *a fabulous oration*. (See Suidas and Hesiod. Op. 202.) then *assent*, and thence, *encomium*, or *praise*. See Ezra iii. 11. Ps. viii. 3. (on which see *Mede*) and Herod. vii. 107.] occ. Mat. xxi. 16. Luke xviii. 43.

"Αιρεσις *, ιος, att. εως, ἡ, from αἱρέω *to choose*.

I. *A choice*. It occurs not in the N. T. simply in this sense, but is thus used in the profane † and ecclesiastical writers, in the LXX version of Lev. xxii. 11, 21, and in 1 Mac. viii. 30.

II. *A sect* of heathen philosophers. Thus used by Arrian, Epictet. lib. ii. cap. 19. "Why do you call yourself a Stoic? Confine yourself to what you do, καὶ εὑρήσετέ τινος ἐσθ' 'ΑΙΡΕ'ΣΕΩΣ, and you will discover of what *sect* you are; most of you Epicureans, &c." So Lucian, in Hermotim. tom. i. p. 580, 'Ει δέκα μόνας θεῖμεν τὰς 'ΑΙΡΕ'ΣΕΙΣ ἐν φιλοσοφίᾳ—If we suppose only ten *sects* in philosophy—" Id. Demonax, p. 1004. "One asked *Demonax*, τίνα 'ΑΙ'ΡΕΣΙΝ ἀσπάζεται μᾶλλον ἐν φιλοσοφίᾳ. What *sect* in philosophy he chiefly embraced?" And Plutarch, de Plac. Philos. lib. i. cap. 3. says, that from Thales, ἡ 'Ιωνικὴ "ΑΙΡΕΣΙΣ προσαγορεύθη, the Ionic *sect* was denominated."

III. *A sect*, secta, that is, *a form* or *mode of religious discipline* or *opinion which any one chooses, follows, and professes*, or *the persons who follow such form or mode*. occ. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.—Josephus, Ant. lib. xiii. cap. 5. § 9. Vit. § 2, and § 38, calls the several *sects* of the Pharisees and Sadducees, *&c.* among the Jews, 'Αιρέσεις, in the same manner as St. Luke does in the Acts. Hence *a sect among Christians*, in some measure resembling those among the Jews and Heathen, *a religious party* or *faction among Christians*, under some human leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1 ‡.

* On this much controverted word, and the several texts wherein it occurs, see Dr. George Campbell's 9th Preliminary Dissertation to his Translation of the Four Gospels. Part iv. page 424, &c.

† See Herodotus, lib. 1. cap. 11. [Soph. Aj. 265. See D'Orvill. ad Charit. ii. c. 4. p. 306. ed. Lips.]

‡ [Theodoret on 1 Cor. xi. 18. and Chrysost. (Homil. xxvii. in Ep. i. ad Cor.) both say that the word means rather φιλονεικίαι than any opinions. Schl. in the place of St. Peter gives the sense *perverse opinions*.]

῾Αιρετίζω, from ἁιρέω *to choose.*—*To choose.* occ. Mat. xii. 18.—In the LXX it most commonly answers to the Heb. בחר *to choose.* Comp. especially 1 Chron. xxix. 1, in Heb. and LXX.

῾Αιρετικὸς, ȣ, ὁ, from ἁιρετίζω. Comp. ῞Αιρεσις.—*A founder, leader,* or *promoter of a religious faction* or *sect among Christians, a man factious in Christianity* *. occ. Tit. iii. 10. comp. Rom. xvi. 17.

῾Αιρέω, ῶ, Mid. ῾Αιρέομαι, ȣ̃μαι, from ἄιρω *to take up.*

I. *To take, take hold on.* It occurs not in this sense in the N. T. but frequently in the profane writers.

II. [In the middle voice] *To choose.* occ. Phil. i. 22. 2 Thess. ii. 13. Heb. xi. 25. [Xen. Cyrop. iv. 5. § 2.]

῎ΑΙΡΩ, from the Heb. ער, or in Hiph. העיר *to raise up.* The general meaning of the word is *to lift, raise,* or *take up.*

I. *To lift up,* as the hands [to heaven] †, Rev. x. 5.—the eyes, John xi. 41. [Ps. cxxi. 1. cxxiii. 1.]

II. *To lift* or *take up,* Mark vi. 29, 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21. comp. under Τίθημι II.

III. Applied to the mind, *To suspend, keep in suspense.* John x. 24. See Suicer's Thesaurus on the word, who cites from Philostratus II. 4, Κἀμὲ πάνυ ῎ΑΙΡΕΙ ὁ λόγος ὃν ἔιρηκεν, And the discourse which he spake *keeps* me quite *in suspense.*" The learned Elsner, Observ. Sacr. (whom see) interprets the phrase ψυχὴν ἄιρειν, John x. 24. by *taking away life,* as it plainly signifies, ver. 18. (comp. LXX in Isa. liii. 8.) q. d. How long dost thou *kill us, i. e.* with doubt and delay? [Schleusner approves Parkhurst's explanation.]

IV. *To take up* on one, as a yoke, Mat. xi. 29.

V. *To take up,* as a cross, Mat. xvi. 24.

VI. *To bear* or *carry,* as a burden, Mat. iv. 6. xxvii. 32. [Comp. Psalm xii. 12.] Mark [ii. 3. vi. 8.] xv. 21. John v. 8, 9. comp. Luke xxiii. 26. [Gen. xliv. 1. Valck. ad Theoc. Adon. p. 326.]

VII. *To remove, take away.* Mat. [xiv. 12.] xxii. 13. John xi. 39, 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So Philo in Wetstein, comp. ver. 21, and John xix. 15. Acts xxi. 36. [Schleusner adds many examples which have no difficulty, and then derives from this sense that of *killing,* to which he refers Mat. xxiv. 39. Luke xxiii. 18. John xix. 15. Acts xxi. 36. 1 Macc. v. 2. somewhat unnecessarily. He adds examples of the same sense with the addition of ἐκ τȣ̃ κόσμȣ or ἀπὸ τῆς γῆς, Acts xxii. 22. Phil. in Flacc. p. 538, 20. ed. Mangey, and hence in any sense *to destroy.* John xi. 48. 2 Sam. v. 21.]

VIII. *To bear, and so take away* or *remove.* Thus Christ is said *to bear,* ἄιρειν, the sins of the world *. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take.* Mat. xx. 14. Mark vi. 8.

X. *To loose,* a ship namely from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that νᾶυν *the ship,* or ἀγκύραν *the anchor,* ought to be supplied. So Thucydides, lib. 1. has οἱ δὲ ΤΑ῾Σ μὲν ΝΑ῀ΥΣ ῎ΑΡΑΝΤΕΣ ἀπὸ τῆς γῆς, they *loosing the ships* from the land;" and Plutarch and Polybius use the phrase ᾿ΑΙΡΕ῀ΙΝ ᾿ΑΓΚΥ῀ΡΑΝ or ᾿ΑΓΚΥ῀ΡΑΣ. See Bos Ellips. Wolf. and Wetstein. [Thuc. i. 52.]

XI. *To lift up* or *raise* the voice. Luke xvii. 13. Acts iv. 24. [Schwarz. Comm. p. 29.]—In the LXX this word most commonly answers to the Heb. נשא, which is applied in nearly the same senses.

᾿Αισθάνομαι or ἀισθέομαι, from ἀισθῶ *to perceive.*

I. *To perceive,* properly by means of the external senses, as the feeling, *&c.* It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand.* occ. Luke ix. 45. [Tob. xxiii. 5.] Job

῎Αισθησις, ιος, att. εως, ἡ, from ἀισθέομαι. See the last word.—*Perception,* properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.—[῎Αισθησις here (says Schl.) means *quick perception of truth and falsehood, all the intelligence obtained by use and practice.* See Ælian. V. H. i. 12. Arrian. Diss. Epict. ii. 18. 8. Phavor. ἄισθησίς ἐστι δύναμις ἀισθητική.]

᾿Αισθητήριον, ȣ, τὸ, from ἀισθέομαι.—*An organ* or *instrument* of *sensation* or *perception;* so the ἀισθητήριον of seeing is the *eye*—of hearing, *the ear;* but in

* See Campbell's Preliminary Dissertations to Gospels, p. 434, &c. [Suicer. i. p. 126.]

† [This was the Jewish form of swearing. See also Aristot. iii. Polit. c. 10. & Exod. vi. 8. Numb. xiii. 3.]

* [The reference to the Jewish sacrifices need hardly be pointed out, on which the sins of the people were laid. Lev. xvi. 21, 22.]

the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to Galen, αἰσθητήριον is defined, τὸ αἴσθησίν τινα πεπιστευμένον ὄργανον—ἤτοι ὀφθαλμὸς, ἢ ῥὶς, ἢ γλῶττα; the *organ* to which any *sense* is intrusted—either the eye, or the nose, or the tongue." See Wetstein, who also cites from Galen the very phrase, ΤΟ' 'ΑΙΣΘΗΤΗ'ΡΙΟΝ 'ΕΧΕΙ ΓΕΓΥΜΝΑΣΜΕ'-ΝΟΝ; and in Josephus, De Maccab. § 3, we have ΤΩ'Ν 'ΕΝΔΟΝ 'ΑΙΣΘΗΤΗΡΙ'ΩΝ, *The internal senses*. occ. Heb. v. 14. [See Jer. iv. 19.]

☞ Αἰσχροκερδὴς, έος, οῦς, ὁ, ἡ, from αἰσχρὸς *base, vile*, and κέρδος *gain.—Greedy or desirous of base* or *vile gain*. occ. 1 Tim. iii. 3, 8. Tit. i. 7. See Wetstein, Kypke, and Doddridge on 1 Tim. and comp. under Τρόπος II. [Aristoph. Pac. 622. Herod. i. 187.]

Αἰσχροκερδῶς, Adv. from αἰσχροκερδὴς. —*For the sake* or *love of vile gain*. occ. 1 Pet. v. 2.

☞ Αἰσχρολογία, ας, ἡ, from αἰσχρὸς *vile, filthy*, and λόγος *speech, talk.—Vile, filthy, obscene talk*. occ. Col. iii. 8.—This word is used in like manner for *obscene* or *indecent discourse* in Epictetus, Enchirid. cap. 55. [Xen. de Rep. Lac. c. v. § 6. See Schwarz. Lex. Polyb.]

Αἰσχρός, α, ον, from αἶσχος, *baseness, vileness;* which some derive from α neg. and ἴσχω *to have*, as denoting what one *would not have*, but *reject.—Base, vile, indecent, shameful*. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

☞ Αἰσχρότης, τητος, ἡ, from αἰσχρός. —*Filthiness, obscenity*. occ. Eph. v. 4.

Αἰσχύνη, ης, ἡ, from αἶσχος *vileness*.

I. *Shame, the passion of shame*, arising from some notion of one's own *vileness*. occ. Luke xiv. 9. [Ecclus. xx. 28. In a good sense, Ecclus. iv. 25. Thuc. i. 84.]

II. *Ignominy, disgrace*. occ. Heb. xii. 2. [Isa. liii. 3.]

III. *Cause of shame, somewhat to be ashamed of*. occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

[Αἰσχύνομαι. Passive from αἰσχύνω *to make ashamed.—I am confounded*, or, *I am put to shame*. Phil. i. 20. (from disappointment of hope). And see Ps. xxv. 2, 3. xxxi. 1.) 2 Cor. x. 8. (from my office.) See Ecclesiastic. xxiv. 22. 1 John ii. 28. (from blame cast on you.)—In the middle, *I am ashamed*, or *I am affected with the passion of shame*. Luke xvi. 3. 1 Pet. iv. 6.]

'ΑΙΤΕ'Ω, ῶ, and Mid. αἰτέομαι, οῦμαι.

I. [*To ask, request*, or *beg*. Mat. v. 42. Luke vi. 30. Where Krebsius (Obss. Flav. p. 116. after Casaub. ad Theoph. p. 292.) says that αἰτεῖν is *to ask as a favour*, ἀπαιτεῖν *to demand as a debt*. Mat. vii. 9. (with 2 accus. as Æsch. c. Ctesiph. p. 291. Aristoph. Acharn. 475.) xiv. 7. xx. 20. Mark vi. 22—25. Eph. iii. 13. See Josh. xv. 18. 1 Sam. i. 17. for שאל. Dan. ii. 49. vi. 7. for the Chaldee בעא. Also especially *to ask in prayer*. Mat. vi. 8. vii. 7, 8, 11. xviii. 19. (here alone with a genitive of the thing.) Col. i. 9. James i. 5. iv. 2, 3. as in Hebrew שאל. 1 Sam. i. 20.]

II. *To ask, require*. Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 3. 1 Pet. iii. 15. [1 Cor. i. 21. 2 Macc. vii. 10.]

Αἴτημα, ατος, τὸ, from αἰτέω *to ask.—A petition, a request, a thing required* or *asked*. occ. Luke xxiii. 24. 1 John v. 15.

'ΑΙΤΙ'Α, ας, ἡ.

I. *A cause, reason, incitement*. Mat. xix. 3. Luke viii. 47. Acts x. 21, & al.

II. *An accusation, crime*, or *fault*. Mat. xix. 3. xix. 4. xxvii. 37. Mark xv. 26. John xviii. 38. & al. In this sense the word seems an immediate derivative from the verb αἰτέω, *to ask, require;* because *an accusation* or *crime* is that for which any one is *required* to appear before the judges and *questioned*. On Mat. xxvii. 37, see Wetstein and Suicer Thesaur. in 'Αιτία. [Schleusner says, *crime*, Matt. xix. 3. John xviii. 38. xix. 4, 6. Acts xxii. 24. xxv. 18. 2 Macc. xii. 40. Poll. viii. 7. Ælian. V. H. iii. c. 14. See Tit. i. 13. (This is quite fanciful; it is here *cause.*) *Accusation*, Acts xxv. 27. Xen. Cyrop. V. 5, 8. He thinks that αἰτία in Matt. xxvii. 37. is *title*, or *letters signifying the cause of Christ's death*, written on a white tablet (λεύκωμα) on the authority of Theophylact on St. Matt. xxvii. p. 175. & Zonar. Canon. xxxvi. Concil. Carthag. He fancies again that αἰτία in Luke viii. 47. (simply *cause*) is *disease*, as in the Greek medical writers, and refers to Casaub. and Salmas. and Spart. Adrian. p. 80.]

III. *A condition, a case*. occ. Matt. xix. 10*.

'Αιτίαμα, ατος, τὸ, from αἰτιάω to ac-

* [So in Latin *causa*. Cic. Agr. iii. 2. Famil. vii. 4. Martial. vii. 92, 5. See Brisson. Verb. Signif. iii. p. 101. Philost. Vit. Apoll. vi. 16. Schwarz. ad Olear. de Stylo N. T. p. 376.]

*cuse*, which from ἀιτία.—*An accusation.* occ. Acts xxv. 7. Thuc. v. 72.

"Αιτιον, τὸ, from ἀιτία, which see.

I. *A cause, reason.* occ. Acts xix. 40.

II. *A crime, fault.* occ. Luke xxiii. 4, 14. comp. ver. 22.

"Αιτιος, ȣ, ὁ, ἡ, from ἀιτία.—*An author, causer.* occ. Heb. v. 9. [See Carpzov. Obs. Philon. on this passage, and Eunapius in Ædes. p. 37. Herodian. ii. 2. 12. Joseph. A. J. viii. 1. σωτηρίας ἄιτιος γεγενημένος. 2 Macc. iv. 47. 1 Ezra xxix. 22.] Esdras

"Αιφνίδιος, ȣ, ὁ, ἡ, from ἄιφνης *unexpectedly, suddenly,* which from ἄφνω the same, a derivative from α neg. and φαίνω *to appear,* q. d. *quicker than sight.*—*Sudden, unexpected, unforeseen.* occ. Luke xxi. 34. 1 Thess. v. 3. [Wisd. xvii. 15. Thuc. ii. 61.]

'Αιχμαλωσιά, ας, ἡ, from the same as ἀιχμάλωτος, which see.

I. *Captivity, state of being captive.* occ. Rev. xiii. 10. [Deut. xxviii. 41. Ezek. i. 1.]

II. *A captive multitude.* occ. Eph. iv. 8. which is a citation from Psal. lxviii. 18. nearly according to the LXX version, wherein ἀιχμαλωσίαν answers to the Heb. שבי, which, as Rivetus hath well observed, always denotes the *captives* themselves, so שבה שבי signifies * *to carry away captive,* and the expression ἠχμαλώτευσεν ἀιχμαλωσίαν must be interpreted accordingly. [By ἀιχμαλωσία here, says Schl., we must understand all the adversaries of Christianity. "Men," says Br. "in the service of sin and the devil." He refers to the Test. xii. Patr. apud. Fabr. Pseud. V. T. i. p. 654, where we have (of the Messiah's war on Belial), τὴν ἀιχμαλωσίαν λάβῃ ἀπὸ τȣ̃ Βελιὰρ, ψυχὰς ἁγίων καὶ ἐπιτρέψει καρδίας ἀπειθεῖς πρὸς κύριον.]

'Αιχμαλωτεύω, from ἀιχμάλωτος. *To lead* or *carry away captive.* occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS, of which six ancient, the old commentators, and several printed editions, read ἀιχμαλωτίζοντες. See Wetstein and Griesbach. [1 Sam. xxx. 3, 5. Amos i. 5, & al.]

'Αιχμαλωτίζω, from ἀιχμάλωτος.

I. *To carry away captive,* or *into captivity.* occ. Luke xxi. 24. [1 Macc. x. 35. Ezek. xii. 3.]

II. Figuratively, *To bring into captivity,* or *subjection.* occ. Rom. vii. 23. 2 Cor. x. 5.

* See Heb. and Eng. Lexicon under שבה.

'Αιχμάλωτος, ȣ, ὁ, ἡ, from ἀιχμή *a spear* (from ἀκμὴ, which see), and ἁλωτός *taken,* (from the obsol. V. ἁλόω *to take,* which see.)—*A captive, a prisoner taken in war,* applied to *spiritual captives.* occ. Luke iv. 18. [Isa. lii. 2.]

'Αιών, ῶνος, ὁ, q. ἀεὶ ὤν, *always being.*—It denotes *duration,* or *continuance of time,* but with great variety. Comp. Suicer Thesaur. in 'Αιών.

I. Both in the singular and plural it signifies *eternity,* whether *past* or *to come.* See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.—'Εις τȣ̀ς ἀιῶνας τῶν ἀιώνων, *For ages of ages, for ever and ever.* Gal. i. 5. Rev. i. 6, 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.—'Εις ἡμέραν ἀιῶνος, 2 Pet. iii. 18, "literally, *Until the day* of eternity. Bengelius on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." Macknight.

II. *The duration of this world.* Mat. xxviii. 20. Comp. Mat. xiii. 39.—'Απ' ἀιῶνος, *Since the* duration, i. e. the beginning, *of the world,* Luke i. 70. Acts iii. 21. So ἐκ τȣ̃ ἀιῶνος, John ix. 32.

III. 'Αιῶνες, ὁι, *The ages of the world.* 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. 'Ο 'Αιὼν ȣ̃τος, *This present life, this world,* as we say, Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, Κατὰ τὸν ἀιῶνα τȣ̃ κόσμȣ τȣ́τȣ, *According to the* course or manner, *of this world.* Comp. Rom. xii. 2. Gal. i. 4. [Schl. says, that after considering all the passages in which ἀιὼν ȣ̃τος and ἀιὼν ὁ μέλλων occur, he believes the first to mean *This present life,* and the second, the general state of all after the resurrection, or that of true Christians in particular, Mat. xiii. 40. Luke xx. 34. 1 Cor. iii. 18. Eph. i. 21. Tit. ii. 12. Mat. xii. 32. (See Leusden de Dial. N. T. p. 94, for a similar Rabbinical expression.) Mark x. 30. Luke xviii. 30. xx. 35. Eph. i. 21. Heb. vi. 5. These passages, he says, clearly show that the old explanation referring ἀιὼν ȣ̃τος to the time under the O. T. and ἀιὼν μέλλων to the time of the Messiah, are wrong. The works of Witsius and Rhenferdius contain discussions of these phrases, and Kapp in Exc. i. ad Epist. ad Eph. T. i. N. T. p. 381. Schleusner marks out some expressions

where ἀιὼν means not *this life*, but *this system of things* or *universe*, as Heb. i. 2, where he gives, not the absurd Socinian explanation, but "whose ministry he used in creating the universe," xi. 3. 1 Tim. i. 17; and he hence explains, 1 Cor. ii. 7, comparing 2 Tim. i. 9. Tit. i. 2. On the use of ἀιὼν for *this life, the life of man*, see Hom. Iliad. iv. 478. Eur. Phœn. 1545. Abreech. ad Æschyl. p. 436. Foes. Œcon. Hipp. p. 10. Suid. & Hesych. in voce. Etym. M. 41, 9. 266, 10.]

V. Ὁ Ἀιὼν ὁ ἐρχόμενος, *The world to come, the next life*. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So Ὁ Ἀιὼν ὁ μέλλων. Eph. i. 21.

VI. *An age, period*, or *periodical dispensation of Divine Providence*. In Mat. xxiv. 3, it evidently refers to the *Jewish age*, or *age under the Mosaic law*. (See Whitby, Doddridge, and Macknight on that Text.) But in Mat. xxviii. 20, it seems plainly to denote *the age under the Messiah*, for *Christ* had just before declared, that *all power was given under him both in heaven and in earth*. Comp. Acts ii. 33—36; and for this use of Ἀιὼν see Mat. xii. 32. 1 Cor. x. 11 (where consult Bp. Pearce), Heb. vi. 5. ix. 26, and LXX in Isa. ix. 6. Συντελείας τῦ Ἀιῶνος, then, in Mat. xxviii. 20, though it does not precisely signify the *end of the world*, is equivalent to it. See 1 Cor. xv. 24.

VII. Ἀιῶνες, ὁι, seems, in Heb. xi. 3, to denote the *various revolutions* and *grand occurrences* which have happened to this created system, including also the *system* or *world itself*. Comp. Heb. i. 2, and Macknight on both texts.—Ἀιὼν in the LXX generally answers to the Heb. עולם, which denotes *time hidden* from man, whether indefinite or definite, whether past or future. [On the word ἀιὼν see Fessel. Adv. Sacr. iii. c. 2. Vorst. Philol. Sac. c. ii. and Titman de Vestigiis Gnostic. p. 210. Parkhurst does not notice, as he should have done, the *indefiniteness* of the word in some cases, like that of the words *ever, never, always*, in English. Thus Mat. xxi. 19. *Shall never grow*, John viii. 35. *Doth not always abide*, xiv. 16. Abode with you always here *all your lives*, as in Ps. civ. 5. Baruch iii. 20. So ἀιώνιος.]

Ἀιώνιος, ε, ὁ, ἡ, and ἀιώνιος, α, ον, from ἀιὼν.

I. *Eternal, having neither beginning nor end*, Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. *Eternal, without end*. Mat. xxv. 41, 46. 2 Thess. i. 9. & al. freq. Philem. ver. 15. Ἀιώνιον (Adj.) *For ever*, not only during the term of his natural life (comp. לעלם Exod. xxi. 6.) but through endless ages of *eternal* life and blessedness. [I think ἀιώνιος in this place has the same sort of signification as I have noticed at the end of ἀιὼν. So in Latin *æternus*. Cic. Catil. iv. c. 5. Ovid. Trist. v. 2, 15. Pont. i. 2, 126. Horat. 1 Ep. x. 42. Schleusner without hesitation (and this deserves remark) gives to the word, in all passages referring to the future lot of the wicked and the good, the sense of *without end*. That the Jews believed in the *eternity* of punishments and rewards, says Bretsch, appears from the Testam. Aser. apud Fabr. Pseud. V. T. i. p. 693. and Psalter. Salom. Ps. iii. 13, 15, 16.]

III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrha, not only because the effect thereof shall be of *equal duration with the world* (comp. Ἀιὼν II.), but also because the burning of those cities is a dreadful emblem of that *everlasting fire* (τὸ πῦρ τὸ ἀιώνιον, Mat. xxv. 41.) which awaits the ungodly and *unclean*. Comp. Jude ver. 15. 2 Pet. ii. 6; and see Whitby's note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρόνοι ἀιώνιοι, *The ages of the world, the times since the beginning of its existence*. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20. and Ἀιὼν II. [Ps. xxiv. 7. lxxvi. 4.]—The LXX frequently use this Adj. for the Heb. עולם.

Ἀκαθαρσία, ας, ἡ, from α neg. and κεκάθαρσαι, 2d person sing. pret. pass. of καθαίρω *to cleanse*.

I. *Uncleanness, filth*, in a natural or physical sense. occ. Matt. xxiii. 27. [Lev. v. 3, 5. Numb. xix. 13.]

II. Moral *uncleanness*. Rom. vi. 19. 1 Thess. ii. 3. iv. 7. [Lev. xvi. 34.]

III. *Any kind of uncleanness* different from whoredom, as 2 Cor. xii. 21; *any unnatural pollution*, whether acted by oneself, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. טמאה or טמא *pollution*.

Ἀκαθάρτης, τητος, ἡ, by Syncope for ἀκαθαρότης, from α neg. and καθαρότης *cleanness*.—*Uncleanness, filthiness*. occ. Rev. xvii. 4. according to the common editions: but observe, that the Alexan-

drian and twenty-one later MSS. and some printed editions, for ἀκαθάρτητος read τὰ ἀκάθαρτα τῆς, which reading is embraced by Mill, Wolfius, Wetstein, and other learned men, and by Griesbach received into the text; and indeed ἀκαθάρτητος does not seem to be a Greek word.

Ἀκάθαρτος, -ϐ, ὁ, ἡ, καὶ τὸ—ον, from *α* neg. and καθαίρω *to cleanse.*

I. *Unclean* by *legal* or *ceremonial uncleanness.* Acts x. 14, 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, *&c.* where the LXX ἀκάθαρτος. Comp. 2 Cor. vi. 17, in which passage ἀκαθάρτϐ seems ultimately to refer to all *idolatrous worship,* and *heathen impurity.* See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights and privileges of the church, and particularly to baptism.* occ. 1 Cor. vii. 14; where see Doddridge's note. [To this head Schl. and Br. refer 2 Cor. vi. 17. See Esdr. viii. 69. 1 Macc. xiii. 47.]

III. *Unclean by unnatural pollution,* Eph. v. 5. [*Evil, impure from vice.* Schl. refers to this head all the passages relating to *unclean* spirits. Mat. x. 1, &c. as he thinks the phrase intended to express their evil and ungodly nature. See Job iii. 8. xvii. 6, 7. Luke vii. 22. Others suppose the epithet given from the Jews' believing them to inhabit sepulchres and unclean places. See Baruch iv. 35. Tob. viii. 3. Isa. xxxiv. 14. and Fabr. Cod. Pseud. i. p. 191. Others from the demons favouring idolatry. Bar. iv. 7. Ps. xcvi. 5. 2 Cor. iv. 4. Fabr. ubi supra, p. 97, 167, 195. Others from their lewdness, Gen. vi. 2. Tob. iii. 8, 6, 14. See Zach. xiii. 2. Fabr. ubi supra, p. 732.]

Ἀκαιρέομαι, ϐμαι, from *α* neg. and καιρός *opportunity.*—*To want,* or *be destitute of, opportunity.* occ. Phil. iv. 10.

Ἀκαίρως, Adv. from ἄκαιρος, *unseasonable,* which from *α* neg. and καιρός *opportunity. Inopportunely, unseasonably, out of season.* occ. 2 Tim. iv. 2.

Ἄκακος, from *α* neg. and κακός *evil.*

I. *Free from evil,* or *sin.* occ. Heb. vii. 26.

II. *Simple, undesigning, artless.* occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.—In the LXX ἄκακος answers to תם *perfect, upright,* Job viii. 20, and to פתי *simple,* Prov. i. 4. viii. 5, & al.

Ἄκανθα, ης, ἡ, from ἀκὴ *a point* or *prickle,* and ἀνθέω, *to flourish, abound.*—*A thorn* or *brier,* which abounds with *prickles.* Mat. vii. 16. xiii. 7. xxvii. 29, & al. Galen, De Curat. has a passage very similar to Mat. vii. 16, Ὁ γέωργος ὀυκ ἄν ποτε δυνήσαιτο ποιῆσαι τὸν βάτον ἐκφέρειν βότρυν. "The husbandman would never be able to make the *thorn* produce *grapes* *." See Wetstein. "The Naba or Nabka of the Arabians, says Hasselquist, Travels, p. 288, is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof, is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which the emperors and generals were used to be crowned, that there might be calumny even in the punishment."

Ἀκάνθινος, η, ον, from ἄκανθα.—*Thorny, made of thorns.* occ. Mark xv. 17. John xix. 5; so LXX in Isa. xxxiv. 13, Ἀκάνθινα ξύλα, *Thorny shrubs.* [See Wolf. T. i. p. 403.]

Ἄκαρπος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from *α* neg. and καρπὸς *fruit.*

I. *Unfruitful, bearing no fruit,* Jude ver. 12. Comp. Matt. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. *Unprofitable,* 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. Ἀλυσιτελής. [Schl. divides these passages thus:

I. *Unprofitable.* 1 Cor. xiv. 14. Mat. xiii. 22. Mark iv. 9.

II. *Not acting in compliance with the precepts of Christianity, and so losing its fruit* or *advantage.* Tit. iii. 14. 2 Pet. i. 8. Wisd. xv. 4. Plutarch, Philop. c. 4.

III. *Noxious.* Eph. v. 11, as neg. adj. sometimes are strong affirmatives of the opposite qualities.]

Ἀκατάγνωστος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from *α* neg. and κατάγνωστος *blamed,* which from καταγινώσκω *to condemn.*—*Irreprehensible, not to be condemned,* or *blamed.* occ. Tit. ii. 8. [2 Macc. iv. 47, in a forensic sense.]

Ἀκατακάλυπτος, ϐ, ὁ, ἡ, καὶ, τὸ—ον, from *α* neg. and κατακάλυπτος *veiled,* which from κατακαλύπτω *to cover, hide, veil.*—

* [See nearly the same proverb in Meidan. Adag. a Rosenmull. N. ii. p. 26, and Prov. Arab. Cent. ii. N. 99. p. 123. ed. Erpen.]

*Uncovered, unveiled.* occ. 1 Cor. xi. 5, 13. The LXX use this word, Lev. xiii. 45, for the Heb. פרוע *stript of covering.* [Polyb. xv. 25. τὴν Δανάην ἑλκύσαντες ἀκατακάλυπτον, and see Wetst. T. ii. p. 145. Schl. cites ἀκάλυπτος, as the word in the LXX, but that is only the reading of the Vatican MS. See Dieterich. Lexic. Philol. N. T. p. 68.]

☞ Ἀκατάκριτος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and κατάκριτος *condemned,* which from κατακρίνω *to condemn,* which see.—*Uncondemned.* occ. Acts xvi. 37. xxii. 25. [Rather, says Schleusner, *One who is punished without his cause being heard;* ἀκρίτως occurs in the same sense 1 Macc. ii. 37. xv. 33.]

Ἀκατάλυτος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and κατάλυτος *dissolved,* which from καταλύω *to dissolve.*—*Not to be dissolved, indissoluble.* occ. Heb. vii. 16. [Dion. Hal. x. c. 31. 2 Macc. x. 11.]

☞ Ἀκατάπαυστος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and καταπαύω *to cause to cease, to restrain.*—*That does not cease, unceasing,* as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14. [The sense seems rather here, according to the present reading, passive, *who cannot be restrained,* (ἀπὸ) ἁμαρτίας. Some MSS. read ἀκαταπαύστου, in which case either sense is admissible. See Polyb. iv. 7. Heliodor. i. 13. Diod. Sic. xi. 17.]

Ἀκαταστασία, ας, ἡ, from α neg. and κατάστασις *a setting in its place,* from καθίστημι *to place, set in its place.*—[Hence *Instability,* or *constant change of place,* and thence in the N. T. it signifies (as also in Prov. xxvi. 28.)] *Commotion, tumult.* occ. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20. James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does *Dionysius* Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ἀκατάστατος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and καθίστημι *to settle.*—*Unsettled, unsteady, unstable.* occ. James i. 8. [Isa. liv. 11. Hippoc. de Hum. § ii. p. 18. Poll. vi. 121.]

Ἀκατάσχετος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and κατέχω or κατάσχω (2d Aorist. κάτεσχον) *to restrain.*—*Not to be restrained, unruly.* occ. James iii. 8; where see Alberti and Wetstein. [See 3 Macc. vi. 17. Joseph. de Bell. J. ii. 11. p. 173. ed. Haverc. Diod. Sic. xvii. 38, where see Wesseling.]

'ΑΚΕΛΔΑΜΑ', Heb.—*Akeldama,* Heb. חקל דמה *a field of blood.* It is compounded of the Heb. or Syriac חקל *a field,* and דמה *blood.* חלק is used both in Chaldee and Syriac for *a field* (see Castell's Hept. Lex.), probably by transposition, from the Heb. חלק *a portion;* but it occurs not in the O. T. in this sense, any more than דמה from Heb. דם doth for *blood.* This word ἀκελδαμά therefore must, I think, be acknowledged an instance wherein the Hebrew spoken in our Saviour's time had deviated from its ancient purity. Comp. Ἑβραΐς. occ. Acts i. 19, where ἀκελδαμά cannot be considered as *Syriac,* i. e. as a name in that language wherein the ancient *Syriac* version is written: because that version, after saying, Acts i. 19, that *the field in the language,* בלשנה, *of the country was called* חקל דמא, adds, *whose interpretation* (in *Syriac,* namely,) *is* קוריה דם. So in Matt. xxvii. 8, the same version renders ἀγρὸς αἵματος not by חקל דמא, but by קריתא דדמא.

Ἀκέραιος, ου, ὁ, ἡ, καὶ τὸ—ον, [from α and κεράω *to mix* (see Dioscor. v. 129. vii. 77.), or κεραΐζω *to hurt* (see Eustath. ad Iliad. ii. 855.) The last is Schleusner's opinion. —*Unhurt.* (Vales. Exc. ex Diod. p. 273. Joseph. A. J. v. 1, 15.) or actively, *Hurting no one, free from deceit;* ὁ μή τινα κεραΐζων, as Eustathius says, or ἁπλῶς (Schol. Eur. Orest. 920.) Mat. x. 16. Rom. xvi. 19. (Addit. Esth. xvi. 4. Jos. A. J. i. 2, 2. Arrian. Epict. iii. 23.), and so Philipp. ii. 15. *Hurting no one, harmless,* for, as Br. observes, the Apostle is advising them to avoid quarrels, though Schleusner translates it *one of pure life.*]

Ἀκλινής, έος, οῦς, ὁ, ἡ, καὶ τὸ—ές, from α neg. and κλίνω *to incline.*—*Without inclining* or *giving way, steady.* occ. Heb. x. 23.—[Luc. Enc. Dem. p. 913. Poll. viii. 10.]—Symmachus uses this word, Job xli. 14, or 23, for the Heb. בל-ימוט *cannot slip asunder.*

Ἀκμάζω, from ἀκμή, properly, *the point* or *edge* of a *sharp instrument;* thence the *flower, vigour,* or *maturity, of age,* as it is often used in the profane writers. Comp. Ὑπέρακμος.—*To be come to maturity, to be ripe.* occ. Rev. xiv. 18.—Thucydides, ii. 19. and Xenophon apply this V. in the same sense to *corn,* Dioscorides to *apples.* See Wetstein, [and Schweigh. Lex. Polyb. p. 18.]

Ἀκμή, ῆς, ἡ, from ἀκή the same.

I. *The point* or *edge* of a sharp instrument. It occurs not, however, in the

N. T. in this sense, but is thus used 2 Macc. xii. 22.

II. *A point* of time. Thus applied by the profane writers; and hence,

III. Ἀκμήν, the accus. case used adverbially for κατ' ἀκμήν, *at this point* of time, *Yet, still.* occ. Matt. xv. 16. On which passage Raphelius cites Polybius applying ἀκμήν in the same manner. See also Wetstein and Kypke. [This is the explanation of the Syriac version. It must mean, *Yet, still, after so many miracles are ye without understanding.* Others say, *Very much*, or *altogether*, for which see Bos. Ell. p. 445. The first is the commonest sense. Xen. Anab. iv. 319.]

Ἀκοή, ῆς, ἡ, from 2d Aorist. ἤκοον of ἀκούω *to hear.*

I. *The act of hearing.* Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing.* 1 Cor. xii. 17. Heb. v. 11. [2 Pet. ii. 8.]

III. *The organ* or *instrument of hearing, the ear.* Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is*, or *may be, heard; a rumour, report, relation.* Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts Λόγος ἀκοῆς denotes the word of the gospel *preached* or *published.* See Macknight. This IVth sense is by some, as Krebsius, supposed to be merely *hebraical* or *hellenistical*, taken from the like application of the Heb. שמועה (see 2 K. xix. 7. Isa. liii. 1, in Heb. and LXX.) In Euripides, however, Phœniss. line 826, we have βάρβαρον ὡς ἈΚΟΑ'Ν ἐδάην, where the Scholiast explains ἀκοάν by τὸ ἀκουόμενον, *what is heard**.

V. *A hearing effectually so as to obey, obedience.* Gal. iii. 2, 5. So LXX in 1 Sam. xv. 22. Thus Macknight. Comp. Ἀκούω V.

Ἀκολουθέω, ῶ, from α *together*, and κέλευθος *a way*, which from κέλλω *to move quick*, (from Heb. קל *light, quick*,) and εὐθύς *straight.*

I. *To follow, attend.* Matt. iv. 25. viii. 10, 19. xxi. 9, & al. freq. On Luke ix. 49, Kypke shows that the phrase ἀκολουθεῖν μετά τινος, which occurs also Rev. xiv. 13, is common in the Attic writers. [Parkhurst should have observed that the attendance expressed by this verb is often that of a disciple. Mat. iv. 20, 22. ix. 9. in mind, affection, and demeanour. Mat. xix. 27. Mark i. 18. viii. 34. ix. 38. John i. 41. viii. 12.]

II. *To follow, imitate, be conformed to*, [Matt. iv. 20. ix. 9.] x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26. [See 1 Kings xix. 20, 21.]

III. *To reach in a continued train.* occ. Rev. xviii. 5, *Her sins*, ἠκολούθησαν, have followed one after another till they reach *even to Heaven.* But in this text the Alexandrian MS. and eighteen later ones, with several printed editions, read ἐκολλήθησαν; which reading is embraced by Grotius, Mills, and Wetstein, and by Griesbach received into the text; but comp. Wolfius.

ἈΚΟΥ'Ω, derived, according to some, from ἀκή *a sharp point*, on account of the *acuteness* of this sense; but rather from the Heb. יקה *to hearken, obey;* so Onkelos explains יקהת, Gen. xlix. 10, by ישתמעון *shall hearken, obey.*—It governs either a genitive both of the person and thing, or more usually an accusative of the thing.

I. *To hear,* in general. Mat. xi. 5. xii. 19. xv. 24. Mark xiv. 64, & al. freq. Acts i. 4. ἣν ἠκούσατέ μου, *which ye have heard* from *me.* This phraseology is not uncommon in the best Greek writers. Raphelius has produced an instance of it from Xenophon. I add from Herodotus, lib. ii. cap. 104, "ΑΚΟΥΣΑΣ "ΑΛΛΩΝ, *Hearing from others;* and from Plato, Apol. Socrat. § 29. p. 114, edit. *Forster*, Οἷα δὲ καὶ εἰθίσθε ὑμεῖς ἈΚΟΥ'ΕΙΝ ΤΩΝ "ΑΛΛΩΝ, Such things as ye have been used to *hear from others.* Phædo, § 1, "Η "ΑΛΛΟΥ ΤΟΥ "ΑΚΟΥΣΑΣ, Or *having heard* (it) *from any one else.* § 2. "ΑΛΛΟΥ ἈΚΟΥ'ΟΝΤΑ, *Hearing* (of him) *from another.* See other instances in Kypke.

II. *To hear, hearken*, or *listen to.* Mat. xii. 42. xviii. 15. Luke v. 1. x. 39. xi. 31. xvii. 3. Acts xv. 12.

III. *To understand, hear with the ear of the mind.* Mat. ii. 9. xi. 15. [Rom. xi. 8.] 1 Cor. xiv. 2. John viii. 43; where observe, that Arrian uses ἈΚΟΥ'ΣΑΙ ΔΥΝΑΣΑΙ, Epictet. lib. ii. cap. 24. On 1 Cor. xiv. 2, Kypke shows that the Greek writers likewise use ἀκούειν for *understanding**.

IV. *To hear effectually*, or *so as to perform* or *grant what is spoken.* Mat. xviii.

* [See Hom. Iliad. xvi. 634. Thucyd. i. 20. Poll. iv. 17. Musgr. ad Eur. Iph. Taur. 818.]

* [Schleusner attributes this meaning also to Acts xxii. 9.]

15. John ix. 31. xi. 41. [Acts vii. 24.] 1 John v. 14, 15 *.

V. *To obey*. Luke x. 16. xvi. 29. 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see Wetstein.

[VI. *To know by hearing*. Mat. ii. 3. iv. 12. xiv. 3. Gal. i. 23. Philem. v. 15 & al. and hence generally *to know*. James v. 11. Mat. v. 43 (by tradition). 2 Cor. xii. 4 (by Revelation).]

[VII. *Passively*. *To be published*, or *spread* (i. e. to be much heard of) Mat. xxviii. 14. Mark ii. 1. Luke xii. 3. Acts xi. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15.]—This word in the LXX commonly answers to the Heb. שמע, which is used in the same senses.

☞ 'Ακρασιά, ας, ἡ, from α neg. and κράτος *strength*.—*Want of power to regulate one's appetites*, *intemperance*, *incontinence*. occ. Mat. xxiii. 25, (where, however, the true reading seems to be ἀδικιάς. See Wetstein and Campbell.) 1 Cor. vii. 5. [Plut. Gorg. 80.]

☞ 'Ακρατὴς, έος, ὓς, ὁ, ἡ, καὶ τὸ—ὲς, from α neg. and κράτος *strength*.—*Unable to govern his appetites*, *intemperate*, *incontinent*. occ. 2 Tim. iii. 3. [Prov. xxvii. 20. Polyb. viii. 11.]

"Ακρατον, ȣ, τὸ, from α neg. and κεράω *to mix*.—*Pure wine unmixt with water*, in a figurative sense. occ. Rev. xiv. 10, where see Wetstein.—[In LXX thrice, Jer. xxv. 15. Ps. lxxv. 8. 3 Macc. v. 2.] It denotes in Revelations the *unmixed* severity of Divine Vengeance.

'Ακρίϐεια, ας, ἡ, from ἀκριϐὴς.—*Accuracy*, *exactness*. occ. Acts xxii. 3. Comp. under 'Ακριϐέςατος.

'Ακριϐέςατος, η, ον, Superlative of ἀκριϐὴς. *Most accurate*, or *exact*. occ. Acts xxvi. 5. Josephus, in his Life, § 38, speaks in a very similar manner of the Pharisees, ΤΗ'Σ ΦΑΡΙΣΑΙΩΝ 'ΑΙΡΕ'ΣΕΩΣ, οἱ περὶ τὰ πάτρια νόμιμα δοκȣ̃σι τῶν ἄλλων 'ΑΚΡΙΒΕ'ΙΑι ΔΙΑΦΕ'ΡΕΙΝ. The *sect* of the *Pharisees*, who are thought to *excel* others in their *exactness* about their national institutions. Comp. De Bel. lib. i. cap. 5. § 2. & lib. ii. cap. 8. § 14.

'Ακριϐέςερος, α, ον, Comparative of ἀκριϐὴς. *More accurate* or *exact*. Hence ἀκριϐέςερον, Neut. used adverbially, *More accurately* or *exactly*. occ. Acts xviii. 26. xxiii. 15, 20. xxiv. 22.

'ΑΚΡΙΒΗ'Σ, έος, ȣ̃ς, ὁ, ἡ, καὶ τὸ—ὲς, derived, according to some, from εἰς ἄκρον βῆναι, *going up to the top*, or *summit*, which requires *great pains* and *diligence*. —*Accurate*, *exact*. It occurs not in the *positive* form in the N. T.

Ακριϐόω, ω, from ἀκριϐὴς.—*To learn*, or *know*, *by accurate*, or *diligent inquiry*. So Vulg. diligenter didicit, and exquisierat; and Syriac. ילף. occ. Mat. ii. 7, 16. See Campbell. [Xen. Œc. xx. 10.]

'Ακριϐῶς, Adv. from ἀκριϐὴς.—*Diligently*, *accurately*, *exactly*. occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15. [Dan. vii. 19.]

'Ακρὶς, ίδος, ἡ, from ἄκρα *the top* or *summit*, because it adheres to the *top* of herbs and plants, and * *feeds* upon them.—*The locust*, which the learned Bochart hath shown, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and modern times, and the eating of several species of which was permitted by the divine law, Lev. xi. 21, 22; whence we may be certain they were an *usual* food in Judea also. See Bochart, vol. iii. 488, & seq. Wolfii Cur. Phil. Dr. Shaw's travels, p. 188, *&c.* 2d edit. and Heb. and Eng. Lexicon, under רבה IV. [On the locust eaters, a people of Æthiopia, see Phot. Bibl. p. 736. See also Ludolf. Hist. Æthiop. i. c. 13. and the Comment. on it, p. 168 and Casaubon. Ex. Antibar. xiii. 7. Some persons have however understood ἀκρὶς of a vegetable. See Olaus Cels. Hierobot. T. i. p. 229. ii. p. 72. & Suicer. i. p. 169. 199.] The LXX generally render the Heb. ארבה *a locust*, by 'Ακρὶς.

☞ 'Ακροατήριον, ȣ, τὸ, from ἀκροάομαι *to hear*, which from ἀκȣ́ω *to hear*, ρ being inserted, as in ἄκρος (which see) from ἀκή. —*A place of hearing*, or *audience*, *an audience-chamber*. occ. Acts. xxv. 23.—[On this passage Krebsius (on Schoetg. Lex. N. T.) says that the Roman provincial governors summoned always as their assessors (not the tribunes of the soldiers, who were necessarily part of the council, but) all persons of any consequence from their office or situation. See Cic. Verr. i. c. 29.]

'Ακροατὴς, τȣ̃ ὁ, from ἀκροάομαι *to hear*. See the preceding word.—*A hearer*. occ. Rom. ii. 13. James i. 22, 23, 25. *One who knows*.

'Ακροϐυςία, ας, ἡ, from ἄκρον *the extremity*, and βύω *to cover*, which perhaps from Heb. בוא *to come*, *come upon*, or *over*.

* [Glassius (Philol. Sacr. p. 964, ed. Dath.) cites Gen. xvi. 11. Ex. ii. 24. Ps. iv. 4.]

* So Etymol. Mag. 'ΑΚΡΙ'Σ, παρὰ τȣ̃ 'ΑΚΡΑΣ τῶν ἀςαχύων καὶ τῶν φυτῶν ΝΕ'ΜΕΣΘΑΙ.

I. *The foreskin*, or *prepuce*, *covering the extremity* of the glans. Acts xi. 3.

II. *Uncircumcision*, either the *state of being uncircumcised*, occ. Rom. iv. 10. 1 Cor. vii. 18. [Gal. v. 6. Col. i. 11.] or an *uncircumcised man* or *men*, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. ערלה is applied, Jer. ix. 25, the abstract for the concrete.—In the LXX this word answers to the Heb. ערלה *the superfluous foreskin*. See James i. 12.* The Adj. Ἀκρόβυστος. *Uncircumcised*, is used by Ignatius, Epist. ad Philadelph. § 6. edit. Russell.

Ἀκρογωνιαῖος, α, ον, from ἄκρος *extreme* (here the *lower extreme*, or *bottom*), and γωνία *a corner*.—*The foundation-corner* stone, applied figuratively to Christ, who not only *sustains* the whole structure of the church, but also *unites* the Jews and Gentiles into † one mystical building. occ. Eph. ii. 20. 1 Pet. ii. 6. The LXX once use this word for the Heb. פנה *a corner-stone*, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of Symmachus, ἀκρογωνιαῖος answers to the Heb. לראש פנה *at the head of the corner*. Psal. cxviii. 22.; but comp. under Γωνία I.

☞ Ἀκροθίνιον, ου, τὸ, from ἄκρος *the top*, and θὶς or θὶν, Gen. θινός, which seems properly to mean *a heap of sand on the sea-shore*, or in general *the sea-shore*, from θείνω *to strike* or *smite*, because it is continually *smitten* or *beaten* upon by the waves. (Comp. Ἀιγιαλός.) In this sense the word is used by Homer, and is thence applied to denote *a heap* of any thing, particularly of *corn*.

I. *The top of a heap of corn:* hence *the first fruits of corn;* because these were usually taken from the *top of the heap*. It occurs not in the N. T. in this sense. But see Wetstein.

II. *The top of the heap of warlike spoils*, *the chief and best of those spoils*. occ. Heb. vii. 4; where Dr. Hammond remarks, that the sense is not, that Abraham gave Melchisedec a tenth of the *chief* spoils *only* (for *he gave him tithes of* all, ver. 2. Gen. xiv. 20.) but that what he gave for a *tenth of all* was of the *chief* and *best* of the spoils. The Apostle doth not say, δεκάτην τῶν ἀκροθινιῶν, *a tenth of the chief spoils*, but δεκάτην ΕΚ τῶν ἀκροθινίων *a tenth* (namely of *all*, taken) from *the chief spoils*. Thus the Doctor.—Raphelius on this passage observes, that the profane writers Herodotus, Thucydides, and Xenophon call *that part of the spoil which was dedicated to the gods* ἀκροθίνια, but that the Apostle by this word means *all the spoils universally*. So Kypke; and thus Chrysostom and Theophylact explain ἀκροθίνια by λάφυρα *spoils*, Œcumenius by λάφυρα καὶ σκῦλα *spoils* and *plunder*, Theodoret by λεῖα *prey*. On this latter interpretation δεκάτην ἐκ τῶν ἀκροθινίων will mean just the same as δεκάτην ἀπὸ πάντων ver. 2, and ἐκ in one expression will answer to ἀπὸ in the other. And if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that Abraham *gave* Melchisedec *tithes of all* (מעשר מכל, Gen. xiv. 20.), but mentions nothing of his doing this from the *best* or *chief* spoils; this, together with the authority of the Greek commentators, may incline one to Raphelius's opinion. But let the reader judge for himself. [See Xen. Cyrop. vii. 5, 13.]

Ἄκρος, ου, ὁ, ἡ, καὶ τὸ—ον, from ἀκὴ (which see under ἀκμὴ) *a sharp point*, which is the *top*, *extremity*, or *termination* of many things.

I. Ἄκρον, τὸ, used as a substantive, *The top*, or *tip*. occ. Luke xiv. 24. Heb. xi. 21.

II. *Extreme*, *extremity*, *end*. occ. Mat. xxiv. 31. Mark xiii. 27.—In the LXX this word is frequently used for Heb. קצה *the end*, and אפס the *termination*, *extremity;* and what is remarkable, that version, for the Heb. בהן *the thumb* or *great toe*, always uses ἄκρον, as in Exod. xxix. 20. Judg. i. 6, 7.

Ἀκυρόω, ῶ, from α neg. and κυρόω *to confirm;* so Appian in Wetstein on Mat. Ἐκύρου τὸν νόμον, He *ratified* the law. *To make of no effect* or *authority*, *to abrogate* or *annul*. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17. This verb occurs not in the LXX; but in that version, ἀκύρους ποιεῖν, *to make of none effect*, answers to the Heb. פרע *to reject*, Prov. i. 25.

Ἀκωλύτως, Adv. from ἀκώλυτος *not hindered*, which from α neg. and κώλυτος *hindered*, which from κωλύω *to hinder*.—*Without hinderance*, *prohibition*, or *impediment*. occ. Acts xxviii. 31. [See Wisd. vii. 23.]

Ἄκων, ουσα, ον, for ἀέκων; which latter is used by the Poets, particularly by Homer, from α neg. and ἑκὼν *willing*.—*Unwilling*, occ. 1 Cor. ix. 17.

ἈΛΑ'ΒΑΣΤΡΟΝ, ου, τὸ.—*A vessel to hold ointment*, or *perfume;* so called, I think, with Jerome and the ancients, from its

* [I do not understand this reference.]

† [This is the interpretation of Epiphanius de Hæres. p. 324.]

being made of the *alabaster* stone, which is a kind of valuable marble, concerning which Pliny, Nat. Hist. lib. 33. cap. 8. treating of the *onyx*, writes thus: "This some call the *alabaster stone* (alabastriten), of which they make *vessels to hold ointments*, which it is said to preserve freest from corruption*. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name ἀλάϐαστρον is by some derived from α neg. and λαμϐάνειν or λαϐεῖν *to hold*, because it is difficult *to lay hold* on this stone by reason of its *smoothness*: but may it not rather have an oriental derivation from the Hebrew or Arabic article אל *the*, and בצר, or בצרה, which in Arabic signifies some kind of *whitish stones*? See Castell. Lex. Heptaglott. However this be, I apprehend ἀλάϐαστρον was used as a name for an *ointment-vessel* at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to *ointment vessels*, made of other matter. Thus Kypke on Mark xiv. 3. cites from Plutarch in Alexandro, p. 676, a variety of vessels, καὶ ʼΑΛΑΒΑʹΣΤΡΟΥΣ, πάντα χρύσȣ ἠσκημένα περίττως, and *alabasters*, all curiously wrought of *gold*; and in Theocritus, Idyll. 15. line 114, we have Συρίῳ δὲ ΜΥʹΡΩι χρυσεῖʼ ʼΑΛΑʹΒΑΣΤΡΑ, golden *alabasters* full of Syrian *ointment*. (See Alberti on Mat. and Suicer. Thesaur.) So we call a vessel for holding ink an ink-*horn*, though made of *glass* or *leather*. Raphelius on Mat. xxvi. 7. remarks, that Herodotus, lib. iii. cap. 20, among the presents sent by Cambyses to the king of Ethiopia, mentions ΜΥʹΡΟΥ ʼΑΛΑʹΒΑΣΤΡΟΝ; and Cicero, Academ. lib. ii. (as cited by Nonnius), speaks of *alabaster* plenus *unguenti*. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See Wetstein on Mat.—The LXX once use ἀλάϐαστρος for the Heb. צלחת *a dish* or *platter*. 2 Kings xxi. 13.

☞ ʼΑλαζονεία, ας, ἡ, from the following ἀλάζων.

I. *A boast* or *boasting*. occ. James iv. 16.

II. ʼΑλαζονεία τȣ̃ βίȣ, *The pride* or *pomp of life, the ambitious* or *vain-glorious pursuit of the honours, glories*, and *splendour of this life*. occ. 1 John ii. 16. On which passage the learned Raphelius observes, that Polybius uses the phrase ἡ περὶ τὸς βίȣς ἀλαζονεία for all kind of *luxury* in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. St. John's expression seems to imply all this, and moreover to include all those other pursuits, whether of *ambition* or *vain-glory*, by which men aim at *making a figure* in the eyes of their fellow-mortals. See Doddridge. [Theod. Prov. xiv. 13. Hos. v. 5.]

ʼΑλαζών, ονος, ὁ, ἡ, from α intens. and λάζομαι *to take, assume*.—*Self-assuming, insolent, vain-glorious, arrogant, boasting*. occ. Rom. i. 30. 2 Tim. iii. 2. Job xxviii. 8.

ʼΑλαλάζω, from ʼΑλαλά.—*To cry Alala*. This word *Alala* seems to be formed from the Heb. names of God, אלה אלה, or אל אלה. Hence ʼΑλαλά, the military shout of the Greeks before a battle, was originally an *invocation of their gods* to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to Apollo mentioned by Suidas, ʼΑΛΑΛΑΙ; and hence the French and English particles of grief, *Helas! Alas!* are, I apprehend, to be ultimately deduced.

I. *To shout* as soldiers beginning a battle *.—It occurs not in this sense in the N.T., but frequently in the profane writers and in the LXX, 1 Sam. xvii. 20, 52, & al.

II. *To utter a loud, but mournful sound, to wail, yell*. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. ילל *to wail*; but Elsner and Kypke on Mark have shown, that the profane writers apply the V. ἀλαλάζω and the N. ἀλάλαγμος to the same meaning.

III. *To make a disagreeable, inharmonious noise*; spoken of a *cymbal, to tinkle, clank*. occ. 1 Cor. xiii. 1. [Psell. de Op. Dæm. p. 101.]—This word in the LXX answers to the Heb. הריע *to break out into a loud sound* [Josh. vi. 10.], ילל *to yell* [Is. xxv. 34.], and once to השמיע *to cause to be heard* [Ez. xxvii. 30.]

☞ ʼΑλάλητος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and λαλέω *to speak, utter*.—*Unspeakable, unutterable*. occ. Rom. viii. 26. —[Schl. says that this word is not what *cannot* be, but (according to analogy, as ἀκίνητος) what *is not* expressed; and that in the passage of Romans the meaning is,

* See Athen. vi. 19. xv. 13. Plin. N. H. xiii. 2. Martial. xi. 9.

* See Hutchinson's Note 1, on Xenophon's Cyropæd. p. 151. 8vo. [Xen. Ages. ii. 10. Hist. Gr. iv. c. 3. 10. Polyæn. i. 20. 1. p. 48. viii. 23. 2. p. 735.]

*in secret and unexpressed desires* or *aspirations*. Br. says, 'intercessions not uttered in words like those of human beings, nor speakable by man.']

Ἄλαλος, ε, ὁ, ἡ, from *a* neg. and λαλός *speaking*, which from λαλέω *to speak*.

I. *Not speaking, unable to speak, dumb*. occ. Mark vii. 37. [Ps. xxxviii. 13.]

II. *Making dumb, making unable to speak*. occ. Mark ix. 17, 25. So Plutarch, De Orac. Defect. p. 438, B, cited by Wetstein, speaks of the Pythian priestess being on a certain occasion 'ΑΛΑ'ΛΟΥ καὶ κάκε ΠΝΕΎΜΑΤΟΣ—πλήρης, Full of a *dumb* and malignant *spirit*. Comp. Κωφός III.

Ἅλας, ατος, τὸ, from ἅλς the same.

I. *Salt* natural, which eminently *purifies, cleanses*, and *preserves from corruption*, Luke xiv. 34. Hence,

II. Applied spiritually. 1st, to the *disciples of Christ*, who were to mix with and *purify* the corrupted mass of mankind, by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2dly, to *purifying faith and hope*. Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in מלח II. The above cited are all the passages of the N. T. wherein ἅλας occurs.—This word in the LXX is used only for the Heb. מלח. [Lev. ii. 13. Deut. xxix. 23.]

'ΑΛΕΊΦΩ, either from the Heb. עלף *to cover over*, or from *a* collect. and λίπος *fat*, which see under Λίπαρος.—*To anoint with oil* or *ointment*. Luke vii. 46. & al. On Mat. vi. 17, Doddridge justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times*. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see, and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3; and on Luke vii. 38, Wetstein and Kypke cite passages from the Greek and Latin writers, to show that *anointing the feet with perfumed ointment* was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. משח *to anoint*, מוח or טוח *to cover* or *daub over*, and to סך *to anoint*.

☞ Ἀλεκτοροφωνία, ας, ἡ, from ἀλέκτωρ *a cock*, and φώνη *a voice*.—*Cock-crowing, the time of cock-crowing*, "that is, *the time from twelve at night till three in the morning*, which last hour was usually called *the second cock-crowing*, as is observed by Bochart and others." Dr. Clarke's note on Mat. xxvi. 34. occ. Mark xiii. 35. See Bochart, vol. iii. 119, and comp. under Ἀλέκτωρ. [Buxt. Lex. Talm. p. 384.]

* [In sickness; see Lightfoot, H. H. & T. on Mat. vii. 17: and death; see Geier. de Luct. Hebr. c. 21. Gen. xxxi. 13. 2 Sam. xii. 20.]

'ΑΛΕ'ΚΤΩΡ, ορος, ὁ, from *a* neg. and λέκτρον *a bed*, according to some, because by crowing *cocks rouse men from their beds*. But may not this name be as probably deduced from the Heb. הלכת אור *the coming of the light*, of which this *bird of dawning* (as Shakspeare calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *Sun*, who, in Homer, Il. vi. line 513, and Il. xix. line 398, is himself called 'ΗΛΕ'ΚΤΩΡ? Comp. Heb. and Eng. Lexicon under גרגל. *The male of a species of birds, the house-cock*. Mat. xxvi. 34. & al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crew*, Peter should deny him *thrice*; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, *Before the cock crow* twice, *thou shalt deny me* thrice. How are these texts to be reconciled? Very satisfactorily, I think, by observing, after many learned Christians, that ancient authors, both Greek and Latin, mention *two* cock-crowings; the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, THE *Cock-crowing* (comp. Ἀλεκτοροφωνία); and to this alone Matthew, giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions the *two cock-crowings*. See Wetstein on Mark xiv. 30; Scheuchzer Phys. Sacr. on Mark xiii. 35; and Whitby's note on Mat. xxvi. 34.

Ἄλευρον, ε, τὸ, from ἀλέω *to grind*, which perhaps from Heb. עלי *a pestle*, with which things are *brayed* or *ground* in a mortar. "For the first instruments used (for bruising or *grinding* corn) were only *pestles* and mortars of wood or stone. The Greeks, Romans, and almost all nations were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose*."—*Meal* of corn. occ. Luke xiii. 21.

* Thus says the learned Goguet, in his *admirable* work intitled The Origin of Laws, Arts, and Sciences, vol. i. page 99. Edinburgh edit. These observations he confirms from Hesiod, Op. ver. 443.

'Αλήθεια, ας, ἡ, from ἀληθὴς *true*.

I. [Objectively *truth*, either according to experience, as Mark v. 33 *. (Joseph. B. J. vii. 2.) John v. 33. Acts x. 34. or *logical truth* according to reason. Hence often in the N. T. it is a right knowledge of absolute truth, i. e. of God, Rom. i. 18. or of religion, as shown by revelation from him, and therefore, logically true. John viii. 40. 45, 46. xviii. 37, 38. Acts xxvi. 25. Rom. ii. 20. 2 Cor. xiii. 8. Gal. v. 7. Eph. i. 13. Col. i. 5. 2 Thess. ii. 10. 13. 1 Tim. ii. 4. iii. 15. iv. 3. vi. 5. 2 Tim. ii. 15, 18, 25. iii. 7, 8. iv. 4. Tit. i. 1. & 14. 1 Pet. i. 22. 2 Pet. i. 12. ii. 2. James i. 18. John i. 14. viii. 32. xiv. 17. *teaching truth*, xv. 26. xvi. 13. xvii. 17, 19. 1 John i. 6. *I do not act according to divine truth*. ib. 8. iii. 19. true Christians. iv. 6. 2 John 1, 2, 4. same as v. 6. *to walk according to the command of God*. 3 John i. *according to the precepts of true Christianity*. So 1 John. ii. 4. *Such a man has no real religion*. Heb. x. 26. James iii. 14. 1 John ii. 21. 3 John 8. In John xiv. 6. Christ is *called the Truth* perhaps as the teacher of this truth.]

[II. Subjectively *truth*. i. e. (1.) the agreement of words with *thoughts*. Mark xii. 31. 1 Tim. ii. 7. of performances with threats, Rom. iii. 7. with promises, Rom. xv. 8. John viii. 44. i. e. *he kept not the promises by which in the beginning he deceived our first parents*. Such is Br.'s. idea. Parkhurst translates the word as *integrity*, and so Schleusner comparing 1 John iii. 8. The reader must judge. 2 Cor. vi. 7. *by speaking the truth*. 1 John v. 6. *The spirit is entirely true*, i. e. *veracious*. Eph. iv. 25. *to be veracious*. Or (2.) the agreement of our words, thoughts, &c. with the precepts of truth, i. e. *sincerity*. Mark xii. 14. Luke iv. 25. xx. 21. Mat. xxii. 16. John xvi. 7. Rom. ix. 1. xi. 2. 2 Cor. vii. 14. Eph. v. 9. Phil. i. 18. Coloss. i. 6. 'Αγαπᾶν ἐν ἀληθείᾳ *to love sincerely*. 1 Cor. v. 8. 1 John iii. 18. 2 John 3. comp. Ecclus. vii. 20. So John iv. 23, 24, it is opposed to *pretended piety*, Eph. iv. 24. vi. 14. comp. 1 Sam. xii. 24. 1 Kings ii. 4. iii. 6. *Br.* refers to this also the form of asseveration in 2 Cor. xi. 10. Then (3.) *Virtue, Integrity*. John iii. 21. Rom. ii. 8. Eph. v. 9. 1 Cor. xiii. 6. 2 Cor. iv. 4. James v. 19. 3 John 2. & 12. Tob. iv. 6. See Prov. xiv. 8. xxviii. 6. Fabr. Pseud. V. T. i. p. 604.]

'Αληθεύω, from ἀληθὴς *true*.—*To speak*, or *maintain, the truth*. occ. Gal. iv. 16 *. Eph. iv. 15. [Gen. xlii. 16. Xen. An. iv. 4. 10.]

'Αληθὴς, έος, ὓς, ὁ, καὶ ἡ, καὶ τὸ ἀληθές, from α neg. and λήθω *to lie hid*, because *truth* cannot be *finally suppressed* and *hidden*.

[I. *True*, according to experience, or to the fact or event. Thus John iv. 18. x. 41, xix. 35. xxi. 24. 1 John ii. 8. Tit. i. 13. 2 Pet. ii. 22.—opposed to *visionary*, Acts xii. 9.]

[II. *True*, logically, i. e. what is of itself true and genuine. 1 Pet. v. 12. comp. Wisd. i. 6.—of God as the author and teacher, and great origin of truth. John iii. 33. viii. 26.]

[III. *Veracious*, acting and judging according to a knowledge of the truth of God. Rom. iii. 4.—of a divine teacher, Mat. xxii. 16. Mark xii. 14. comp. Luke xx. 21. John vii. 18. 2 Cor. vi. 8. 1 John ii. 27. comp. Wisd. vi. 17.—of testimony as credible, John v. 31, 32. viii. 13, 14, 16, 17. 3 John 12.

IV. *Honest, sincere*. Phil. iv. 8. So in Latin *verum*, Hor. Epist. i. 1, 11, but Schleusner translates it *upright, virtuous*. I should be inclined to refer John viii. 16, to a meaning somewhat like this, *just, in agreement with justice*, as Joseph. A. J. vi. 5, 2. vii. 5, 4. Thucyd. iii. 56.]

'Αληθινὸς, ἡ, ὸν, from ἀληθὴς *true*.

I. *True*, as opposed to *false*. John iv. 37. xix. 35. Rev. iii. 14. xix. 9, & al.—to *pretended* or *reputed*. John xvii. 3. 1 Thes. i. 9. John v. 20.—to *deceitful*. Luke xvi. 11.

II. *True, real, essential*, as opposed to *types* or *emblems* †. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24. [Jer. ii. 21. Zach. viii. 3.]

III. *True, sincere*, as opposed to *hypocritical* or *insincere*. Heb. x. 22. [Isa. xxxviii. 3. John ii. 3.]

[IV. *Veracious, worthy of credit*. John vii. 28. Rev. iii. 14. xix. 9, 11. xxi. 5 xxii. 6.

V. *Just*. Rev. vi. 10. xv. 3. xvi. 7. xix. 2. Song of 3 Child. iv. 7. Isa. xxv. 1.]

'Αλήθω, from ἀλέω *to grind*, which see

*Pliny*, lib. 18. § 3. and 23. *Serv.* ad Æneid. ix. ver. 4. Hist. Géner. des Voyages, tom. iii. 81. & 431. To whom add *Niebuhr*, Description de l'Arabie, p. 45, and note.

[* The expression πᾶσαν ἀλήθειαν εἰπεῖν is quite classical. See Hom. Il. xxiv. 407. Herod. viii. 82.]

* [The sense here is *to teach the truth*, i. e. Christianity.]

† [The heavenly temple of which that at Jerusalem was the type. Wisd. ix. 8. See Fabr. Cod. Pseud. V. T. i. p. 550.]

under Ἄλευρον.—*To grind.* occ. Mat. xxiv. 41. Luke xvii. 35.—The ancient custom of *women*'s being employed in *grinding* corn, is not only mentioned in the O. T. Exod. xi. 5. (comp. Isa. xlvii. 2.), but we find the same in Homer, Odyss. vii. line 104, where speaking of Alcinous's fifty maid-servants, he says,

Αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν,

*Some* at the *mill grind* the well-favour'd grain.

Comp. Odyss. xx. line 105, and Heb. and Eng. Lexicon, under טחן I.—Ἀλήθω in the LXX answers to the Heb. טחן of the same import. [Numb. xi. 8.]

Ἀληθῶς, Adv. from ἀληθής.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. xxvi. 73.

II. *Truly, of a truth, certainly*. Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second ἀληθῶς, John vii. 26, is not found in nineteen MSS, three of which are ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally* or *externally*. John i. 47. vi. 55.

Ἁλιεύς, έος, ὁ, ἡ, from ἅλς *the sea.*—*A fisher.* occ. Mat. iv. 18, 19. (comp. Mat. xvi. 18.) Mark i. 16, 17. Luke v. 2. [In Mat. iv. 19. Mark i. 17, the sense is metaphorical. So θηρᾷν is used Xen. Mem. ii. 6, 8. Plat. Sophist. c. 8, 9, and in Latin *venari*. Hor. Ep. i. xix. 37.]

Ἁλιεύω, from ἁλιεύς.—*To fish, catch fish.* occ. John xxi. 3.

Ἁλίζω, from ἅλς *salt.*—*To salt.* Ἁλίζομαι, pass. *To be salted, seasoned*, or *sprinkled with salt.* occ. Mat. v. 13. Mark ix. 49, Πᾶς γὰρ πυρὶ ἁλισθήσεται. "The proper translation of this passage is, *Every one shall be salted* for *the fire*, namely, by you my apostles: for πυρὶ here is the dative, not the ablative; as it is likewise 2 Pet. iii. 7, where the same construction is found, πυρὶ τηρούμενοι *reserved* for *the fire*. Every one shall be salted *for* the fire of God's altar, *i. e.* shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one *who is offered a sacrifice unto God* shall be salted *for* the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, ἁλισθήσεται refers to the *salt* itself, as seems evident from comparing Mark ix. 50.—*How* shall its saltness be restored? Campbell. [Campbell's interpretation is that also of Schl. and in Mark ix. 49, he says that, as every victim was salted before *being sacrificed* on account of the supposed purifying qualities of salt, the verb signifies to *destine to death*, or *to put to death*, and hence the passage means, *Every wicked man must perish by fire, as the victim when salted is slain.* Other interpretations are, *Every one consecrated to God must be prepared for future happiness by the salt of true wisdom. Every disciple must be amended and prepared by afflictions, as all sacrifices are by salt before they are accepted by God. Every one condemned will be imbued with fire, the salt of hell*, or *will learn by punishment to repent.* Br. says, *All the condemned are by the fire of hell consecrated to God, as the victim, &c.* The word occurs Lev. ii. 13. Ezek. xvi. 4.]

☞ Ἀλίσγημα, ατος, τὸ, from ἀλισγέω *to pollute.*—*Pollution by unclean*, i. e. *forbidden, food.* occ. Acts xv. 20; where observe, that what is in this verse expressed by ἀλισγημάτων τῶν εἰδώλων pollutions *of idols*, is, at ver. 29, called εἰδωλοθύτων meats offered *to idols**. See Grotius and Wetstein on ver. 20.—The verb ἀλισγέω is used by the LXX, Mal. i. 7, 12; by Theodotion, Dan. i. 8; and in Ecclus. xl. 29. In the three former texts it answers to the Heb. or Chald. גאל, and in all refers particularly to *pollution by meats* or *drinks.*

Ἀλλά, Neut. plur. of ἄλλος, *diverse, other*, used as a particle implying in discourse some *diversity*, or *superaddition* to what preceded.

1. *But.* 1 Cor. xv. 39. & al. freq. 1 Cor. x. 20; where "the obscurity of the place is owing to an ellipsis of the word οὐχὶ before ἀλλ'. This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bowyer's Conjectures.

2. After εἰ in the former member of the sentence, *Yet.* Mark xiv. 22. 2 Cor. iv. 16. xi. 6. Col. ii. 5. & al. Comp. 1 Cor. viii. 6.

* [The parts of the victim not offered to the gods, were sold, or used at entertainments. These are the εἰδωλόθυτα. The Jews thought those who eat them polluted by the guilt of idolatry. Wahl thinks ἀλισγήματα are these *polluted meats.*]

3. *But, except, unless.* Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23.—ὄκ ἐστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου,—*is not mine to give*, except, or unless, *to those for whom it is prepared by my father**.

4. *Nevertheless, notwithstanding.* Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7. and Doddridge's note on Phil. ii. 6.

5. After μόνος, either expressed or understood in the former member of the sentence, it is used for 'Αλλὰ καὶ, *But also*, Mat. iv. 4. Mark ix. 37; or for 'Αλλὰ μᾶλλον, *But rather*. John vi. 27. vii. 16.

6. *Yea.* John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. *Yea more, yea further.* Acts xix. 2, where there is an ellipsis of the particle ἐ or ἐκ no before ἀλλὰ. So we may, with Doddridge and Worsley, render it, *Nay.*—'Αλλὰ καὶ, *Yea also, yea moreover.* Luke xxiv. comp. Luke xvi. 21. [xii. 7.]—'Αλλὰ καὶ, after εἰ in the preceding member of the sentence, *Then also*, or *then surely also;* ergo etiam, nimirum etiam. Rom. vi. 5; where see Raphelius. It is evident that ἀλλὰ, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar *earnestness of desire.* Mark ix. 22.* On which passages Raphelius and Elsner have shown, that it is applied by the best Greek writers in the same manner. To their citations may be added Homer, Il. i. lin. 393. Il. xvii. lin. 645. [See Krebs. Obs. Flav. i. 90. Greg. de Dial. p. 36.]—The British Critic for December 1795, p. 613, accounts for the use of ἀλλὰ by an ellipsis, as in the last citation from Homer, Ζεῦ Πάτερ, 'ΑΛΛΑ' σὺ ῥῦσαι ὑπ' ἠέρος υἷας 'Αχαιῶν. "*O Jupiter*, (we ask not to live if thou deniest it) but *deliver the Greeks from this darkness.*" (See the next sense.) Persons in *earnestness* are apt to speak elliptically. [Render, *at least.* See Soph. El. v. 413.]

8. It is rendered *therefore.* Acts x. 20. comp. Acts xxvi. 16. But in such instances, both in the profane (see Elsner and Wolfius on Acts x.) and sacred, there seems an ellipsis of something understood, ex. gr. in the former text, *Three men seek thee;* (Do not therefore hesitate) but *arise*, &c. So Acts xxvi. 16, (Do not delay in speaking to me) but *arise*, &c.

9. 'Αλλὰ γε, *But indeed.* Luke xxiv. 21. *Yet indeed, yet at least.* 1 Cor. ix. 2.

10. 'Αλλ' ἤ, *But only.* Luke xii. 51. (where see Wetstein) 1 Cor. iii. 5. 2 Cor. i. 13. [In the passage of St. Luke, Schl. translates, and rightly, with our version, *but rather.* See Deverius de Gr. Part. p. 25. and Zeun. ad Vig. p. 461. and for the sense *but only*, Diog. Laert. Proœm. p. 12. Est. v. 12.]

11. *For.* 1 Cor. iv. 3. 1 Thess. ii. 2. So אבל in Dan. x. 7.—[Schleusner very properly declines giving all the places where the word occurs. Not from the labour, but from the difficulty of fixing dogmatically the fugitive senses of a particle.]

'Αλλάσσω, Attic.—ττω, from ἄλλος *other, different.* [*To change, alter.* Either for the *better*, as 1 Cor. xv. 51. Gen. xxxi. 7. Levit. xxvii. 33. Symm. Ps. liv. 20. or for the *worse*, Rom. i. 23. Ps. cvi. 20. Jerem. ii. 11. and so Heb. i. 12. with a sense of *entire corruption* or *destruction.* comp. Isa. ii. 18. Hence in Acts vi. 14. *To destroy, make void.*—Simply, *To change*, or *vary*. Gal. iv. 20, though Bretschn. says, *to change for the better, speak more mildly;* but it seems only to express *change of speech according to circumstances.* See Artem. ii. 20. Br. also gives the sense of *change of one thing for another*, to Rom. i. 23. citing 'Αλλ' ἐν from Lev. xx. 10. See Gen. xli. 14.]

'Αλλαχόθεν, Adv. from ἀλλαχοῦ *elsewhere* (which from ἄλλος *other*), and—θεν denoting *from* a place.—*From elsewhere.* occ. John x. i. [Est. iv. 14. Ælian. V. H. vi. 2.]

☞ 'Αλληγορέω, ῶ, from ἄλλος *other*, and ἀγορέω *to speak.*—*To allegorise*, or *speak allegorically, where one thing is spoken, and somewhat different is meant*, of which the thing spoken is the *emblem* or *representative.* occ. Gal. iv. 24. See Elsner and Kypke, the latter of whom shows that this Verb is not so uncommon in the Greek writers as Elsner thought it.

'ΑΛΛΗΛΟΥ΄ΙΑ, Heb. *Alleluia*, Heb. הללו יה *Praise ye Jah*, or *Jehovah.* occ. Rev. xix. 1, 3, 4, 6.—No doubt this *sacred form of praise* was well known among the heathen. Hence the Greeks plainly had

* [See Bishop Horsley's admirable Sermon, in his Nine Sermons, p. 281. "I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees." These are not Horsley's words, but his meaning.]

their 'ΕΛΕΛΕΥ ΙΗ*, that solemn acclamation with which they both began and ended their *pæans* or hymns in honour of Apollo.—Where the Hebrew הללו יה occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, 'Αλληλȣ̈ία.

'Αλλήλων, των; Dat. ἀλλήλοις, αις, οις; Accus. ἀλλήλȣς, ας, α. A defective N. which occurs in the N. T. only in the Genitive, Dative, and Accusative plural. It seems to be formed from ἄλλος repeated, ἄλλος—ἄλλον *one—another.—One—another, each other* mutually or reciprocally. Luke xiii. 12. Mark ix. 50. Mat. xxiv. 10. & al. freq.

'Αλλογενής, έος, ȣ̃ς, ὁ, ἡ, from ἄλλος *other*, and γένος *a nation, race.—One of another nation, a stranger, foreigner.* occ. Luke xvii. 18. [Ex. xxix. 33.]

"ΑΛΛΟΜΑΙ, perhaps from the Heb. עלה *to ascend*, or עלם *to sport*, juvenari.

I. *To leap, leap up*, as a man. occ. Acts iii. 8. xiv. 10.

II. *To spring, bubble up*, as water from a spring. occ. John iv. 14. [Virg. Ecl. v. 47. and see Pearson on Ign. ad Rom. p. 56.]

"ΑΛΛΟΣ, ἄλλη, ἄλλο.

I. *Another*, or in the plur. *other;* and that whether in an *inclusive* sense, as Mat. iv. 21. Mark vii. 4. & al. freq.; or in an *exclusive* one, as Mat. ii. 12, x. 23. & al. freq.

II. With the prepositive article ὁ, ἡ, τὸ, prefixed, *The other* of two. Mat. v. 39. xii. 13. John xix. 32.

III. 'Οι ἄλλοι, *The others, the rest.* John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. "Αλλος and ἄλλος repeated in different members of a sentence, *One, and another.* John iv. 37; and in the plur. "Αλλοι and ἄλλοι, *Some, and some;* or *Some, and others*, Mark vi. 15. So אלה and אלה in Heb. are used for *these* and *these*, or *these* and *those*. Psal. xx. 8. And the like application of ἄλλος repeated in the plur. may incline one to derive it from the Heb. pronoun אל, or אלה.

V. *Belonging to another, another's.* occ. 1 Cor. x. 29.

☞ 'Αλλοτριοεπίσκοπος, ȣ, ὁ, from ἀλλότριος *another's*, and ἐπισκοπέω *to inspect, observe.—A curious inspector*, or *meddler, in other people's affairs**, *a busy body in other men's matters.* occ. 1 Pet. iv. 15, where it seems particularly to refer to the *public* affairs of other people, *a busy and insolent meddling* with which was a vice whereto the Jews of this time were remarkably addicted †.—[Schl. thinks the word means *one given to the commission of every crime*, because ἀλλότριος itself has this signification. Ecclus. xlv. 22. and in Ps. l. 1. in Theod. Ed. v. and vi. Br. thinks it is, *A superintendent of affairs, not Christian*, because he chooses to understand ἐπίσκοπος after the words ὡς Χριστιανος.]

'Αλλότριος, α, ον, from ἄλλος *other.—Belonging to other, foreign*, or *strange to oneself.*

I. *Another's, belonging to another.* [John x. 5. Rather, *Not one's own.*] Heb. ix. 25. Rom. iv. 14. xiv. 4. comp. Luke xvi. 12.—[On the passage of St. John which I have added, Schl. says that the word may also be taken for *ignotus, unknown*, and so Bretschn. referring to Ecclus. viii. 18. Ps. xlix. 10.]

II. Spoken of a country, *Strange, foreign, belonging to other people.* Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *A stranger, foreigner, alien.* occ. Heb. xi. 34.—[See Gen. xvii. 12. 1 Sam. vii. 3. Deut. xvii. 15. Others, as S. and B., translate the word here *an enemy*, as 1 Macc. i. 38. Ecclus. xxix. 21. Ps. xix. 13. Xen. Anab. iii. 5. 4.]

[IV. *Of another family.* Mat. xvii. 25. Ps. xlix. 10.]—This word is often used in the LXX, and answers to the Heb. אחר, נכר, זר, and נכרי.

'Αλλόφυλος, ȣ, ὁ, ἡ, from ἄλλος *other. different*, and φυλὴ *a tribe* or *race.—A*

* We are told in Lord Oxford's collection of Travels, vol. ii. page 861, that the Virginians (in North America) used the word *Allelujah* in their sacred hymns. "I attentively hearkened (says my author) upon this word *Allelujah* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also Jenkin on the Christian Religion, vol. i. p. 101, 3d. edit.; Gale's Court of the Gentiles, part 1. book 2. chap. 4. § 3. and book 3. chap. 1. § 11; and Dickenson's Delphi Phœnicissantes, page 50—52.

* "*Tantumne est abs* re tuâ ocii *tibi*,
Aliena ut cures, eaque nihil quæ ad te attinent?
Have you so much *leisure* from *your own business* that you can *take care of other people's, which does not at all belong to you?*" says the old man in Terence, Heautont. Act i. Scene I. line 23. What an excellent hint, by the way, may this afford to Christians!

† See Lardner's Credibility of the Gospel History, vol. i. p. 425.

*foreigner, one of another race* or *nation.* occ. Acts x. 28. [1 Sam. vi. 10. xiii. Z. Isa. ii. 6.]

Ἄλλως, Adv. from ἄλλος *other.—Otherwise.* occ. 1 Tim. v. 25.—["Things which are otherwise, i. e. not yet manifest, will become so." Schl. "Things done otherwise, i. e. badly." Br. But Schl. seems right.]

Ἀλοάω, ῶ, from ἅλως *a threshing-floor.* See ἅλων below.—*To tread out corn, to force corn from the husks by treading.* occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox; who, according to the* custom of the East, *trode out* the corn from the husks, to the christian minister, who from the *involving letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 29.—This word in the LXX generally answers to the Heb. דוש; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. דיש occurs.

Ἄλογος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and λόγος *reason.*

I. *Unendued with reason, irrational, brute.* occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζώων and ἀλόγων are in like manner joined together by Josephus, De Bel. lib. iv. cap. 3. § 10. & Cont. Apion. lib. i. § 25. & lib. ii. § 29.

II. *Unreasonable, absurd.* occ. Acts xxv. 27.

Ἀλόη, ης, ἡ, from the Heb. אהלים or אהלות, which Aquila renders by ἀλόη, Cant. iv. 14.—*The aloe,* that is, the *xylo-aloes, lignum-aloes,* or *aloe-wood.* The finest sort of "this† is the most *resinous* of all the woods we are acquainted with—Its scent, while in the mass, is very *fragrant* and *agreeable*—The smell of the common *aloe-wood* is also *very agreeable,* but not so strongly perfumed as the former." occ. John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming dead bodies.*

Ἅλς, ἁλός, ὁ, from ἅλς, ἡ, *the sea,* which may be derived either from the Greek V. ἅλλομαι *to leap,* on account of the *impetuous motion* of its waters, or rather from the Heb. אלץ *to urge, molest,* because continually *urged* by winds and tides. So its Heb. name ים implies *tumultuous motion.* —*Salt.* occ. Mark ix. 49. [Ezek. xliii. 24.]

Ἁλυκὸς, ἡ, ὸν, from ἅλς *salt.—Impregnated with salt, brackish, salt.* occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonus Carystius. See Wolfius and Wetstein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight. [Numb. xxxiv. 3, 12.]

Ἀλυπότερος, α, ον, Comparat. of ἄλυπος *free from grief,* which from α neg. and λύπη *grief, sorrow.—More free from grief* or *sorrow.* occ. Phil. ii. 28. [Xen. Œc. viii. 2.]

Ἅλυσις, ιος, Att. εως, ἡ, from α neg. and λύω *to loose.—A chain.* Mark v. 3, 4, & al. Eph. vi. 20, Πρεσβεύω ἐν ἁλύσει *I discharge my embassy in a chain.* The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenæus, to confine prisoners not only by shutting them up in prison, but also by *chaining* their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16, 20. xii. 6, and see Grotius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9. and Macknight's note on Eph. [2 Tim. i. 16. Rev. xx. 1. Polyb. iii. 82. 8.]

Ἀλυσιτελὴς, έος, οῦς, ὁ, ἡ, καὶ τὸ ἀλυσιτελές, from α neg. and λυσιτελὴς *profitable.* See under Λυσιτελέω.—*Unprofitable.* q. d. *that will not quit the cost.* occ. Heb. xiii. 17, where however the word is used by a *Litotes,* and imports *exceedingly hurtful,* or *dangerous.* So in Homer, Il. ii. line 269, ἀχρεῖον ἰδὼν looking *unprofitably,* means looking *most miserably;* and Dr. Clarke, in his note on that passage, shows that the best Roman writers in like manner use inutilis *unprofitable,* in the sense of *extremely wicked, hurtful,* or *pernicious.* Comp. Philem. ver. 11. Eph. v. 11. See

* See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 311, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. 20. line 495, &c.

> Ὡς δ' ὅτε τις ζεύξῃ ΒΟ'ΑΣ ἄρσενας εὐρυμετώπους
> ΤΡΙΒΕ'ΜΕΝΑΙ ΚΡΙ' λευκὸν ἐϋτροχάλῳ ἐν ἀλωῇ.
> Ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων.
>
> As with autumnal harvests cover'd o'er,
> And thick bestrown lies Ceres' sacred floor,
> When round and round, with never-wearied pain,
> *The trampling steers beat out th' unnumber'd grain.*
>
> POPE.

Dr. Shaw (Travels, page 138-9, 2d edit.) informs us, that the Arabs and Moors still *tread* out their corn after the primitive custom of the East. Comp. Heb. and Eng. Lexicon, in דש and מרג.

† New and Complete Dictionary of Arts, in *Xylo-aloes,* where see more.

Blackwall's Sacred Classics, vol. i. page 172 *.

῞Αλων, ωνος, ἡ, from ἅλως the same. —*A threshing-floor*, where corn is *threshed* and *winnowed*. occ. Mat. iii. 12. Luke iii. 17.—[The meaning is *the corn on the floor*, as often in the LXX. Exod. xxii. 6. Ruth iii. 2. Jud. xv. 5. Schl. thinks the derivation is from ἀλίζω *to collect* (the corn on the floor).]

Ἀλώπηξ, εκος, ἡ. The Greek etymologists derive it from ἀλώπος *cunning*, or from ἀλᾶν ὦπας *deceiving* or *escaping the eyes*, because it is a *solitary* animal † *wandering* about by itself, and *hiding* itself in *holes*; but, like the Latin name *vulpes*, it may be derived from the Heb. עלף *to cover*. Our English name *fox*, and the German *fuchs*, from the V. *foxa*, which in the Islandic signifies *to deceive*, will correspond to either of the above derivations of the Greek ἀλώπηξ.

I. *A fox, a well-known animal*. occ. Mat. viii. 20. Luke ix. 58.

II. *A fox, a crafty, cunning, malicious person*. Τί γάρ ἐστιν ἄλλο λοίδορος καὶ κακοήθης ἄνθρωπος ἢ ἈΛΩΠΗΞ; For what is an opprobrious and malicious man, but a *fox*? says Epictetus in Arrian, lib. i. cap. 3. So Shakespeare,

——— This holy *fox*,
Or wolf, or both.———
HENRY VIII. Act i. Scene 1.

Hog in sloth, *fox* in *stealth*.———
K. LEAR, Act iii. Scene 4.

Comp. Suicer Thesaur. in Ἀλώπηξ, and Γέννημα II. occ. Luke xiii. 32. The name Ἀλώπηξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Wetstein [and Schötg. H. H. on this passage.]

῞Αλωσις, ιος, Att. εως, ἡ, from the obsolete ἁλόω *to take*, which see.—*A taking, catching*. occ. 2 Pet. ii. 12.

῞ΑΜΑ, an Adv. from the Heb. עם *with, together with*.

1. With a Dative following, *With, together with*. occ. Mat. xiii. 29. Hitherto should be referred ἅμα πρωῒ *together with the morning*, i. e. *early in the morning*. occ. Mat. xx. 1. In the profane writers ‡ ἅμα often occurs in this sense with a Dative following it, as ἅμα ΤΩ͂Ι πρωῒ *early in the morning*, ἁμὰ ΤΗ͂Ι ἑσπέρᾳ *at the beginning of the evening*, ἅμα ΤΩ͂Ι καίρῳ *as soon as opportunity serves*. So 1 Mac. iv. 6, ἅμα ΤΗ͂Ι ἡμέρᾳ *as soon as it was day*. Comp. Neh. vii. 3, in the LXX, and see Kypke on Mat. It is evident that ἅμα in this first sense should be considered rather as a preposition than an adverb.

2. *Together*. Rom. iii. 12. followed by the preposition σύν *with*. 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time*. Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22.—The above cited are all the passages of the N. T. wherein ἅμα occurs.

Ἀμαθὴς, έος, οῦς, ὁ, ἡ, from α neg. and μανθάνω, or obsol. μαθεώ *to learn*.—*Unlearned*. occ. 2 Pet. iii. 16. [Schleus. says *Impious*, remarking that words expressing *ignorance* or *knowledge* generally express their effects. See Glas. Phil. S. p. 828. ed. Dath.]

Ἀμαράντινος, ου, ὁ, ἡ, from α neg. and μαραίνομαι, *to fade, wither*, which see. *That cannot fade away, not capable of fading*. So Hesychius explains ἀμαράντινον by ἄσηπτον *incorruptible*. occ. 1 Pet. v. 4, where the Apostle seems to allude to those *fading garlands of leaves*, which crowned the victors in the heathen games; and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned Henry Stevens, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use ἀμαράντινος for ἀμάραντος, since ἀμαράντινος is not formed from the Adj. ἀμάραντος as signifying *unfading*, but from the Subst. ἀμάραντος the proper name of a flower, *Amaranth*, so called from its *not* speedily *fading*. Ἀμαράντινος, therefore, will properly signify *Amaranthine*, but will be equivalent to *unfading*. See Wolf. and Wetstein on 1 Pet. v. 4.

Ἀμάραντος, ου, ὁ, ἡ, from α neg. and μαραίνομαι *to fade*.—*That fadeth not away, unfading*. occ. 1 Pet. i. 4. Wisd. vi. 13.

Ἀμαρτάνω, from obsolete ἁμαρτέω, from which also it borrows most of its tenses.

I. *To miss a mark*; so Homer frequently, as

Τῦ μὲν ἍΜΑΡΘ'———
Him he *mist*. IL. iv. line 491.

———Τῦ μὲν ῥαιὸ τύτθον ἍΜΑΡΤΕΝ.
Him he scarcely *mist*. IL. xvii. line 609.

Ὄρνιθος μὲν ἍΜΑΡΤΕ———
The bird he *mist*. IL. xxiii. line 865.

* [The adverb occurs in the same sense. Theoph. Char. viii. 4.]

† Whence Eustathius and Bochart deduce the name ἀλώπηξ from ἀλᾶσθαι *to wander*.

‡ See Viger Idiotism. cap. 7. § 2. reg. 4. [Theoph. Char. xxiv. Diod. Sic. i. p. 615. Polyb. i. 12. 2. Hom. Il. H. 331.]

The LXX use ἐξαμαρτάνειν, or according to some copies, διαμαρτάνειν, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way.* So Isocrates ἁμαρτάνειν τῆς ὁδȣ *to miss the way.*

III. In the N. T. it is used only in a *figurative* or *spiritual* sense, *To sin* in general, to *deviate* from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16. & al. freq.; by apostasy, Heb. x. 26, comp. ver. 28, 29. and see Doddridge and Macknight;—or of man, as Acts xxv. 8.

IV. With εἰς following, *To sin in respect of* or *against*, as heaven (God.) Luke xv. 18, 21.—or man. Mat. xviii. 15, 21. Luke xvii. 3, 4. Wetstein on Mat. shows that the Greek writers use the phrase in the same sense. [1 Sam. xix. 4. Jer. xxxvii. 17.]—In the LXX this word most usually answers to the Heb. חטא, to which it very exactly corresponds both in a natural and spiritual sense. See Heb. and Eng. Lexicon, under חטא.

Ἁμάρτημα, ατος, τὸ, from ἁμαρτέω *to deviate, sin.*—*A deviation*, from the divine law, *a sin.* occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Gen. xxxi. 36. Isa. lviii. 1.

Ἁμαρτιά, ας, ἡ, from ἁμαρτέω *to deviate, sin.*

I. *Sin*, or *deviation from the divine law* in general. See 1 John iii. 4. comp. Rom. iv. 15.

II. *Original sin,* with which all mankind, descended from fallen *Adam* by natural generation, are universally infected from their conception and birth, Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.

III. *Actual sin.* James i. 15. v. 15. 1 John iii. 8. & al. freq.—[It seems to be *obstinate incredulity.* John viii. 21 & 24. xv. 22. xvi. 8. Heb. iii. 13. *Defection from true religion.* Heb. xi. 25. 2 Thess. ii. 4. *libidinousness.* 2 Pet. ii. 14. and so Appian, Alex. p. 594. ed. Paris. so *peccatum* in Latin. Ovid. Amor. ii. Eleg. vii. 11. & חטאה. 2 Sam. xii. 13. Schl. thinks that the word in John viii. 46. means *fraud,* and others refer 2 Thess. ii. 4. to that sense. In Rom. vii. 7. it seems to be rather *a motive to sin,* and in Heb. xii. 4. Schl. thinks it means the calamities which might be the motives to the sin of defection.]

IV. *Original and actual sin* considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13. comp. Hos. x. 15, in Heb. and Eng. Marg.

V. *A sacrifice for sin, a sin-offering, on which the sin was put,* or *to which it was imputed.* (See Lev. iv. 4, 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Isa. liii. 6, 10, 12. 1 Pet. ii. 24. Ἁμαρτία is used in the same sense by the LXX. Lev. iv. 21, 25, 34. (comp. ver. 8, 20, 29.) Lev. v. 9, 12. vi. 25, as ἁμάρτημα likewise is, Lev. iv. 29. And this manner of expression exactly corresponds to the Heb. where both *the sin* and *the sin-offering* is denoted by the same word חטאה or חטאת. On Rom. viii. 3. comp. Heb. x. 6, 8, and LXX in Psal. xl. 6; and see Whitby's note on Rom.—[On 2 Cor. vi. 21. Schl. thinks that ἁμαρτία is for ἁμαρτωλὸς, *he has punished him as a sinner,* but says he does not object to the explanation here given by Parkhurst. The expression περὶ ἁμαρτίας, Rom. viii. 3. Heb. x. 7. is elliptical, θυσία *a sacrifice,* being understood. See Levit. vi. 23. Numb. viii. 8.]

VI. *Punishment of sin.* Rev. xviii. 4, where see Vitringa's Comment, and comp. Zech. xiv. 19. Gen. xix. 15.—[To this head Schl. refers John ix. 41. xv. 22, 24. 1 Cor. xv. 17. 1 Pet. ii. 24. as well as John i. 29. "*Who takes away the punishment of sin.*" See Gen. iv. 13. Ps. vii. 17.]

VII. *A deviating from truth, falsehood.* John viii. 46; where see Campbell.—The LXX generally use ἁμαρτία for the Heb. חטאת.

Ἀμάρτυρος, ȣ, ὁ, ἡ, from α neg. and μαρτὺρ *a witness.*—*Without witness.* occ. Acts xiv. 17; where see Wetstein. [Jos. A. J. xiv. 7, 2. Schwarz. p. 70.]

Ἁμαρτωλὸς, ȣ, ὁ, ἡ, from ἁμαρτέω *to deviate, sin.*

I. *A sinner* in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a *heinous* and *habitual* sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37. & al. Comp. Macknight, on Gal. ii. 15. —[This word, like ἁμαρτία, is applied to various sins. *An impostor,* John ix. 16, 24, 25. *a libidinous person,* Luke vii. 37. *an obstinate unbeliever,* Mark viii. 39. Where μοιχαλὶς, says Schleus. means *sinful in general,* ἁμαρτωλὸς *obstinate.* As the Jews thought that none out of their law cared for holiness of life, they called all Gentiles *sinners.* Mat. xxvi. 43. Luke vi. 32. Mat. v. 47. Mark xiv. 41. Luke

xxiv. 7. Gal. ii. 15. Exod. xxxii. 31. 1 Kings xiv. 16.]

II. *Sinful.* occ. Rom. vii. 13.

"Αμαχος, ου, ὁ, ἡ, from α neg. and μάχομαι *to fight, contend.*—*Not contentious, not quarrelsome.* occ. 1 Tim. iii. 3. Tit. iii. 2.—[See Ecclus. xix. 6.]

'Αμάω, ῶ, either from the Greek ἅμα *together,* or immediately from the Heb. עמם *to collect;* because *corn,* &c. when *reaped* or *mown,* is *collected together.*—*To reap, mow,* or *cut down.* occ. Jam. v. 4. In the LXX it constantly answers to the Heb. קצר *to cut off, cut down,*

'Αμέθυστος, ου, ὁ, from α neg. and μέθυ *wine. The amethyst,* a species of *precious stones.* occ. Rev. xxi. 20. Pliny * says, "the reason assigned for its name is because, though it approaches to the colour of wine, *it falls short of it,* and stops at a violet colour."—† Others think it is called *Amethyst,* because its colour resembles *wine mixed with water,* and in this view also derives its name from ἀ neg. and μέθυ *wine,* which see under Μεθύσκω.—In the LXX it answers to the Heb. אחלמה.—[Ex. xxviii. 19. Jos. A. J. iii. 6.]

'Αμελέω, ῶ, from ἀ neg. and μέλει *to be cared for by any one,* curæ esse.—With a Genit. or Infinit. following, *Not to care for, to neglect.* occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12. [Jer. xxxi. 32. Wisd. iii. 10.]

"Αμεμπτος, ου, ὁ, ἡ, from ἀ neg. and μεμπτὸς *blameable,* which from μέμεμπται 3d person perfect of μέμφομαι *to blame.*—*Blameless, unblameable.* occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7. [Gen. xvii. 1. Job i. 1, 8. ix. 20. Xen. Cyr. v. 5, 10.]

'Αμέμπτως, Adv. from ἄμεμπτος.—*Unblameably.* occ. 1 Thess. ii. 10. v. 23. [See Add. Esth. xiii. 3. Xen. Cyrop. iv. 2, 37.]

☞ 'Αμέριμνος, ου, ὁ, ἡ, from ἀ neg. and μέριμνα *care. Free from care, carefulness, or solicitude; secure, easy.* occ. Mat. xxviii. 14. 1 Cor. vii. 32. [Herodian. i. 6, 26. Wisd. vi. 16.]

'Αμετάθετος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and μετατίθημι *to change,* which see.—*Unchangeable, immutable.* occ. Heb. vi. 18. 'Αμετάθετον, τὸ, Neut. is used as a Substantive, *Unchangeableness, immutability.* occ. Heb. vi. 17; where see Wetstein. [3 Macc. v. 1. Polyb. ii. c. 32. 5.]

☞ 'Αμετακίνητος, ου, ὁ, ἡ, from α neg. and μετακινέω *to move away,* which see.—*Unmoveable,* or rather "*unmoved,* because *unmoveable* is a quality not competent to men in this present life." Macknight. Comp. ἀμετανόητον, Rom. ii. 5. occ. 1 Cor. xv. 58. [So Sch.]

☞ 'Αμεταμέλητος, ου, ὁ, ἡ, from α neg. and μεταμέλομαι *to repent,* which see.

I. *Not to be repented of,* or *regretted.* occ. 2 Cor. vii. 10.

II. *Not subject to repentance,* or *change of mind, irrevocable.* occ. Rom. xi. 29. See Campbell's Prelim. Dissertat. to Gospels, p. 248. This word is used also by the profane writers, as may be seen by Elsner and Wetstein. [Glass. Phil. S. p. 944.]

☞ 'Αμετανόητος, ου, ὁ, ἡ, from α neg. and μετανοέω *to repent, change one's mind,* which see.—*Unrepenting, impenitent, irreclaimable.* occ. Rom. ii. 5 *.

"Αμετρος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and μέτρον *measure.*—*Beyond one's measure* or *appointed bounds.* occ. 2 Cor. x. 13, 15.

'ΑΜΗ'Ν, a Heb. word, אמן, signifying *truth, firmness, stability.* Hence in the N. T. as in the Old, it denotes,

I. Affirmation, *In truth, verily, it is so.* Mat. v. 18, 26. vi. 2, & al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28. with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that 'Αμὴν is equivalent to ἀληθῶς *truly, in truth,* and so the LXX render the Heb. אמן by ἀληθῶς, Jer. xxviii. 6.—It is remarkable that in the N. T. no one but our blessed Lord himself uses 'Αμὴν at the *beginning of a sentence,* as a word of *affirmation.* It seems however in this sense to *conclude* all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word 'Αμὴν doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Psal. xli. 14. lxxii. 19. lxxxix. 53. [Lightfoot on John i. 51.]

II. Consent or desire, *So be it;* and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13, & al. freq.—and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it

* Nat. Hist. lib. xxxiii. cap. 9. [See Casaub. on Athen. p. 74.]

† See New and Complete Dictionary of Arts, in *Amethyst.*

* [The word occurs in the Test. xii. Pat. in Fab. Cod. Pseud. i. p. 685.]

seems both *affirmative* and *eucharistical*, as Rom. i. 25. ix. 5; and in others, both *affirmative* and *supplicatory*, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our blessed Lord, Ὁ Ἀμὴν *The Amen, the faithful and true witness*. occ. Rev. iii. 14. comp. Isa. lxv. 16 *.

Ἀμήτωρ, ορος, ὁ, from α neg. and μητηρ *a mother*. *Without mother*. occ. Heb. vii. 3. [Here ἀμήτωρ is *not having a mother noticed in the genealogy of the priests*, or, as Philo says (2. de Monarch. p. 827), μη ἔχων μητέρα ἱερείαν ἐξ ἱερέων †. Such at least is the common explanation, in which there are difficulties, especially the words μήτε ἀρχὴν ἔχων. Some therefore say, *Not born of father and mother in the ordinary way*. See Deyling. Obs. S. P. ii. p. 71. Fabr. Cod. Ps. i. p. 311.]

Ἀμίαντος, ȣ, ὁ, ἡ, from α neg. and μιαίνω *to defile*.—*Undefiled, unpolluted*. occ. Heb. vii. 26. xiii. 4. James i. 27. [See 2 Macc. xiv. 36. Wisd. iii. 13. Plutarch. Pericl. p. 173, D. In 1 Pet. i. 4, it seems to be *unmixed*, or *undefiled with grief*.]

ἌΜΜΟΣ, ȣ, ἡ, perhaps from the Heb. עמם *to collect, gather together*.—*Sand*, which is usually *collected together* in particles innumerable,

——Ὅσα ψάμαθός τε κόνις τε.
HOMER, Il. ix. line 385.

Rom. ix. 27. Heb. xi. 12, & al. See Wetstein on Rom. [Gen. xxxii. 15. Josh. xi. 4.]

ἈΜΝΟ'Σ, ȣ̃, ὁ, perhaps from α neg. and μένος *anger*, on account of its *mild* disposition. If this as well as the feminine ἈΜΝΗ' be not rather derived from the Heb. אמנה *truth*, either on account of the *truth* or *simplicity* of the animal itself, or of its being anciently the usual ‡ *truth*—or *faith*-offering (as the Heb. אמנה seems used, Neh. ix. 38.) among both believers and heathen. So in the treaty between the Greeks and Trojans, in Homer, Il. iii. line 245-6.

Κήρυκες δ' ἀνὰ ἄςυ θεῶν φέρον ὍΡΚΙΑ ΠΙΣΤΑ',
ἌΡΝΕ δύω, καὶ οἶνον—&c.

"The heralds carried through the city the *faithful oath-offerings* of the gods, two *lambs* and wine," &c.; and thus Virgil makes one of the sacrifices at the treaty between Latinus and Æneas to be *intonsam* bidentem, *a young sheep* unshorn. Æn. xii. line 170.—*A lamb*, which English name seems a derivative from the Heb. לחם *to be mild, gentle*. occ. John i. 29, 36. Acts viii. 32. 1 Pet. i. 19.

Ἀμοιβὴ, ῆς, ἡ, from ἤμοιβα perf. mid. of ἀμείβω *to requite*.—*Requital, retribution, recompense*. occ. 1 Tim. v. 4. Josephus applies ἀμείβεσθαι in the same sense as the Apostle does ἀμοιβὰς ἀποδίδοναι, Cont. Apion. lib. ii. § 27, where he speaks of one, τὸν ȣ̓κ 'AMEIBO'MENON τὰς παρ' ἀυτῶν (γονέων scil.) χαρίτας, "who does not *requite* the favours he has received from his parents."

ἌΜΠΕΛΟΣ, ȣ, ἡ.—*A vine-tree*. Mark xiv. 25. John xv. 1, & al. [In Rev. xiv. 19, Schl. says it is *the fruit*, and Bretsch. says, "The enemies of Christ ready for destruction, and to be cut off by the angel of the Lord, as the grapes are cut off for the wine-press, are called ἄμπελος τῆς γῆς." On John xv. 1. See Ecclus. xxiv. 17.]

Ἀμπελȣργὸς, ȣ̃, ὁ, from ἄμπελος *a vine*, and ἔργον *work*.—*A vine-dresser, a dresser of a vineyard*. occ. Luke xiii. 7.

Ἀμπελὼν, ῶνος, ὁ, from ἄμπελος *a vine*.

I. *A vineyard, a place planted with vines*. See Mat. xx. 1, 2. Kypke on Mark xii. 1, produces a number of instances of the Greek writers using this word, because its purity has been doubted *.

II. Figuratively, *The vineyard of God's church*. Why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Isa. v. 1, &c.

[III. *A vine*. 1 Cor. ix. 7. 1 Macc. iii. 56. Jer. v. 17.]

Ἀμύνομαι, mid. from ἀμύνω *to assist, defend*, which from Heb. אמן *to support*.—*To defend*. occ. Acts vii. 24. [The proper force of ἀμύνομαι is, *I defend myself*; but here it has the force of the active. See Dion. Hal. i. 12. Isa. lix. 16.]

* [See on this word Glass. Phil. S. p. 396. The use of this word in the Church was derived, it would seem, from the Jews, Deut. xxvii. 15. Neh. viii. 7. See Wetst. ii. p. 162. Euseb. H. Ju. vii. 9. Suicer. i. p. 229.]

† [See also Phil. de Temulentia, p. 248 and p. 490.]

‡ Thus likewise the Etruscan κάπρα, and Latin caper, *a goat*, may not improbably be derived from the Heb. כפר *to make atonement, expiate*; because this animal was in ancient times a usual *expiatory victim*, as in Lev. iv. 26, 31. v. xvi. 10; in all which passages the word כפר is used, and in the last particularly applied to the *scape-goat*. Comp. Homer, Il. i. line 66; and see Vossii Etymolog. Latin in CAPER.

* [See Wolf. Anecd. Gr. iv. p. 184.]

'ΑΜΦΙ', a Preposition, which perhaps from the Heb. חפא *to surround, compass,* (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew;) or from ἄμφω *both* (which see under ἀμφότερος), q. d. *on both sides.*—*About, round about.* It occurs not *separately* in the N. T. but frequently in the profane writers.

'Αμφίϐληϛρον, ϐ, τὸ, q.* ἀμφίϐληтρον, from ἀμφιϐέϐληται, 3d pers. perf. pass. of ἀμφιϐάλλω, *to cast round, surround,* which from ἀμφὶ *round about*, and βάλλω *to cast.* —*A large kind of fishing-net,* whose extremities sinking equally in the water, *inclose* whatever is within its *compass,* perhaps not unlike a *casting net,* but of a larger dimension. occ. Mat. iv. 18. Mark i. 16. Menander in 'Αλιεὺς (page 12, edit. Cleric.) has 'ΑΜΦΙΒΛΗ'ΣΤΡΩι ΠΕΡΙΒΑ'ΛΛΕΤΑΙ, *is surrounded by an* 'Αμφίϐληϛρον; and in the LXX this word answers to חרם, Hab. i. 15, 17, and to מצודה, Eccles. ix. 12. See Wetstein on Mat. [Isa. xix. 8.]

'Αμφιέννυμι, from ἀμφὶ *about,* and ἕννυμι *to put on,* which from ἕω the same.—*To clothe, invest.* [Mat. vi. 30. Luke xii. 28, though here Schl. says it is rather to *ornament,* and he refers for instances of the word applied to *fruit* and *flowers* to Schwarz. Comm. Crit. and Phil. p. 73, and Wolf. T. i. p. 142. In Mat. vi. 39, the future of the verb is understood. In the *middle to clothe one's self, to put on.* Mat. xi. 8. Luke vii. 25.]

"Αμφοδον, ϐ, τὸ, from ἄμφω *both, the two,* and ὁδὸς *a way.*—*A place where two ways meet,* say our translators; but Hesychius and Suidas explain it by ῥύμην, δίοδον, *a street, a thorough-fare.* Pollux likewise observes, that ἄμφοδα are used, in the Greek writers, for *streets.* See more in Wetstein. occ. Mark xi. 4. [Prov. i. 20. Jer. xi. 13.]

'Αμφότερος, α, ον, from ἄμφω *both.*—*Both,* of two. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14, & al. [Gen. xxi. 27.] On Acts xxiii. 8, Chrysostom (see Wetstein and Gregory's Gr. Test.) remarks, "Here are *three* things mentioned: Why then does the historian say ἀμφότερα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three." [Theophylact. (on this place) says expressly, that the word is applied to *three.* See Hom. Od. xv. 78. Aristot. Rhet. v. 36.]

'Αμώμητος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and μωμητός *blameable,* which from μῶμος *a blemish, infamy,* which see.—*Spotless, unblameable, blameless.* occ. Phil. ii. 15. 2 Pet. iii. 14.

"Αμωμος, ϐ, ὁ, ἡ, from α neg. and μῶμος *a blemish, spot.*

I. *Without blemish.* 1 Pet. i. 19. [In this sense it is used of *victims,* which were to be without defect. Numb. vi. 14. xix. 2. Levit. xxii. 22; and this is the reference here.]

II. *Blameless.* Eph. i. 4. v. 27. [Col. i. 22. Jude i. 24. Rev. xiv. 5. In Heb. ix. 14, Schl. thinks that Christ is called ἄμωμος on account of his perfect expiation of the sins of the world.]

"ΑΝ.

1. A conjunction conditional, *If.* In this sense it is used in the profane writers for ἐὰν; but not, as I can find, in the N. T. See John xx. 23. 1 Thes. ii. 7.

2. Indefinite, answering to the Latin cunque, and English *soever.* See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.

3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the Potential signs *may, might, would, could,* or *should,* put before them. See Mat. xi. 21, 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.

4. "Εως ἄν, *Until.* Mat. ii. 13. v. 18, 19. xvi. 28, & al.

5. "Οπως ἄν, *That, to the end that.* Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.

6. "Ος ἄν, *Even as.* 1 Thes. ii. 7. Comp. under 'Ως I. 1. [See on ἄν Devar. de L. G. Partic. p. 44. Viger and Hoogeveen.]

'ΑΝΑ'.

I. A Preposition governing an Accusative case.

1. *In, through.* Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. 'Ανὰ μέρος, *In course, in turn.* 1 Cor. xiv. 27. 'Ανὰ μέσον. *Between,* q. d. *in the midst,* 1 Cor. vi. 5; *Among,* Mat. xiii. 25.

2. In the Greek poets, joined with a dative or an accus. it signifies *upon,* super (see Scapula); but is not thus used in the N. T. In both the above senses it may per-

* See the learned Duport on Theophrastus, Ethic. Char. page 280, who gives several other instances of the names of *instruments* ending in τϛον, which are derived in like manner from the 3d pers. perf. pass. by inserting a ϛ.

haps be best derived from the Heb. הנה, which denotes the *presence of an object*, also *hither*. Comp. 'Ἐν.

II. An adverb importing *distribution*. It may be rendered *a-piece*. Mat. xx. 9, 10. Luke ix. 3.—or *by*, *i. e.* distributed into. Mark vi. 40. Luke ix. 14. x. 1. [Xen. An. iii. 4.] In this sense I would deduce it from the Heb. ענה *to answer, correspond.* —'Ανὰ, with a nominative, seems *redundant*. Rev. xxi. 21. See Wolfius and Scapula's Lexicon.

III. In composition it denotes,

1. Ascent, as in ἀναβαίνω *to go up.*

2. *Back again, in return*, as in ἀναβάλλω *to cast back, reject;* ἀναγγέλλω *to bring word back again;* ἀναχωρέω *to go back* or *away, depart.*

3. Repetition, which implies *correspondency*, as in ἀναζάω *to revive, live again*, ἀνασταυρόω *to crucify again* or *afresh.* Hence,

4. It adds an emphasis to the simple word, as in ἀνεζήτουν, Luke ii. 44, *they sought diligently*, i. e. *again and again.*

'Αναβαθμὸς, ῦ, ὁ, from ἀνὰ *up*, and βαθμὸς *a step*, which from βαίνω *to go.*—*A stair.* occ. Acts xxi. 35, 40. Josephus, De Bel. lib. v. cap. 5. § 8. (whom see), particularly mentions the καταβάσεις, or *stair-cases*, by which the castle, Antonia, communicated with the porticoes of the temple. [2 Kings ix. 13. 2 Chron. ix. 18, 19.]

'Αναβαίνω, from ἀνὰ *up*, and βαίνω *to go.*

I. *To go*, or *come up, to ascend*, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31, & al. freq. [On the phrase *to ascend to heaven*, see Deut. xxx. 12. Prov. xxx. 4. Is. xiv. 13, 14. Jer. li. 53. Ps. cxxxix. 8. Comp. Job xxxviii. 19, 38. I need hardly add, that Schl. gives the usual explanation of his party, viz. that *to ascend into heaven* means generally to understand the plans and thoughts of God. In Rom. x. 6. he says, "Do not think that the doctrine of Christ's heavenly origin is beset with insuperable difficulties." In John i. 52, "You shall see God present with me by my working miracles."] On Mat. xx. 17, Wetstein shows that Josephus often uses the phrase 'ΑΝΑΒΑΙ'ΝΕΙΝ 'ΕΙ'Σ 'ΙΕΡΟΣΟ'ΛΥΜΑ; and on Acts viii. 31, it may perhaps be worth remarking, that in like manner Ptolemy Evergetes, king of Egypt, invited the Jew Josephus, the son of Tobias, *to come up into his chariot to him*, 'ΑΝΑΒΗ͂ΝΑΙ ἐπὶ τὸ ὄχημα παρεκάλεσεν. Joseph. Ant. lib. xii. cap. 4. § 3 *.

II. *To go on board*, a ship namely; the word for *ship* being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. *To spring* or *grow up*, as vegetables. Mat. xiii. 7. Mark iv. 7, 8, 32. [Isa. liii. 2. lv. 13.]

IV. 'Αναβαίνειν ἐπὶ τὴν καρδίαν, or ἐν τῇ καρδίᾳ, *To come into*, or *arise in, one's heart.* Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. עלה על לב, which the LXX accordingly render by ἀναβαίνειν ἐπὶ καρδίαν. 2 K. xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

'Αναβάλλω, from ἀνὰ *back*, and βάλλω *to cast.*—*To cast back.* 'Αναβάλλομαι, Mid. *To put off, defer.* occ. Acts xxiv. 22, where Wetstein shows that this V. Mid. is thus used by the best Greek writers. [See Philost. Vit. Apoll. iv. 10. Xen. Mem. iii. 6, 6. Cicero ad Lucc. lib. v. ep. 12. Budæus, Comm. Ling. Gr. p. 542. Dresig. de Verb. Med. iii. 3.]

'Αναβιβάζω, from ἀνὰ *up*, and βιβάζω *to make to come.*—*To draw* or *bring up.* occ. Mat. xiii. 48. [Xen. Hist. Gr. I. c. i. 2. Herod. iii. 75. Gen. xxxvii. 28. Exod. xvii. 5.]

'Αναβλέπω, from ἀνὰ *up* or *again*, and βλέπω *to see* or *look.*

I. *To look up* or *upwards.* Mat. xiv. 19. Mark vii. 34. viii. 24. (where see Campbell.) Comp. Acts xxii. 13. [2 Macc. vii. 28. 1 Sam. xiv. 17.]

II. *To see again, to receive sight again.* Mat. xi. 5. xx. 34. Luke xviii. 41, 42, 43. [So in good Greek writers, Aristoph. Plut. 95, 117. Philost. Vit. Sophist. ii. c. i. p. 547. Foes. Œcon. Hipp. p. 28.]

III. *To see* or *receive sight*, which one never had before. John ix. 11, 15, 18. comp. ver. 1, 2. [See De Dieu Crit. S. p. 512.]

IV. *To look again* or *attentively.* Mark xvi. 4. Comp. Mark viii. 25. [Gen. xv. 5.] So in the LXX ἀναβλέπω several times answers to the Heb. הביט.

'Ανάβλεψις, ιος, Att. εως, ἡ, from ἀναβλέπω, *to receive sight.*—*Recovery of sight.* occ. Luke iv. 18 †.

* [On this phrase, which Schl. explains as referring to the high mountainous situation of Judea, see More on the first words of Xen. Anab. Æl. V. H. viii. 17.]

† [Schl. says that this word does not occur in the

'Αναβοάω, ω, from ἀνὰ emphatic, and βοάω *to cry out.*—*To cry out aloud, to exclaim.* occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38. [See Num. xx. 15. 1 Sam. iv. 13.]

'Αναβολὴ, ῆς, ἡ, from ἀναβέβολα perf. mid. of ἀναβάλλω *to defer.*—*Delay.* occ. Acts xxv. 17; where Wetstein shows that the phrase ἀναβολὴν ποιεῖσθαι is used in like manner for *making delay*, by Thucydides, [ii. 42.] Plutarch and Dionysius Halicarn. [A. xi. 33.]

'Αναγγέλλω, from ἀνὰ *in return*, or emphatic, and ἀγγέλλω *to tell, declare.*

I. *To tell in return, bring back word.* John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.

II. And most generally, *To tell, declare freely, openly*, or *eminently*. Mark v. 14, 19. John iv. 25. xvi. 13, 14, 15. Acts xx. 20, 27.

'Αναγεννάω, ῶ, from ἀνὰ *again*, and γεννάω *to beget.*—*To beget again, regenerate.* occ. 1 Pet. i. 3. Pass. 'Αναγεννάομαι, *To be begotten again, regenerated.* occ. 1 Pet. i. 23. [We find that the Jewish Rabbis used the expression *a new creature* of those who by any change, as from vice to virtue, from idolatry, &c. were in an altered and improved religious state. See Schötg. H. H. on John iii. 3. and 2 Cor. v. 17.]

'Αναγινώσκω, from ἀνὰ *again*, or emphatic, and γινώσκω *to know, take knowledge of.*

I. *To recognise, know, understand*, agnoscere, nosse, intelligere. Thus used in the profane writers, and in this sense Kypke [Obs. S. i. p. 119.] understands it, Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ ἀναγινώσκων νοείτω not as the evangelist's but as Christ's, *He who* recognises this, i. e. the completion of Daniel's prophecy by the desolating abomination standing on holy ground, *let him take notice and reflect:* but in opposition to this interpretation, see Campbell's Note, who considers the words in question as an admonition of the evangelist to the reader, seriously to attend to what he was then writing. [Schl. approves of Kypke's explanation. The word *cognosco* is used in the same way in Latin. See Corn. Nep. Lys. &c.]

II. *To read*, as a book, letter, inscription, q. d. *to know by reading*. Mat. xii. 3. John xix. 20. Col. iv. 16, & al. freq. In which sense also it is used by the profane writers. On Acts viii. 30, see Alberti and Wetstein, for instances of similar Paronomasias in the Greek and Latin writers. [In Luke iv. 16, we have a notice of the regular method of reading and then interpreting a small portion of the O. T. in the Jewish synagogues, whence the part read was called ἀνάγνωσις and ἀνάγνωσμα. See also Acts xiii. 27. xv. 21. 2 Cor. iii. 15. 1 Thess. v. 27. Rev. i. 3.]

'Αναγκάζω, from ἀνάγκη *necessity.*

I. *To force, compel*, by external violence. Acts xxvi. 11.

II. *To force, compel*, in a moral sense, as by authoritative command, Mat. xiv. 22. Mark vi. 45.—by importunate persuasion, Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice, Acts xxviii. 19. See Elsner, Kypke, Macknight on Gal. ii. 14. and Bp. Pearce on Luke xiv. 23, and comp. Παραβιάζομαι. [For this sense see Joseph. A. J. vii. 1, 6. Aristoph. Eq. 505. Herodian. iv. 9. 6. Valck. ad Eur. Hipp. 921.]

'Αναγκαῖος, α, ον, from ἀνάγκη *necessity.*

I. *Necessary*, by a physical necessity. 1 Cor. xii. 22. comp. Tit. iii. 14.

II. *Necessary*, by a moral or spiritual necessity. 2 Cor. ix. 5. Phil. ii. 25*. Acts xiii. 46. Heb. viii. 3. [2 Macc. iv. 23.]

III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in Wetstein, who cites from Euripides [Androm. 651.] and Dio Chrys. the very phrase 'ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also Kypke.—The above are all the texts wherein the word occurs.

'Αναγκαιότερος, α, ον, Comparat. of ἀναγκαῖος. *More necessary, more needful.* occ. Phil. i. 24. Comp. 'Αναγκαῖος II.

☞ 'Αναγκαστῶς, Adv. from ἀναγκαστὸς *forced*, which from ἀναγκάζω.—*By constraint*, or *compulsion*. occ. 1 Pet. v. 2. [The adj. occurs in Joseph. A. J. xviii. 3, 5. p. 873.]

'Ανάγκη, ης, ἡ, from ἀνὰ emphatic, and ἄγχω *to constringe, bind hard, compress.*

versions of the O. T. In this place it is a quotation from Isa. lxi. 1, and it occurs in Symm. Ps. lxxvi. 4. In Isaiah it may be taken either spiritually, or with a reference to the miracles of Jesus. In the Hebrew it is *an opening of the prison.*]

* [In these two passages Schl. prefers the sense of *useful, advantageous.*]

I. *Necessity, compelling force*, as opposed to willingness. 2 Cor. ix. 7. Philem. ver. 14. [See Irmisch. on Herodian. i. 4. 12.]

II. *Moral necessity*. Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, *there is* a moral necessity *that offences should come*. [Schl. thinks also that this is *the necessity arising from the condition of human nature*, or in technical phrase, *a necessity of consequence*. This *necessity of consequence* is the obvious sense in Heb. vii. 12. ix. 23; the last of which Parkhurst had improperly referred to head III.]—Ἔχω ἀνάγκην, *I have need, I must needs*. Luke xiv. 18. xxiii. 17, & al. That this is a good Greek phrase, used by approved writers, Wetstein has abundantly shown on Luke xiv. 18, where see also Kypke and Schwartz Lex. N. T. [Schl. refers the passage 1 Cor. vii. 37, to *compelling force*, and Luke xxiii. 17, to a *necessity arising from custom*, a sense to which he likewise, and I think rightly, refers Heb. ix. 16. On the other passages where this phrase occurs he refers to Olearius de Stylo N. T. p. 22, in Schwartz's edition.]

III. *Spiritual* or *religious necessity*. Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27.

IV. *Distress, affliction*. Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. where see Macknight; also Wetstein on Luke xxi. 23, and Elsner and Wetstein on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. Ἀνάγκη, and the plur. Ἀνάγκαι, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. צרה, צר, מצוקה, מצוק, all which signify *distress, oppression*. See Heb. and Eng. Lexicon on these words. [1 Sam. xxii. 2. Job xxxvii. 9. See Xen. Mem. iii. 12, 2. Diod. Sic. iii. 13. Æschyl. Prom. v. 107. Ælian. V. H. xiv. 24.]

Ἀναγνωρίζω, from ἀνὰ *again*, and γνωρίζω *to know*.—*To know again*, whence in the pass. ἀναγνωρίζομαι *to be*, or *be made, known again*. occ. Acts vii. 13. [Gen. xlv. 1.]

Ἀνάγνωσις, ως, Att. εως, ἡ, from ἀναγινώσκω *to read*.—*A reading*, occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.—In the LXX it is once used for the Heb. מקרא, Neh. viii. 8. [See ἀναγινώσκω II.]

Ἀνάγω, from ἀνὰ *up, again*, or *away*, and ἄγω *to bring*, or *lead*.

I. *To bring, lead, carry*, or *take up*. Acts ix. 39. Luke iv. 5. xxii. 66. & al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4. [Especially to *bring up from the dead*. Rom. x. 7. Heb. xiii. 20. Ps. xxx. 4. lxxi. 20. Comp. Wisd. xvi. 13. Ps. xxix. 3.]

II. *To bring*, or *offer up*, as a sacrifice. Acts vii. 41. On which passage Elsner remarks, that Herodotus, [iii. 60.] Heliodorus, and Philo, use the same phrase ἈΝΆΓΕΙΝ ΘΥΣΊΑΣ for *offering sacrifices*. [Schleusner thinks that this phrase arose from the victim's being led *up* the steps of the altar. See Abresch. ad Æschyl. p. 212.]

III. Ἀνάγομαι, Pass. literally, *To be carried up*, i. e. as a ship appears to be, that puts out to sea; so *to put out to sea, to set sail*. Luke viii. 22. Acts xiii. 13. xviii. 21. & al. Wetstein on Luke viii. 22, and Alberti on Acts xxvii. 2, 3, show that the Greek writers use ἀνάγεσθαι in the same sense. Comp. under Κατάγω II.

IV. *To bring back*. Rom. x. 7. Heb. xiii. 20.

V. [*To bring forward*, or *produce*. Acts xii. 4. Comp. 2 Macc. vi. 10. Luke xxii. 66. Br. explains the use of the word with regard to sacrifices in this way.]

Ἀναδείκνυμι, or obsol. ἀναδείκω, from ἀνὰ, up, and δείκνυμι or δείκω *to show*, [*to show on high*, so *that all see publicly*.]

I. *To show plainly* or *openly*. occ. Acts i. 24. [Xen. Hell. iii. 516.]

II. *To mark out, appoint*, to an office by some *outward sign*. occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

Ἀνάδειξις, ιος, Att. εως, ἡ, from ἀναδείκνυμι *to show forth*.—*A showing forth*, or *openly, a being made manifest*. occ. Luke i. 80, where it is applied with peculiar propriety to John the Baptist's being *manifested*, in his *prophetical office*, as the forerunner of the Messiah. See Elsner and Wetstein. [See Polyb. xv. 24. Ecclus. xliii. 7. Schl. and Br. refer this place of St. Luke to the sense of *inauguration*, and the *verb* certainly occurs in this sense frequently. 2 Macc. ix. 23. x. 11. xiv. 12. Diodor. i. 66. Polyb. xiii. 4.]

☞ Ἀναδέχομαι, from ἀνὰ emphatic, and δέχομαι *to receive*.

I. *To receive* hospitably and kindly. occ. Acts xxviii. 7. [Ælian. V. H. iv. 9.]

II. *To receive*. occ. Heb. xi. 17. [In the Apocrypha, this word has always a different sense. 2 Macc. vi. 9. to *choose*.

viii. 36. to *promise, take on one's self,* which is the proper force of the verb.]

☞ 'Αναδίδωμι, from ἀνὰ emphatic, and *δίδωμι to give, present.—To present, deliver.* occ. Acts xxiii. 33. [Polyb. xxix. 10, 7. xv. 31, 8. In Ecclus. i. 21. *to bud again.*]

☞ 'Αναζάω, ῶ, from ἀνὰ *again,* and *ζάω to live.—To live again, to revive.* occ. Luke xv. 24, 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the Alexandrian, and another ancient MS, with very many later ones, and some printed editions, read ἔζησεν; and this reading is approved by Mill, Wetstein, and Griesbach.

'Αναζητέω, ῶ, from ἀνὰ emphatic, and *ζητέω to seek.—To seek,* or *seek diligently.* occ. Acts xi. 25. Luke ii. 44. [Job iii. 4. 2 Macc. xiii. 21. Polyb. iv. 35, 6.]

'Αναζώννυμι, from ἀνὰ *up,* and *ζώννυμι to gird.—To gird up.* occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c. used to *bind up their long flowing garments by a girdle about their loins.* Thus in Herodotus, lib. i. cap. 72. & al. we have εὐζώνῳ ἀνδρὶ a *well-girded* man, for a *nimble, expeditious, active* one. Comp. Scapula's Lexicon, in Ἔυζωνος. So Horace, Sat. v. lib. i. lines 5, 6, since the Roman toga also was a *loose flowing garment,* uses altius præcinctis, literally, *girded up higher,* or *more expeditious* or *active.* Comp. Exod. xii. 11. 2 Kin. iv. 29. ix. 1. 1 Kings xviii. 46, and Περιζώννυμι. This verb is once used by the LXX, Prov. xxxi. 17, for the Heb. חגר *to gird.*

'Αναζωπυρέω, ῶ, from ἀνὰ *again,* and *ζωπυρέω to revive a fire* which *is almost dead, and hidden under the ashes,* and this from *ζάω to live,* and *πῦρ a fire.—To revive, stir up, as a fire.* occ. 2 Tim. i. 6. Clemens Romanus has this verb in his 1 Ep. to the Corinthians, § 27, edit. Russel, 'ΑΝΑΖΩΠΥΡΗΣΑ'ΤΩ οὖν ἡ πίστις αὐτῦ ἐν ἡμῖν, Let the faith of God *revive* or *be stirred up,* in us. So Ignatius to the Ephesians, § 1, 'ΑΝΑΖΩΠΥΡΗ'ΣΑΝΤΕΣ ἐν ἅιματι Θεῦ, *stirring up yourselves* by the blood of God. Josephus, speaking of Herod's affection for Mariamne, De Bel. lib. i. cap. 22, § 5, uses the V. in the passive. Ὁ ἔρως πάλιν 'ΑΝΕΖΩΠΥΡΕΙ'ΤΟ, His love was *revived.* Wetstein on 2 Tim. i. 6, shows that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under Σϐέννυμι II. [Xen. de Re Eq. x. 8. 16. Dion. Halic. Marc. Anton. vii. 2.]—The LXX have once used this verb in the active. Gen. xlv. 27, for חיה *to live, revive.* See Heb. and Eng. Lexicon, in חיה. It occurs also in 1 Macc. xiii. 7.

'Αναθάλλω, from ἀνά *again,* and θάλλω *to thrive, flourish,* which may be either from the Heb. Verb של *to send forth,* or from the N. טל *dew,* which is frequently mentioned in S. S. as a principal instrument in *vegetation,* and is well known to be so, especially in Judea and the neighbouring countries. So Homer, Odyss. xiii. line 245, mentions ΤΕΘΑΛΥ'ΙΑ ἔρση, the *vegetative* dew. Comp. Heb. and Eng. Lexicon in טל II.—*To thrive,* or *flourish again, to reflourish,* as trees or plants, which, though they seem dead in the winter, *revive* and *flourish again* at the return of spring. occ. Phil. iv. 10; where however the V. is used transitively, *Ye have caused* your care of me *to thrive,* or *flourish again;* as it is also in the LXX, Ezek. xvii. 24, for the Heb. הפיח *to make to flourish.* Comp. Ecclus. i. 15. xi. 22. l. 11. Suicer says the V. is thus used actively *in imitation of the* Heb. *conjugation* (*Hiphil* he means), but I would not be too positive of this. We have just seen that Homer uses τεθαλυῖα the particip. mid. of the simple V. θάλλω for *causing to vegetate.* Comp. also under 'Ανατέλλω. And so Pindar applies the simple Verb θάλλω transitively, Olymp. iii. line 40. Δένδρε' ἘΘΑΛΛΕ χῶρος. "The place *produced* trees."

'Ανάθεμα, ατος, τὸ, from ἀνατίθημι *to separate.*

I. *An anathema, a person* or *thing accursed,* or *separated to destruction.* occ. 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9. Rom. ix. 3, *for I could wish myself* ἀνάθεμα εἶναι 'ΑΠΟ' τῦ Χριςῦ *to be* devoted BY *Christ,* namely to *temporal* destruction, as the Jews then were. See Mat. xxiii. 37, 38. Luke xiii. 34, 35. Mat. xxiv. 21. Luke xxi. 21, 23. xix. 42, 44, and Wetstein, in Rom. The preposition ἀπὸ is used in like manner to denote the *efficient cause.* Mat. xii. 38. xvi. 21. Comp. 'Από I. 8.—It is observable, that in the old Greek writers, ἀνάθεμα is used for a *person* who, on occasion of a plague or some public calamity, *devoted himself as an expiatory sacrifice* to the infernal gods*.

* See Scapula's Lexicon, and Wolfius in Rom. ix. 3, page 171.

[Schleusner after observing the change in MSS. between this word and ἀνάθημα (as Levit. xxvii. 29. & al.) remarks, and I think truly, that without doubt the words were at first promiscuously used (see Deyling. Obs. S. ii. 42.). The meaning was, (1.) *any thing offered to God, and separated from human use,* (Levit. ubi supra) as gold and silver. Numb. xvi. 37—39. & al. and then especially *any animal devoted as a sacrifice;* hence (2.) *any thing devoted to death* was so called; and as the Greeks applied the word to those devoted to death to avert any calamity, it (3.) meant *any one devoted to curses,* one to be removed out of the sight of mankind (see Alberti Gloss. N. S. p. 105.). In the passage in Romans, then, says Schl., the meaning is, *I could wish myself to be devoted to death for the Jews,* or *I could wish to be deprived of all society with Christ.* I confess that the last explanation (which is also Wahl's) is to me quite unsatisfactory, and the first takes no notice of the difficult words ἀπὸ Χρίϛυ. Br. says, "I could wish to be destined by Christ to death as an expiation." Waterland, in his 20th sermon (vol. ix. p. 253. Oxford ed.), says, I could wish myself exposed to temporal destruction *after the manner of Christ,* as in 2 Tim. i. 3.]

II. *A curse* or *execration,* by which one is bound to certain conditions. occ. Acts xxiii. 14. [See Deut. xx. 17.]—This word in the LXX always answers to the Heb. חרם, which in like manner denotes, in general, *total separation* from a former state or condition, and particularly either *things* or *persons devoted to destruction,* as Deut. vii. 25, 26. Josh. vi. 17, 18. vii. 12.

Ἀναθεματίζω, from ἀνάθεμα *a curse.*

I. *To bind by a curse* or *execration.* occ. Acts xxiii. 12, 14, 21.

II. *To curse.* occ. Mark xiv. 71.—In the LXX it answers to the Heb. verb החרים *to devote.* [The LXX put both ἀναθεματίζω and ἀνατίθημι for *to consecrate to God,* the first Numb. xviii. 14. the second Lev. xxvii. 28. Where it signifies, according to Parkhurst, *to devote,* it is often *entirely to destroy* or *make desolate.* The way in which it gained this sense is explained under ἀνάθεμα. See Numb. xxi. 2. Judg. i. 17. Zach. xiv. 11. Dan. xi. 44. Deut. xiii. 15. 1 Macc. v. 5. In Deut. xx. 17. it is simply *to devote,* and so Numb. xviii. 14.]

☞ Ἀναθεωρέω, ῶ, from ἀνὰ emphatic, and θεωρέω *to view.*

I. *To view, behold attentively.* occ. Acts xvii. 23.

II. *To consider attentively, contemplate.* occ. Heb. xiii. 7.

Ἀνάθημα, ατος, τὸ, from ἀνατίθημι *to separate, lay up.*—*A consecrated gift, hung* or *laid up* in a temple. occ. Luke xxi. 5 *. Josephus expressly tells us, Ant. lib. xv. cap. 11. § 3. page 702, that after the reparation of the temple by Herod the Great, τῦ δ' ἱερῦ πάντος ἦν ἐν κύκλῳ πεπηγμένα σκῦλα βαρβάρικα, καὶ ταῦτα πάντα Βασιλεὺς Ἡρώδες ἈΝΈΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀράβων ἔλαβεν. "Barbaric spoils were fixed up all round the temple. All these King Herod *dedicated,* adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.—The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. חרם *somewhat devoted;* but in 2 Mac. ix. 16, it signifies, as in Luke, *a consecrated gift.* Comp. Wolf. Cur. Phil. on Rom. ix. 3. page 170, edit. 2d.

Ἀναίδεια, ας, ἡ, from ἀναιδὴς *impudent,* which from α neg. and αἰδὼς *shame.*

I. *Shamelessness, impudence.* In this sense it is used by the profane writers.

II. In the N. T. *Urgent,* and, as it were, *shameless importunity,* which will take no denial. occ. Luke xi. 8. [Improbitas, Vulg.]

Ἀναίρεσις, ιος, Att. εως, ἡ, from the following Ἀναιρέω.—*Murder.* occ. Acts viii. 1. xxii. 20. [Numb. xi. 15.]

Ἀναιρέω, ῶ, from ἀνὰ emphatic or *up,* and αἱρέω *to take.*

I. [*To take up,* (as from the ground) Ælian. V. H. v. 16. xiii. 40. Xen. Cyrop. ii. 3. 7. Josh. iv. 3. Dan. i. 16. Used in the middle, *To take up to one's self,* used of children in opposition to the verb ἐκτίθημι *to expose,* or *abandon.* Acts vii. 21. Arrian, Diss. Epict. i. 25. 7. Eurip. Phœn. 25. Aristoph. Nub. 531. See D'Orvill. ad Charit. p. 329. Turneb. Adv. ii. 6.]

II. [*To take off,* or *kill.* Luke xxii. 2. xxiii. 32. Acts xxii. 26. xii. 2. Exod. xxi. 29. Jer. xli. 8. 2 Sam. x. 18. The verb is used in the same sense of things, *to take off,* or *put an end to.* Heb. x. 9. Test xii. Pat. apud Fabr. C. Pseud. i. 681. Xen.

* [This passage shows that the Jews had the same custom as the Gentiles, of making offerings of all sorts. See 2 Macc. v. 16. ix. 16. 3 Macc. iii. 17. On Gentile offerings, see Poll. Onom. i. 25, and the Notes on Callim. H. in Ven. 219.]

Cyrop. i. 1. 1. In the sense of killing, it occurs Exod. xv. 9. Dan. ii. 13. v. 21. vii. 11.]

Ἀναίτιος, ου, ὁ, ἡ, from α neg. and αἰτία *a crime*. *Not criminal, guiltless, innocent*. occ. Mat. xii. 5, 7. [Deut. xxi. 8. Æl. V. H. v. 18.]

Ἀνακαθίζω, from ἀνὰ *up*, and καθίζω *to sit*. *To sit up*. occ. Luke vii. 15. Acts ix. 40.

Ἀνακαινίζω, from ἀνὰ *again*, and καινίζω *to renew*, which from καινὸς *new*.—*To renew again*. occ. Heb. vi. 6. [Ps. ciii. 5. civ. 30.]

Ἀνακαινόω, ῶ, from ἀνὰ *again*, and καινὸς *new*.—*To renew*, [*refresh*,] occ. 2 Cor. iv. 16. Col. iii. 10.

Ἀνακαίνωσις, ιος, Att. εως, ἡ, from ἀνακαινόω *to renew*.—*A renewing, renovation*. occ. Rom. xii. 2. Tit. iii. 5.

Ἀνακαλύπτω, from ἀνὰ *back again*, and καλύπτω *to hide, veil*.—*To unveil, to take away a veil* or *covering*. occ. 2 Cor. iii. 14. 18. [Job xii. 22. Isa. iii. 17.]

Ἀνακάμπτω, from ἀνὰ *back again*, and κάμπτω *to bend*.

I. *To bend back*. But in this sense it is not used in the N. T.

II. *To bend back one's course, to return*. occ. Mat. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15. [Exod. xxxii. 27. Job xxxix. 4.]

Ἀνάκειμαι, from ἀνὰ emphatic, and κεῖμαι *to lie*.

I. *To lie*, as a person dead. Mark v. 40.

II. *To lie, lie down, recline*, which was the posture used in eating at table by the* *latter* Jews, Persians (Esth. i. 6. vii. 8.), Greeks, and Romans. Mat. xxvi. 7, 20. John xiii. 23, 28. & al. freq. So when our Saviour ἀνάκειται *is reclining* at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman *stands* παρὰ τοὺς πόδας αὐτοῦ ὀπίσω *at his feet behind* him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. page 365, &c. And at his last supper *one of his disciples* ἦν ἀνακείμενος was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence ἀνακείμενοι, which properly denotes *persons reclining at table* (see Luke xxii. 26.), is by our translators very happily rendered *guests*, Mat. xxii. 10, 11.

Ἀνακεφαλαιόομαι, οῦμαι, from ἀνὰ emphatic or *again*, and κεφαλαιόω *to reduce to a sum*, from κεφάλαιον *a head or sum total*, which see.

I. In mid. *To gather together again in one, to reunite under one head*. occ. Eph. i. 10. comp. ver. 22; and see Wolfius and Macknight. [Μίαν κεφαλὴν ἅπασιν ἐπέθηκε. Chrys.]

II. In pass. *To be summed up, to be comprised*. occ. Rom. xiii. 9; where see Wetstein. [See Polyb. v. 32.]

Ἀνακλίνω, from ἀνὰ emphatic, and κλίνω *to lay down*.

I. *To lay down*. occ. Luke ii. 7. [Hom. Il. iv. 113.]

II. *To make to recline, put in a posture of recumbency*, which the Jews in our Saviour's time used in eating. (Comp. under Ἀνάκειμαι II.) occ. Mark vi. 39*. Luke ix. 15. xii. 37. In the pass. *To lean sideways, recline*, or *be reclined*. occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29. [Judith xii. 15.]—The above cited are all the texts of the N. T. wherein the word occurs.

Ἀνακόπτω, from ἀνὰ *back*, and κόπτω *to strike, impel*.—*To beat* or *drive back, to hinder*. occ. Gal. v. 7. "It hath been observed, says Doddridge, that ἀνέκοψε is an Olympic expression, answerable to ἐτρέχετε; and it properly signifies *coming across the course* while a person is running in it, in such a manner as to *jostle* and *throw him out* of the way." I cannot, however, find that this V. is ever used as an Olympic term, though Theophrastus, Eth. Char. cap. 25, speaks of τοῦ κυβερνήτου ἈΝΑΚΌΠΤΟΝΤΟΣ, a steersman *interrupting* the course of a ship; and in Plutarch, Crass. page 563, Τὸν ἵππον ἈΝΑΚΌΠΤΕΙΝ denotes *stopping* a horse, *i. e.* by laying hold on his bridle. See more in Elsner and Alberti. But in Gal. v. 7, very many MSS, among which six ancient, read ἐνέκοψε; which reading is approved by Wetstein, and admitted into the text by Griesbach. [Wisd. xviii. 23.]

Ἀνακράζω, from ἀνὰ emphatic, and κράζω *to cry*.—*To cry out, exclaim*. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. קרא *to cry out*, and הריע

* See Bochart, vol. ii. 596. Campbell's Prelim. Dissertat. to Gospels, page 361, &c. and Note in Virgil. Delph. Æn. i. lin. 702. [The earlier Jews sat upright. See Gen. xxvii. 19. 1 Sam. xx. 25. 4. Ezek. xliv. 3.]

* [Schl. says, that in this place αὐτοὺς refers to the Apostles, πάντας to the multitude.]

*to shout.* [See 1 Sam. iv. 5. Judg. vii. 20. Josh. vi. 5. Zach. i. 17.]

Ἀνακρίνω, from ἀνὰ emphatic, and κρίνω *to judge.*

I. *To examine* or *question,* in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. *To discern, judge.* occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. *To examine accurately,* or *carefully.* occ. Acts xvii. 11. [1 Sam. xx. 12. Xen. Cyr. i. 6. 12.]

IV. *To inquire, ask questions,* in general. occ. 1 Cor. x. 25, 27. [Schleusn. suggests that in these passages the sense of *rejecting,* or *condemning,* is possibly true, though he allows that the words διὰ τὴν συνείδησιν are in favour of the other; but he thinks that the sense of *condemning* must be given to 1 Cor. xiv. 24.]—The LXX have once used it for the Heb. חקר *to search out, explore.* [1 Sam. xx. 12.]

Ἀνάκρισις, ιος, Att. εως, ἡ, from ἀνακρίνω, *A judicial examination.* occ. Acts xxv. 26. [See Budæus on this word and Taylor on Demosth. t. iii. p. 555. Polyb. viii. 19. 8. 3 Macc. vii. 4. Susann. 48, 51.]

Ἀνακύπτω, from ἀνὰ *back again,* or *up,* and κύπτω *to bend.*

I. *To lift,* or *raise up, oneself from a bending posture.* occ. Luke xiii. 11. John viii. 7, 10. Thus used by Theophrastus, Eth. Char. cap. 11.

II. *To lift up oneself,* or *look up,* as persons in hope. occ. Luke xxi. 28. Josephus, De Bel. lib. vi. cap. 8. § 5, uses the phrase ὀλίγον ἈΝΑΚΎΨΑΝΤΕΣ εκ του δεους, *recovering* a little from their terror. Raphelius, on Luke xxi. 28, shows, that this V. is used likewise by Herodotus, Xenophon, [Œc. xi. 5.] and Polybius, [i. 55.] for *recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits.* See also Wetstein, and Kypke on Luke, and Duport on Theophrast. page 377. [D'Orvill. on Charit. p. 301. ed. Lips.]

Ἀναλαμβάνω, from ἀνὰ *up,* and λαμβάνω *to take.*

I. *To take up.* Ἀναλαμβάνομαι, pass. *To be taken up,* as Christ into heaven. occ. Mark xvi. 19. Acts i. 2, 11, 22. 1 Tim. iii. 16. comp. Acts x. 16. [2 Kings ii. 11. Ecclus. xlviii. 9. 1 Macc. ii. 58.]

II. *To take up, and carry.* occ. Acts vii. 43; where the correspondent Heb. word to ἀνελάβετε of St. Luke, and of the LXX, is ונשאתם. [Amos v. 26. See Spencer de L. Heb. Rit. iii. 10. Exod. xix. 4. Numb. i. 50.]

III. *To take up,* as *on board a ship.* occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the Life of Homer ascribed to Herodotus, namely, in cap. vii. viii. xix. cited by Wetstein.

IV. *To take up,* or *set,* as *upon a beast.* occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than *to take with one,* or *in one's company,* as it does 2 Tim. iv. 11. [Gen. xlv. 18. Xen. Hell. i. 1. 3. Cyrop. i. 5. 7.]

V. *To take up, take,* as armour. occ. Eph. vi. 13, 16. On the former of these verses, Wetstein (whom see) cites from Josephus and Herodian, ii. 23. ἈΝΑΛΑ'ΒΟΝΤΕΣ ΤΑ'Σ ΠΑΝΟΠΛΙ'ΑΣ; from Lucian, ΤΑ'Σ ΠΑΝΟΠΛΙ'ΑΣ—ἈΝΑΛΗ'ΨΕΣΘΕ; and from Philostratus, ΤΗ'Ν ἈΣΠΙΔΑ—ἈΝΑΛΑ'ΒΩΜΕΝ, *Let us take the shield.* (The above-cited are all the passages of the N. T. where the V. occurs.) [See Jer. xlvi. 3. Deut. i. 41. 2 Macc. x. 27. Diod. Sic. xx. 33. Xen. Hell. ii. 4. 12.]

☞ Ἀνάληψις, ιος, Att. εως, ἡ from ἀναλαμβάνω.—*A being taken up;* or rather, according to Campbell (whom see), "*a removal;*" but perhaps best of all, according to Bishop Pearce (whom also see), "*a retiring,*" i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus *retiring,* for he had lived in Galilee, were now *completed.* occ. Luke ix. 51. [Schleusner and Br. both say, "*Christ's ascension into heaven,*" and Br. cites the same expression from the Test. xii. Pat. Fab. Cod. Ps. i. p. 585. Heinsius thinks that ἀνάληψις has some reference to *death,* as ἀναλαμβάνω in Antonin. Imp. iv. 8. 14. See Suicer, i. p. 281.]

Ἀναλίσκω, from ἀνὰ *away,* and ἁλίσκω *to take.*—*To take away, destroy, consume.* occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of *fire,* so the LXX often use it for the same, answering to the Heb. אכל *to eat, consume.* [See Gen. xli. 30. Numb. ix. 33. Jerem. l. 7. Ezek. v. 12.]

☞ Ἀναλογία, ας, ἡ, from ἀνὰ denoting *distribution,* and λόγος *account, proportion.*—*Proportion.* occ. Rom. xii. 6. "*The measure of faith,* ver. 3, and *proportion of faith* in this verse, signifies the same thing, *viz.* so much of that particular gift which God was pleased to bestow on

any one." Locke. See also Raphelius and Wolfius; the latter of whom embraces the too common interpretation of ἀναλογίαν τῆς πίστεως by the *analogy of faith*, or *the general* and *consistent scheme* or *plan of doctrines delivered in the Scriptures*. But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, p. 109—114, and comp. Macknight on Rom. [Schl. agrees with Parkhurst.]

Ἀναλογίζομαι, from ἀνὰ denoting *distribution, distinction*, or *repetition*, and λογίζομαι *to reckon, think*, which see.—*To consider accurately and distinctly*, or *again and again*. occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the V. in the like sense. —[Br. says *consider and compare*, (i. e. Christ's sufferings and yours). The verb occurs in the sense *to consider* in Xen. Memor. ii. 1. 5. Plut. Vit. Mar. c. 46. 3 Macc. vii. 7.]

☞ Ἄναλος, ὁ, ἡ, καὶ τὸ—ον, from α neg. and ἅλς *salt*.—*Without saltness, not having the taste of salt*. occ. Mark ix. 50. [again Ezek. xiii. 10. xxii. 28.]

Ἀνάλυσις, ιος, Att. εως, ἡ, from ἀναλύω. —*Departure* [or *death*.] Comp. Ἀναλύω III. occ. 2 Tim. iv. 6. [Schl. explains this sense as meaning *dissolution, separation of soul and body*. See Krebs. Obs. Flav. page 366. Albert. Peric. Crit. page 102. Schötgen. H. H. on Phil. i. 23. Philo. in Flacc. p. 991. There is no doubt that the Greeks frequently expressed *death* by words referring to a *journey*, a *feast*, &c. and it is therefore more probable that this word derived its sense from the second meaning of ἀναλύω. See Gataker. Opp. Critt. p. 319. D'Orvill. ad Charit. p. 317. Barth. Advers. lii. c. 3. xliii. c. 3. On the other side, see Duker. ad Flor. iv. 11.]

Ἀναλύω, from ἀνὰ *back again*, or denoting *separation*, and λύω *to loose*.

I. *To loose*. It is particularly applied, by Homer, *to loosing the cables* of a ship, in order to sail from a port. See Odyss. ix. line 178. xi. line 636. xii. line 145. xv. line 547. Hence

II. In the N. T. *To return*, or *depart*. occ. Luke xii. 36; where Wetstein shows, that this V. followed by ἀπὸ τῶν δείπνων, ἐκ συμποσίυ, is in the Greek writers likewise used for *returning* or *departing from supper—from a banquet*, &c. Comp. Judith xiii. 1. [See Polyb. iii. 69. Philost. Vit. Apoll. ii. 7. iv. 86. Job ii. 2. Wisd. ii. 1.]

III. *To depart*, i. e. out of this life. occ. Phil. i. 23. The V. is used for *departing*, not only 2 Mac. xii. 7, but by Polybius and Philostratus, cited by Elsner; so Chrysostom explains ἀναλύσαι by ἐντεῦθεν πρὸς ὅρανον μεθίςασθαι, *removing* from hence to heaven; and Theodoret by τὴν ἔντευθεν ἀπαλλάγην, a *departing* hence. Comp. Suicer Thesaur. in Ἀναλύω. See also Bowyer's Conject. and Kypke in Phil.

Ἀναμάρτητος, ου, ὁ, ἡ, from α neg. and ἁμαρτέω *to sin*, which see.—*Without sin, sinless, guiltless*. occ. John. viii. 7.— [(From a well known sense of ἁμαρτία, Schl. thinks that in this passage ἀναμάρτητος means *free from the guilt of fornication and adultery*. See Deut. xxix. 9. Kypke Obs. Sacr. i. p. 319. In its common sense it occurs Xen. Mem. iv. c. 2. 26. Diog. Laert. vii. 122. 2 Macc. viii. 4.]

Ἀναμένω, from ἀνὰ emphatic, and μένω *to remain, wait*.—*To wait for, await, expect*. occ. 1 Thess. i. 10. [Job vii. 2. Isa. lix. 11.]

Ἀναμιμνήσκω, from ἀνὰ *again*, and μιμνήσκω *to put in mind*.

I. Active, *To put in mind again, to remind*. occ. 1 Cor. iv. 17. 2 Tim. i. 6. [Xen. Mem. iii. 5. 9.]

II. Pass. *To be put in mind again, to recollect, remember*. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32. [Gen. viii. 1.] In the LXX this verb answers to the Heb. נכר *to remember*, and הנכיר *to remind*.

Ἀναμνάω, from ἀνὰ *again*, and obsolete μνάω *to remind, put in mind* or *remembrance*. Comp. under Μνάομαι. *To remind*. occ. 1 Cor. iv. 17.—Ἀναμνάομαι, pass. or depon. *To call in mind again, to remember*. occ. Mark xi. 21. xiv. 72. Comp. Ἀναμιμνήσκω.

Ἀνάμνησις, ιος, Att. εως, ἡ, from ἀναμνάω.

I. *A commemoration*. occ. Heb. x. 3.

II. *A memorial*. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this* εἰς τὴν ἐμὴν ἀνάμνησιν *for a memorial* or *remembrance of me*. In which expression he seems to allude to the correspondent institution of the *Passover*. Comp. Exod. xii. 14, 17, 25—27. Deut. xvi. i. 3, and see Dr. Bell, on the Lord's Supper, especially § vi, and Appendix, No. II. [Schl. seems to interpret this word always as *memorial*. The word occurs Lev. xxvii. 7. Numb. x. 10. Wisd. xvi. 6.]

Ἀνανεόομαι, ῦμαι, from ἀνὰ *again*, and νέος *new*.—*To be renewed*. occ. Eph. iv.

23. [Job xxxiii. 14. Ps. li. 12. Est. iii. 13.] Thus frequently used in the Apocrypha.

☞ Ἀνανήφω, from ἀνὰ *again*, and νήφω *to be sober.*—*To awake out of a drunken sleep, and become sober.* occ. 2 Tim. ii. 26. "This word," says Doddridge, "refers to an artifice of *fowlers*, to scatter seeds impregnated with some drugs, intended to lay birds *asleep*, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, page 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvas of the size of a door, by means of which they *stupify* or *astonish* their game, and thus easily destroy them. This V. is applied by Cebes in his *Picture* (p. 18. edit. Simpson) to one who *awakes* from the *intoxications* of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elsner and Wetstein. [See Porphyr. de Abst. iv. 20. Lucian. Herm. 83. De Salt. 48. Joseph. A. I. vi. 11. 10.]

☞ Ἀναντίῤῥητος, ου, ὁ, ἡ, from α neg. ἀντὶ *against*, and ῥέω *to speak.*—*Not to be spoken against* or *contradicted, indisputable.* occ. Acts xix. 36. [Sym. Job xi. 2. xxxiii. 12.]

☞ Ἀναντιῤῥήτως, Adv. from ἀναντίῤῥητος.—*Without gainsaying*, or *disputing.* occ. Acts x. 29. [Polyb. xxiii. 8.]

Ἀνάξιος, ου, ὁ, ἡ, from α neg. and ἄξιος *worthy.*—*Unworthy.* occ. 1 Cor. vi. 2. [Ecclus. xxv. ii.]

Ἀναξίως, Adv. from ἀνάξιος.—*Unworthily, irreverently, in an unbecoming manner.* 1 Cor. xi. 27, 29.

Ἀνάπαυσις, ιος, att. εως, ἡ, from ἀναπαύω.

I. *Refreshment, rest.* occ. Mat. xi. 29. xii. 43. & al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the Hebraical and Hellenistical style (see Jer. vi. 16. Psal. cxvi. 7. Ecclus. li. 26, 27.) yet we meet with the like in Xenophon, Cyropæd. lib. vii. (page 413, edit. Hutchinson, 8vo.) where Cyrus says, "Now since a most laborious war is at an end, δοκεῖ μοι καὶ ἡ ἐμὴ ΨΥΧΗ ἈΝΑΠΑΥ'ΣΕΩΣ τινος ἀξιῶν ΤΥΓΧΑ'ΝΕΙΝ, my *soul* also seems to think that she ought to *obtain* some *rest.*" [The sense in this passage appears to be rather *comfort* and *tranquillity of mind*, as in Ecclus. vi. 29. See also li. 35. In the sense of *rest* it occurs, Rev. iv. 8. xiv. 11.]

[II. *A place of rest*, or *habitation.* Mat. xii. 45. Luke xi. 24. So Gen. viii. 9. Ruth iii. 1. Jer. xxxiv. 14. See also Numb. x. 33. In the LXX it is *tranquillity*, Isa. xxxii. 17. 1 Chron. xxii. 9. Ps. cxxxi. 8.]

Ἀναπαύω, from ἀνα *again*, and παύω *to give rest.*

I. *To give rest again, to quiet, recreate, refresh.* occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. ver. 20. In pass. *To be refreshed.* 2 Cor. vii. 13. Philem. ver. 7. [Prov. xxix. 7. Isa. xiv. 3.]

II. Ἀναπαύομαι, mid. *To rest, rest oneself, to take one's rest.* occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Isa. xi. 2, in the LXX, where ἀναπαύομαι is in like manner applied to the Holy Spirit's *resting* upon Christ. So ἐπαναπαύομαι is used in the LXX of Num. xi. 25, 26, for the Spirit's *resting* upon the seventy elders; and 2 Kings ii. 16, for his *resting* on Elisha. The correspondent Heb. word in all which passages is נח or נוח *to rest, remain.* [See Deut. xxviii. 65. xxxiii. 20. Isa. xxxiv. 14.]

Ἀναπείθω, from ἀνὰ *back again*, and πείθω *to persuade.*—*To dissuade from a former*, or *persuade to a different, opinion*, "Primam persuasionem novis rationibus labefactatam evellere." Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.—[This word is generally (as in this place) used in a bad sense. See Jerem. xxix. 8. 1 Macc. i. 12. Xen. Mem. iii. 11. 10. Œc. iii. 7. Polyb. xxix. 3. 3. Plat. Phæd. c. 26. Abresch. Auctar. Dil. Thuc. page 258.]

☞ Ἀναπέμπω, from ἀνὰ *again, back again*, and πέμπω *to send.*

I. *To send again*, or *back again.* occ. Luke xxiii. 11. Philem. ver. 12.

II. *To send, remit.* occ. Luke xxiii. 7, 15. [Pol. 1. 7. 12.]

☞ Ἀνάπηρος, ου, ὁ, from ἀνὰ emphat. and πηρὸς *maimed.*—*Maimed, having lost a limb* or *some part of the body.* occ. Luke xiv. 13. 21. [2 Macc. viii. 24. See Fischer. on Plat. Crit. c. 14. p. 208, and Wetst. i. p. 754. Reland. ad Joseph. A. J. iii. 12. 2.]

Ἀναπίπτω, from ἀνὰ emphat. and πίπτω *to fall.*

I. *To fall down.* In this sense it is

sometimes used in the profane writers, but not in the N. T. [Susan. 37.]

II. *To lie down* in order *to eat*, either upon the ground, as Mat. xv. 35. (where see Wetstein.) Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20. & al. Comp. 'Ανάκειμαι II. [See Plin. ix. Ep. 23. Athen. i. p. 23. Schwarz. in Comm. L. Gr. p. 98. Schleusner refers Mat. xv. 35. Mark vi. 40. viii. 6. to the sense *to lie down*.] The LXX have once used it, Gen. xlix. 9, for Heb. כרע *to bend down, crouch*.

'Αναπληρόω, ῶ, from ἀνὰ *up*, or emphatic, and πληρόω *to fill*, which see.

I. *To fill*, as a seat or place. occ. 1 Cor. xiv. 16; where see Elsner and Wolfius. [This is a mere Hebraism. See Hottinger. de usu Scriptor. Hebr. apud Rhenferd. p. 399. Buxtorf. Lex. Talmud. & Rabb. p. 2001.]

II. *To fill up, complete*. occ. 1 Thess. ii. 16. [Gen. xv. 16.]

III. *To fill up*, or *supply*, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that Clement, in his 1st Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, δι' ὗ 'ΑΝΑΠΛΗΡΩ΄ΘΗι αὐτοῦ τὸ 'ΥΣΤΕ΄ΡΗΜΑ, by whom his *want may be supplied*." So Lucian, Harmon. tom. i. p. 643, edit. Bened. has ΑΝΑΠΛΗΡΟΥ τὸ ἔνδεον, *supply what is wanting*." [See Zosim. i. c. 17. Polyb. vii. 7. 7. Plat. Conviv. p. 391. and Schwarz. Comm. Ling. Gr. p. 98. Br. observes that from this sense arose sense I. and I think this remark just.]

IV. *To fulfil* a prophecy. occ. Mat. xiii. 14.

[V. *To fulfil* or *observe* a law. Gal. vi. 2. So the simple verb πληροῦν, which see.]

☞ 'Αναπολόγητος, ου, ὁ, ἡ, from α neg. and ἀπολογέομαι *to apologize, excuse*.—*Without apology*, or *excuse, inexcusable*. occ. Rom. i. 20. ii. 1. Wolfius observes, that this uncommon word is used by Polybius, and Cicero ad Attic. xvi. 7. [In Polyb. xii. 12. Exc. Legat. 86. Dion. Hal. vii. 46. Plut. Brut. c. 46.]

'Αναπτύσσω, from ἀνὰ *back again*, and πτύσσω *to roll up*.—*To roll back, unrol*, as *a volume* or *roll* of a book. The word refers to the *form* of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as * the copies of the *Old Testament* used in the *Jewish Synagogues* now are, *long scrolls of parchment*, that were *rolled* upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17. See Whitby and Doddridge on the place, and Leigh's Crit. Sacr. Raphelius on the above texts cites from Herodotus, lib. i. cap. 125, the very same phrase 'ΑΝΑ'ΠΤΥΞΑΣ ΤΟ' ΒΙΒΛΙ'ΟΝ *unrolling the book*." Comp. Elsner. [Wagenseil. ad Sota, p. 677.] In the LXX this word is several times used for the Heb. פרש *to spread out*, and applied, 2 K. xix. 14, to Hezekiah's *spreading out Rabshakeh's* letter before the Lord. Comp. 1 Macc. iii. 48. [Herod. i. 125.]

'Ανάπτω, from ἀνὰ intens. and ἅπτω *to kindle*. *To kindle, light, set on fire*. occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text Wetstein cites from Plutarch, Sympos. viii. page 730, E. Τὸ ΠΥ͂Ρ τὴν 'ΥΛΗΝ ἐξ ἧς 'ΑΝΗΦΘΗ, μητέρα καὶ πατέρα ὅσαν ἤσθιε, The *fire* eats up the *wood* from which it was *kindled*, and which is both its father and mother." [On Luke xii. 49, Schleusner says, "But what do I say, when it is already kindled," or "lo! it is already kindled," for the word εἰ in the LXX (Gen. iv. 14, and Ezek. iv. 14.) answers often to הנה, as Krebsius remarks here. Of course the phrase means *to cause* or *spread quarrels*. See Jerem. ix. 12. 2 Chron. xiii. 11.]

'Αναρίθμητος, ου, ὁ, ἡ, from α neg. and ἀριθμέω *to number*.—*Not to be numbered, innumerable*. occ. Heb. xi. 12. [Job xxi. 33. Prov. vii. 26. Wisd. vii. 11.]

'Ανασείω, from ἀνα emphatic, and σείω *to move*.—*To move* or *stir up*. In the N. T. it is used only for *stirring up* the multitude or people; and Elsner on Luke xxiii. 5, shows that Dionysius Halicarn. [viii. 31.] and Diodorus Siculus [Eclog. i. 5. 32.] apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.]

☞ 'Ανασκευάζω, (from ἀνὰ *back*, and σκευάζω *to prepare*, which from σκεῦος *a vessel, furniture*. [*To move furniture, to go away* or *leave*.]—*To subvert, destroy*. occ. Acts xv. 24, where Kypke cites Plutarch and Thucydides [iv. 116.] using it for the demolishing of buildings, and Polybius, Demosthenes, and Euripides applying it to oaths, covenants, common report and men. It seems very nearly to agree in sense with ἀναστατοῦντες, which is spoken of the same sort of false teachers, Gal. v. 12. See 'Αναστατόω.

'Ανασπάω, ῶ, from ἀνὰ *up* or *back again*,

* Several of these are to be seen in the British Museum.

and σπάω to draw.—*To draw up* or *back again*. occ. Luke xiv. 5. Acts xi. 10. [Joseph. A. J. II. 11. 2.] In the LXX of Hab. i. 15, it answers to the Heb. העלה *to cause to ascend, bring up.*

'Ανάστασις, ιος, att. εως, ἡ, from ἀνίστημι *to rise.*

I. *A standing on the feet again*, or *rising*, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Isa. viii. 14, 15.

II. *A rising* or *resurrection* of a dead body to life. Heb. xi. 35. Comp. 1 K. xvii. 21. 2 K. iv. 34.

III. *A rising* or *resurrection* of the body from the grave. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. ver. 28.) Acts xxiv. 15. & al. freq. [In John xi. 25, by a common metonymy, Christ is called *The resurrection*, as the author of our resurrection. See Deut. xxx. 20. *He is thy life.*

IV. *The state consequent on the resurrection, the future life.* Mat. xxii. 28, 30. Mark xii. 23.]—In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. קום *to stand up, rise*, and in the former is opposed to ישב *sitting*. It also occurs 2 Mac. vii. 14. xii. 43. and in both these places denotes the *resurrection of the body* from the dead.

'Αναστατόω, ῶ, from ἀνάστατος *disturbed, overthrown*, which is from ἀνίστημι in the sense of *disturbing, overthrowing.*

I. *To overthrow, subvert, destroy.* So Hesychius explains ἀναστατοῦντες by ἀνατρέποντες, and ἀνάστατοῦς by κατεστραμμένους. occ. Acts xvii. 6. (where see Wetstein), Gal. v. 12, where see Kypke, and comp. 'Ανασκευάζω. ['Ανάστατος is used in Greek of *any one who is driven from his own place and wanders.* See Isocr. Paneg. c. 31. Æl. V. H. iii. 43. Then ἀναστατόω means to *drive any one from his place*, and then *to subvert* or *destroy*. It occurs in Symmachus Isa. xxii. 3. 2 Kings xviii. 34.]

II. *To excite, stir up, to sedition.* occ. Acts xxi. 38.

☞ 'Ανασταυρόω, ῶ, from ἀνὰ *again*, or *up*, and σταυρόω *to crucify*, which see.—*To crucify again* or *afresh*, or rather, according to Lambert Bos, Alberti, and Raphelius, simply *to crucify, hang up on a cross;* for these learned Critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see Wetstein and Wolfius. But comp. Macknight. [Schl. says simply *to crucify*, and observes from Fischer (de Vit. Lex. N. T. Prol. i. p. 20,) that ἀνὰ in Greek and *re* in Latin are very often idle. On the use of the word in the simple sense by the Greeks see Schwarz. Comm. p. 101. Br. gives Parkhurst's explanation.]

'Αναστενάζω, from ἀνὰ emphatic, and στενάζω *to groan*, which see.—*To groan deeply.* occ. Mark viii. 12. [Schl. says, *To be angry.* The word occurs Ecclus. xxv. 18. Susann. 22. 2 Macc. vi. 30.]—The LXX use it, Lam. i. 4, for the Heb. אנח *to sigh, groan.*

'Αναστρέφω, from ἀνὰ *again*, and στρέφω *to turn.*

I. *To overturn.* occ. John ii. 15. [Polyb. v. 9. Isoc. Philip. 2. 13.]

II. *To turn back, return;* in which sense it is used both by Polybius, [IV. ii. 2.] and Xenophon, as may be seen in Wetstein. occ. Acts v. 22. xv. 16. [Gen. viii. 7, 9. 1 Sam. iii. 5.]

III. 'Αναστρέφομαι, *To be conversant, have one's conversation*, in this sense *to live.* Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xiii. 18. x. 33, Τῶν οὕτως ἀναστρεφομένων, *Of those who were thus conversant*, i. e. in reproaches and afflictions *. On Mat. xvii. 22, Wetstein shows that this V. is joined with a N. of place, in the sense of *being*, or *abiding*, by Polybius, [iii. 33.] Xenophon, Plutarch, and Josephus; and on Heb. xiii. 18, he cites from Arrian, Epictet. lib. iv. cap. 4. 'Ο͂τι ΚΑΛΩ͂Σ 'ΑΝΕΣΤΡΑ'ΦΗΣ 'ΕΝ τῷδε ΤΩ͂ι 'ΕΡΓΩι, *Because you have behaved well in this affair.* [Josh. v. 5. Ezek. xix. 6.]

☞ 'Αναστροφὴ, ῆς, ἡ, from ἀνέστροφα, perf. mid. of ἀναστρέφω.—*Behaviour, manner of life.* Gal. i. 13. Eph. iv. 22, & al. freq. Polyb. [iv. 22.] and Arrian, [Epict. l. 9. iv. 1.] cited by Wetstein, use the N. in the same sense. [In Heb. xiii. 7, Schl. says that from that passage it appears that this word has the sense of *calamities endured, evil destiny.* The word occurs in Tob. iv. 19. 2 Mac. v. 8.]

'Ανατάσσω, from ἀνὰ emphat. and τάσσω *to put in order.*—'Ανατάσσομαι, mid. *To compose.* occ. Luke i. 1.

'Ανατέλλω, from ἀνὰ *up*, and τέλλω, obsolete, *to arise.*

* [In Greek authors it signifies even *to practise a trade.* See Polyb. i. 14. Arrian. Epist. iv. 4. It occurs as in the N. T. Prov. xx. 8. Ecclus. xxxviii. 28.]

I. Intransitively, *To rise*, *spring*, *spring up*, as the *sun* or *solar light*. Mat. iv. 16. xiii. 6. & al. Comp. 2 Pet. i. 19. [Numb. xxiv. 17. Polyb. ix. 15.]

II. Transitively, *To cause to rise*. occ. Mat. v. 45. Dr. Hammond on Mark xiv. 54, Leigh in the preface to his Supplement, page 2, and Masclef in his Heb. Grammar, page 107; give this as an instance of a Greek verb being applied in a transitive sense, in imitation of the *Hebrew* Conjugation Hiphil; yet Homer uses the 1st aor. transitively, Il. v. line 777, where, speaking of Juno's horses, he says,

Τοῖσιν δ' ἀμβροσίην Σιμόεις 'ΑΝΕ'ΤΕΙΛΕ νέμεσθαι.

——— Simois *caused to spring*
Ambrosia from his bank, whereon they browsed.
COWPER.

So Anacreon, Ode liii. line 40, where he says the assembly of the gods *caused* the rose *to spring* ('ΑΝΕ'ΤΕΙΛΕΝ) from the thorn-bush that bears it. Pindar also and Philo, quoted by Kypke, use the V. in the like transitive sense. Comp. 'Εξανατέλλω. [Gen. iii. 18. Isa. lxi. 11. 1 Sam. viii. 22. & al. See Pricæus on Mat. v. 45.]

III. *To rise, spring*, as our Blessed Lord did, like a *shoot*, from the tribe of Judah. occ. Heb. vii. 14. Comp. Isa. xi. 1.

IV. *To rise*, as a cloud. occ. Luke xii. 54. This verb is very frequently used in the LXX version, where it most commonly answers to the Heb. זרח *to spring forth*, or *spread upon*, as the light; פרח *to bud, germinate;* or to צמח *to sprout up*. [See Lev. xiv. 43. 2 Sam. x. 5. Judg. xiv. 18. & al. Parkhurst's divisions 1, 3, and 4, might be well reduced to one.]

'Ανατίθημι, from ἀνὰ emphatic, and τίθημι *to propose*.—'Ανατίθεμαι, mid. *To relate, communicate, declare*. occ. Gal. ii. 2. Acts xxv. 14, where see Kypke. [See 2 Mac. iii. 9. Heliodor. ii. 21. It occurs in the LXX in the active, *to suspend* as a gift in a temple, or *consecrate*. 1 Sam. xxxi. 10. Lev. xxvii. 28.]

'Ανατολή, ῆς, ἡ, from ἀνατέτολα, perf. mid. of the V. ἀνατέλλω.

I. *The day-spring*, or *dawn*. It is used only in a spiritual sense, but applied with the most striking propriety to the *dawning of the gospel-day from on high*, i. e. from heaven, by the birth of John the Baptist, previous to the *rising of the* SUN OF RIGHTEOUSNESS. occ. Luke i. 78. [It may be doubted whether ἀνατολὴ is not here *that which springs*, *a race*, or *offspring*. For the Hebrews compare their children with plants, Isa. lx. 21. Jer. xxiii. 5. See Plat. Symp. p. 1197. Ovid, Met. ix. 280. And ἀνατολὴ signifies a shoot in Zach. vi. 12. The Hebrew word in this place and in Jer. xxiii. 5, & al. is צמח, which is certainly used in the O. T. of Christ, Isa. iv. 2. Zach. iii. 8; and in this place of Zachariah. So Schleusner, who does not give any positive opinion.]

II. 'Ανατολή, and plur. 'Ανατολαὶ, ἁι, That region, or those parts of the heaven or earth, where the solar light first *springs up*, and appears, *the east*. Mat. ii. 1, 2. (where see *Campbell*.) ii. 9. viii. 11. & al. Comp. Rev. vii. 2.—This word in the LXX very frequently answers to the Heb. מזרח *the rising* of the sun, and thence *the east*.

'Ανατρέπω, from ἀνὰ emphatic, or *again*, and τρέπω *to turn*.—*To subvert*, *overturn*. occ. 2 Tim. ii. 18. Tit. i. 11. [Diod. Sic. l. 77. See Wetstein, ii. p. 359.]

'Ανατρέφω, from ἀνὰ emphat. and τρέφω *to nourish*, *nurse*.—*To nurse*, *bring up*, *educate*. occ. Acts vii. 20, 21. xxii. 3. [Wisd. vii. 14. Herodian. l. 2.]

'Αναφαίνω, from ἀνὰ emphatic, and φαίνω *to show*.

I. *To show openly;* but it occurs not in the active voice in the N. T. [Pol. v. 22. 10.]

II. 'Αναφαίνομαι, pass. *To be shown*, or *appear*, *openly*. occ. Luke xix. 11. Acts xxi. 3, 'Αναφανέντες δὲ τὴν Κύπρον *we appearing as to Cyprus*, for ἀναφανείσης ἡμῖν τῆς Κύπρου *Cyprus appearing to us*. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, Wetstein cites from Theophanes (a Christian writer, however, of a late age) the similar expression, 'ΑΝΑΦΑΝΕ'ΝΤΩΝ ἀυτῶν ΤΗ'Ν ΓΗ͂Ν; and from Virgil, Æn. iii. line 291, Aërias Phæacum abscondimus arces, literally, *We hide the lofty towers* of the Phæacians, i. e. *They are hidden from us*, or *get out of our sight**, as we sail past them. So the English seaman says, *We opened* such a bay, meaning, *It appeared to open to us*. See Kypke, and comp. Προσάγω II.

'Αναφέρω, from ἀνὰ *up*, and φέρω *to carry*, *bring*, *bear*.

* [So Luc. Ver. Hist. ii. ἐπεὶ δὲ ἀπεκρύψαμεν αὐτήν.]

I. *To carry*, or *bring up*. occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51. [Polyb. viii. 31. 1.]

II. *To offer* sacrifices, *i. e.* to *bring* them *up* * on the altar. occ. Heb. vii. 27. comp. James ii. 21, where see Macknight. Hence applied to Christ's *offering himself* as a propitiatory sacrifice. occ. Heb. vii. 27; and to the *spiritual* sacrifices which Christians are to *offer* in and through him. occ. Heb. xiii. 15.

III. *To bear* sins *by imputation really*, as the ancient *sacrifices* did *typically*. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. xvi. 21, 22. Exod. xxix. 10. Lev. i. 4. Isa. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הביא *to cause to come;* in the 2d, to העלה *to cause to ascend*, *i. e.* in flame and smoke as a burnt-offering; and in the last sense, to נשא *to bear*, and סבל *to bear as a burden*, bajulare, as in Isa. liii. 11, 12, which see.

'Αναφωνέω, ῶ, from ἀνὰ emphatic, and φωνέω *to cry out*.—*To cry out aloud*. occ. Luke i. 42. [1 Chron. xv. 28. 2 Chron. v. 13.]

☞ 'Ανάχυσις, ιος, att. εως, ἡ, from ἀναχύω *to pour forth*, ἀνὰ emphatic, and χύω *to pour out*.

I. *A profusion*, or *pool* of water, colluvies, palus. Thus Elsner shows it is applied by Strabo [iii. p. 206.] and Philo. Comp. Wetstein and Kypke. Hence

II. In a figurative sense, *A sink* or *gulf of vice* or *debauchery*. occ. 1 Pet. iv. 4, where see Macknight.

'Αναχωρέω, ῶ, from ἀνὰ *back again*, or emphatic, and χωρέω *to go*, *depart*.

I. *To go*, or *return back again*. Mat. ii. 12, 13.

II. *To depart*. Mat. ix. 24. xxvii. 5. Comp. Mat. xv. 21. [Polyb. i. 11, 15.]

III. *To withdraw*, *retire*. Mat. ii. 14, 22. John vi. 15. Acts xxiii. † 19. [Exod. ii. 15. Hos. xii. 12. Herodian. i. 3. 13.]

'Ανάψυξις, ιος, att. εως, ἡ, from ἀναψύχω *to refresh*.—*A refrigeration*, *refreshing*, or rather a *being refreshed;* for I apprehend with Wolfius that the times ἀναψύξεως *of refreshing*, and the times *of the restitution of all things*, are to be distinguished from each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29.); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory*. occ. Acts iii. 19. The LXX use the word for *a breathing* or *breathing time*, *a respite*, Exod. viii. 15, where it answers to the Heb. רוחה of the same import.

'Αναψύχω, from ἀνὰ *again*, and ψύχος *cold*.

I. *To cool again*, *refrigerate*, *refresh with cool air*, as the body when over-heated. (Comp. Καταψύχω.) It occurs not in the N. T. in this sense; but

II. Figuratively, *To refresh*, *relieve*, when under distress. occ. 2 Tim. i. 16.—In the LXX it is used only in the intransitive sense of *taking breath*, *being refreshed*, and answers (inter al.) to the Heb. נפש *to take breath*, and to רוח *refreshment*. [Ex. xxiii. 12. 2 Sam. xvi. 14.]

☞ 'Ανδραποδιστής, ῦ, ὁ, from ἀνδραποδίζω *to reduce to slavery*, *carry away for a slave*, which from ἀνδράποδον * *a captive taken in war and enslaved*, and this from ἀνηρ Gen. ἀνδρός *a man's*, and πῦς, Gen. ποδος, *a foot*, *because he follows* or *waits at his master's foot*.—*A man-stealer*, *a kidnapper*, *one who steals men to make them slaves*, or *sell them into slavery*. The Scholiast on Aristophanes, Plut. lin. 521, says, "An ἀνδραποδιστής is not only he who by deceit *reduces free men to slavery*, *but also he who seduces slaves from their masters*, in order to convey them elsewhere, and sell them. So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10. [See Ex. xxi. 16. Deut. xxiv. 7.]

'Ανδρίζομαι, from ἀνήρ, Gen. ἀνδρός, *a man*. *To behave* or *acquit oneself* with the wisdom and courage of *a man*, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus De Bel. lib. v. cap. 7. § 3. uses ἀνδρίζεσθαι for *behaving courageously*, and Homer, ἀνέρες ἐστε *be men*, that is, *courageous*, Il. v. line 529, & al. Comp. Wetstein.—This word is often used by the LXX, and most generally answers to the Heb. חזק *to be strong*, or to אמץ *to be robust*, *valiant*. [Deut. xxxi. 6. Jos. x. 25.]

☞ 'Ανδροφόνος, ῦ, ὁ, from ἀνήρ, Gen. ἀνδρός *a man*, and πέφονα, perf. mid. of φένω *to slay*, which see under Φόνος.—*A man-slayer*, *a murderer*. occ. 1 Tim. i. 9. [2 Macc. ix. 28.]

* [So the Jews called the victim עלה (from עלה *to ascend*,) ἀναφορά in Ps. l. 20.]

† [Schl. says that here it is *to lead away*, as ἀναχωρίζω in Xen. Cyrop. vii. 1. 20. Anab. v. 2. 9. but Br. is of a different opinion.]

* [This word occurs 3 Macc. vii. 5.]

☞ Ἀνέγκλητος, ου, ὁ, ἡ, from α neg. and ἐγκαλέω *to accuse, blame*, which see.—*Not to be blamed, blameless, irreproachable.* occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7. [3 Macc. v. 31. Xen. Hell. vi. 1. 4.]

☞ Ἀνεκδιήγητος, ου, ὁ, ἡ, from α neg. and ἐκδιηγέομαι, *to relate particularly.*—*Not to be fully* or *adequately expressed* or *uttered, inexpressible, unutterable, ineffable.* occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

☞ Ἀνεκλάλητος, ου, ὁ, ἡ, from α neg. and ἐκλαλέω *to utter.*—*Unutterable, inexpressible.* occ. 1 Pet. i. 8.

☞ Ἀνέκλειπτος, ου, ὁ, ἡ, from α neg. and ἐκλείπω *to fail*, which see*.—*Which faileth not, never failing, unfailing.* occ. Luke xii. 33. [Diod. Sic. iv. 84. Munth. Obs. e. Diod. Sic. p. 162.]

☞ Ἀνεκτότερος, α, ον, comparat. of ἀνεκτὸς *tolerable*, which from ἀνέχω *to bear*, which see.—*More tolerable, more easy to be borne.* Mat. x. 15. & al.

Ἀνελεήμων, ονος, ὁ, ἡ, from α neg. and ἐλεήμων *merciful, compassionate*, which see.—*Unmerciful, incompassionate.* occ. Rom. i. 31. [Prov. v. 9. xi. 7.]

☞ Ἀνεμίζομαι, from ἄνεμος *the wind.*—*To be impelled* or *driven by the wind.* occ. James i. 6. [See Heisen. Nov. Hyp. ad Ep. Jac. p. 438.]

Ἄνεμος, ου, ὁ, from ἄημι *to blow*, or rather from ἀνεῖμαι perf. pass. of ἀνίημι *to loose, set loose*, which see.

I. *Wind.* Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15. & al. freq. Comp. Eph. iv. 14. [Schleusner says that רוח is taken in the same way for *any thing light* or *inconstant* in Job vi. 26. xv. 2. See Glass. Phil. S. p. 1066. in Dathe's ed. and Ecclus. v. 11.]

II. *The four winds* are used for the four *cardinal points*, or the *east, west, north*, and *south.* Mat. xxiv. 31. Mark xiii. 27. Comp. Isa. xliii. 5, 6. Dan. vii. 2. Rev. vii. 1. ארבע רוחות השמים *the four winds* or *spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10. & al. and denotes the *four cardinal points*, because the *force* or *action* of the *spirit* or *gross air* is in strict philosophical truth principally exerted at the † *western* and *eastern* edges of the earth in supporting its *diurnal* motion, and from the *northern* and *southern* pole in regulating its *declination.* [Joseph. B. J. vii. 13, 12.]—In the LXX, this word, except in two passages, always answers to the Heb. רוח.

☞ Ἀνένδεκτον, ου, το, neut. from α neg. and ἐνδέχεται *it is possible*, which see under Ἐνδέχομαι.—*Impossible.* occ. Luke xvii. 1. Comp. Mat. xviii. 7, and οὐκ ἐνδέχεται, Luke xiii. 33.

Ἀνεξερεύνητος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and ἐξερευνάω *to search out*, which see, and comp. LXX in 1 Chron. xix. 3. Amos. ix. 3. Obad. ver. 6. Joel i. 9.—*Not to be searched out, inscrutable.* occ. Rom. xi. 33.

☞ Ἀνεξίκακος, ου, ὁ, ἡ, from ἀνέχομαι *to bear*, and κάκος *evil.*—*Enduring evil*, either men or things, *patient, forbearing.* occ. 2 Tim. ii. 24. [The substantive ἀνεξικακία occurs Wisd. ii. 19. and the verb ἀνεξικακέω often in eccl. writers. See Suicer, i. p. 336, and Poll. Onom. v. 138, the interpreters on Hesychius voce ἀνεξικακία, and D'Orvill. ad Charit. viii. 4. p. 616.]

Ἀνεξιχνίαστος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and ἐξιχνιάζω *to trace out*, which from ἐξ *out*, and ἴχνος *the footstep*, which from ἴκω *to come*, and this from the Chald. הך *to come* or *go.*—*Not to be traced out, untraceable.* occ. Rom. xi. 33. Eph. iii. 8. [Job v. 9. ix. 10.]—The LXX several times use the V. ἐξιχνιάζω for the Heb. חקר *to search out minutely*, and the N. ἀνεξιχνίαστος for אין חקר *there is no searching out.*

☞ Ἀνεπαίσχυντος, ου, ὁ, ἡ, from α neg. and ἐπαισχύνομαι *to be ashamed.*—*Not ashamed*, i. e. of plainly preaching the gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16. Or, *Not to be ashamed, that needeth not to be ashamed.* Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see Kypke. [Schleus. concurs in the second explanation. The adverb ἀνεπαισχύντως occurs commonly. See Wetstein.]

☞ Ἀνεπίληπτος, ου, ὁ, ἡ, from α neg. and ἐπίληπτος *blameable*, which from ἐπιλαμβάνομαι *to be caught.* [This word is taken from the ancient wrestling, and was used of a man who was defended in all parts of the body, and *could not be caught any where* by his antagonist. See Krebs. Obss. Flav. p. 351. Hence it signified, *one in whom there was no place for blame.*]

* [The word ἀνεκλιπὴς in the same sense occurs Wisd. vii. 14. viii. 18.]

† See Catcott's Veteris & Veræ Philosophiæ Principia, page 6—10; and Catcott, the Son's, *Remarks on Creation*, page 55—57.

—*Unblameable, blameless, irreprehensible.* occ. 1 Tim. iii. 2. v. 7. vi. 14.

'Ανέρχομαι, from ἀνὰ *up*, and ἔρχομαι *to go, come.*—*To go up.* [John vi. 3. comp. Judg. xxi. 8. 1 Kings xiii. 12. Fab. Cod. Pseud. i. p. 546. Like ἀναβαίνω it is used of persons going to Jerusalem. In Gal. i. 17. "Nor did I *return.*" *Hesych.* ἀνερχομένῳ; ὑποστρέφοντι.]

"Ανεσις, ιος, Att. εως, ἡ, from ἀνίημι *to loose, relax.*

I. *Liberty, some degree of relaxation from bonds* or *confinement.* occ. Acts xxiv. 23. [Hence St. Paul is called by *Eusebius* (H. E. ii. 22.) ἄνετος. See 2 Chron. xxiii. 15. Plat. Rep. i. Polyb. i. 66, 3.]

II. *Remission* or *relaxation from uneasiness, expense* or *trouble, ease, rest.* occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

'Ανετάζω, from ἀνὰ emphatic, and ἐτάζω *to examine,* which the Etymologist deduces from ἔτεον, τὸ, *the truth, reality,* as if it were ἐτεάζω *to search out the truth;* but ἔτεος, α, ον, is from ἔω or εἰμὶ *to be.*—*To examine strictly.* occ. Acts xxii. 24, 29. [Schl. says that the verb, like the simple one ἐτάζω (Wisd. ii. 10.) has often the same force as βασανίζω *to examine by torture.* ἐτασμὸς is used of torments: 2 Macc. vii. 37. See Susan. 14. Judg. vi. 29. Where it means to *inquire* or *examine into.*]

"ΑΝΕΥ, an Adv. governing a Genitive. —*Without, not with.* occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. Wetstein on Mat. shows that ΑΝΕΥ ΘΕΟΥ is an expression used by Homer [Od. ii. 372.] and Lucian. —In the LXX it twice answers to the Heb. אין. [Ex. xxi. 11. Amos iii. 5. See Job xxxi. 39. Isa. lv. 1.]

☞ 'Ανεύθετος, ου, ὁ, ἡ, from ἀ neg. and εὔθετος *fit.* *Unfit, inconvenient, not commodious.* occ. Acts xxvii. 12. [Hesych. ἀνευθέτου. ἀχρήστου.]

'Ανευρίσκω, from ἀνὰ emphatic, and εὑρίσκω *to find.*—*To find, find out by diligent seeking.* occ. Luke ii. 16. Acts xxi. 4. *Raphelius,* in his Annotation on Luke ii. 16, remarks, that ἀνευρίσκειν in the present tense is *to seek diligently,* ἀνευρεῖν in the 2 aor. *to find out by diligent seeking.* This he confirms by a passage from Arrian, Epictet. lib. ii. cap. 11, Καὶ διότι οὐ ζητοῦμεν αὐτὸν, καὶ 'ΑΝΕΥΡΙ'ΣΚΟΜΕΝ, καὶ 'ΑΝΕΥΡΟ'ΝΤΕΣ λοιπὸν ἀπαραβάτως χρώμεθα? Wherefore then do we not inquire and *diligently seek* after this (rule); and when *by diligent inquiry we have found* it, why do we not use it without deviation?" [This observation is also made by Wolf. i. p. 1316. but Schl. doubts if it is ever true, and denies entirely its general truth. The passage of Arrian, he thinks inapplicable, and Xen. Mem. ii. 9, 3. proves the contrary. ἀνὰ has no force in this verb. Suidas has a gloss on Luke ii. 16. which has escaped Ernesti; he says ἡ ἀνὰ πρόθεσις χάριν κόσμου κεῖται.]

'Ανέχομαι, Mid. from ἀνὰ *up*, and ἔχω *to hold, bear.*—*To bear, bear with, suffer.* It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4, 20; or much more frequently with a N. following in the Genitive, as Mat. xvii. 17. Acts xviii. 14. On 2 Cor. xi. 1. see Wolfius Cur. Philol. and Wetstein. [It has even a Dative in 2 Thess. i. 4. With Acts xviii. 14. (*to bear patiently*) compare Symm. Job xxi. 3. Polyb. ix. 30. Herodian. i. 17, 10. It often signifies *to contain one's self.* Herod. viii. 26. Gen. xlv. 1. Isa. xlii. 14. It has an accus. as well as a genitive in Greek writers. Herod. i. 196. See Schweigh. Lex. Polyb. p. 47.]

'Ανεψιὸς, οῦ, ὁ, probably from ἀνῆφθαι *to be connected,* perf. pass. infin. of ἀνάπτω *to connect,* which from ἀνὰ emphatic, and ἅπτω *to tie,* which see under "Απτομαι.—*A cousin-german,* or *nephew.* occ. Col. iv. 10. [At first, *any relation, a brother.* See Gen. xiv. 15. sec. Oxon. See for the word Tobit. vii. 2.]

☞ "Ανηθον, ου, τὸ.—*Dill,* a species of herb, so called perhaps from ἀνὰ *up*, and θεῖν *to run,* for * its stalk *runs up* to the height of a *cubit* and *half.* If it should not rather be derived from the Heb. חנט *to embalm,* on account of its *fragrant* smell, of which Virgil, Eclog. ii. line 48, has taken particular notice,

——*et florem jungit* bene olentis anethi.

And adds the flower of the *fragrant dill.*

occ. Mat. xxiii. 23. [It is here used for any common food. On its use in that way see Spanhem. ad Aristoph. Nub. 978. It was used for pickling. See Colum. xii. 8.] Comp. "Ανθος.

'Ανήκω, from ἀνὰ *up*, and ἥκω *to come.*

I. *To come up, come to.*

II. *To appertain, belong to.* [1 Macc. x. 40. xi. 35.] Hence

III. 'Ανήκει, Impers. *it appertaineth, it becometh, it is fit.* occ. Col. iii. 18. Par-

* See Brookes's Nat. Hist. vol. vi. p. 106.

ticip. neut. 'Ανῆκον, οντος, τὸ, *What is fit, becoming.* occ. Eph. v. 4. Philem. ver. 8. In Eph. v. 4, the expression, Τὰ ὀκ ανήκοντα, *Which are* not convenient, is a litotes, for, *Which are* highly inconvenient and improper. So τὰ μὴ καθήκοντα, Rom. i. 28. On which last cited text, Doddridge remarks that Homer, in like manner, uses ἀείκεα ἔργα *ungentle deeds,* for all the *barbarous indignities* which Achilles practised on the corpse of Hector, Il. xxii. line 395. Comp. 'Αλυσιτελής. [On the ellipse of this word, as Luke xiv. 28. Acts xxviii. 10, see Palairet Obss. Phil. p. 348.]

☞ 'Ανήμερος, ου, ὁ, ἡ, from α neg. and ἥμερος *mild,* which see under Ἤρεμος. —*Not mild, ungentle, fierce.* occ. 2 Tim. iii. 3. [Arrian. Epict. 1. 3. Dion. Hal. Ant. i. 41.]

'ΑΝΗ'Ρ, ἀνερὸς, and ἀνδρὸς, ὁ, either from ἄνω *upwards* (see under Ἄνθρωπος), or perhaps from the Heb. נר *a lamp,* with ה emphatic prefixed, according to that of Prov. xx. 27, *The spirit of* man is נר* *a* lamp *of Jehovah.* In which view it is remarkable that the ancient Greek poets, particularly Homer, frequently use * φῶς, whose primary sense is *light* (from φάω *to shine*), for *a man.* [I need hardly observe that this is entirely visionary, not to say absurd.]

I. *Man,* a name of the species. Luke xi. 31, 32. & al. [In many places where so used, it is pleonastic, as Rom. iv. 8. and seems an imitation of the Hebrew, Ps. i. 1. Or it may be rendered by *some one, any one,* &c. See Luke ix. 38. Acts iii. 14. So the Greek writers used the word. See Eur. Hec. 644. & Munker. ad Antonin. Metam. p. 284.]

II. *A man,* as distinguished from a woman or child. Mat. xiv. 21. xv. 38. [From a child. 1 Cor. xiii. 11. 1 Sam. xvii. 33.]

III. *A man,* as related to a woman, *a husband.* Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16, 17, 18. & al. freq. [So איש, Jer. iii. 1. Hos. ii. 7. See Theoph. Char. xiii. 5. Xen. Mem. ii. 2, 5. Terent. Hecyr. act v. sc. i. In Mat. i. 16. it is *one betrothed* (comp. Luke i. 27. Rev. xxii. 2.) for the rights of betrothal and marriage were little different. See Surenhus. βίβλος καταλλαγῆς, p. 137. Gen. xxix. 21. and Liban. Ep. 658. Zonar. Lex. c. 170.]

IV. The vocative plur. 'Ανδρὲς is used in addressing the discourse to *men,* and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvi. 10.

V. It is used, as it were, pleonastically.

'Ανὴρ προφήτης *a prophet,* Luke xxiv. 19.

Ἄνδρες ἀδελφοὶ *brethren,* Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Jud. vi. 8. xix. 1, 16, 22. in Heb. and LXX.) But then it is no less true that the purest Greek writers use ἀνὴρ in the same manner. Thus Blackwall (Sacred Classics, vol. i. p. 29. 8vo.) produces from Homer, Il. 3. line 170, ΒΑΣΙΛΗΐ 'ΑΝΔΡΙ; from Thucydides, lib. i. 41, 'ΑΝΔΡΑ ΣΤΡΑΤΗΓΟ'Ν; and from Demosthenes, ἌΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add from Herodotus, lib. i. cap. 90, edit. Gale, 'ΑΝΔΡΟ'Σ ΒΑΣΙΛΕ'ΩΣ; and cap. 141, 'ΑΝΔΡΑ 'ΑΥΛΗ'ΤΗΝ; and from Plato's Phædon, § 9, ΦΙΛΟΣΟ'ΦΟΥ 'ΑΝΔΡΟ'Σ, so § 34.

* And from this revealed truth, which, no doubt, was well known to the ancient believers long before the time of Solomon (see Gen. ii. 7), the heathens seemed to have borrowed their accounts of the *human soul,* impiously attributing to their arch-idol, the *heavens,* the supporting of its *spiritual* life, and even making the *human spirit* or *soul* a *part* of their god, the *heavens, air,* or *ether.* Thus Pythagoras, as we are informed by Diogenes Laertius (in Pythag.), held that the *human soul* is a *portion* of the *ether* (ἀπόσπασμα αἰθέρος), and therefore immortal, because the *ether* is so: and Cicero (in the character of Cato) declares that Pythagoras and the Pythagoreans never doubted "but our *souls* were *portions* of the universal mind or *god,* quin ex universâ mente divinâ delibatos animos *haberemus.*" De Senect. cap. 21. So Horace, lib. ii. Sat. 2. line 79, calls the *human soul*—

——Divinæ particulam Auræ.
*A particle of Breath divine.*

Virgil, Æn. vi. line 746.

Æthereum sensum, atque auraï simplicis IGNEM.
*A sentient Ether, pure aërial* FIRE.

And Pliny the naturalist speaks thus of Hipparchus, giving us thereby his own opinion. "The never enough commended Hipparchus, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of *our souls being a part of the heaven,* Animasque nostras partem esse cœli." Nat. Hist. lib. ii. cap. 26. The same doctrine is maintained by the Infidel, in Wisd. ii. 2.—See also Leland's Advantage and Necessity of Christian Revelation, Part I. ch. xii. p. 261, &c. 8vo, Of Pythagoras; and ch. xiii. p. 293, Note (*g*); and Mrs. Carter's Introduction to her Translation of Epictetus, § 19, and 31.

* Others deduce φως, when used in this sense, from נפש *a living* or *breathing* creature (see Gen. ii. 7.), or from φαω to *speak.*

[Schl. considers the word as used in many places as an honourable title, as in the common address to the Athenians, and in Lucian (Jup. Tragœd. c. 15.) ὦ ἄνδρες Θεοὶ. See Schwarz. Comm. p. 113. In James ii. 2. the word means *a rich and powerful man*, and is illustrated by Ecclus. x. 26. To show that in Acts viii. 27. it means *a man of dignity*, see 1 Macc. ii. 25. vi. 57.

VI. An *inhabitant*. Mat. xiv. 35. Luke xi. 32. an imitation of the Hebrew. See Gen. xix. 4. xxvi. 7. 1 Sam. v. 7.—Schl. adds the signification *a soldier*, referring to Luke xxii. 63. compared with John xviii. 3. and Hom. Il. i. 7. Polyb. ii. 64, 6. but this is clearly fanciful.]

'Ανθίςημι, from ἀντὶ *against*, and ἵςημι *to stand*.—*To stand against, to resist*, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10. & al.

'Ανθομολογέομαι, ῦμαι, Midd. from ἀντὶ *in return*, and ὁμολογέω *to confess, acknowledge*. With a Dat. of the person, *To confess, return thanks, to*. occ. Luke ii. 38; where Wetstein explains this word by *giving thanks to* God ἀντ' ἐυεργεσίας *for* the benefit bestowed, and cites from Plutarch Æmil. (misprinted Timol.) p. 260, B. 'ΑΝΘΟΜΟΛΟΓΕΙΣΘΑΙ τινα χάριν, *to return thanks* for a favour.—In the LXX the V. is used, Ps. lxxix. 13, for Heb. הודה *to confess*. Comp. Ezra iii. 11, where LXX render ויענו בהלל ובהודת ליהוה *and they answered* (each other) *in praising and* confessing *to Jehovah*, by Και ἀπεκρίθησαν ἐν ἄινῳ καὶ ἀνθομολογήσει τῷ Κυρίῳ. [Schl. expressly denies that the word ever means *to confess, in return*, and says it means both in this single place in the N. T. and in those cited by Parkhurst *to praise* simply.]

"ΑΝΘΟΣ, εος, ῦς, τὸ. The Greek Etymologists derive it from ἄνω *up*, and θεῖν *to run*, because while growing it generally *tends upwards*: But may it not be more probably deduced from the Heb. חנט *to embalm, make sweet*? See Cant. ii. 13. —*A flower* of an herb. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Isa. xl. 6, 7. So Juvenal, Sat. ix. lin. 126—8,

> ———Festinat *enim* decurrere *velox*
> Flosculus angustæ miseræque brevissima vitæ
> Portio;——

[See Numb. xvii. 8. Isa. xl. 6. Job xv. 33.]

☞'Ανθρακία, ας, ἡ, from ἄνθραξ, ακος. —*A heap* or *fire of live coals*. occ. John xviii. 18. xxi. 9. On the former text Wetstein shows that this word is used by Homer, [Il. ix. 213.] Athenæus, Aristophanes, [Eq. 777.], and Plutarch. Comp. Ecclus. xi. 32. [2 Macc. ix. 20.]

"ΑΝΘΡΑΞ, ακος, ὁ. *A burning*, or *live, coal*. occ. Rom. xii. 20. [Schleusner translates or paraphrases this, *You will create great uneasiness in your enemy*, or, *make him blush and grieve for his malice;* and he adds, that St. Paul does not advise us to confer benefits on our enemies on purpose to cause them uneasiness, but speaks of the natural effect of such conduct. St. Paul certainly refers to Prov. xxv. 22. On which see Schultens, Comm. p. 335.]

'Ανθρωπάρεσκος, ῦ, ὁ, ἡ, from ἄνθρωπος *a man*, and ἀρέσκω *to please*.—*One that is desirous of pleasing men, a man-pleaser*. occ. Eph. vi. 6. Col. iii. 22. The V. ἀνθρωπαρεσκέω is used by Ignatius in the same view, Epist. ad Rom. § 2. [The word, like ἄρεσκος, is always used in a bad sense. Ps. liii. 5. See Psalt. Salom. apud Fabr. Cod. Pseud. ii. p. 929.]

'Ανθρώπινος, η, ον, from ἄνθρωπος *man*. *Human, belonging to man*, his manners, customs, nature, or condition. occ. Rom. vi. 19. 1 Cor. ii. 4, 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane writers. See Wetstein. [Numb. v. 6. Ezek. iv. 12.]

☞'Ανθρωποκτόνος, ῦ, ὁ, from ἄνθρωπος *a man*, and ἔκτονα perf. mid. of κτείνω *to slay*.—*A man-slayer, a murderer*. occ. John viii. 44. (where comp. Wisd. ii. 24, and see Campbell.) 1 John iii. 15. [Sch. says, *he who hates another, and makes him unhappy*, like a murderer.]

"Ανθρωπος, ῦ, ὁ, from ἄνω ἀθρεῖν τῇ ὠπὶ *looking upwards with his countenance*, or from ἄνω τρέπειν ὦπα *turning his view upwards*. Ovid. Metamorph. lib. i. having observed that * Prometheus, i. e. the *divine Counsel* (comp. Gen. i. 26.) formed man *in the image of the all-ruling Gods*, adds in those well-known lines, lin. 85, &c.

> *Pronaque cum spectent animalia cætera terram,*
> Os Homini sublime dedit: cœlumque tueri
> Jussit, et erectos ad sidera tollere vultus.

> Whilst other creatures tow'rds the earth look down,
> *He gave to Man a front sublime, and rais'd*
> *His nobler view to ken the starry Heav'n.*

Nor is this of Ovid to be regarded as a mere poetical flight. The most serious

* Προμηθεὺς from προμηθέομαι *to provide, take thought before-hand.*

and sensible of the philosophical writers among the Heathen urge the same sentiments. Thus Cicero, in the character of a Stoic, observes, "God *raised Men aloft from the ground*, and *made them upright*, that, *by viewing the Heavens*, they might receive the knowledge of the Gods. For men (says he) are upon the earth not merely as inhabitants, but as *spectators of things above them in the Heavens* (superarum rerum atque cœlestium), *the view of which belongs to no other animals*." De Nat. Deor. lib. ii. cap. 56. edit. Olivet. And again, De Leg. lib. i. cap. 2. "*Cum cæteras animantes ad pastum* abjecisset, *solum* hominem erexit, ad cœlique *quasi cognationis domiciliique pristini* conspectum excitavit. When God had made other animals prone to feed on the ground, *he made Man alone upright*, and raised him *to a view of Heaven*, as of his native and original habitation." So Agrippa in Dio. Hist. lib. lii. p. 315, Τὸ ἀνθρώπινον πᾶν, ἅτε ἔκ τε θεῶν γεγονός καὶ ες θεὺς ἀφῆξον, ἌΝΩ ΒΛΈΠΕΙ: The whole human race, as being sprung from the Gods, and destined to return to them, *looks upward*."

I. *Man* *, a name of the *species* without respect to sex, Mat. v. 13, 16. vi. 1. 1 Cor. vii. 26. & al.—or to age, John xvi. 21. [Phil. ii. 7. Comp. Plat. Phæd. ix. p. 929. ed. Bip.]

II. *A man*, as distinguished from a woman. [1 Cor. vii. 1. more especially *a husband*. Mat. xix. 3, 5, 10. Mark x. 7. Job vi. 9. Test. xii. Pat. apud Fab. Cod. i. p. 529. Schleus. says, that in Rom. vii. 1. it means *the woman* or *wife* in opposition to the husband, but Br. observes that the proposition is universal, and that the special one (with respect to the wife) is frequently omitted by St. Paul. Schleusner farther thinks that in the expression *the son of man*, the word always means *woman*, when Christ is spoken of. Some have thought that our Saviour, in using this phrase (for none of the Apostles use it in writing of him), meant to represent himself as coming with great humility, as the lowest and most despised of men. But Schl. says that our Saviour meant to show by it, that he was the promised Messiah, born of a virgin, who had taken on him our nature, and come to fulfil that great decree of God, that mankind should be saved by one in their own *form*.]

III. *Every man, every one, any one.* 1 Cor. iv. 1. xi. 28. Gal. iii. 12. [Gen. xiii. 12. 1 Sam. viii. 22.]

IV. In the N. T. ἄνθρωπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28, 45, 52. Luke ii. 15. & al. Comp. Gen. ix. 5, 20. xiii. 8. xlii. 30, 33, in Heb. and LXX, and Ἀνὴρ V.—So Raphelius on Luke ii. 15, cites from Arrian, ΔΟΥ΄ΛΟΙΣ ἌΝΘΡΩΠΟΙΣ for *slaves*, ΝΟΜΑ΄ΔΕΣ ἌΝΘΡΩΠΟΙ for *shepherds* *. See Campbell's Preliminary Dissert. to Gospels, p. 613. [I may mention here that Schl. ascribes many meanings to ἄνθρωπος which it never possessed, except when placed in a particular relation to other words. Thus, "I came to set a man against his father" occurs Mat. x. 35, and therefore Schleus. ascribes the sense of *son* to ἄνθρωπος, and in the same way that of *master* (from Mat. x. 36.), *slave* (from Luke xii. 36.), *soldier* simply from Mat. viii. 9.]

[V. *A vile person* (as *perhaps* in John xi. 47. and according to Maius Obs. Sac. ii. p. 63. in Phil. ii. 8; see also Luke v. 20. xxii. 58. and Mounteney on Demosth. Phil. i. p. 221. and Petit. Obs. Misc. p. 181.) and hence it is applied to the Gentiles, Mat. xxvii. 22. (comp. Mark x. 33.) and Mark ix. 31. Luke xviii. 32.]

[VI. *The nature of man.* Thus in the phrases so often occurring, ὁ παλαιὸς ἄ. and ὁ καινὸς ἄ. we understand respectively, man's old and sinful nature, and his new and regenerate one, and so of the phrase ὁ ἔσω ἄ. Rom. vii. 22. Eph. iii. 16.]

[VII. *Human*, used for ἀνθρωπίνος, 1 Cor. i. 25. iii. 21. and always in an unfavourable sense. The phrase κατὰ ἄνθρωπον *after the manner of mankind*, has relation to this sense. It occurs 1 Cor. iii. 3. Rom. iii. 5. 1 Cor. ix. 8. Gal. iii. 15. with some sense in general of the *weakness* of man. It often occurs in good writers. See κατὰ.]

[VIII. The phrase ἄνθρωποι Θεῦ deserves notice. In the O. T. it is used of the prophets and preachers. See 1 Kings xiii. 1. 2 Kings iv. 40. Deut. xxiii. 1.]

☞ Ἀνθυπατεύω, from ἀνθύπατος.—*To be proconsul, to have proconsular authority.* occ. Acts xviii. 12.

☞ Ἀνθύπατος, ȣ, ὁ, from ἀντὶ *for, instead of*, and ὑπατός superlat. of ὑπὲρ q. ὑπέρτατος, *the supreme, highest*; also, *a consul*,

* [See Valck. ad Theoc. Adoniaz. p. 395.]

* [So in LXX. Gen. ix. 20. xlvi. 32. Lev. xxi. 9. and the word is often found in the LXX where there is nothing in the Hebrew. See Lev. xx. 10. xxi. 20. & al.]

so called by the Greek writers, because, after the expulsion of the kings, the *consuls* had the *supreme* or *highest authority* in the Roman government.—*A proconsul, a person sent as governor into a Roman province with consular power.* In the time of the commonwealth, the authority, both civil and military, of the *proconsuls* was very extensive. But Augustus, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governors only who were sent into the former division bore the name of *proconsuls*; though they were denied the whole military power, and so fell short of the old *proconsuls**. That this title of *proconsul* is with great *accuracy* given by St. Luke to Sergius Paulus, Acts xiii. and to Gallio, Acts xviii. 12, may be seen in Doddridge's notes on those texts, and in the authors there quoted by him. occ. Acts xiii. 7, 8, 12. xix. 38. The latter Greek writers use the N. Ἀνθύπατος, and the V. ἀνθυπατεύω in the same sense as St. Luke. See Wetstein on Acts xiii. 7.

Ἀνίημι, from ἀνὰ *back*, and ἵημι *to send*.

I. *To send back*; but it occurs not strictly in this sense in the N. T.

II. *To loosen, unloose.* occ. Acts xvi. 26. xxvii. 40; where comp. under Πηδάλιον.

III. *To lessen, moderate.* occ. Eph. vi. 9. So Epictetus, Enchirid. cap. 54, cited by Alberti and Wetstein, τὴν ἄιδω—'ANIE'NAI, *to lessen* the respect. [Deut. xxxi. 6.]

IV. *To dismiss, leave.* occ. Heb. xiii. 5. [Mal. iv. 2.]

☞ Ἀνίλεως, ω, ὁ, ἡ, att. for ἀνίλαος, from α neg. and ἵλεως (att. for ἵλαος) *merciful. Without mercy.* occ. James ii. 13.

Ἄνιπτος, ϐ, ὁ, ἡ, from ἀ neg. and νίπτω *to wash.*—*Not washed, unwashen.* occ. Mat. xv. 20. Mark vii. 2, 5. [See Surenh. Misch. vi. p. 480.]

Ἀνίϛημι, from ἀνὰ *again*, and ἵϛημι *to place, stand.* See the remark under Ἵϛημι.

I. In the 2d aor. active, intransitively, *To stand again, to rise from a sitting* or *recumbent posture.* Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60. & al. freq. Acts xii. 7. Ἀνάϛα *rise up*, 2d aor. imperat. 2d pers. active, for ἀνάϛηθι. So Eph. v. 14. [Schl. observes, and very justly, that in all the passages where the participle of this verb is added to another verb, or this verb is joined with another, it is almost pleonastic, and is a Hebraism; for in the Hebrew, a verb of action has often a verb preceding it which expresses an action necessarily preceding the action of the verb, as ἀναϛὰς ἐξῆλθε. See Deut. xvii. 18. xxxii. 38.]

II. In the 2d aor. act. and 1st fut. mid. intransitively, *To rise*, or *arise from the dead*, applied to Christ, Mat. xvii. 9. xx. 19. & al. freq.—and to men in general, Mark xii. 23, 25. Luke xvi. 31. John xi. 23, 24. 1 Thess. iv. 16. See 2 Mac. vii. 14. Homer, Il. 21. line 56. But in the 1st fut. and 1st aor. active, transitively, *To raise, cause to rise* from the dead. Acts ii. 24, 32. John vi. 39, 40. See 2 Mac. vii. 9. Homer, Il. 24. line 551.

III. *To rise from the spiritual death* of sin. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2d aor. act. intransitively, *To rise, arise, appear, begin to act.* Acts v. 36, 37. vii. 18. Ἀνίϛαμαι pass. The same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, *To raise up, cause to appear.* Mat. xxii. 24. Acts iii. 22, 26. [vii. 37.] xiii. 32. & al. On Acts ii. 30, observe that the words τὸ κατὰ σάρκα ἀναϛήσειν τὸν Χριϛὸν are omitted in the Alexandrian and Ephrem MSS., and in the Cambridge one by correction, as also in the Vulg. Syriac, and other ancient versions, and that Griesbach accordingly rejects them from the text.

V. In the 2d aor. act. intransitively, it imports *hostility* or *opposition*: *To rise up, commence hostilities* or *opposition.* Mark iii. 26. Acts vi. 9. [2 Chron. xiii. 7. Thucyd. viii. 45.]

VI. *To depart.* Mark vii. 24. x. 1. comp. Mat. xix. 1. On Mark x. 1, Kypke cites the best Greek writers using the V. in this sense.—In the LXX it most frequently answers to the Heb. קם *to stand up, arise.*

Ἀνόητος, ϐ, ὁ, ἡ, from ἀ neg. and νοέω *to consider.*

I. *Inconsiderate, thoughtless, foolish.* occ. Luke xxiv. 25. Gal. iii. 1, 3.

[II. *Ignorant.* Rom. i. 14. Tit. iii. 3. In 1 Tim. vi. 9. it seems to be "that which makes men foolish or mad." See Etym. M. v. εὐνϐχος.—The word occurs, Prov. xvii. 28. xv. 21.]

Ἄνοια, ας, ἡ, from ἄνοος, *mad, foolish,*

* See Kennet's Antiquities of Rome, p. 125, 6. Lardner's Credibility of Gospel Hist. Vol. I. Book i. ch. 1. § 11. and Crevier, Hist. des Empereurs, Tom. I. p. 25, 26, 40, 12mo.

which from α neg. and νόος, *mind, understanding.*—*Madness, folly, want of understanding.* occ. Luke vi. 11. 2 Tim. iii. 9. [In 2 Tim. iii. 9. it is rather *impiety*, as 2 Macc. iv. 6. xiv. 5. et al.]

Ἀνοίγω, from ἀνὰ, and οἴγω *to open.* From ἀνοίγω we have in the N. T. not only several tenses formed regularly, but also several after the Attic dialect, as the 1st aor. ἀνέῳξα, John ix. 14. perf. pass. particip. ανεῳγμένος, Acts xvi. 27. & al. freq. 1st aor. pass. ἀνεῴχθην, Luke i. 64. & al. and (with a triple augment) ἠνεῴχθη and ἠνεῴχθησαν. Rev. xx. 12. infin. ἀνεῳχθῆναι. Luke iii. 21. perf. mid. ἀνεῴγα. 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open*, as a door or gate, &c. Mat. ii. 11. Acts v. 19, 23. xii. 14. Comp. Acts xiv. 27.

II. *To open*, as the mouth or eyes. See Mat. v. 2. 2 Cor. vi. 11. Mat. ix. 30. John ix. 14, 17. comp. Num. xxii. 28. Psal. lxxviii. 2. Gen. xxi. 19. 2 K. vi. 20. Isa. xlii. 7. in the LXX and Heb. Elsner in like manner cites from Æschylus ΟΙ'ΓΕΙΝ ΣΤΟ'ΜΑ. To which we may add from Lucian, Rhet. Præc. tom. ii. p. 448. edit. Bened. "ΑΝΟΙΞΑΣ ΣΤΟ'ΜΑ, and Ad Indoct. p. 537. 'ΑΝΕΩΙΓΜΕ'ΝΟΙΣ—ΤΟΙ'Σ "ΟΦΘΑΛΜΟΙΣ, On Luke i. 64. comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. Lexicon, under פות V.

III. In the mid. and passive, *To be opened*, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11. and under Σχίζω I. See Kypke on 1 Cor. xvi. 9. [This word is often metaphorically used; the phrase, *a door is opened*, often means, *an opportunity is given.* See 1 Cor. xvi. 9. (on the passive use of ἀνεῴγα here see Thom. M. in voce, and Græv. ad Lucian. T. iii. p. 575). 2 Cor. ii. 12. See also Acts xiv. 17.]

Ἀνοικοδομεώ, ῶ, from ἀνὰ *again*, and οἰκοδομέω *to build a house*, which see.—*To build up again.* occ. Acts xv. 16.—The Heb. words answering to this in the LXX of Amos ix. 11, are גדר *to fence, wall up*, and בנה *to build.*

☞ Ἄνοιξις, ιος, Att. εως, ἡ, from ἀνοίγω *to open. An opening*, as of the mouth. occ. Eph. vi. 19.

Ἀνομία, ας, ἡ, from ἄνομος *lawless.*

[I. *A state of lawlessness* or *vice.* Mat. xxiii. 28. Rom. vi. 19. Tit. ii. 14. 1 John iii. 4. Wisd. v. 7. Ecclus. xlii. 24. Gen. xix. 5.

II. *Any sin.* Mat. vii. 23. xiii. 41. Rom. iv. 7. vi. 19. Heb. viii. 12. x. 17. Ecclus. xxi. 4. Exod. xxxiv. 9. & al. and especially *sins of violence* or *cruelty.* Mat. xxiv. 12. Heb. i. 9. Ezek. vii. 23. viii. 17.—Schleusner thinks, that in 2 Thess. ii. 7, it has the meaning of *apostasy*, (referring to Job vii. 21. viii. 4. and especially to Isa. i. 5.) and in 2 Cor. vi. 14. absolutely, *the false religion* of Paganism.]

Ἄνομος, ν, ὁ, ἡ, from α neg. and νόμος *law.*

I. *Lawless, not having, knowing*, or *acknowledging a* [*revealed*] *law.* occ. 1 Cor. ix. 21. where observe the paronomasia. [1 Macc. ii. 44. Wisd. xvii. 2.]

II. *Lawless, transgressing the law, a transgressor, wicked.* Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8. & al. [In Luke xxii. 37. comp. Isa. liii. 12. and Mark xv. 28. 1 Tim. i. 9. it seems to be, *a transgressor under punishment.*]

Ἀνόμως, adv. from ἄνομος.—*Without having the law.* occ. Rom. ii. 12; where Alberti observes, that Isocrates likewise applies ἀνόμως in this unusual sense, Paneg. p. m. 94. Τὲς "Ελληνας 'ΑΝΟ'ΜΩΣ ζῶντας, καὶ σποράδην οἰκῦντας; The Greeks living *without laws*, and in scattered dwellings." [Parkhurst is quite wrong in citing this passage. The word in the N. T. means "without a revealed law," i. e. "the law of Moses."]

Ἀνορθόω, ῶ, from ἀνὰ *again*, and ὀρθόω *to erect.*

I. *To make straight*, or *upright, again.* occ. Luke xiii. 13. comp. Heb. xii. 12. [Ecclus. xi. 12.]

II. *To erect again.* occ. Acts xv. 16. [Herod. i. 19.]

Ἀνόσιος, ν, ὁ, ἡ, from α neg. and ὅσιος *holy.*—*Unholy, impious.* occ. 1 Tim. i. 9. 2 Tim. iii. 2. Comp. Ezek. xxii. 9, in LXX and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

☞ Ἀνοχὴ, ῆς, ἡ, from ἀνέχομαι *to bear.*—*Forbearance.* occ. Rom. ii. 4. iii. 26. [In this sense it is not found elsewhere. In 1 Mac. xii. 25. it means, *time of delay.* In Joseph. A. J. vi. 5. 1. and B. J. i. 8. 6. it is *delay*, or *truce.*]

☞ Ἀνταγωνίζομαι, from ἀντὶ *against*, and ἀγωνίζομαι *to strive.*—*To strive against.* occ. Heb. xii. 4. Lucian uses this compound V. De Mort. Pereg. tom. ii. p. 759. edit. Bened. Τὸν 'ΑΝΤΑΓΩΝΙ'ΖΕΣΘΑΙ

καὶ αὐτῷ τῷ Ὀλυμπίῳ δυνάμενον, Who was able to *contend* or *engage with* even the Olympian Jove himself. So Josephus, p. 1335, edit. Hudson.

Ἀντάλλαγμα, ατος, τὸ, from ἀντήλλαγμαι perf. pass. of ἀνταλλάσσω *to exchange*, which from ἀντὶ *instead of*, and ἀλλάσσω *to change*.

I. *A thing given in exchange for another, a compensation, price.* In this sense the word is used by the LXX, 1 K. xxi. 2. (Alex.) Job xxviii. 15. So in Josephus, [Ant. lib. 14. cap. 16. § 3, edit. Hudson, cited by Kypke,] Herod, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ὡς ἐπὶ τοσούτῳ πολίτων φόνῳ, βραχὺ καὶ τὴν τῆς οἰκυμένης ἡγεμονίαν 'ANTA'ΛΛΑΓΜΑ, that "he should esteem even the empire of the world but a small *compensation* for such a slaughter of the citizens."

II. *A ransom, a price paid to redeem from punishment* or *evil.* occ. Mat. xvi. 26. Mark viii. 37. comp. Psal. xlix. 8. [See Ecclus. vi. 15. xxvi. 18. Job xxviii. 18. Ruth iv. 7. Jerem. xv. 13.]—This word in the LXX answers to the Heb. מחיר *a price*, חליפה *change* or *exchange*, תמורה *exchange, commutation*, &c.

☞ Ἀνταναπληρόω, ῶ, from ἀντὶ *in turn* or *correspondency*, and ἀναπληρόω *to fulfil.*—*To fill up*, or *complete in turn*, or *in correspondency.* occ. Col. i. 24. Ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τῦ Χριςῦ ἐν τῇ σαρκί μου, I in my turn fill up *what is wanting of the afflictions of Christ* (in his members, comp. Acts ix. 4, 5.) *in my own flesh*, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, so *I in my turn fill up*, &c. Or rather, as Christ once suffered *in the flesh* many afflictions, so *I*, in conformity to his example (ἀντὶ), *am filling up in my own flesh what is wanting of such-like sufferings as he endured.* See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decompounded V. is used by Onosander, Dio, and Demosthenes, cited by Wetstein. [Schleusner says, that ἀντὶ has very often no force in composition, and this remark is applicable here; and he farther construes this passage rightly, "I bear whatever sufferings are left for me to endure *on account* of the Christian religion." But he neglects to justify their meaning of the phrase θλίψις τῦ Χριςῦ by examples. See Rev. i. 9.]

Ἀνταποδίδωμι, from ἀντὶ *in turn*, and ἀποδίδωμι *to render.*—*To recompense, repay, return*, whether good or evil. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Ecclus. iii. 31. This verb in the LXX most commonly answers to the Heb. גמל *to requite*, השיב *to return*, שלם *to repay.* [Isa. iii. 9. Prov. xx. 22.]

Ἀνταπόδομα, ατος, τὸ, from ἀνταποδίδωμι.

I. *Recompense, retribution*, of good. occ. Luke xiv. 12. [Ecclus. xii. 2.]

II. *Recompense, retaliation*, of evil. occ. Rom. xi. 9. [2 Chron. xxxii. 25. Ecclus. xiv. 6.]

Ἀνταπόδοσις, ιος, Att. εως, ἡ, from ἀνταποδίδωμι.—*Recompense, reward.* occ. Col. iii. 24. [Is. xxxiv. 8.]

Ἀνταποκρίνομαι, from ἀντὶ *against*, and ἀποκρίνομαι *to answer.*—*To answer in opposition, to reply against.* occ. Luke xiv. 6. Rom. ix. 20. [Job xvi. 8.] This word in the LXX is used for the Heb. השיב *to return*, and ענה *to answer.*

Ἀντέπω, from ἀντὶ *against, and* ἔπω *to say.*—*To gainsay, contradict.* occ. Luke xxi. 15. Acts iv. 14. [Job ix. 3. 1 Mac. xiv. 44.]

Ἀντέχομαι, Mid. from ἀντὶ *against*, and ἔχω *to hold, adhere.*—It is construed with a genitive.

I. *To hold any thing against* some resisting force.

II. *To hold fast, adhere to*, notwithstanding resistance or opposite force. occ. Mat. vi. 24. (where see Wetstein) Luke xvi. 13. Tit. i. 9. Thus Josephus, describing the miseries of the famine during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, Ἐκόπτοντο δὲ γέροντες 'ANTEXO'MENOI τῶν σιτίων, "Old men were beaten while they *held fast* their victuals." De Bel. lib. v. cap. 10. § 3.

III. *To succour, support*, as an infirm body by the hand from falling. [Rather *to attend to, to direct one's attention and endeavours to.* See Tit. i. 9.] occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, 'ANΘE'ΞETAI τῦ μὴ πεσεῖν εἰς θάνατον, *He shall* sustain *him from falling to death.* Comp. Acts xx. 35.

'ANTI', a preposition which denotes *answering, correlation*, or *correspondency to*, or *return for* somewhat else.

I. Governing a Genitive.

1. *For, in return for, for the sake of.* Rom. xii. 17. Heb. xii. 16. & al.

2. *For, upon account of, answerable to.* Mat. v. 38. xvii. 27. John i. 16. χάριν

ἀντὶ χάρι τος *grace*, for, answerable to (his) *grace*: for the pronoun ἀυτῦ, which occurs after πληρώματος, must be understood as repeated after χάριτος.—*The Word incarnate*, says the Apostle, *resided among us, full of grace and truth; and of his fulness we all have received, even grace* for his *grace*; "that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402. edit. 1790.—[Schoetgen and Schleusner say, from the Hebrew, *grace upon* (or in addition to) *grace*. See Theogn. 344. ἀντ' ἀνιῶν ἀνιάς; and Gataker, Op. Posth. 27. So Bengel ad l. quoting Æschyl. Agam., Chrysostom, and many moderns. Deyling (Part iii. Obs. 33.) says, *The favour of the Gospel* instead of *that of the law*.]

'Ανθ' ὧν, an elliptical Attic expression for ἀντὶ τέτων ὧν, literally, *On account of these things that*, i. e. *On this account that, because that, because*. Luke i. 20. xix. 44. Acts xii. 23.

3. *In the stead*, or *place, of*. Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In Composition it denotes,

1. *Contrariety, opposition*, as in ἀνθίϛημι *to stand against, oppose*.

2. Acting *in turn, return*, or *reciprocally*, as in ἀντιμετρέομαι *to measure back again*, ἀντιλοιδορέω *to revile in return*, or *again*.

3. *Answerableness*, or *correspondency*, as ἀντίλυτρον *a correspondent ransom*.

4. *In the place* or *stead of*, as in ἀνθύπατος *a proconsul*.

☞ 'Αντιϐάλλω, from ἀντὶ *reciprocally*, and ϐάλλω *to cast*.—*To cast*, or *toss from one to the other by turns*, as a ball, or &c. Hence it is applied to *discourse* or *mutual discussion* of a subject *by speech*. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13. [where it is applied to thought.]

☞ 'Αντιδιατίθημι, from ἀντὶ *against*, and διατίθημι *to dispose*.—*To oppose*, or *indispose*. occ. 2 Tim. ii. 25, where ἀντιδιατιθεμένους means either those who *directly oppose* the Gospel, or those who are *indisposed* or *disaffected* towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the ἀντιδιατιθεμένους in a very different manner from the ἀνθιϛαμένους *opposers*, mentioned ch. iii. 8, from whom he was to *turn away*, ver. 5.

'Αντίδικος, ε, ὁ, ἡ, from ἀντὶ *against*, and δίκη *a cause* or *suit at law*.

I. *An adversary*, or *opponent in a lawsuit*. So Herodian, lib. vii. cap. 17, has 'ΑΝΤΙΔΙΚΟΥΣ ἐν πράγμασιν ἀγοραίοις, *adversaries* in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3. [Jer. l. 4. Isa. xli. 11. It is *any enemy* in Luke xviii. 3. according to Schl.]

II. It is applied to the Devil, the great *adversary* of man, and the *accuser* of our brethren. occ. 1 Pet. v. 8. comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1. and Heb. and Eng. Lexicon in שטן.

☞ 'Αντίθεσις, ιος, Att. εως, ἡ, from ἀντιτίθημι *to oppose*, which from ἀντὶ *against*, and τίθημι *to place*.—*Opposition*. occ. 1 Tim. vi. 20.

'Αντικαθίϛημι, from ἀντὶ *against*, and καθίϛημι *to place*.—*To place against*, or *in opposition to*; but in 2d aor. *to stand against, resist*. occ. Heb. xii. 4. [Josh. v. 7. Mic. ii. 8. in the Alex. MS.]

☞ 'Αντικαλέω, ῶ, from ἀντὶ, *in return*, and καλέω *to call*.—*To call*, or *invite in return*. occ. Luke xiv. 12. Thus applied by Xenophon. [Sympos. i. 15. *]

'Αντίκειμαι, from ἀντὶ *against*, and κεῖμαι *to be placed, to lie*.—*To be placed against*, or *in opposition; to be opposite, to oppose, be an adversary to*. Luke xiii. 17. [(comp. 1 Tim. v. 14.) xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4.] Gal. v. 17. 1 Tim. i. 10. [In the two last places it does not imply active opposition. Zach. iii. 2. Job xiii. 25.]

☞ 'Αντικρὺ, an Adv. governing a Genitive, from ἀντὶ *against*, compounded with κάρα *the head*, or Heb. קרה *to meet*.—*Opposite to, over against*. occ. Acts xx. 15. [See notes on Thom. M. v. ἀπαντικρὺ.]

'Αντιλαμϐάνομαι, Mid. from ἀντὶ *mutually* or *against*, and λαμϐάνω *to take hold*.

I. With a Genitive following, *To take hold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist*. occ. Luke i. 54. Acts xx. 35. comp. Lev. xxv. 35, LXX, and Heb. and Ecclus. ii. 6.

II. *To take hold*, as it were, *on the opposite side*. occ. 1 Tim. vi. 2. οἱ τῆς ἐνεργεσίας ἀντιλαμϐανόμενοι *taking hold on the glorious benefit* of Christ's redemption *on the other side*; for ἀντιλαμϐάνεσθαι, says Piscator, properly denotes, *to support a burden with another person, and*, as it were, *on the other side*. In this view the expression beautifully represents the *mas-*

* [So revoco in Latin. See Cic. pro Rosc. Amer. c. 19.]

*ters as laying hold on the benefit of the Gospel on one side,* while their slaves also, who are now the Lord's freemen, *have hold on it,* in like manner, *on the other.* Elsner however observes, that ἀντιλαμβάνεσθαι often signifies, in the Greek writers, *to partake of, receive, enjoy,* and would explain the passage, *but rather let them do service,* because οἱ τῆς ἐνεργεσίας ἀντιλαμβανόμενοι *they who* receive the *benefit* (of their service) *are believers, and beloved.* The *structure* of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that ἐνεργεσία signifies *a benefit freely* conferred, and therefore is hardly fit to express even the cheerful and exact obedience of *slaves*") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the *mild* and *equitable* genius of Christianity. Comp. Eph. vi. 8. Philem. ver. 16. and Macknight on 1 Tim. vi. 2. [Schleusner says, the word decidedly means, *to be partaker of, to enjoy,* and mentions two interpretations, approving the first, in which ἀντ. is referred to the slaves, "Who enjoy many benefits abounding from their masters to them." The second refers the verb to the masters, "Who by Christianity are made partakers of all the benefits obtained by Christ." Br. gives Elsner's interpretation. Wahl says, "Active in performing acts of duty to their master." For the sense *to enjoy, perceive,* see Thucyd. vii. 66. Æschin. Dial. iii. 16. The word occurs Ecclus. ii. 6. xii. 4.—In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. החזיק *to lay fast hold on,* סמך *to support,* סעד *to prop,* and to עזר *to help.*

Ἀντιλέγω, from ἀντὶ *against,* and λέγω *to speak.*

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under Κολάζω. [Xen. Hell. vi. 5. 37.]

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9; in which last passage our translation renders it in the text *not answering again,* which includes the sense of *gainsaying,* which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. [In Luke xx. 27. there is a negative after this verb, which is pleonastic, as after ἔξαρνος, (see Raphel. Obs. Herod. on this place). See Kuinöel's note. In Luke ii. 34. John xix. 12. Rom. x. 21. Tit. ii. 9. Isa. xxii. 22. lxv. 2. Sch. gives the sense, *to rebel.*]

Ἀντίληψις, ιος, Att. εως, ἡ, from ἀντιλαμβάνομαι *to support, help.—A help.* occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains ἀντιλήψεις by ἀντέχεσθαι τῶν ἀσθενῶν *helping,* or *supporting the infirm.* So Gennadius in Œcumenius interprets ἀντιλήψεις by τὸ ἀντέχεσθαι τῶν ἀσθενούντων καὶ προστατεῖν αὐτῶν *helping the infirm, and taking care of them;* for which difficult and self-denying office, it is probable, persons were, in the Apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess. v. 14. Vitringa, De Synagog. Vet. lib. ii. p. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii. thinks that ἀντιλήψεις denote *them who had the gift of interpreting foreign languages.* But to express these, the word seems *strangely obscure.* Macknight, whom see, explains it by "*Helpers,* who, speaking by inspiration to the edification of the Church, are fitted to *assist* the superior teachers, and to *help* the faith and joy of others." [Schl. says, "Deacons, who had the care of the sick," and so Br. In their opinion, as in Wahl's, it therefore means "helpers." In the sense *help,* it occurs Ecclus. xi. 12. 2 Macc. xi. 26. Ps. xxii. 19. et al.]

Ἀντιλογία, ας, ἡ, from ἀντιλέγω *to contradict.*

[I. *Contradiction.* Heb. vii. 7.]

[II. *Opposition of any kind.* Heb. xii. 3. In Jud. ii. it is *rebellion,* and see Prov. xvii. 11. It occurs also Heb. vi. 16. where it is *opposition at law.* See Deut. i. 12. 2 Sam. xv. 4 & al.]

☞ Ἀντιλοιδορέω, ῶ, from ἀντὶ *in return,* and λοιδορέω *to revile.—To revile again,* or *in return.* occ. 1 Pet. ii. 23. [Lucian. Conviv. c. 40.]

☞ Ἀντίλυτρον, ου, το, from ἀντὶ *in return,* or *correspondency,* and λύτρον *a ransom.—A ransom, price of redemption,* or rather *a correspondent ransom.* "It properly signifies *a price* by which captives are *redeemed* from the enemy, and that kind of *exchange* in which the *life of one is redeemed by the life of another* *." So

* Hyperius, in Leigh's Crit. Sacra.

Aristotle uses the verb ἀντιλυτρόω for *redeeming life by life*. See Scapula. occ. 2 Tim. ii. 6. comp. Mat. xx. 28. Gal. iii. 13. Cæsar informs us, that the ancient Gauls practised human sacrifices on this very remarkable principle, that "* the anger of the immortal Gods could be no otherwise appeased than by *paying the life of one man for that of another*." What is this but a corruption of the true tradition, that *the Seed of the Woman was to give himself*, or *his life*, *a ransom for all*? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered *human* victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own *children*, especially their *first born*? See 2 K. iii. 27. Mic. vi. 7. and comp. under Μόλοχ and Heb. and Eng. Lexicon under בכר I.

☞ Ἀντιμετρέω, ῶ, from ἀντὶ *in return*, and μετρεώ *to measure*.—*To measure*, or *mete*, *back again*, or *in return*. occ. Mat. vii. 2. Luke vi. 38. But in Mat. very many MSS. four of which ancient, read μετρηθήσεται, which reading is adopted by Wetstein and Griesbach. [See Targum. on Isa. vii. 8. for this proverb.]

☞ Ἀντιμισθία, ας, ἡ, from ἀντὶ *in return*, and μίσθος *a reward*.—*A recompense*, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

Ἀντιπαρέρχομαι, from ἀντὶ *on the opposite side*, and παρέρχομαι *to pass by*.] *To pass by on the opposite side*, *to turn out of the way*, *and so pass by*. occ. Luke x. 31, 32; where the Priest and Levite are represented by our blessed Saviour as *turning out of the way* at the sight of the poor wounded and half-dead man, and *so passing by*, for fear, it should seem, of being legally polluted by touching *a dead carcase*. See instances of similar *hypocrisy* among the Jews, Mat. xxvii. 6. John xviii. 28.

Ἀντιπέραν, Adv. joined with a Genitive Case, from ἀντὶ *against* and πέραν *beyond*, *on the further side*.—*Over against*, *on the opposite shore*. occ. Luke viii. 26.

Ἀντιπίπτω, from ἀντὶ *against*; and πίπτω *to fall*.—*To rush against*, *to assault*, *to resist*, as it were, *by force and violence*; literally, *to fall against*. occ. Acts vii. 51. [Numb. xxvii. 14. Pol. xxv. 9.]

* *Quod* pro vitâ hominis, nisi vita hominis reddatur, *non posse aliter deorum immortalium numen placari arbitrantur*. Cæsar. Comment. lib. vi. § 15.

☞ Ἀντιστρατεύομαι, from ἀντὶ *against*, and στρατεύω *to war*.—*To war*, *to make war*, *against*. occ. Rom. vii. 23. [Aristæn. ii. Ep. 1. See Alberti Gloss. N. T. p. 101.]

Ἀντιτάσσομαι, from ἀντὶ *against*, and τάσσω *to set in array*. Mid. *To set oneself in opposition to*, and, as it were, *in array against*. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5. [Schleusner thinks, that in James iv. 6. it is *to punish*, as in 1 Pet. v. 5. comp. Prov. iii. 34. and in James v. 6. *to revenge*. The word occurs in the sense of *resisting*. Est. iii. 4. Arrian. de Exp. ii. 7. *of military matters*. Demosth. Ol. iii. See Elsner. Obss. S. I. p. 452.]

Ἀντίτυπος, η, ον, from ἀντὶ denoting *correspondency*, and τύπος, *a form*, or *figure*.

I. *Corresponding in form*, *like*, *similar*. So Hesychius, ἀντίτυπος, ἴσος, ὅμοιος, and in Nonnus ἀντίτυπα ἤθη *similar* manners. Hence in the N. T.

II. *Figurative*, *typical*, correspondent to and representing a higher *reality*. occ. Heb. ix. 24. On which passage *Chrysostom*, Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν. Ἆρα ἐκεῖνα ἐστιν ἀληθινὰ, ταῦτα δὲ ΤΥΠΟΙ. 'For Christ is not entered into the holy places made with hands, which are the ἀντίτυπα of the true. These latter, then, are the true, the former are *types*.' So the * ancient Christians used to call the *bread* and *wine* in the communion, the ἀντίτυπα of Christ's body and blood. But they who speak thus plainly reject the *novel* and *monstrous* doctrine of *Transubstantiation*.

III. Ἀντίτυπον, τὸ, *Antitypical*, or *an antitype*, somewhat *answering to*, and represented by, *a type*, or *emblem*. occ. 1 Pet. iii. 21.

Ἀντίχριστος, ου, ὁ, from ἀντὶ *against*, and Χριστὸς *Christ*.—*An opposer of Christ*, *an antichrist*; and with Ὁ prefixed, THE *antichrist*. occ. 1 John ii. 18, 22. iv. 3. 2 John ver. 7. On all which texts see Macknight. [See Titmann Vestig. Gnost. frustra petit. p. 179.]

Ἀντλέω, ῶ, from ἄντλος, ου, ὁ, *a sink*, which may be from the Heb. ענות. infin. of ענה † *to return*, compounded perhaps with טל *to cast down*, because it *returns* the moisture, &c. *downwards* to the earth whence it came.

* See Suicer's Thesaurus in Ἀντίτυπον I.

† It seems worth remarking on this occasion, that the sea is called, both by Homer and Euripides, ἄντλος. Comp. Eccles. i. 7.

I. Properly, *To empty a sink*. In this sense the word is used in the profane writers, as for instance by Lucian, Cataplus, tom. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7, 15.—as liquor from a vessel. occ. John ii. 8. See Heb. and Eng. Lexic. under שאב.—This verb in the LXX answers thrice to the Heb. שאב *to draw* water, once to דלה *to draw out*. [Gen. xxiv. 13, 20, 45. Ex. ii. 76.]

"Αντλημα, ατος, τὸ, from ἤντλημαι perf. pass. of ἀντλέω.—*Something to draw water with, a pitcher*. See Gen. xxiv. 15—29, and Heb. and Eng. Lexicon in שאב. occ. John iv. 11.

☞ 'Αντοφθαλμέω, ῶ, from ἀντὶ *against*, and ὀφθαλμος *the eye*.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T. but is thus used by Clement in his 1st Epist. to the Corinthians, § 34. edit. Russell. Comp. Wisd. xii. 14. and Wetstein on Acts xxvii. 15.

II. Applied to a ship, *To bear*, (or, in the sailor's phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "* on the *prow* of the ancient ships was placed *a round piece of wood*, called sometimes ὀφθαλμος *the eye* of the ship, because fixed in its *fore-deck*."

"Ανυδρος, ε, ὁ, ἡ, from α neg. and ὕδωρ *water*.—*Without water, dry*. occ. 2 Pet. ii. 17. Jude, ver. 12. [In Mat. xii. 43. Luke xi. 24. (and see Isa. xli. 19. xliii. 19, 20.) it describes the effect of drought on a country. *Desert*.]

☞ 'Ανυπόκριτος, ε, ὁ, ἡ, from α neg. and ὑποκρίνομαι *to pretend, feign*, which see.—*Without hypocrisy* or *simulation, unfeigned*. Rom. xii. 9. James iii. 17.—[2 Cor. vi. 6. Where see Theodoret. 1 Tim. i. 5. 2 Tim. i. 5. 1 Pet. i. 22. Wisd. v. 19.]

☞ 'Ανυπότακτος, ε, ὁ, ἡ, from ἀ neg. and ὑπότακτος *subject*, which from ὑποτάσσω *to subject*.

I. *Not subject, not put in subjection*. occ. Heb. ii. 8. [Phil. i. p. 473.]

II. *Not subject, disobedient to authority, refractory, disorderly*. occ. 1 Tim. i. 9. Tit. i. 6, 10. [Symm. 1 Kings, ii. 21.]

* See Potter's Antiquities of Greece, vol. ii. p. 149, 1st edition, and Beza on Acts xxvii. 15. [and Poll. Onom. 1. 9.]

"Ανω, An Adv. from the Prep. ἀνὰ, in the sense of *ascent, upwards*.

1. *Up, upwards*. John xi. 41. Heb. xii. 15.

2. *Above*. Acts ii. 19. [Deut. xxviii. 48.]

3. With the article ὁ, it is used as a N. denoting *what is above, high, exalted*. John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them* ἕως ἄνω *up to the* higher part, or brim. Comp. Κάτω II.

'Ανώγεον, ε, τὸ, so called because ἄνω τῆς γῆς *above the ground*.—*An upper room*, or *chamber*. occ. Mark xiv. 15. Luke xxii. 12. [In Xen. Anab. v. 4. 16. it is *a granary in the upper part of the house*.]

"Ανωθεν, An Adv. of place or time, from ἄνω *above*, and the syllable θεν denoting *from*.

1. *From above*. John iii. 31. James i. 17. & al. [Gen. xxvii. 39. Exod. xxviii. 27. In several of these places, John xiii. 31. xix. 11. James i. 17. iii. 15. Job iii. 4. Arrian. Diss. Epict. i. 13. 3. Dio Or. xxxii. 365, it is the same as ὀρανόθεν.]

2. *From the beginning*, or *first rise*. occ. Luke i. 3. Acts xxvi. 5. So Josephus, Ant. lib. xv. cap. 7. § 8. φίλοι γὰρ "ΑΝΩΘΕΝ ἦσαν, for they were his *old* friends. See Wetstein in Luke. [Schleusner says rather *formerly* than *from the beginning*. It occurs Herodian. iv. 13. 5. viii. 6. 13. Just. Mart. Tryph. § 124.]

3. *Again, anew, as before*. occ. Gal. iv. 9. John iii. 3, 7. It is plain that *again*, and not *from above*, is nearly the true meaning of ἄνωθεν in the two last-cited texts, because it appears from ver. 4, that Nicodemus understood our Saviour in this sense; and though there is an ambiguity in the Greek word ἄνωθεν, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to Nicodemus. But Kypke, whom see, remarks that ἄνωθεν is a much more emphatical word than δεύτερον, ver. 4, and signifies "Denuo, inde à primis initiis, à primo veluti stamine," *anew, from the very first beginning, from the first rudiments of being;* and in Gal. iv. 9, where it is joined with πάλιν *again*, Macknight, whom also see, renders ἄνωθεν *from the first*, of their conversion namely. So Galen, cited by Wetstein, ἤδη—ΠΑ'ΛΙΝ "ΑΝΩΘΕΝ ἀρξάμενος, now beginning *again from the very first;*" and, γράψας ΠΑ'ΛΙΝ "ΑΝΩΘΕΝ ὑπὲρ τῶν αὐτῶν, writing *again from*

*the beginning* on the same things. Comp. Wisd. xix. 6, in the Greek. The Syriac version in all the three texts has מן דרישׁ *anew, from the beginning*.

4. With a preposition it is used in the sense of a N. *The top*, or *upper part*. Mat. xxvii. 51. Mark xv. 38. Comp. Ἄνω 3.

☞ Ἀνωτερικὸς, ἡ, ὸν, from ἀνώτερος *upper, higher;* Comparative from ἄνω *up, upwards*.—*Upper, higher*. occ. Acts xix. 1, where it means *higher up the country, further* or *more distant from the sea*, as the districts of Phrygia and Galatia here intended (comp. Acts xviii. 23.) were. So Josephus, Contr. Apion. lib. i. § 12. Οἱ δὲ ταύτης (θαλάσσης namely) ἈΝΩΤΕ´ΡΩ τὰς οἰκήσεις ἔχοντες, Those who had their habitations *further up* from sea. And De Bel. lib. i. Procem. § 1, he uses τοῖς ἌΝΩ βάρβαροις, for the *inland* barbarians. See more instances of the like expression in the learned Hudson's Note on this place. To what he has adduced I add, that in Herodotus, lib. i. cap. 95, we have likewise τῆς ἌΝΩ Ἀσίης the *higher* Asia, for that part of it which was *further from the sea*. Comp. Wetstein on Acts.

Ἀνώτερος, α, ον. Comparat. of ἄνω *above*. —*The higher, the upper;* hence ἀνώτερον, Neut. used adverbially.

I. *Higher, to a higher place*. occ. Luke xiv. 10. [Ezek. xxi. 7.]

II. *Above, before*. occ. Heb. x. 8.

Ἀνωφελὴς, έος, ῦς, ὁ, καὶ ἡ, καὶ τὸ—ες, from α neg. and ὠφελέω *to profit*.—*Unprofitable*. occ. Tit. iii. 9. Ἀνωφελὲς, τὸ, *Unprofitableness*, the Neut. being used for a Substantive, as usual. occ. Heb. vii. 18. [Prov. xxviii. 3. Jer. ii. 8.] In the LXX it answers to the Heb. לא הועיל, and בלתי הועיל *it doth not profit*.

Ἀξίνη, ης, ἡ, from ἄγω or ἄγνυμι, 1st fut. ἄξω, *to break*, say the Greek Etymologists.—*An axe*. occ. Mat. iii. 10. Luke iii. 9.

Ἄξιος, α, ον, from ἄγω, either as it signifies *to estimate, value*, or rather as it refers to a pair of scales, in which, when the *weights* on each side are *equal*, they ἄγουσι *bring* or *draw down* the beam to a level or horizontal position. Comp. under Sense IV.

I. *Worthy, deserving, meriting*, whether absolutely, as Mat. x. 11 (see Alberti and Elsner), or with a genitive or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11. & al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing* worthy of, or deserving *death, has* (in Herod's opinion) been done by him, ἘΣΤΙ ΠΕΠΡΑΓΜΕ´ΝΟΝ ἈΥΤΩ͂Ι. Raphelius, in his Notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. Wetstein.

II. In a passive sense, *Deserved, due*. Luke xxiii. 41.

III. *Worthy, fit, suitable*. Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3. [2 Mac. vi. 24. Polyb. iii. 44.]

IV. *Worthy to be compared, comparable, such as being put in the opposite scale*, as it were, *may draw down* (* ἄγειν) *the beam*. Thus Homer, Il. viii. line 234, 5.

——— Νῦν δ᾽ οὐδ᾽ ἑνὸς ἌΞΙΟΙ εἶμεν
Ἕκτορος,———

But now we're not a poise
To Hector single.———

Comp. Ecclus. xxvi. 15.—Ὀυκ ἄξια—πρὸς, *Not comparable to, not to be compared with*. occ. Rom. viii. 18. Raphelius shows, that in Herodotus the phrase οὐκ ἄξιος, joined with a genitive, or with the verb συμβληθῆναι *to be compared*, followed by a dative, signifies *not comparable to, not worthy to be compared with*, or sometimes, with a genitive, *not worth;* and that both Herodotus and Polybius use the preposition πρὸς in *comparisons*. But I have not yet met with an instance, in any Greek writer, of ἄξιος being construed with πρὸς in the same sense as in this text of St. Paul. Wetstein, however, cites from Plato's Protag. the similar phrase ἈΝΑ´ΞΙΑ ἡδόνη ΠΡΟ`Σ λύπην, pleasure *not comparable to* sorrow, —The modern Greek version in Rom. viii. 18, has δὲν εἶναι ἌΞΙΑ ΠΡΟ`Σ.—The LXX use ἀργυρίον ἄξιον (answering to the Heb. בכסף מלא *full money*) for the *money any thing is worth*, Gen. xxiii. 9. 1 Chron. xxi. 22, 24; and ἄξιος followed by a genitive, in that version, denotes *comparable to*, Prov. iii. 15. viii. 11. [See Ecclus. xxvi. 20. Æschin. Socr. ii. 3. Xen. Cyrop. viii. 5. 11.]

Ἀξιόω, ῶ, from ἄξιος *worthy*.

I. *To esteem, count*, or *reckon worthy*

* "Ἄξιον enim παρὰ τὸ ἄγειν est autem ἄγειν usu τῆς σταθμικῆς, et idem valet quod ἕλκειν pendere; ἄγω, ἄξω, ἄξιος. Illud igitur est ἄξιον, quod ἄγει, h. e. καθέλκει, τὸν ζύγον, lancem, in quâ ponitur, trahit ac deprimit." Duport in Theophrast. Char. Ethic. cap. iii. p. 242, 3.

or *deserving*. occ. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29. [Æl. V. H. iii. 24.]

II. *To think fit* or *proper*. occ. Acts xv. 38. Comp. Acts xxviii. 22.

III. *To count worthy* or *fit, to account*, or *accept, as worthy*. occ. 2 Thess. i. 11.

'Αξίως, Adv. from ἄξιος *worthy*.—*Worthily, suitably, as it becometh*. Rom. xvi. 2. Col. i. 10. & al. [Always with a genitive.]

'Αόρατος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and ὁρατός *visible*.—*Invisible, that cannot be seen*. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27. [Diod. Sic. ii. 21.]

'Απαγγέλλω, from ἀπὸ *from*, and ἀγγέλλω *to tell*.

I. *To declare, tell from* some one else. occ. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. *To bring* or *carry word back*, renunciare. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 33. Mark vi. 30. Luke ix. 36. xiv. 21. [It is construed either with εἰς, or with a dative. Gen. xiv. 13. Neh. vi. 7. Xenoph. Ages. viii. 3.]

III. *To tell, declare*. Luke viii. 47. xiii. 1. & al.—This word in the LXX generally answers to the Heb. הגיד *to declare*.

'Απάγχω, from ἀπὸ intens. and ἄγχω *to strangle*, which from Heb. חנק *to strangle*. *To strangle, kill by strangling*, or *hanging*. Hence 'Απάγχομαι, Mid. *To strangle, hang oneself*. occ. Mat. xxvii. 5. The verb ἀπήγξατο is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. חנק; and so it is by the profane writers, particularly by Theophrastus, Eth. Char. 12. Παῖς—πληγὰς λάβων 'ΑΠΗΓΞΑΤΟ, a servant having been beaten *hanged himself*; on which passage the learned Duport declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Raphelius cites from Arrian, Epictet. lib. i. cap. 2, towards the beginning, the very expression of the Evangelist, 'ΑΠΕΛΘΩΝ 'ΑΠΗΓΞΑΤΟ, where it can have no other sense than, as Mrs. Carter translates it, "he goes and *hangs himself*." Comp. Wolfius, Le Clerc, Scott, and Wetstein on Mat. [As there are two accounts of the death of Judas, one of which relates that he hanged himself, the other that his intestines burst out, Krebsius supposes that he might have attempted to hang himself, and that the noose might break, so that by a violent fall he might undergo the terrible fate alluded to. This method of reconciling the different accounts is approved by Schleusner. 'Απάγχομαι is used for "the suffocation of grief." Aristot. Polit. vii. 7. Andoc. Orat. i. p. 235.]

'Απάγω, from ἀπὸ *from*, and ἄγω *to carry, lead*.

I. *To lead, carry*, or *take away*. Mat. xxvi. 57. Acts xxiv. 7. & al. comp. Acts xxiii. 17. 1 Cor. xii. 2 *. [Deut. xxviii. 37.]

II. Passive, *To be led* or *carried away to prison, punishment*, or *death*. So Hesychius, ἀπάγεσθαι, εἰς θανατον ἕλκεσθαι. occ. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, Wetstein shows that this verb is in like manner applied by the Greek writers to those who are led *to death* or *execution*. Thus from Galen he cites, 'Εκέλευσεν αὐτὸν 'ΑΠΑΧΘΗ͂ΝΑΙ τεθνηξόμενον, He ordered him to be *led away* to die; and from Achilles Tatius, Πȣ͂ τοίνυν ὁ δήμιος? 'ΑΠΑΓΕΤΩ τȣ͂τον λάβων: Where now is the executioner? Let him *take* this man *away*, i. e. to despatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to *milder* punishments; and such a one he thinks was inflicted on the soldiers there mentioned. [Est. ii. 23. Gen. xxxix. 22. In this sense the word occurs also, Ælian. Var. Hist. xiii. 34. Philost. Vit. Apoll. iv. 39. See Athen. vi. 2. Salmas. de Modo Usur. c. 17. Schweigh. Lex. Polyb. 61.]

III. *To lead*, or *tend*, as a way. occ. Mat. vii. 13, 14; where Wetstein produces from Stephanus, ΤΗ͂Ν 'ΟΔΟΝ ΤΗ͂Ν ἐκ Θεσπιῶν 'ΕΙΣ Πλαταιὰς 'ΑΠΑΓΟΥΣΑΝ, The way *leading* from Thespiæ *to* Platææ.

'Απαίδευτος, ου, ὁ, ἡ, from α neg. and παιδεύω *to instruct*.—*Unlearned*. occ. 2 Tim. ii. 23. [Plut. t. vi. 143.]

'Απαίρω, from ἀπὸ *from*, and αἴρω *to take away*.—*To take away*. occ. Mat. ix. 15. Mark ii. 20. Luke v. 35. [Schl. says these passages also may bear the sense of *going away*, in which sense the word occurs in good authors. See Palæph. de Incred. vi. 6. Schweigh. Lex. Polyb. p. 62.]

'Απαιτέω, ῶ, from ἀπὸ *again*, or intens. and αἰτέω *to ask*.

I. *To require, ask again*. occ. Luke vi. 30.

II. *To require, demand*. "'Αιτεῖν, says Casaubon on Theophrast. Eth. Char. xi.

* [In this place, it seems rather, as Schl. says, to mean, *To excite* or *influence*.]

is *to ask as a favour*. ἀπαιτεῖν *to demand as a debt*. So the orator Andocides, Ταῦτα ὑμᾶς, ἐι μὲν βέλεσθε, 'ΑΙΤΩ͂· ἐι δὲ μὴ βέλεσθε, 'ΑΠΑΙΤΩ͂. "These things, if you are willing, I *ask* of you; if not, I *demand* them." occ. Luke xii. 20. *But God said unto him, Thou fool, this night* ἀπαιτῦσιν do THEY require (Eng. Marg.) *thy soul of thee*. Of whom must we understand this? Who are THEY that can *require* the ψύχην *soul* or *life* of any man, but *the ever-blessed Trinity only?* of *whom* it is written, Deut. xxxii. 39, *See now that I, even I, am* הוא *HE, (the very Essence)* ואין אלהים עמדי, *and there are no ALEIM with me;* I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 K. v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not *Aleim* then the noun, though not expressed, with which the V. plur. ἀπαιτῦσιν agrees? As the V. δώσουσιν *THEY shall give*, may likewise, Luke vi. 38. (comp. Prov. xix. 17.) and perhaps παράθεντο *THEY committed*, and αἰτήσουσιν *THEY will ask*, Luke xii. 48. So the Heb. אלהים, when denoting the *true God*, is sometimes joined with *plural* verbs in the O. T. as Gen. xx. 13. xxxi. 7, 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under אלה II. 1. [Schl. says, that in the two places of the N. T. the verb has the force of *asking back;* and in Wisd. xv. 8. there occurs τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. In Ecclus. xx. 15. σήμερον δανιεῖ καὶ ἄυριον ἀπαιτήσει. So Br.]

☞ 'Απαλγέω, ῶ, from ἀπὸ denoting *privation*, and ἀλγέω *to feel pain*, which from ἄλγος *pain*, and this perhaps from Heb. אח *to putrefy*.—*To grow* or *become insensible, void of*, or *past, feeling*. occ. Eph. iv. 19. So Phavorinus has 'ΑΠΑΛΓΟΥ͂ΝΤΑΣ—ἀπὸ πολλῦ ῥίγυς *losing their feeling* through intense cold. But Raphelius on this word cites several passages from Polybius, wherein it signifies the *utmost pitch of despair;* and remarks that Hesychius explains it by μήκετι θέλοντες πονεῖν *being no longer willing to work*. These several meanings of *insensibility, despair*, and *indolence*, Raphelius is of opinion, were intended by the Apostle to be included in this dreadfully emphatic word ἀπηλγηκότες. See also Elsner, Wolfius, and Wetstein. [Schl. says the sense is metaphorical, and that it means in this place of Ephesians, *To lose all feeling of shame, or morality*, and so Br. The word *occalesco* in Latin (Cic. ad Att. ii. Ep. 18) answers to this.]

'Απαλλάσσω, Att.—ττω, from ἀπὸ *from*, and ἀλλάσσω *to change*. It denotes in general *change* of place or condition.

[I. *To dismiss*, and hence, in the middle, *to dismiss oneself* or *go away*. Acts xix. 12. and so Æsch. Socrat. ii. 21. Herod. viii. 44. The active occurs in this sense, Xen. Mem. i. 7. 3. Ages. ii. 26. Theoph. Char. 4. It occurs in its own sense, Æsch. Socr. ii. 26. See Job ix. 34. Jer. xxxii. 31.

II. *To free*. Heb. ii. 15. Xen. Cyrop. v. 1. 6. Æsch. Socr. Dial. ii. 27. Wisd. xii. 2. 20. Carpzovius (Exerc. Philon. ad Ep. ad Heb. p. 110) shows that the word is used of *freedom* from slavery.

III. *To free*, in a judicial sense, as *a debtor*, or *adversary;* and thus in the passive, *to be freed from a legal adversary*, or *to make up a quarrel with him*. Luke xii. 58. Comp. Mat. v. 24. Xen. Mem. ii. 9. 6. Demost. Or. in Med. p. 406. 412.]

'Απαλλοτριόω, ῶ, from ἀπὸ *from*, and ἀλλοτριόω *to alienate*, which from ἀλλότριος *alien, strange, foreign*.—*To estrange, alienate entirely*, abalienare. occ. Eph. ii. 12. iv. 18. Col. i. 21. See Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. זרה *to disperse* (whence the N. זר *foreign, a stranger)*, and to נזר *to be separated*. [See Job xxi. 29. Jer. xix. 4. Ecclus. xi. 35. Polyb. Hist. iii. 77.]

'Απαλὸς, ὴ, ὸν, according to the Etymologist and Eustathius, from ἁφὴ, *the touch*, which from ἅπτομαι *to touch*, which see. *Yielding to the touch, soft, tender*. occ. Mat. xxiv. 32. Mark xiii. 28. [See Ezek. xvii. 4.] In the LXX it constantly answers to the Heb. רך *soft*. [Gen. xviii. 7.]

'Απαντάω, ῶ, from ἀπὸ *from*, and ἀντάω *to meet*.—*To come* (i. e. *from* some other place) *into the presence of, to meet*. Mat. xxviii. 9. Luke xiv. 31. & al. Wetstein on Luke cites Appian, Polybius and Arrian, applying this verb in like manner to *meeting in hostility*. [1 Sam. xx. 17. 2 Sam. i. 15.]

'Απάντησις, ιος, Att. εως, ἡ, from ἀπαντάω. *A meeting*. 'Εις ἀπάντησιν *to the meeting, to meet*. occ. Mat. xxv. 1, 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius, 'ΕΞΗ͂ΕΣΑΝ 'ΕΠΙ ΤΗ͂Ν 'ΑΠΑ'ΝΤΗΣΙΝ. [1 Sam. ix. 14. Jer. xli. 16.]

῞Απαξ, Adv. from α collective, and πᾶς *all*.

I. *Once, once for all*. See Heb. vi. 4. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude ver. 3. On

Heb. ix. 7, comp. 3 Macc. i. 11; and observe that Wolfius cites Herodotus using the very phrase ἍΠΑΞ ΤΟΥ ἘΝΙΑΥΤΟΥ. In 1 Pet. iii. 20, for ἅπαξ ἐξεδέχετο the Alexandrian and another ancient MS. with many later ones, and several printed editions, have ἀπεξεδέχετο, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. *Once, one time.* See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18. [" In Phil. iv. 16, *several times*; in 1 Thess. ii. 18, *not only once, but a second time.*" Schl. The phrase occurs 1 Sam. xvii. 39. 1 Macc. iii. 30, for *several times.*]

III. *Entirely, thoroughly.* Jude, ver. 5; where join ἅπαξ with εἰδότας; and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12. The above-cited are all the passages of the N. T. wherein the word occurs.

☞ Ἀπαράβατος, ου, ὁ, ἡ, from α neg. and παραβαίνω *to pass.*—*Which passeth not from one to another.* (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains ἀπαράβατον by ἀδιάδοχον *not successive.* occ. Heb. vii. 24, where see Wolfius.

☞ Ἀπαρασκεύαστος, ου, ὁ, ἡ, from α neg. and παρασκευάζω *to prepare.*—*Unprepared, not ready.* occ. 2 Cor. ix. 4. [Herodian. iii. 10. 19. Dion. Hal. Ant. v. 49. Xen. Mem. iii. 4. 11. Poll. Onom. vi. 143.]

Ἀπαρνέομαι, οῦμαι, from ἀπὸ *from*, and ἀρνέομαι *to deny.*

I. *To deny* or *renounce* another, *to deny one has any connexion* or *acquaintance* with him, as Peter did Christ. Mat. xxvi. 34, 35. (comp. ver. 72, 75.) Luke xii. 9.

II. Joined with ἑαυτὸν *oneself*, *To deny oneself, renounce one's own natural inclinations and desires.* occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23. [Isa. xxxi. 7.]

☞ Ἀπάρτι, Adv. from ἀπὸ *from*, and ἄρτι *now.*—*From this time, from henceforth.* occ. Rev. xiv. 13. Comp. Ἄρτι 5. [Schl. says that sometimes ἀπάρτι means *exactly, precisely, truly.* See Phavorinus, and Foes. Œcon. Hippoc. p. 44. There ἀπάρτι μακάριον is *perfectly happy.*]

Ἀπαρτισμός, οῦ, ὁ, from ἀπήρτισμαι perf. pass. of ἀπαρτίζω *to perfect*, which from ἀπὸ intensive, and ἀρτίζω *to perfect, finish*, from ἄρτιος *perfect, complete*, which see. *A completion, finishing, perfecting.* occ. Luke xiv. 28.

Ἀπαρχή, ῆς, ἡ, from ἀπὸ *from*, and ἀρχὴ *the beginning.*

I. *The first-fruits*, i. e. *the first of the first-ripe fruits*, ראשית בכורי, as it is expressed, Exod. xxiii. 19, which (besides *the sheaf* of ראשית *first-fruits* offered at the Passover for *the whole* people of Israel, Lev. xxiii. 10, and the בכורים *first-ripe fruits* of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17.) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T. but frequently in the LXX version of the Old, where it often answers to the Heb. ראשים, never to בכורים.

II. *The first-fruits* in a figurative sense. It is applied,

1. To *Christ risen from the dead*, as the *first-fruits* of them that slept, and whom the *full harvest* of those who are Christ's shall follow *. occ. 1. Cor. xv. 20, 23. The resurrection of Christ in this respect was † typified by *the sheaf of first-fruits which was waved before the Lord on the morrow after the sabbath* of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. comp. Μεγάλη Ἡμέρα under Μέγας IV.

2. To *the gifts of the Holy Spirit*, which believers obtain in this life as a ‡ *foretaste* and *earnest of* their eternal *inheritance.* occ. Rom. viii. 23. comp. Eph. i. 34. Heb. vi. 5. [In Rom. viii. 23, They that have the first-fruits of the spirit are the apostles, say Deyling. Obss. Sacr. i. p. 311. and Schl. These gifts, says Deyling, are said to be typified by the first-fruits offered at Pentecost. Levit. xxiii. 17.]

3. To the *Jewish believers*, to whom the Gospel was *first* preached, and who consequently were the *first* converts to Christianity. occ. James i. 18.

4. To *believers*, *first* converted in any particular place or country. occ. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To *the true believers* during the persecuted state of Christ's Church; because they were more excellent than others, pe-

* Τῇ δὲ ἀπαρχῇ πάντως ἀκολουθήσει τὸ φύραμα, says Theodoret.

† See Bishop Pearson on the Creed, Art. V.

‡ Τότε τι τῶν μελλόντων ἤδη γευσάμενος, says Chrysostom.

culiarly consecrated *to God and the Lamb*, an earnest and assurance of more plentiful harvest that should follow. See Rev. xiv. 4, where see Vitringa, Bp. Newton, and Johnston.

6. It intimates the *patriarchs* and *ancestors of the Jewish people*, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above cited are all the passages of the N. T. wherein the word occurs.

Ἅπας, ἅπασα, ἅπαν, from *α* collect. or ἅμὰ *together*, and πᾶς *all*.

I. *All, the whole*, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1, 4. & al. freq.

II. *All, the whole* in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

'ΑΠΑΤΑ'Ω, ῶ, from *α* neg. and πάτος, *a highway*, according to some, but rather from the Heb. הפתה, Hiph. of פתה *to seduce*, for which the LXX have frequently used ἀπατάω.—*To deceive, bring* or *seduce into error*. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26. [Isa. xxxvi. 24.]

'Απάτη, ης, ἡ, from ἀπατάω.—*Deceit, deceitfulness*. Mat. xiii. 22. Eph. iv. 22. & al.

☞ 'Απάτωρ, ορος, ὁ, from *α* neg. and πατὴρ *a father*.—*Without father*, i. e. of a priestly family. occ. Heb. vii. 3. See Elsner.

☞ 'Απαύγασμα, ατος, τὸ, from ἀπαυγάζω *to emit*, or *eradiate, light* or *splendor*, "lucem edo, splendorem reddo." Hederic; and this is compounded of ἀπὸ *from*, and αὐγάζω *to shine*.—*Light* or *splendor emitted* or *eradiated, eradiation, effulgence*, "Effulgentia, splendor," Hederic. So Hesychius explains ἀπαύγασμα by ἡλίȣ φέγγος *the light* or *splendor of the sun*; Suidas, by ἀπαύγη ἡ ἔκλαμψις *emitted splendor* or *effulgence*; the Vulgate renders it by splendor, and the Syriac version by צמחא, which is a derivative from the V. צמח *to spring forth*, (see the Syriac version of Isa. xlii. 9.) occ. Heb. i. 3; where the *Son* is styled 'Απαύγασμα τῆς δόξης—αὐτȣ͂, the effulgence *of his (God's) glory*; and that, I humbly apprehend, in respect of his *divine nature* and *glorious appearances* previous to his taking human nature upon him. "The whole structure of the words, *i. e.* in the three first verses of Heb. i. says the learned Elsner (Observat. Sacr. on the place)—the whole structure of the words shows that Christ was the 'Απαύγασμα and Χαρακτὴρ of the Father, before that, being made man, he expiated our sins; for thus run the words: Ὃς ὢν ἀπαύγασμα, κ. τ. λ. *Who when he was* (cum esset) the effulgence *of his glory*, &c. *having by himself purged our sins, sat down on the right hand*," &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, Ὃς ἐν μόρφῃ κ. τ. λ. *Who being in the form of God,—emptied himself*, &c.—*wherefore God hath very highly exalted him*.—Thus Elsner. I add, that both in the Old and New Testament *the Logos* or *Divine Word*, and his offices and acts, are described to us by the *light*, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Isa. ix. 2. xlix. 6. lx. 1, 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46.) And under both dispensations the *peculiar presence* of the same *Divine Person* was occasionally demonstrated to men by the attendance of his emblem, a *preternatural light* or *glory*. See Exod. iii. * 2. (comp. Acts vii. 30, 35.) Exod. xl. 34, 35. 1 K. viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2, 5. Rev. i. 13—15. And besides these occasional manifestations of the *glory of the Lord*, the appearance of *the God-Man over the Cherubim* in the Holy of Holies of the tabernacle and temple, was constantly accompanied with the like *preternatural splendor* or *brightness*. This is evident from St. Paul's calling those sacred emblems *the cherubim of* GLORY, Heb. ix. 5, and from the description of the *Man* over the *Cherubim* in Ezek. i. 26, 27. The same prophet, ch. x. 4, describes the *glory of Jehovah*, i. e. the appearance of the God-Man in Glory, *as going up from the Cherub* (whereon he was, ch. ix. 3,) and standing over the *threshold of the house*; and then he adds, *And the house was filled with the cloud, and the court was full of* THE BRIGHTNESS OF THE GLORY OF JEHOVAH, את נגה כבוד יהוה, which Hebrew words it seems impossible to render into Greek more literally than by 'ΑΠΑΥΓΑΣΜΑ (or—ΑΤΟΣ) ΤΗ͂Σ ΔΟ'ΞΗΣ ΤΟΥ͂ ΘΕΟΥ͂ or ΚΥΡΙ'ΟΥ. It is probable, there-

* Observe, that the *fire* mentioned in this text was *a fire which consumed not*; and it is justly observed by one who well knew what he was writing about, "Indeed *light together* (without the mixture of spirit) *could not appear otherwise but like fire*." Hutchinson's Works, vol. vi. p. 39.

fore, that when St. Paul, writing to the *Hebrews* or *converted Jews*, gave the *Son of God* this title, he alluded to this very text of Ezekiel, and thus referred to his *divine character* and *glorious appearances* before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of Wisdom (who most probably was Philo Judæus*) should, among other personal attributes of Wisdom, entitle her, ch. vii. 25, 26, 'ΑΠΟ'Ρ-'ΡΟΙΑ ΤΗ͂Σ τῦ παντοκράτορος ΔΟ'ΞΗΣ ἐιλικρινὴς, *a bright* efflux, emanation or stream (Eng. Marg.) from or of the glory *of the Almighty*, and also, 'ΑΠΑΥ'ΓΑΣΜΑ φωτὸς αἰδίυ, the effulgence *of the eternal light*. Much less ought we to wonder that Clement, the companion and fellow-labourer of St. Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ 'ΑΠΑΥ'ΓΑΣΜΑ τῆς μεγαλωσύνης ἀυτῦ, the effulgence *of his (God's) majesty*, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the *Son* by the Apostle to the Hebrews. See Suicer's Thesaurus in 'Απαύγασμα. [See also Phil. T. i. p. 35, and p. 337. ed. Mang.]

'Απείδω, from ἀπὸ intensive, and εἴδω *to see.*—*To see* or *perceive.* [See Jonah. iv. 5. It seems rather to be used of *seeing with the mind* or *understanding*, in Phil. ii. 23. It does not occur again.]

☞ 'Απείθεια, ας, ἡ, from ἀπειθὴς.

I. *Unbelief, want of true faith.* occ. Rom. xi. 30, 32. Heb. iv. 11.

II. *Resistance of persuasion, contumacy, obstinacy, disobedience.* occ. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of *unbelief* is evidently included, and in the former texts ἀπείθεια does also imply *disobedience;* so that it might perhaps be best to reduce this word to the one general meaning of *disbelief*, or of *disobedience accompanying unbelief.* "It signifies," says the judicious Leigh, "*the want of obedience of faith.*" It is more than ἀπιςία, and implies *obstinacy in unbelief, and the rejection of the true faith when proposed.*

* I know not of any writer who has proved this point so convincingly as the learned Whitaker, in his *Origin of Arianism disclosed*, p. 121, &c. 131, &c. 160, &c.

'Απειθέω, ῶ, from ἀ neg. and πείθω *to persuade.*

I. *Not to believe, to disbelieve*, as implying also *disobedience.* John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18. [Schl. says, and I think justly, that in this last place, *want of confidence* in the divine assistance is meant, as in Ecclus. xli. 3, 4, and Deut. xxviii. 65.]

II. *To disobey*, as through *unbelief.* Rom. ii. 8. 1 Pet. iii. 20. ii. 8. where join τῷ λόγῳ with ἀπειθῦντες, as ch. iii. 1. iv. 17. See Bowyer. These two senses seem almost to coincide, (comp. ἀπέιθεια); only the word sometimes refers more to the *inward*, sometimes more to the *outward* act. [Deut. xxi. 20. Ex. xxiii. 21.]

'Απειθὴς, έος, ῦς, ὁ, ἡ, from α neg. and πείθω *to persuade*, or πείθομαι *to obey.*

I. *Unbelieving.* occ. Luke i. 17.

II. *Disobedient.* Acts xxvi. 19. Rom. i. 30. & al. In the LXX it several times answers to the Heb. מורה *rebellious.* [See Numb. xx. 10. Jer. v. 23. Isa. xxx. 9. Deut. xxi. 18.]

'Απειλέω, ῶ.—*To threaten, menace.* occ. Acts iv. 17. 1 Pet. ii. 23. [In Acts iv. 17. ἀπειλῃ is redundant, and this is a common Hebraism. See Vorst. de Hebraism. p. 625, c. 34.]—It is by some deduced from ἀπὸ *from*, and the obsolete ἐλέω *to withdraw*, because *threats* are used to *withdraw* men from their purpose. I know not however whether the primary sense of ἀπειλέω be not *to boast, vaunt*, "αὐχεῖν, καυχᾶσθαι," Scapula, as the V. is used by Homer, Il. viii. line 150,

Ὤ; ποτ' ἀπειλήσει——
Thus will he *vaunt.*

'Απειλὴ, ῆς, ἡ, from ἀπειλέω *to threaten.* —*A threat, threatening, menace.* occ. Acts iv. 17, 24. ix. 1. Eph. vi. 9.

Ἄπειμι, from ἀπὸ *from*, and εἰμί *to be.* —*To be absent.* 1 Cor. v. 3. Col. ii. 5. & al.

Ἄπειμι, from ἀπὸ *from*, and εἶμι *to go.* —*To go, go away.* occ. Acts xvii. 10, where observe that ἀπῄεσαν is the 3d pers. plur. imperf.

☞ 'Απείραςος, ε, ὁ, from α neg. and πειράζω *to tempt.*—*Not to be tempted, incapable of being tempted.* occ. James i. 13.

Ἄπειρος, ε, ὁ, ἡ, from ἀ neg. and πεῖρα *experience.*—*Unexperienced, unskilful.* occ. Heb. v. 13. [It is rather here *unequal to*, "*unable to understand the doctrines of Christianity.*" It occurs in its

primary sense, Xen. Mem. ii. 1. 23. Thucyd. i. 141.]

'Απεκδέχομαι, from ἀπὸ intens. and ἐκδέχομαι *to expect.—To wait for with earnest expectation and desire, to expect earnestly.* occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. [It is doubtful whether ἀπὸ has this *intensive* force here. Schl. says simply *to expect,* though he says the other interpretation may be true.]

☞ 'Απεκδύομαι, Mid. from ἀπὸ *from,* and ἐκδύω *to put off.*

I. *To put* or *strip off,* as clothes. Hence it is in the N.T. applied figuratively to the *old man,* or that *corrupt nature* we derive from fallen Adam. occ. Col. iii. 9. [The verb is used in this sense, Joseph. A. J. xiii. 7. 1. (as *exuere* in Latin, Tac. Annal. xiv. 52.); but Schleusner says it is rather derived from the Hebrew use of the word שלח in such phrases as, *he puts off his heart (dispositions).* See Schötgen. Hor. Heb. i. p. 820. Krebsius (Obs. Flav. p. 342) says that the phrase is perhaps borrowed from *actors,* who put off the dress of one character to assume another.]

II. *To strip, divest,* of power or authority. occ. Col. ii. 15. [Schl. says that the verb means *to strip,* as, *to strip the vanquished of their clothes,* and hence *to vanquish,* or *break the strength of,* in this place of the Colossians. Dresig. (i. 17.) denies this sense, but see Perizon. ad Ælian. V. H. ii. 13. Wakefield (Silv. Crit. pt. iii. p. 120.) says that a comma must be put after the verb, which means *to strip off clothes,* as if to go less encumbered to a contest.]

☞ 'Απέκδυσις, ιος, att. εως, ἡ, from ἀπεκδύομαι, *A putting,* or *stripping, off.* occ. Col. ii. 11. See Suicer, Thesaur. in 'Απέκδυσις.

'Απελαύνω, or ἀπελάω, ῶ, from ἀπὸ *from,* and ἐλαύνω or ἐλάω *to drive.—To drive away.* occ. Acts xviii. 16. [See Plutarch. Mar. p. 410. and D'Orvill. ad Charit. vi. 1. p. 512.]

☞ 'Απελεγμὸς, ῦ, ὁ, from ἀπήλεγμαι perf. pass. of ἀπελέγχω *to refute, confute;* which from ἀπο intensive, and ἐλέγχω *to refute.*

I. *Refutation, confutation,* in which sense it is used in the profane writers.

II. *Disgrace, disrepute.* occ. Acts xix. 27. [Ἐλεγμὸς occurs 2 Kings xix. 3. Isa. xxxvii. 3. as *upbraidings.*]

'Απελεύθερος, ȣ, ὁ, ἡ, from ἀπὸ *from,* and ἐλεύθερος *free.—A man freed from slavery, a freed-man; a man not born, but made, free.* It is the Greek word for the Latin *libertus:* so Scapula cites from Arrian on Epictetus, 'ΑΠΕΛΕΥ'ΘΕΡΟΣ τȣ̃ Νέρωνος, Nero's *freed-man;* and Josephus De Bel. lib. vi. cap. 9. § 2, mentions ἕνα τῶν 'ΑΠΕΛΕΥΘΕ'ΡΩΝ *one of* (Titus's) *freed-men,* unum ex *libertis.* Hudson. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So Ignatius, in his Epist. to the Romans, § 4, edit. Russell, applies this word to himself, *but if I suffer I shall be* ἀπελεύθερος 'Ιησȣ̃, *Jesus'* freed-man.

'Απελπίζω, from ἀπὸ denoting *privation,* and ἐλπίζω *to hope.—To despair.* occ. Luke vi. 35, Μηδὲν ἀπελπίζοντες, *Nothing,* or *nowise,* despairing. It does not appear that ἀπελπίζω ever signifies *to hope from* or *again,* as our translators, after the *printed* copies of the Vulgate (inde sperantes) render it; but the constant classical meaning of this verb is *to be hopeless, despair,* of which Wetstein has produced many instances; and the LXX have once, Isa. xxix. 19, used the participle ἀπηλπισμένος *hopeless,* for the Heb. אביון *indigent.* The verb or participle occurs likewise in the sense of *despairing,* Judith ix. 11. Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see Campbell's Note on Luke vi. 35. [Schl. sides with our translators, and says from Krebsius (Obs. Flav. p. 117.) that often a notice of a word omitted is given by a preposition, as ἐσθίειν ἀπὸ τινος, shortly, ἀπεσθίειν, according to Athenæus, xiv. p. 649, and ἀπαιτεῖν in Theophrastus in the same way. See Casaub. ad Theoph. Char. 12. Br. sides with Parkhurst.]

'Απέναντι, Adv. from ἀπὸ *from, at,* and ἐναντὶ *before.*

1. *Over against.* occ. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of.* occ. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18. [Gen. xxv. 9. xlix. 30.]

3. *In opposition to, against.* occ. Acts xvii. 7. [Ecclus. xxxvii. 4.]

'Απέπω, from ἀπὸ *from,* and ἔπω *to speak.—To renounce, disclaim.* occ. 2 Cor. iv. 2. On which passage Raphelius shows that Herodotus often uses the same form of the V. *i. e.* the 1st aor. mid. ἀπειπάμην, in the same sense. [The verb signifies *to forbid.* Joseph. A. J. iii. 12. 1. Xen. Mem. i. 2. 33. *To fail.* Xen. de re Eq. viii. 5; and so in the middle, *to forbid myself any thing, to give it up.* Herod. vi. 10. 1

Kings xi. 2, *to forbid.* See Zech. xi. 12. Job x. 3.]

Ἀπέραντος, υ, ὁ, ἡ, from α neg. and περαίνω *to finish*, which from πέρας *a bound, end.*—*Endless, infinite*, or *useless, ending in nothing.* occ. 1 Tim. i. 4, where see Elsner, Wetstein, Kypke, and Macknight. [Job xxxvi. 26. Schl. says, as περαίνω signifies also *to profit*, ἀπέραντος is here *useless*, according to Kypke, Obs. Sacr. i. p. 347, who gives instances from Œcumenius and Theophyl. See Strab. ii. p. 167.]

☞ Ἀπερισπάστως, Adv. from ἀπερίσπαστος *without distraction*, which from α neg. and περισπάω *to distract*, which see. —*Without distraction*, or *distracting care.* That this is the true sense of the word, Raphelius has confirmed by citations from * Arrian and Polybius; agreeably to which Hesychius explains it by ἀμερίμνως *without carefulness*, ἀφροντίστως *without anxiety* (so Œcumenius), and ἡσύχως *quietly.* occ. 1 Cor. vii. 35. The Adj. ἀπερίσπαστος occurs Ecclus. xli. 1, which see, and comp. ver. 2. [Polyb. ii. 20. 12.]

Ἀπερίτμητος, υ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and περίτμητος *circumcised*, which from περιτέμνω *to circumcise*, which see.—*Uncircumcised.* occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xliv. 7, 9. Jer. vi. 10. ix. 25. in LXX, and see Heb. and Eng. Lexicon in ערל.—In the LXX it always answers to the Heb. ערל *having the superfluous foreskin uncircumcised;* except in Josh. v. 7, where ἀπεριτμήτως occurs for the Heb. לא מלו אותם *they had not circumcised them.*

Ἀπέρχομαι, from ἀπὸ *from*, and ἔρχομαι *to go.*

I. *To go, go away, depart.* Mat. ii. 22. viii. 18, 19. ix. 7. x. 5. xxv. 46. & al. freq.

II. *To go forth.* Mat. iv. 24.

III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4. [Song of S. ii. 11. Arr. Diss. Ep. iv. c. 3.]

[IV. *To go.* Mat. viii. 19. x. 5. xiv. 15, 25. xvi. 21. xxviii. 10. Mark v. 24. John iv. 47. Rom. xv. 28. Gal. i. 17. Gen. xxiv. 56. xix. 2. Isa. xxxvii. 37; and this is its sense where it is used with ὀπίσω and a genitive, *to go after any one*, i. e. to be his disciple. Mark i. 20. John xii. 19, and without the addition, Luke xvii. 23.

V. *To come.* Mark iii. 13. vii. 30. Luke xxiii. 33. Mat. viii. 33, where see Bois. Collat. Vet. Intp. Gen. xlii. 21.

VI. *To return.* Mat. ii. 22. viii. 21. ix. 7. xiii. 46. Luke i. 23. Gen. iii. 19. xxxi. 13. See Suidas, v. ἀπῆλθη. Schl. adds a variety of other meanings which are reducible to one or other of the above heads.]

Ἀπέχω, from ἀπὸ *from*, and ἔχω *to have, be.*

I. *To receive, obtain from* another, so *to have.* Mat. vi. 2, 5. Luke vi. 24. Phil. iv. 18. Philem. ver. 15. Josephus applies this V. as in Mat. vi. Ἀλλ' ἐγὼ μὲν ἈΠΕ΄ΧΩ τῆς ἀσεβείας ΤΟ' ἘΠΙΤΙΜΙΟΝ, But I indeed *receive* or *have the reward* of my wickedness. De Bel. lib. i. cap. 30. § 6. And Wetstein on Mat. cites from Plutarch, Solon, p. 90. F. the very phrase ΤΟ'Ν—ΜΙΣΘΟ'Ν ἈΠΕ΄ΧΕΙ; and on Phil. iv. 18, from Arrian, Epictetus, lib. iii. cap. 2, ἈΠΕ΄ΧΕΙΣ ἅπαντα. [See Gen. xliii. 23. Numb. xxxi. 19. Athen. xiv. p. 649. Gataker. ad Mark Anton. iv. 49. p. 135. Fischer, de Vit. Lex. N. T. Prol. xxvii. p. 12. 59.]

II. *To be distant*, or *at a distance.* Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6. [Polyb. H. vi. 25. Xen. de Vect. iv. 43.]

III. Ἀπέχει, impersonally, *It is enough, sufficient.* occ. Mark xiv. 41. q. d. I have exhorted you *enough* to watchfulness; I need *not now* give you any *further* directions on this subject. Ἀπέχει is used in the same sense (though an unusual one) by Anacreon, Ode xxviii. line 33,

> ἈΠΕ΄ΧΕΙ· βλέπω γὰρ αὐτήν
>
> *'Tis now enough; herself I see.*

Comp. Wetstein. [Schl. says that the meaning is, *Ye have slept enough.* Schw. (Comm. p. 147.) says ἀπέχει (ὥρα), *The time is absent*, or *the proper hour* (for sleep) *is absent.*]

IV. Ἀπέχομαι, Mid. *To keep oneself from, to abstain* or *refrain from.* Acts xv. 20, 29.

Ἀπιστέω, ῶ, from ἀ neg. and πίστις *faith, belief.*

I. *Not to believe, to disbelieve.* occ. Mark xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3. [Sometimes it is *to disobey*, as in the three last places, and in Xen. Symp. iv. 49. Apol. Soc. E. 14. Polyb. iii. 98. 1.]

II. *To be unfaithful.* occ. 2 Tim. ii. 13. where it is opposed to πιστὸς *faithful.* See Doddridge on the place, but comp. Rom.

* See Mrs. Carter's Note (r) on her Translation of Arrian's Epictetus, book iii. cap. 22. § 8.

iii. 3. [So Aq. Symm. and Theod. in Ps. xxiv. 3.]

'Απιστία, ας, ἡ, from α neg. and πίστις *faith*. *Want of faith*, *unbelief*. Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12, 19. comp. Mark ix. 24. [In Mat. xiii. 58. Mark vi. 6. xvi. 14. Rom. iii. 3. xi. 20. Heb. iii. 12, 19, it seems to be *wilful disbelief*. In 1 Tim. i. 13. *ignorance from disbelief*.]

"Απιστος, ου, ὁ, ἡ, καὶ τὸ—ον, from α neg. and πιστὸς *credible*, *believing*.

I. In a passive sense, spoken of a thing, *Not to be believed*, *incredible*. occ. Acts xxvi. 8. [Polyb. xviii. 18, 7. Xen. Symp. iv. 50.]

II. *Not to be trusted*, *unfaithful*, as a servant, Luke xii. 46. *Unfaithful*, as Christians, Tit. i. 15. See Macknight. [Schl. says, *Hesitating*, in Tit. i. 15.]

III. In an active sense, *Not believing*. Mat. xvii. 17. John xx. 27. Hence,

IV. It denotes *one who disbelieveth the Gospel of Christ*, *an unbeliever*, *an infidel*. 1 Cor. vi. 6. vii. 12, 13, 14, 15. 2 Cor. vi. 15.

'Απλόος, οῦς; όη, ῆ; όον, οῦν; from α denoting *unity*, or *together*, and πέλω *to be*. Comp. Διπλόος.

I. *Simple*, *uncompounded*. In this sense it is used in the profane writers.

II. Applied to the eye, *Clear*. "It is opposed to an eye overgrown with *film*, which would obstruct the sight." Doddridge.—"*Sound*. Both Chrysostom and Theophylact represent the Greek word as synonymous here with ὑγιής, sanus." Campbell. occ. Mat. vi. 22. Luke xi. 34.

'Απλότης, ητος, ἡ, from ἁπλόος.

I. *Simplicity*, *sincerity*, *purity of mind*, *freedom from sinister designs* or *views*. occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22. [1 Chron. xxix. 17. Wisd. i. 1.*]

II. *Bountifulness*, *liberality*, springing from *simplicity* or *sincerity* of mind. occ. 2 Cor. viii. 2. ix. 11, 13. comp. Rom. xii. 8, where see Kypke. [See Krebs. Obs. Flav. p. 302.]—In the LXX this N. answers to the Heb. ישר *uprightness*, and to תם *integrity*.

'Απλῶς, Adv. from ἁπλόος.—*Bountifully*, *liberally*. occ. James i. 5.

'ΑΠΟ' (by apostrophe, before a vowel with smooth breathing, ἀπ'; with an aspirate one, ἀφ'; Lat. ab; Germ. ab, af; Sax. of; Eng. *of*, *off*), perhaps from the Heb. אב denoting the *first author*, or *original*. But, when ἀπὸ implies *motion*, may it not be best derived from the Heb. עף *to fly away*?

I. A preposition governing a genitive case.

1. [*From*, denoting the efficient cause. Mat. xi. 19. xii. 38. xvi. 21. Mark viii. 31. Luke xvii. 25. Rom. i. 7. Peace *from* God. xiii. 1. 1 Cor. i. 3, 30. iv. 5. 2 Cor. i. 2. Phil. i. 28. James i. 17. Rev. xii. 6. 1 Macc. viii. 6. See Duk. ad Thuc. i. 25.]

2. [*From*, denoting *the place from which*. Mat. iv. 25. *from* Galilee. xxvii. 51. Mark xv. 38. Rom. xv. 18. Heb. viii. 11.]

3. [*From* or *away from*, denoting *local removal* or *distance from*. Mat. xxviii. 2. rolled the stone away from the door. Luke xxiv. 2. John xxi. 8. Mat. vii. 23. xxvii. 41. Hence it is sometimes prefixed to the *description* of the distance, and must be rendered, *At the distance of*. John xi. 18. xxi. 8. Rev. xiv. 20. So Joseph. De Bell. iii. 8, 7, 9, 7. V. 2, 1. See Kypk. i. p. 390.]

4. [*From*, denoting an object from which one is freed, or of which one is deprived. Mat. i. 21. Save the people *from* their sins. vi. 13. Mark v. 34. Luke iii. 7. vii. 21. Rom. v. 9. 1 Cor. x. 14. 2 Cor. vii. 1. 1 John i. 7.]

5. [*From*, denoting the person so freed, &c. Luke vii. 2. *from whom seven devils had gone out*, 33, 35. xii. 20. Rom. xi. 26. Mark xiv. 35.]

6. [*Out of*, as *out of a place*. Mat. iii. 16. vii. 4. xiv. 29. xxiv. 31. Mark vii. 4. Luke xxiii. 26.]

7. *From*. See Mat. i. 17, 24. iii. 7, 13. viii. 1, 11. Mark vii. 4, where observe that ἀπὸ ἀγόρας is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market*, or *after market*. Thus 'ΑΠΟ' ΔΕΙΠΝΟΥ *after supper*. Theophrast. Char. Eth. cap. 24. Comp. Sense 3, Homer Il. viii. line 53. and see Raphelius, Elsner, Wolfius and Kypke. Acts xvi. 33. "*washed* from *the stripes*, i. e. *the blood from* them." Bp. Pearce.

8. *From*, *after*, of time. Mat. ii. 16. Luke ii. 36. John xi. 53.

9. *From*, *since*, of time. Rom. i. 20. (Comp. Ecclus. xvi. 26.) Acts xxiv. 11; where observe ἀφ' ἧς agrees with δωδεκάτης ἡμέρας understood.

10. *From*, *for*, *by reason of*. Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where Kypke shows that this sense of ἀπὸ is common in the Greek writers.

* [See also Test. xii. Pat. in Fab. i. p. 624.]

11. *From, of,* denoting the matter. Mat. iii. 4.

12. *From, by, by means of.* Mat. vii. 16.

13. Of time, *At the distance of, at, on.* Acts x. 30. ἀπὸ τετάρτης ἡμέρας at the distance of, or on, *the fourth day*, reckoning backwards. Comp. Acts xxiii. 23.

14. *Of, some of*, as if τι were understood. Luke xxiv. 42. Acts v. 2, 3.

15. *Before, in presence of.* coram, answering to the Heb. מפני. 1 John ii. 28. So repeatedly, Ecclus. xli. 17, 18.

16. *Of, belonging to,* a place. John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.

17. Redundant, Ἀπὸ μάκροθεν, Mat. xxvi. 58, where see Wetstein. Ἀπὸ ἄνωθεν, Mat. xxvii. 51. Mark xv. 38.

II. In composition it denotes,

1. *Removal* or *passing*, as ἀποπλέω *to sail from* or *away*.

2. *Separation* or *privation*, as ἀποκόπτω *to cut off*, ἀποκεφαλίζω *to behead*, ἀπόθεσις *a putting off*.

3. *Back again*, as ἀποδίδωμι *to give back, render*, ἀποκαθίστημι *to restore*.

4. *Intenseness*, as ἀπεκδέχομαι *to expect earnestly*.

Ἀποβαίνω, from ἀπὸ *from, out,* and βαίνω *to go, come.*

I. *To go* or *come out of* a ship. occ. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See Wetstein on Luke. [Thuc. i. 116. iv. 9.]

II. *To happen, to come,* or *turn out,* as we say; so the Latin evenio *to happen* (whence our English *event*, &c.) is in like manner from è *out*, and venio *to come*. occ. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See Wetstein on Luke. [Job xiii. 5. xv. 31. and especially Exod. ii. 4. Job xi. 6. xiii. 16. See Thuc. iii. 93. iv. 39. Xen. Symp. iv. 49. Artemid. iii. 67. Arrian. Epict. iv. 10.]

Ἀποβάλλω, from ἀπὸ *from*, and βάλλω *to cast*. 1. *To cast off*, or *away*. occ. Mark x. 50. [2. Metaphorically, *To lose*. Heb. x. 35. So Isa. l. 30. Xen. Æc. xii. 2. Heliod. v. 22. and often in Greek authors.]

Ἀποβλέπω, from ἀπὸ intensive, and βλέπω *to look.*—*To behold*, or *look earnestly* or *attentively;* respicio, suspicio. occ. Heb. xi. 26. So in Xenophon, Hist. Græc. lib vi. we have Ἡ σὴ πατρὶς ΕΙΣ σε ἈΠΟΒΛΕΠΕΙ, Thy country *looks earnestly* at thee. See Wetstein and Kypke. [Schleus. says, *Rationem habeo, I take into account*, and quotes Arrian. Epict. ii. 16, 46. Polyb. ii. 39, 10. See Krebs. Obs. Flav. p. 386, and Bishop Bull's Sermon on the text. In Parkhurst's sense it occurs, Ps. xi. 4. Song vi. 1. In the Test. xii. Pat. apud Fabr. i. p. 694, it is, *To look to*, or *have respect to*.]

Ἀπόβλητος, ὁ, ἡ, καὶ τὸ—ον, from ἀποβέβληται 3d pers. perf. pass. of ἀποβάλλω. *That is to be rejected.* occ. 1 Tim. iv. 4. [Jer. xxii. 28.]

Ἀποβολή, ῆς, ἡ, from ἀποβέβολα perf. mid. of ἀποβάλλω.

I. *A casting off, rejection.* occ. Rom. xi. 15.

II. *A loss.* occ. Acts xxvii. 22. [Jos. Ant. ii. 6, 9.]

☞ Ἀπογίνομαι from ἀπὸ *from*, and γίνομαι *to become.*—*To die;* in which sense it is frequently used by the Greek writers, particularly * Herodotus. See Raphelius and Wetstein. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Ἀπογραφή, ῆς, ἡ, from ἀπογράφω, which see. *An enrolment* or *register* of persons and estates. occ. Acts v. 37. Luke ii. 2. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. In the first edition, I embraced the explanation of this difficult passage which is given, and at large illustrated, by Lardner in his Credibility of Gospel Hist. pt. i. book 2. ch. 1. namely, "*This was the first enrolment of Cyrenius, governor of Syria*, i. e. who was afterwards *governor of Syria*, and best known among the Jews by that title." But I am since convinced, by Dr. George Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer (whom see). "*This first register* took effect (ἐγένετο, comp. Mat. v. 18. vi. 10. xxvi. 42. Luke ii. 2. xxii. 42. Mat. xviii. 19. 1 Cor. xv. 54.) *when* Cyrenius *was president of Syria.*" And this *effect* is what Acts v. 37 refers to; on which text, as also on Luke ii. 2, see Wetstein and Josephus, Ant. lib. xviii. cap. 1. § 1. [Mr. Benson, in his Essay on the Chronology of the Life of Christ, (p. 129.) suggests the following reading, ἐγένετο πρώτη ἡ ἡγεμονεύοντος, and translates, *This taxing took place before that which took place when*, *Cyrenius*, &c. The transposition

* [See Thuc. ii. 34. Herod. ii. 85.]

is justified by MSS. and his conjecture that one of the three Etas was omitted by the transcriber is certainly happy. But it need not be added that corrections of the SS. can hardly ever be admissible.]

'Απογράφω, from ἀπὸ intens. and γράφω *to write.*

I. *To enrol, register.* occ. Luke ii. 1, 3, 5. This is a term referring to the Roman polity, and particularly to their *Census;* for what the epitome of Livy expresses by *census* actus, *a* census *was taken,* Dio denotes by ἀπογραφὰς ἐποιήσατο, *he made* enrolments. And we learn from Florus, the Roman historian, that * the business of the *Census* was "to make a *distinct register* of every one's estate, dignity, age, employment and office." Such was the 'Απογραφὴ or *Census* now made by Augustus Cæsar. See more in Grotius on Luke ii. 1. in Lardner, as cited under 'Απογραφή, in Prideaux Connect. pt. ii. book 9. anno 5. and in Bp. Chandler's Vindication of Defence of Christianity, vol. ii. p. 437. [The first census (Luke ii. 1.) in Herod's time, was from the mere ambition or curiosity of Augustus, and was merely a list of names, and, as it seems, not confined to Judea; the second (Acts v. 37.) ten years after, and after Herod's death, was an account of property. See Joseph. Ant. xvii. 13, 1. xviii. 1, 1.]

II. *To be registered, enrolled,* in a figurative and spiritual sense. occ. Heb. xii. 23. Comp. Num. iii. 40, 42, 43.

'Αποδεικνύω, ἀποδείκνυμι, and obs. ἀποδείκω, from ἀπὸ intensive, and δεικνύω or δείκω *to show.*

I. *To show openly* or *publicly.* occ. 2 Thess. ii. 4. On which text Wetstein shows that the Greek writers apply the V. in like manner to a *declaration of dignity.* Thus, among other passages, he cites from Strabo, 'ΑΠΕ'ΔΕΙΞΕΝ αὐτὸν βασιλέα, He *declared* him king; and from Diodorus Siculus, Σύνθρονον 'ΕΑΥΤΟ'Ν 'ΑΠΟΔΕΙ'ΚΝΥΝΤΟΣ τοῦ βασιλέως τοῖς δώδεκα θεοῖς, The king *showing* or *declaring himself* of equal dignity with the twelve gods. [Diod. Sic. xvi. 92.]

II. [*To show* or *set forth publicly,* or *prove.* Acts ii. 22. xxv. 7. Xen. de Rep. i. 1. Mem. iii. 6, 8. See Krebs. Obs. Flav. p. 168. 1 Macc. x. 34. xiv. 23.

* "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." Flor. lib. i. cap. 6. Comp. Cicero, De Leg. lib. iii. cap. 3.

III. *To exhibit as appointed,* or *to appoint, make,* or *constitute.* 1 Cor. iv. 9. Xen. de Re Eq. i. 5. Isoc. Paneg. c. 23. Hemsterh. ad Lucian. i. p. 460. and Irmisch. ad Herodian. i. p. 121.]

'Απόδειξις, ιος, Att. εως, ἡ, from ἀποδεικνύω. *Proof, demonstration.* occ. 1 Cor. ii. 4. [Pol. v. 10. 3.]

'Αποδεκατόω, ῶ, from ἀπὸ *from,* and δεκατόω *to tithe.*

I. *To pay the tithe* or *tenth.* occ. Mat. xxiii. 23. Luke xi. 42. xviii. 12. [Test. xii. Pat. Fab. i. 569.]

II. *To take,* or *receive, tithe from, to tithe.* In this sense, occ. Heb. vii. 5.—So in the LXX ἀποδεκατόω answers to the Heb. עשר in the senses both of *paying tithe,* Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12;—and of *receiving it,* 1 Sam. viii. 15, 17.

'Απόδεκτος, ὁ, ἡ, καὶ τὸ—ον, from ἀποδέχομαι.—*Acceptable, pleasing, grateful.* occ. 1 Tim. ii. 3. v. 4. [Plut. Opp. x. p. 380.]

'Αποδέχομαι, from ἀπὸ intensive, and δέχομαι *to receive.*

I. Of persons, *To receive kindly* or *hospitably.* occ. Luke viii. 40. Acts xv. 4. xviii. 27. [xxviii. 30. 2 Macc. iii. 9.]

II. Of God's word, *To receive* or *embrace heartily.* occ. Acts ii. 41. [Xen. Mem. i. 2. B.]

III. Of benefits, *To receive* or *accept gratefully.* occ. Acts xxiv. 3. [Schl. and Br. say, *To celebrate* or *praise.* See Jos. Ant. vii. 12. Phil. Legat. ad Caium, p. 1014. in Flacc. p. 979. Krebs. Obs. Flav. p. 253.]

☞ 'Αποδημέω, ῶ, from ἀπόδημος.

I. *To go from one's own people, to go* or *travel abroad,* or *into a foreign country.* Mat. xxi. 33. [xxv. 14. Mark xii. 1. Luke xv. 13.

II. *To be,* or *live abroad.* Luke xx. 9. Ælian. V. H. xiii. 14. Lys. Orat. iii. p. 73.]

☞ 'Απόδημος, ου, ὁ, ἡ, from ἀπὸ *from,* and δῆμος *a people.*—*Going from one's people, going abroad,* or *into a strange country.* occ. Mark xiii. 34.

'Αποδίδωμι, from ἀπὸ *from* or *back again,* and δίδωμι *to give.*

I. *To give, bestow.* 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, *To give, bear.* Acts iv. 33. [See D'Orvill. ad Charit. p. 597. ed. Lips.]

III. 'Αποδίδομαι, Mid. *To sell, give from* oneself, as it were, *for a price.* Acts v. 8. vii. 9. Heb. xii. 16. [See Gen. xxv.

33. Deut. ii. 28. Xen. de Vect. c. 5. § 4. Hell. i. 6, 9. ii. 3, 18. Polyb. iii. 22. 9.]

IV. *To reward, recompense, render,* whether in a good or bad sense, as Mat. vi. 4, 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14. [Schl. adds, 1 Pet. iii. 9. Rev. xviii. 6. xxii. 12. Ecclus. xi. 26. xii. 6. xvii. 19. Isa. lxv. 6. Job xxxiv. 21.]

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8. [1 Macc. xii. 46.]

VI. *To pay,* as a debt. Mat. v. 26. xviii. 25, 26. [Luke vii. 42.]—tribute, &c. Rom. xiii. 7. Mat. xxii. 21.—hire. Mat. xx. 8. [See also 1 Cor. vii. 22.]

VII. Ἀποδίδωμι λόγον, *To give* or *render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So Plato in Phædon, Ὑμῖν τοῖς δικασταῖς βούλομαι τὸν ΛΟΓΟΝ ἈΠΟΔΟΥ͂ΝΑΙ, To you, the judges, I will *give an account.* Comp. Λόγος IX.

VIII. With a Dat. of the Person Ἀποδίδωμι ὅρκους, *To render* or *perform one's oaths to.* Mat. v. 33. Comp. Deut. xxiii. 21, 23. [Job xxii. 27. Ecclus. xviii. 22. Xen. Mem. B. ii. 10.]

IX. Ἀποδίδωμι καρπὸν, *To return;* i. e. *to produce,* or *yield, fruit,* as a tree. Rev. xxii. 2. This is a pure Greek phrase used by Herodotus (lib. i. cap. 193.) and Pausanias, but by them applied to the earth. See Wetstein, and comp. Heb. xii. 11.

☞ Ἀποδιορίζω, from ἀπὸ *from,* and διορίζω *to divide, separate,* which from διὰ denoting *separation,* and ὁρίζω *to limit,* which see.—*To separate from,* other Christians namely. occ. Jude ver. 19.

Ἀποδοκιμάζω, from ἀπὸ *from,* and δοκιμάζω *to prove.*—*To reject, disallow.* Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. Isocrates ad Demon. cap. xxi.—Τοὺς ψευδομένους ἈΠΟΔΟΚΙΜΑ΄ΖΟΜΕΝ, We *disapprove* liars. [The word properly is used of metals which could not bear the δοκιμος.]

☞ Ἀποδοχὴ, ῆς, ἡ, from ἀποδέδοχα perf. mid. of ἀποδέχομαι.—*Acceptation, acceptance, reception.* occ. 1 Tim. i. 15. iv. 9. comp. Ἀποδέχομαι, II. Elsner on 1 Tim. i. 15, shows that the phrase ἀποδοχῆς ἄξιον, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also Wets. [See Diod. Sic. iv. p. 239. v. p. 292. Diog. Laert. v. 37. Polyb. Hist. ii. 55. Joseph. Ant. vi. 14, 4. Kypke Obs. Sac. ii. p. 351. Krebs. Obss. Flav. p. 254, 349.]

☞ Ἀπόθεσις, εως, Att. εως, ἡ, from ἀποτίθημι *to put away.*—*A putting away* or *off.* occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Ἀποθήκη, ης, ἡ, from ἀποτίθημι *to lay up.*—*A repository,* particularly *for corn, a granary.* Mat. iii. 12. vi. 26. [xiii. 30. Luke iii. 17. xii. 10.]

Ἀποθησαυρίζω, from ἀπὸ intensive, and θησαυρίζω *to treasure.*—*To treasure up in safety* and *security.* occ. 1 Tim. vi. 19. comp. Mat. vi. 19, 20.—This verb is used by Arrian, Epictet. lib. iii. cap. 22. p. 314. edit. Cantab. 1655; and by Lucian, Pseudomant. tom. i. p. 877, edit. Bened. [Artemid. i. 75.]

Ἀποθλίβω, from ἀπὸ intensive, and θλίβω *to press.*—*To press closely, to squeeze.* occ. Luke viii. 45. [Numb. xxii. 25. Aq. Exod. iii. 9.]

Ἀποθνήσκω, from ἀπὸ *from,* or intens. and θνήσκω *to die.*

I. *To die* a natural death, applied both to men and animals. Mat. viii. 32. xxii. 24, 27. xxvi. 35. & al. freq. Ἀπέθνησκεν, 3d pers. sing. imperf. *was a-dying,* Luke viii. 42, where Wetstein shows that the Greek writers use this form of the V. in the same sense. Thus Arrian, Epictet. lib. ii. cap. 23. p. 249. edit. Cantab. Ὅτε ἈΠΕ΄ΘΝΗΣΚΕΝ, When it *was a-dying;* and Maximus Tyrius, xxiv. 9, Μέμφεται τῇ Ξανθίππῃ ὀδυρομένῃ ὅτι (read ὅτε) ἈΠΕ΄ΘΝΗΣΚΕ, He blames Xanthippe for bewailing when he *was a-dying.*

II. Ἀποθανεῖν τῇ ἁμαρτίᾳ, *To be dead to sin,* as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his *death,* Rom. vi. 2. comp. Col. iii. 3: But when the expression is applied to Christ, it means *to die for,* or *on account of, sin,* i. e. in order to make an atonement and satisfaction for it. Rom. vi. 10. comp. Heb. ix. 26, 28. Thus I wrote in the former editions; but must now observe, that in Rom. vi. 2, 10, 11, Macknight, whom see, understands τῇ ἁμαρτίᾳ as the dative of the *instrument* or *cause, dead* by *sin,* so ζῇν τῷ Θεῷ *living* by *God;* and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to ἁμαρτίᾳ and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθανεῖν, *To be dead to the law,* i. e. To have no more dependence

on mere *legal righteousness* for justification and salvation, than a *dead man* would have, as being oneself crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with Macknight, whom see, render Gal. ii. 19, *I through the law have died by the law, so that I must live* by *God.* Comp. under Sense II.

IV. *To die*, or *undergo a dissolution*, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See Clement's 1st Epist. to the Corinthians, § 24. Cudworth's Intellectual System, vol. ii. p. 795. edit. Birch, and Scheuchzer, Phys. Sacr. on both texts.

'Αποκαθίςημι, or 'Αποκαθιςάνω, from ἀπὸ *back again*, and καθίςημι or καθιςάνω *to constitute.*

I. *To restore*, as to health or soundness. occ. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See Wetstein on Mat. and Elsner on Mark. [Lev. xiii. 16. Job v. 18. Polyb. ii. 28.]

II. *To restore, reform*, applied to the *reformation* wrought by the preaching and ministry of John the Baptist. occ. Mat. xvii. 11. Mark ix. 12. Comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore* lost dominion or authority. occ. Acts i. 6, where Kypke shows that the Greek writers use the V. in the same sense with a Dat. of the Person and an Accus. of the Thing. [Schl. refers this to sense II. Wilt thou reform the kingdom of Israel?]

IV. In Pass. *To be restored, brought,* or *sent back again.* occ. Heb. xiii. 19; where see Wetstein. [Jer. xvi. 14. Polyb. iii. 5.]

'Αποκαλύπτω, from ἀπὸ *from*, and καλύπτω *to hide, conceal.*

I. Properly, *To remove a veil* or *covering*, and so *to expose to open view what was before hidden.*

II. *To make manifest*, or *reveal a thing before secret* or *unknown.* Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25, 27. xvi. 17. 1 Cor. ii. 10. & al. [See Dan. ii. 22. Amos iii. 7. It seems to mean simply *to display.* Rom. i. 17.]—This word in the LXX generally answers to the Heb. גלה *to remove*, or *turn back* a garment or covering; so *to uncover, reveal.*

'Αποκάλυψις, ιος, Att. εως, ἡ, from ἀποκαλύπτω.

I. *A revelation* or *manifestation of a thing hidden* or *secret.* Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, φῶς ἐις ἀποκάλυψιν ἐθνῶν. If this last passage be compared with the LXX version of Isa. xlix. 6, *I have given thee* ἐις φῶς ἐθνῶν *for a light of the Gentiles*, and with that of Ps. xcviii. 2, *Before the Gentiles* ἀπεκάλυψε τὴν δικαιοσύνην ἀυτȣ͂ he hath revealed or manifested *his righteousness*, it may seem that the words φῶς ἐις ἀποκάλυψιν ἐθνῶν are put by transposition, which St. Luke frequently uses, for φῶς ἐθνῶν ἐις ἀποκάλυψιν *a light of the Gentiles for revelation* or *manifestation*, namely of the righteousness of God. Comp. Rom. i. 17, and see Grotius in Pole Synops. on Luke; or else the words may be cleared by pointing them, φῶς, ἐις ἀποκάλυψιν, ἐθνῶν. See Bowyer's Conjectures.

II. It denotes the *glorious appearing, manifestation*, or *coming* of our Lord to judgment. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Comp. 1 Pet. iv. 13.

☞ 'Αποκαραδοκία, ας, ἡ, from ἀπὸ *from*, and κάρα *the head* (which from Heb. כרע *to bend*) and δοκάω *to expect.—Attentive* or *earnest expectation*, or *looking for*, as with the neck stretched out, and the *head thrust forward.* occ. Rom. viii. 19. Phil. i. 20. Polybius, cited by Wetstein, uses the V. ἀποκαραδοκέω for *earnestly* and *solicitously observing* or *attending to*; as Josephus likewise does. De Bel. lib. iii. cap. 7. § 26, and καραδοκέω, for *earnestly expecting* or *waiting for*, lib. iv. cap. 5. § 1. and cap. 9. § 2. and lib. v. cap. 1. § 5. Xenophon and Herodotus also apply the latter verb in the same sense as Josephus. See Blackwall's Sacred Classics, vol. i. p. 236, and more in Wetstein on Rom. [Schl. thinks that in Josephus, as well as in Polybius and other Greek authors, the verb signifies simply *to hope* or *expect.* See Aq. Ps. xxxvii. 7. xxxix. 8. cxxx. 5. Prov. x. 28. Hesychius makes the simple verb signify *to watch the head* or *principal part of the matter.* Deyling, i. p. 304, says that the phrase here ἀποκ. τῆς κτίσεως is for ἡ κτίσις ἀποκαραδοκȣ͂σα in the Hebrew manner, and he understands κτίσις of all the converted, because in Hebrew the phrase *creatures, creation*, or *nations*, means the Gentiles. See Lightf. Hor. Heb. ad Mark xvi. 15.]

☞ 'Αποκαταλλάσσω, from ἀπὸ *from*, and καταλλάσσω *to change, reconcile.—To change from* a state of enmity to one of friendship, *to reconcile.* occ. Eph. ii. 16. Col. i. 20, 21.

☞ Ἀποκατάστασις, ιος, Att. εως, ἡ, from ἀποκαθίστημι.—*Restoration, restitution, regulation.* occ. Acts iii. 21, "where, by *the times of the restitution of all things,* is understood *the day of judgment, and of the end of the world* (comp. Acts i. 11.) which is so called by the Apostle: 1st, Because then life shall be *restored* to the *bodies of the dead,* and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly *renewed* in the blessed. 2dly, Because to God shall then be *restored his glory,* the glory namely of his most *wise government,* not *thoroughly* discoverable (*non agniti*) in this world, and of *his power* which the wicked seemed for some time to have eluded or escaped, and of *his justice,* in virtue of which he will then render to every one according to his works. 3dly, Because the *truth* of the *divine predictions, promises, and threatenings,* shall be then, as it were, *restored* to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question, 2 Pet. iii. 3, 4." Thus Stockius. But Raphelius, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that ἀποκατάστασιν properly signifies *a settling* of all things, or *a restoring* of them *to a state of tranquillity after wars and tumults.* This learned and accurate critic shows that Polybius applies the word in this view. Comp. 1 Cor. xv. 24, 25.—[Schl. prefers the opinion of Lightfoot and Knatchbull, who think that the word means (as Hesychius shows it sometimes did) *perfection, consummation,* and translates, *Until every thing is completed which was foretold by the prophets.*]

Ἀπόκειμαι, from ἀπὸ *from,* and κεῖμαι *to lie, be laid.*

I. *To be laid up,* locally. occ. Luke xix. 20.

II. *To be laid up, reserved, appointed.* occ. Col. 1. 5. 2 Tim. iv. 8. Heb. ix. 27. Elsner on Col. i. 5. shows that this verb is applied, in the profane as well as in the sacred writers*, to such things as are *not only certain, but of great value.* Comp. Kypke.

Ἀποκεφαλίζω, from ἀπὸ *from,* and κεφαλὴ *the head.*—*To cut off the head, behead.* occ. Mat. xiv. 10. Mark vi. 16, 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9. and (according to the Complutensian edition) for כרת ראש *they cut off his head,* and in the apocryphal psalm cli. 6. And Raphelius and Alberti cite several passages from Arrian, [Disc. Epict. iii. 26.] where that author applies it in the same sense. Comp. Wetstein and Kypke on Mat.

Ἀποκλείω, from ἀπὸ *back again,* and κλείω *to shut.*—*To shut to,* as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. סגר, Gen. xix. 10. & al.

Ἀποκόπτω, from ἀπὸ *from, off,* and κόπτω *to smite.*

I. *To smite,* or *cut off.* occ. John xviii. 10, 26. Acts xxvii. 32. comp. Mark ix. 43, 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being *cut off by excommunication* (see Kypke and Macknight), or rather, according to Elsner and Wolfius, being *cut off from all opportunity, hope,* and *power* of disturbing the Galatian Christians. Elsner shows that ἀποκόπτεσθαι is in this view applied by Polybius to *hopes,* and Wolfius, that Xenophon uses it for *cutting off,* or dislodging enemy's troops from an *elevated* post. But comp. under Ὄφελον. [Schl. thinks that *perhaps* the following (which is the opinion of Chrysostom, Theodoret, Theophylact, and Augustine) may be the real meaning: "Let them if they please not only circumcise but make themselves eunuchs." See ἀποκόπτω and its derivatives in this sense. Arrian. Epict. ii. 20, 19. Hesych. v. ἀπόκοπος and the Schol. of Lucian. Cronos. 12. So Grotius and Raphelius.]

☞ Ἀπόκριμα, ατος, τὸ, from ἀποκέκριμαι, perf. of ἀποκρίνομαι.—*A sentence, decision.* occ. 2 Cor. i. 9. So Hesychius explains ἀπόκριμα by κατάκριμα *condemnation,* ψῆφον *sentence.* See Wolfius.

Ἀποκρίνομαι, Mid. and Pass. from ἀπὸ *from,* and κρίνω *to separate, discern, judge.*

I. Pass. *To be separated, selected,* in the profane writers.

II. Mid. and Pass. *To answer, return answer,* which ought to be done with *discretion,* Mat. iii. 15. iv. 4. xxvi. 23, 33. & al. freq. Wetstein on Mat. iii. 15, remarks, that, according to the (old) grammarians, ἀποκριθεὶς does not denote *answering,* but *disjoined,* or *separated.* Lucian however uses it in the former sense, and that too in a remarkable passage which is levelled against *over-nicety in speaking.* "To a person of whom Demonax had asked a

* [See 2 Mac. xii. 45. Hos. vi. 11. Pausan. vii. 2. D'Orvill. ad Charit. p. 466.]

question, καὶ ὑπεραττικῶς 'ΑΠΟΚΡΙΘΕ'ΝΤΙ, and who had *answered* him too Attically, he said, Friend, I asked you Now, but you answer me (ἀποκρίνῃ) as in the days of Agamemnon." Demonax, tom. i. p. 1008. [This word signifies *to answer accusation*, Mat. xxvi. 62. xxvii. 12. John v. 17. Plat. Apol. Socr. § 2. On the usual phrases ἀποκριθεὶς εἶπε, &c. (Exod. iv. 1. Deut. xxvii. 7.) see Vorst. de Hebr. xxxiii. p. 606, and on the other side Vitringa, c. vi.]

III. *To take occasion to speak* or *say*, not strictly in answering, but in *relation* or *reference* to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii. 1. xxvi. 25, 63. Mark ix. 5, 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. ענה *to answer*, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 K. xiii. 6.

'Απόκρισις, ιος, Att. εως, ἡ, from ἀποκέκρισαι 2d pers. perf. pass. of ἀποκρίνομαι. *An answer*. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9. [Job xv. 2. Prov. xv. 1.]

'Αποκρύπτω, from ἀπὸ *from*, and κρύπτω *to hide*.—*To hide, conceal*. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. ver. 5, 6, &c. & al.

'Απόκρυφος, ου, ὁ, ἡ, καὶ τὸ—ον, from ἀποκέκρυφα perf. act. of ἀποκρύπτω.

I. *Hidden, concealed*. occ. Mark iv. 22. Luke viii. 17. [Herod. ii. 35. Xen. Symp. 8. 11.]

II. *Laid up*, as treasure in a coffer. occ. Col. ii. 3. So in Theodotion's version of Dan. xi. 43, this word answers to the N. מכמני *hidden treasures;* and in LXX of Isa. xlv. 3, to מטמני, which likewise denotes *hidden treasures;* so in 1 Mac. i. 23 or 24, we meet with the phrase ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ 'ΑΠΟΚΡΥ'ΦΟΥΣ.

'Αποκτείνω, from ἀπὸ intens. and κτείνω *to kill*, which from the obsolete κτάω the same (whence in the profane writers, imperf. ἔκτα, ἔκτας, ἔκτα, fut. κτήσω, &c.)

I. *To kill, murder, butcher*. It generally implies *cruelty* and *barbarity*, trucidare. Mat. x. 28. xiv. 5. xxi. 35, 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, Wetstein and Griesbach, agreeably to many MSS. and some editions, read ἀποκτενόντων. The former observes, after Mill (Proleg. p. 109), that ἀποκτεινόντων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS. or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and Gentiles by his cross, Eph. ii. 16. comp. ver. 15.—as sin doth by bringing into a state of eternal death, Rom. vii. 11.—as the *letter of the divine law* doth by condemning to *death* and *destruction*, 2 Cor. iii. 6.

'Αποκυέω, ῶ, from ἀπὸ *from*, and κύω *to be pregnant*, which see.

I. Properly, *To bring forth* young, as females do. In this sense it is used by the profane writers, but not in the N. T. See Wetstein on James i. 15. [4 Macc. xv. 17.]

II. *To bring forth*, as sin doth death. occ. James i. 15.

III. *To beget*. occ. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3, 23). So τίκτειν, which properly denotes *to bring forth* as the *female*, is* often spoken of the *male*, and St. Paul applies ὠδίνω *to be in labour*, to himself. Gal. iv. 19. Lucian, Philopatr. tom. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus.

'Αποκυλίω, from ἀπὸ *from*, and κυλίω *to roll*.—*To roll away*. occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.—It is used thrice in the LXX, namely Gen. xxix. 3, 8, 10, in which passages it answers to the Heb. גל, or גלל *to roll*, and is in all these, as in the texts above cited from the N. T. applied to a *stone*.

'Απολαμβάνω, from ἀπὸ *from*, and λαμβάνω *to take*.

I. Act. and Mid. *To receive, get, obtain*. [Rom. i. 27. iv. 5. Coloss. iii. 24. 2 John ver. 8. 2 Macc. viii. 6. Numb. xxxiv. 14.

II. *To get* or *receive back*. Luke vi. 34. xv. 27. xviii. 30. Chariton. i. 13. Polyb. ii. 61, 10.]

III. *To receive*, as a guest, *to entertain*. 3 John, ver. 8.

IV. Mid. *To take aside*. occ. Mark vii. 33; where see Wetstein and Kypke, and comp. 2 Macc. vi. 21. [Joseph. Bell. ii. 7. Philot. Vit. Apell. vii. c. 18.]

'Απόλαυσις, ιος, Att. εως, ἡ, from ἀπολαύω *to enjoy*, from ἀπὸ intens. and obsolete λαύω *to enjoy*.—*Enjoyment, fruition*. occ. Heb. xi. 25. 1 Tim. vi. 17; where see Wetstein.—The LXX have once used the V. ἀπολαύω, for the Heb. רוה *to be satiated, drunken;* Eng. translat. *to take*

* See Vigerus, De Idiotism. cap. v. § 5.

*one's fill.* Prov. vii. 18. [Hemst. ad Luc. i. p. 101.]

'Απολείπω, from ἀπὸ *from*, and λείπω *to leave.*

I. *To leave, leave behind.* occ. 2 Tim. iv. 13, 20.

II. *To leave, forsake.* occ. Jude ver. 6.

III. Pass. *To be left, remain.* occ. Heb. iv. 6, 9. x. 26.

☞ 'Απολείχω, from ἀπὸ *from*, and λείχω *to lick*, which may be either from the Heb. לחך (for which the LXX have thrice used the simple V. λείχω, and as often the compound ἐκλείχω), or rather from לק *to lick, lap*, as a dog, which in like manner the LXX rendered twice by λείχω, and once by ἐκλείχω. [See Judges vii. 5.]—*To lick*, as a dog. occ. Luke xvi. 21.

'Απολλύω or ἀπόλλυμι, from ἀπὸ intens. and ὀλλύω *to destroy.*

I. [*To lose.* Mat. v. 29. x. 39, 42. Mark ix. 4. Luke xv. 4, 6, 8. James i. 11. Hence it is in the passive, *what is lost* or *fades.* John vi. 27. Deut. xxxii. 28. Ecclus. xxix. 19. viii. 15. In the middle it is frequently applied to animals which *are lost* or *have wandered.* Mat. x. 6. 1 Pet. ii. 25. Mat. xv. 24, as אבד in Hebrew. 1 Sam. ix. 20. Prov. xxxi. 6. See also Jer. xxxi. 2. It is used in the passive also metaphorically. See John xvii. 12. 1 Cor. ii. 18.]

II. [*To destroy* or *make vain.* 1 Cor. i. 19. and perhaps Mark i. 24. *to destroy our power*, and then *to destroy* or *spoil in any way.* Mat. ix. 17. and perhaps John vi. 12.]

III. [*To kill.* Mat. ii. 13. xii. 14. xxi. 41. xxvi. 52. xxvii. 20. Luke xi. 51. John x. 11. Acts v. 37. 2 Cor. iv. 9. Gen. xx. 4. Esth. ix. 11, 16. 1 Macc. ii. 37. and hence in the passive *to be perishing* or *in danger of life.* Mat. viii. 25. Mark iv. 38.]

IV. [The word is used of *the destruction* or *punishment* of sinners in another life. Mat. x. 28. xviii. 14. John iii. 15. Rom. ii. 12. and from this sense of punishment it gets that of *inflicting great pain or evil.* Rom. xiv. 15. (where perhaps it is rather, "to expose one to future punishment by setting him a bad example.") 1 Cor. viii. 11, 13. xv. 18. Ecclus. x. 3.—Lastly, ὁ 'Απολλύων is used for *the Destroyer* or *King of Hell.* See Vitringa's Comm. and B. Newton on the Prophecies, iii. 96.]

'Απολογέομαι, οῦμαι, Depon. from ἀπὸ *from*, and λόγος *a speech.*

I. *To defend oneself by speech from some accusation, to speak in defence*, or *plead in favour of oneself, to apologise.* It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10. & al.

II. Applied metaphorically to thoughts or reasonings, *To apologize, excuse.* occ. Rom. ii. 15.

'Απολογία, ας, ἡ, from ἀπολογέομαι.—*An apology, a defence*, or *excuse.* Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

'Απολούω, from ἀπὸ *from*, and λούω *to wash. To wash, wash away*, abluo. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the *baptismal washing* or *ablution.* occ. Acts xxii. 16. 1 Cor. vi. 11.

'Απολύτρωσις, ιος, Att. εως, ἡ, from ἀπολυτρόω *to redeem as a captive*, which from ἀπὸ *from*, and λυτρόω *to redeem.*

I. *Redemption, as of a captive from captivity.*

II. In the N. T. it denotes figuratively *the spiritual redemption of men by the blood of Christ from the bondage of sin and death.* See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution* or *death.* occ. Luke xxi. 28. Heb. xi. 35. The LXX have used the V. ἀπολυτρόω for Heb. פדה *to redeem*, Exod. xxi. 8. [Job v. 20.] which see; and for גאל *to vindicate.* Zeph. iii. 1. [See Dan. iv. 32. Sec. Chis.]

'Απολύω, from ἀπὸ *from*, and λύω *to loose.*

I. *To loose, set loose, release*, as from a bond. It is spoken of a disease, Luke xiii. 12. comp. ver. 16.—of bonds or imprisonment, Mat. xxvii. 15, 17, 21, 26. & al.—of punishment, Mat. xviii. 27. [xxvii. 15, 17, 21. Mark xv. 26. Luke vi. 37. xxii. 68. xxiii. 16, 17. John xviii. 39. Acts iii. 13. iv. 21. Heb. xiii. 23. Susann. v. 52. 1 Macc. x. 43. Xen. Mem. iv. 8, 6. Artemid. iv. 35. Hemsterh. ad Poll. viii. 2, 9. Valck. ad Herod. iv. 68.]

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39. & al. comp. Mat. xv. 23*.—'Απολύομαι, Mid. and Pass. *To depart*, Acts xxviii. 25. Polybius, as Raphelius has shown, uses the verb in the same sense. Comp. Heb. xiii. 23, where see Macknight.

III. *To dismiss, suffer to depart*, from the body, or out of this life. So Elsner cites

* [See Gataker. ad M. Anton. xi. 3. p. 319. Raphel. Annot. Polyb. p. 408.]

from Porphyry, *ἀπολύειν τῦ σώματος*—from Ælian, *ἀπολύειν τῦ ζῆν*, and *ἀπολύειν ἐκ τῶν τῦ σώματος δέσμων*, *to dismiss from the bonds of the body*. occ. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and Whitby, Wetstein and Kypke on Luke. [See Gen. xv. 2. Numb. xx. 29. Job iii. 6. and Alex. Mor. Nott. ad quædam loca N. T. p. 63.]

IV. *To divorce* a wife, *discharge* or *dismiss* her *by loosing the bond of marriage*. Mat. i. 19. v. 31, 32. xix. 3. & al. freq. So Mark x. 12, *To put away* a husband; an instance of which we have in Salome, Herod the Great's sister, of whom Josephus, Ant. lib. xv. cap. 7. § 10, says, that having quarrelled with her husband Costobarus, *πέμπει μὲν ἐνθὺς αὐτῷ γραμμάτιον*, 'ΑΠΟΛΥΟΜΕ'ΝΗ *τὸν γάμον*, she immediately sends him a bill of divorcement to *dissolve* the marriage. Comp. Βιβλίον 11. and Joseph. Ant. lib. xviii. c. 6. § 4, and lib. xx. c. 6. § 3. Doddridge's note *(g)* on Mark x. 12, and Calmet's Dictionary in Divorce.

☞ 'Απομάσσομαι, Mid. from *ἀπὸ from*, and *μάσσω to wipe off*.—*To wipe off*. occ. Luke x. 11. [Athen. iv. 149. C*.]

'Απονέμω, from *ἀπὸ from*, and *νέμω to give, attribute*.—*To allot, give*. occ. 1 Pet. iii. 7. comp. Τίμη 1. [See Deut. iv. 19. 3 Macc. i. 7. iii. 16. Lucian. Caucas. 17. Herodian. i. 8.]

'Απονίπτομαι, Mid. from *ἀπὸ from*, and *νίπτω to wash*.—*To wash*, as the hands, occ. Mat. xxvii. 24; where it has been supposed by some, that Pilate, in *washing his hands*, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governor, and especially one of Pilate's character, should show any regard to what he would most probably esteem an instance of Jewish superstition. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the Gentiles, who held that *the hands were polluted by human blood* (comp. under Καθαρίζω IV.) and *were to be cleansed by washing with water*. Thus in Homer, Il. vi. line 266, Hector, when returned from *battle*, tells his mother that he feared to offer libations to Jupiter with *unwashen hands*, for that it was not lawful for one *polluted with blood* to perform religious services to that god.

> ΧΕΡΣΙ δ' 'ΑΝΙ'ΠΤΟΙΣΙ Διὶ λείβειν αἴθοπα οἶνον
> Ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι
> ΑΙΜΑΤΙ καὶ λύθρῳ ΠΕΠΑΛΑΓΜΕ'ΝΟΝ εὐχετάασθαι.

So Æneas, in Virgil, Æn. ii. line 719, speaking of the *Penates* or *household gods*, &c.

> *Me bello è tanto digressum* et cæde recenti
> Attrectare nefas; donec me flumine vivo
> Abluero.———

> *In me 'tis impious holy things to bear,*
> *Red as I am from slaughter*, new from war;
> *'Till in some living stream I cleanse the guilt*
> Of dire debate, and *blood in battle spilt*.
> Dryden.

And the Scholiast on Sophocles' Ajax Flagel. line 665, says, *Ἔθος ἦν παλαιοῖς, ὅταν ἢ* ΦΟ'ΝΟΝ 'ΑΝΘΡΩ'ΠΟΥ *ἢ ἀλλὰς σφάγας ἐποιῦν*, "ΥΔΑΤΙ 'ΑΠΟΝΙ'ΠΤΕΙΝ ΤΑ'Σ ΧΕΙ'ΡΑΣ 'ΕΙΣ ΚΑ'ΘΑΡΣΙΝ ΤΟΥ' ΜΙΑ'ΣΜΑΤΟΣ. It was customary with the ancients, after having *killed a man*, or other animal, *to wash their hands in water, in order to cleanse themselves from the pollution*. See also Elsner and Wolfius on Mat. xxvii. 24. [Prov. xxx. 12, 20.]

'Αποπίπτω, from *ἀπὸ from*, and *πίπτω to fall*.—*To fall off*. occ. Acts ix. 18. [Job xxix. 25.]

'Αποπλανάω, ῶ, from *ἀπὸ from*, and *πλανάω to seduce*.—*To seduce*. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10. [Ecclus. iv. 22. xiii. 7, 10. Prov. vii. 21. Polyb. iii. 57, 4.]

☞ 'Αποπλέω, ῶ, from *ἀπὸ from*, and *πλέω to sail*.—*To sail away*. occ. Acts xiii. 4. xiv. 26. xxvii. 16. [Polyb. v. 70, 3.]

'Αποπλύνω, from *ἀπὸ from*, and *πλύνω to wash*.—*To wash*, as nets. occ. Luke v. 2. [Jer. ii. 22. Ezek. xvi. 19.]

☞ 'Αποπνίγω, from *ἀπὸ* intensive, and *πνίγω to choke*.—*To choke, suffocate*, "*to choke by exclusion* or *interception of air*." Johnson. occ. Mat. xiii. 7. Luke viii. 7, 33. In the two former passages it is applied to *corn choked* by thorns. For "not only *animals*," says the learned Dr. Derham *, "but even *trees* and *plants*, and *the whole vegetable race*, owe their

* [See Spanh. ad Callim. H. in Del. 14.]

* Physico-Theology, book i. ch. 1. comp. book 10, at the beginning; and Nature Displayed, vol. iii. p. 181. English edit. 12mo.

*vegetation* and *life* to this useful element* (the air)—as is manifest from their glory and verdure in a *free air*, and their becoming pale and sickly, languishing and dying, when by any means *excluded* from it." What a proper *emblem*, therefore, is this *wonderful element* of that blessed *Spirit*, who, in conjunction with the *Divine Light*, is the *Lord* and *Giver of* spiritual *life!* How cautious should we be, lest *the cares* or *pleasures of this life*, or *the deceitfulness of riches*, or *the lust after other things*, *intercept* his gracious influences from the good *seed* of the word sown in our hearts, and *make it unfruitful!* See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a *free communication* with the *vivifying air*, we behold a striking emblem of many among Christians,—perhaps of *ourselves!* Raphelius, on Mat. xiii. 22, cites a similar passage from Xenophon's Œconomics, where he applies the simple verb πνίγω in the same manner, ἡν ὕλη ΠΝΙΓΗι συνεξορμῶσα τῷ σίτῳ, If wood springing up with corn *chokes* it. See also Wetstein on Mat. xiii. 7. [It occurs in Tob. iii. 9.]

'Απορέομαι, ῦμαι, from ἄπορος *perplexed*, *not knowing which way to go*, and this from α neg. and πόρος *a way*, *passage*, from πείρω *to pass through*, which see.

I. *To hesitate*, *be at a stand*, *as not knowing one's way*, or *which way to go*. [Xen. Hell. v. 4, 44.]

II. *To doubt*, *hesitate*, *be perplexed*, *not knowing how to proceed*, *determine*, *speak*, *or act*. occ. John xiii. 22. Acts xxv. 20. Gal. iv. 20. [See Ecclus. xviii. 6, 11. Macc. viii. 20. Herod. iv. 179. In 2 Cor. iv. 8. it means *to be vexed and distressed*, as Gen. xxxii. 8. 1 Macc. iii. 31.—It may be added, that the original meaning is, *to be in want of the means of living*, as from πόρος *vectigal*. Xen. Œc. iii. 5. Levit. xxv. 47.]

'Απορία, ας, ἡ, from ἄπορος, which see under 'Απορέομαι.—*Perplexity*. occ. Luke xxi. 25; where see Wetstein. [Properly *want of money*. Deut. xxviii. 22. Ecclus. iv. 2.—See Lev. xxvi. 16. Isa. viii. 22.]

'Αποῤῥίπτω, from ἀπὸ *from*, and ῥίπτω *to cast*.—*To cast from* or *out*, *to cast*. occ. Acts xxvii. 43; on which text Bos Ellips. in 'Εαυτȣ͂, remarks that ἑαυτὸς is understood, and produces a parallel ellipsis from Lucian, Ver. Hist. lib. i. tom. i. p. 732. 'ΑΠΟΡ'ΡΙ'ΨΑΝΤΕΣ ἐνηχόμεθα, casting ἑαυτὸς *ourselves* namely, into the sea, we swam. [See also Thucyd. iv. 108. and D'Orvill. ad Charit. iii. 5. The word occurs Exod. xxii. 31. 2 Kings xiii. 23. & al.]

☞ 'Απορφανίζω, from ἀπὸ *from*, and ὀρφανίζω *to bereave*, properly *of parents*, from ὀρφανὸς *an orphan*, *one bereaved of parents*, or *of somewhat else near and dear*.—*To bereave*, properly *of parents*. occ. 1 Thess. ii. 17. "'Απορφανισθέντες may perhaps mean, saith Chrysostom, *bereaved*, *deprived*, as *a father bereaved of his children**. But this word ἀπορφανισθέντες is applied properly to *children wanting their parents;* and the Apostle hereby expresses his love to them, which he had before represented by that of a father to his children (ver. 11.) or of a nurse to her infants (ver. 7.) Not *they*, saith the Apostle, were made orphans (ἀπορφανίσθησαν), but as helpless young children, who *have been* untimely *reduced to an orphan state*, greatly desire their parents, so do *we* long after you. Thus he showeth his concern at being separated from them." Theodoret and Theophylact concur in the same interpretation.

'Αποσκευάζομαι, Mid. from ἀπὸ *from*, and σκεῦος *furniture*, *baggage*.—*To pack up one's baggage*. occ. Acts xxi. 15, ἀποσκευασάμενοι, *taking what was necessary for the journey*," saith Œcumenius. Raphelius, however, explains this word by sarcinas deponere *ut expeditiores simus*, *laying down or leaving one's baggage* for the sake of greater expedition; and cites Polybius using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is ἐπισκευασάμενοι *having laden our baggage*, as the word is frequently used in the Greek writers. See Mill, Wetstein, and Griesbach. [Schleusner cites Dion. Halic. ix. 23, where it is said, that certain fugitives had not power ἀποσκευάσασθαι, but were contented with

* How strongly does the Orphic Hymn to 'Ἥρα, *Juno*, or the *Air*, express this *physical* truth!

———Παντογένεθλε·
Χωρὶς γὰρ σέθεν ἔδεν ὅλως ΖΩ'ΗΣ φύσιν ἔγνω.

Mother of *All!* without whom nought e'er knew
The breath of *Life*. ———

* Thus Elsner on John i. 18, cites from Dionysius Halicarn. lib. i. p. 69, 'ΟΡΦΑΝ'ΟΝ ΤΕ'ΚΝΩΝ ἔθηκε. He made him *childless*. Comp. Kypke on 1 Thess.

saving their persons. And this seems strong, though Br. thinks that this passage is no authority for ours. Chrysostom says, τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες.]

☞ Ἀποσκίασμα, ατος, τὸ, from ἀπεσκίασμαι, perf. pass. of ἀποσκιάζω *to shadow, overshadow;* which from ἀπὸ *from,* and σκιάζω *to shade, overshadow;* from σκία *a shade, shadow,* which see.—*A shadowing, overshadowing,* or else *a shadow, adumbration, slight appearance.* occ. James i. 17; where I am well aware that * several learned men understand the expression ἀποσκίασμα τροπῆς, as an allusion to the various *shadows cast by the Sun,* as he approaches to one or the other *tropic* or *solstice.* And true indeed it is, that τροπὴ is used in the Greek writers for the *solstice;* but I can find no proof that ἀποσκίασμα ever signifies *the casting of a shadow,* as the Sun does, *by shining on on opaque object.* Raphelius, therefore, explains ἀποσκίασμα of the *shadow* which the *earth casts* when the Sun is under it, and τροπὴ of the Sun's *turning* not from north to south, or vice versâ, but from *east* to *west,* by which, when it sets, night is caused. So Arrian, Epictet. lib. i. cap. 14. speaks of that small part of the universe ὅσον δῖον τ' ἐπέχεσθαι ὑπὸ ΣΚΙ'ΑΣ ἣν ἡ γῆ ποιεῖ, which may be covered by the *shadow* which the earth makes. And Budæus, Comm. p. 1180, teaches us that the very word ἀποσκίασμα is used for the *earth's shadow* by which the moon is eclipsed: Τὸ τῆς γῆς 'ΑΠΟΣΚΙ'ΑΣΜΑ, ᾧ δὴ ἐμπεσοῦσα ἡ σελήνη ἐκλείπει. Thus Raphelius. Wolfius, however, is not satisfied with this exposition, but interprets τροπὴ to mean not *a turning,* but, as he shows it is used by Antoninus, *a change,* and so would interpret ἀποσκίασμα τροπῆς *a shadow, adumbration,* or *appearance of change,* such as the *natural* Sun is subject to from clouds, mists, and eclipses. He adds from Henry Stephens, that Gregory Nazianzen has applied ἀποσκίασμα in this sense, where he mentions τὸ τῆς ἀληθείας ἴνδαλμα καὶ 'ΑΠΟΣΚΙ'ΑΣΜΑ, the appearance and *adumbration* of the truth." [Schl. says, that it means *any slight impression,* as ἴχνος. Lex. MS. and Etymol. τροπῆς ἀποσκίασμα ἀντὶ τοῦ ἀλλοιώσεως καὶ μεταβολῆς ἴχνος.] Comp. 1 John i. 5, and see more in Wolfius on James i. 17.

* See Hammond, Lambert, Boss, and Wetstein on the place, Stanhope on the Epist. for the 4th Sunday after Easter, vol. iii. Univ. Hist. vol. x. p. 470. Bp. Bull's Harmon. Apostol. Dissert. Poster. cap. xv. § 20.

Ἀποσπάω, ῶ, from ἀπὸ *from,* and σπάω *to draw.*

I. *To draw forth,* or *out,* as a sword *from* its sheath. occ. Mat. xxvi. 51. [1 Sam. xvii. 51.]

II. Pass. *To be withdrawn, retire.* occ. Acts xxi. 1. Luke xxii. 41. where see Wetstein and Kypke, the latter of whom remarks and proves that in the Greek writers it often imports *hurrying,* and *putting a kind of force on oneself.*

III. *To draw away, withdraw, seduce.* occ. Acts xx. 30. On which passage Elsner shows that both Lucian and Ælian use this V. for *drawing away disciples from* their master. [Luc. Lapith. 26. Æl. V. H. xiii. 32.]

Ἀποστασία, ας, ἡ, from ἀφίστημι *to depart.*

I. *A local departing,* or *departure.* In this sense it is used by the profane writers.

II. *A falling off,* or *defection* in matters of *religion, an apostasy.* occ. Acts xxi. 21. 2 Thess. ii. 3, where see Macknight, and comp. 1 Tim. iv. 1. [occ. Jer. xxix. 32. 1 Mac. iv. 15.]

Ἀποστάσιον, ου, τὸ, from ἀφίστημι *to depart.*

I. Properly, *A departure.*

II. *A divorce,* or *dismission* of a woman from her husband, or the *deed* or *instrument* of such *divorce.* occ. Mat. v. 31. xix. 7. Mark x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. כריתות *divorce.*

Ἀποστεγάζω, from ἀπὸ *from,* and στεγάζω *to cover,* which from στέγη *a roof.*—*To uncover, remove a covering.* occ. Mark ii. 4. ἀπεστέγασαν τὴν στέγην. Eng. Trans. *they uncovered the roof,* i. e. according to Bp. Pearce *, they opened the trap-door, which used to be on the top of the *flat-roofed* house in Judea, (comp. 2 K. i. 2. Deut. xxii. 8.) and which lying even with the *roof,* was a *part* of it when it was let down and shut; or, according to Dr. Shaw's explanation, *they removed the veil,* which, agreeably to the custom still preserved in the East, was spread over that part of the *court* where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other, might be folded and unfolded at pleasure †.

* See his Miracles of Jesus vindicated, part iv. p. 77—79, small 8vo, and his Note on Mark ii. 4, in his Comment on N. T.

† See Shaw's Travels, p. 208—212.

But with regard to Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποστεγάζειν is *to unroof, break up the roof;* and that the verb is twice used by Strabo, cited by Elsner and Wetstein, in this sense, which also best agrees with the following word ἐξορύξαντες in Mark. As to Dr. Shaw's explanation, there is no proof that στέγη ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as Κάλυμμα, Καταπέτασμα; but its usual meaning is the *roof* or *flat terrace of a house**, and thence the *house itself*. The history, as recorded by St. Mark and St. Luke, ch. v. 18—20, seems to be this. Jesus, after some days' absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square-court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room † in which Jesus was, Καὶ ἐξορύξαντες, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid ‡, as was necessary for the purpose, they let down the paralytic's mattress, διὰ τῶν κεραμῶν *through the tiles* or *roof*, into the midst *of the room*, before Jesus.

'Αποστέλλω, from ἀπὸ *from*, and στέλλω *to send*.

I. *To send from* one place to another, *to send* upon some business, employment, or office. Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18. & al. freq. It is a more solemn term than πέμπω. See Dr. Geo. Campbell's Note on John x. 36, and on Matt. ii. 16, comp. Josephus, Ant. lib. xvii. cap. 7, at the end, and De Bel. lib. 1. cap. 33. § 7, at the end, and see Wetstein.

II. *To send away, dismiss.* [Mark v. 10. viii. 26. Luke iv. 18. *with violence.* Mark xii. 3, 4. *to let go.* Mat. xxi. 3. Mark xi. 1, 3.]

III. *To send*, or *thrust forth*, as a sickle among corn. Mark iv. 20. This last use of the word seems *hellenistical;* the LXX, in like manner, apply the decompounded verb ἐξαποστέλλω to a *sickle*, Joel iii. 13.

[IV. Used of doctrine, *To deliver*. Acts x. 36. xiii. 26. Rev. i. 1. Judg. xi. 28. Jer. ix. 7.]—In the LXX, this word most commonly answers to the Heb. שלח *to send*, which is likewise a very general word.

'Αποστερέω, ῶ, from ἀπὸ *from*, and στερέω *to deprive*.

I. *To deprive, wrong*, or *defraud* another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. 'Αποστερέομαι, οῦμαι, pass. of persons, *To be defrauded.* occ. 1 Cor. vi. 7 *.—of a thing, *To be kept back by fraud.* occ. James v. 4.

II. 'Αποστερέομαι, Pass. joined with a genitive, *To be destitute, devoid of.* occ. 1 Tim. vi. 5.—In the LXX it answers to the Heb. גרע *to diminish*, Exod. xxi. 10; (comp. 1 Cor. vii. 5.) and to עשק *to oppress.* Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

'Αποστολή, ῆς, ἡ, from ἀπέστολα, perf. mid. of ἀποστέλλω *to send.*—*The office of an apostle* of Christ, *apostleship*. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. 'Απόστολος. [Its proper sense is a *mission*, and then *the thing sent.* See Deut. xxii. 7. 3 Esdr. ix. 52. 1 Macc. ii. 18. 2 Macc. iii. 2.]

'Απόστολος, ου, ὁ, from ἀπέστολα, perf. mid. of ἀποστέλλω *to send.*

I. *A messenger, a person sent by another upon some business.* John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25. and Macknight on both texts. [1 Kings xiv. 4.]

II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. occ. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3, 8, 21, 23. xx. 21. & al.

III. And most frequently, *An apostle, a person sent by Christ* to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1. & al. freq. Herodotus, lib. i. cap. 21. uses this word for a *public herald* or *ambassador*. [See Vales. ad Euseb. H. E.

* See Maximus, cited by Wetstein.

† See Whitby's Note on Mark ii. 4.

‡ Si, quod mihi placet, tegulæ fuerunt asserculis impositæ, detegi facilè poterat tectum, & per aperturam factam lectulus unà cum ægro demitti." Scheuchzer Phys. Sacr. in Mat. ix. 2, whom see, and his Plate, No. 674.

[* Schl. and Br. consider this, and I think rightly, as *middle*, and say, *To bear fraud patiently.* See Dresig. de verb. Med. N. 1. ii. 3. p. 511.]

p. 19. It need not be observed, that the word is applied frequently to the companions and chosen assistants of the first apostles, as being *sent* also on similar errands, and they are called ἀπόϛολοι ἐκκλησιῶν, because they collected churches. See 2 Cor. viii. 23. Rom. xvi. 7.]

☞ Ἀποϛοματίζω, from ἀπὸ *from*, and ϛόμα, ατος, *the mouth.—To draw* or *force words*, as it were, *from the mouth* of another, *to incite* or *provoke to speak;* otherwise, *To question magisterially*, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. Luke xi. 53, where see Pole Synops. Wolfius, Doddridge, Wetstein and Kypke, and Suicer Thesaur. in Ἀποϛοματίζω. [Its first sense was, *To repeat from memory*, (See Tim. Lex. Plat. and Ruhnken. p. 31.) and then, *to command one to do so*. See Plat. Euthydem. p. 14. tom. iii. opp. ed. Bipont.]

Ἀποϛρέφω, from ἀπὸ *from*, or *back again*, and ϛρέφω *to turn*.

I. *To turn away*. occ. Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4. [Ecclus. iv. 4. ix. 8.]

II. *To pervert*, *incite to revolt*. occ. Luke xxiii. 14. comp. ver. 2. [Ecclus. xlvi. 13.]

III. [*To put*, or *bring back*. Mat. xxvi. 52. (of a sword, and see 1 Chron. xxi. 27.) Mat. xxvii. 3. Gen. xxiii. 12. xviii. 21. xxviii. 5. Exod. xxiii. 4.]

IV. Ἀποϛρέφομαι, Midd. pass. with an accusative following, which seems governed of the preposition κατὰ understood. (Comp. under Ἀποτρέπω.) *To turn myself away*, or *be turned away from*, *to slight*, aversari. occ. Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Josephus uses it in the same manner, De Bel. lib. ii. cap. 19. § 6. ἈΠΕΣΤΡΑΜΜΈΝΟΣ ὁ Θεὸς ἤδη καὶ ΤΑ' ἍΓΙΑ, God being now *averse to*, or *turned away from*, even his own holy temple; and lib. vi. cap. 3. § 4. Καὶ ΤΗ'Ν ἐμὴν ἈΠΟΣΤΡΈΦΕΣΘΕ ΘΥΣΊΑΝ, And *ye turn away from* my sacrifice. For other instances of a similar construction in the Greek writers see Elsner, Alberti, and Wetstein. [So *to slight*. Ecclus. xviii. 25. Wisd. xvi. 3. and then *to refuse a request*, (see Psalt. Sal. 5. 7. in Fabr. Cod. Ps. i. p. 933.) which is the meaning in Mat. v. 42.]

☞ Ἀποϛυγέω, ῶ, from ἀπὸ *from*, or intens. and ϛυγέω *to shudder with horror*, *to hate*, which is from the N. Στὺξ, ϛύγος, ἡ, *a shuddering* or *shivering*, *from intense cold*. And is not this derived from the Heb. * שתק *to be still*, properly as the sea after a storm, and thence applied (in the Greek I mean) to that *convulsive motion* we call *shuddering*, which is evidently occasioned by some *stop* or *check* given to the *perspiration*, or to the *circulation* of the blood, or of the nervous fluid by *cold*, or &c.? *To abhor*, *reject with horror*. occ. Rom. xii. 9, where see Kypke.

☞ Ἀποσυνάγωγος, ȣ, ὁ, from ἀπὸ *from*, and συναγωγὴ *an assembly*, *a synagogue*. —*Expelled from* or *put out of the congregation*, *assembly* or *society*, and so deprived of all *civil intercourse* or *communication* with the Jews, and by consequence of the liberty of entering their *synagogues of worship* also. occ. John ix. 22. xii. 42. xvi. 2 †. Thus the man mentioned John ix. became ἀποσυνάγωγος, by the officers of the Jewish Sanhedrim taking and *thrusting him out of the assembly* of the Jews *there gathered together* to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, Luke vi. 22, that men ἀφορίσȣσι *shall separate* them, that is, from their *society*, both civil and religious. Comp. Ezra x. 8. And thus Theophylact explains ἀποσυναγώγȣς ποιήσȣσιν, Luke vi. 22, by τῶν συνεδρίων καὶ ἐνδόξων, καὶ ὅλως τῆς ἀυτῶν κοινωνίας ἀφορίσȣσιν: They shall separate you both from their *honourable assemblies*, and even *entirely from their society*.

Ἀποτάσσομαι, Mid. from ἀπὸ *from*, and τάσσω *to order*.

I. With a Dative of the Person, *To take leave*, *bid adieu to*, *bid farewell*, valedicere. occ. Luke ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13. comp. Mark vi. 46. Salmasius pretends that the word in this sense is *barbarous* and *vulgar*. The ‡ elegant Josephus, however, uses it exactly in this sense concerning Elisha, who, after Elijah had cast his mantle upon him, desired leave to go and salute his parents; which when Elijah had permitted, ἈΠΟ-

* Whence also the name of the river Στὺξ Styx, feigned to be in the *infernal* regions; but there really was one so called in Arcadia, whose waters are said to have been of so *cold* a nature as to be *deadly*, and with some of this water, it is reported, that Alexander the Great was poisoned in Babylon. See Prideaux Connect. pt. i. book 8. an. 323, and the authors there quoted.

† See Hammond on John ix. 22, and Vitringa de Synagog. Vet. lib. iii. pars 1. p. 739, &c. [Seld. de Syn. l. 7.]

‡ See Josephus, Ant. lib. xx. cap. 10. § 2, and Contr. Apion, lib. i. § 9.

ΤΑΞΑ'ΜΕΝΟΣ 'ΑΥΤΟΙΣ εἵπετο *having taken leave of them,* he followed him." Ant. lib. viii. cap. 13. § 7. See also Wetstein on Mark, who cites Callisthenes and Libanius using the V. in the same sense, with a Dat. of the Person. Comp. also Kypke on Luke.

II. With a Dat. of the Thing, *To renounce, bid adieu to.* Luke xiv. 33. Thus applied also by Plutarch, Iamblichus, Philo and Josephus, cited by Kypke.

☞ 'Ἀποτελέω, ῶ, from ἀπὸ intensive, and τελέω *to complete.—To perfect, accomplish.* occ. James i. 15. 2 Macc. xv. 40.

'Ἀποτίθημι, Mid. 'Ἀποτίθεμαι, from ἀπὸ *from,* and τίθημι *to lay.*

I. *To lay off* or *down.* occ. Acts vii. 58. [Schl. thinks the meaning here is, *To lay up* or *lay by,* to *commit to some one's care.* See Suid. and Hesych. Xen. Cyrop. vi. 1. 11. Lev. xxii. 23.]

II. *To lay aside, put off,* in a figurative sense. occ. Rom. xiii. 12, (where see Macknight) Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1. [It is common in Greek writers for *To put off,* as clothes, &c. Herodian. iv. 7. 5. and so Ezek. xxi. 25. 1 Kings xvii. 22. and in the fig. sense, Eurip. Iph. A. 556. Dion. Halic. ix. 33.]

'Ἀποτινάσσω, from ἀπὸ *from,* and τινάσσω *to shake,* which seems a derivative by transposition from the Heb. נתש *to set loose* or *free,* which word the LXX have rendered by ἀποτινάσσω, 1 Sam. x. 2.—*To shake off.* occ. Luke iv. 5. Acts xxviii. 5.

'Ἀποτίω, from ἀπὸ *again,* and τίω *to pay,* which see.—*To pay, repay.* occ. Philem. ver. 19. [1 Sam. xxiv. 19. Ex. xxi. 19.]

☞ 'Ἀποτολμάω, ῶ, from ἀπὸ intensive, and τολμάω *to dare.—To dare very much, be very bold.* occ. Rom. x. 20. Josephus uses this V. transitively in the same view, Ant. lib. 15. cap. 10. § 3, ταῦτα δὲ 'ΑΠΕΤΟΛΜΩΝ, they had such *great boldness.*" See also Wetstein.

☞ 'Ἀποτομία, ας, ἡ, from ἀπότομος *severe* (used by Polycarp. Epist. ad Philip. § 7.), which from ἀποτέτομα, perf. mid. of ἀποτέμνω *to cut off,* which from ἀπὸ *from,* and τέμνω *to cut.*

I. *A cutting off,* so used in the profane writers.

II. *Severity,* as of a man *cutting off* dead or useless boughs from a fruit-tree. occ. Rom. xi. 22, twice. comp. ver. 19, 20, 24, &c. Plutarch, De Lib. Educ. p. 13. D. Δεῖ δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων 'ΑΠΟΤΟΜΙ'ΑΝ τῇ πραότητι μιγνύναι, Fathers ought to temper the *severity* of reproofs with mildness. See more in Wetstein and Kypke. [Diod. Sic. xii. 16.]

'Ἀποτόμως, Adv. from ἀπότομος.—*Severely, with severity, cutting off,* or *cutting,* as it were, *to the quick.* occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5. Tit. i. 13. On 2 Cor. xiii. 10, observe, that ὑμῖν is understood, That; being present, *I may not use* or *treat (you)* with severity. Comp. under Χράω IV. On Tit. i. 13. comp. Plutarch cited under 'Ἀποτομία II. [Polyb. xvii. 11. 2.]

'Ἀποτρέπω, from ἀπὸ *from,* and τρέπω *to turn.*—'Ἀποτρέπομαι, Mid. followed by an accus. probably governed by the preposition κατὰ understood, *To turn away from.* occ. 2 Tim. iii. 5. Comp. under 'Ἀποστρέφω V. [Plut. Fab. p. 183. A.]

☞ 'Ἀπουσία, ας, ἡ, from ἀπὼν—ουσα—ὸν, particip. of ἄπειμι *to be absent.—Absence.* occ. Phil. ii. 12.

'Ἀποφέρω, from ἀπὸ *from,* and φέρω *to carry. To carry away.* occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. [Hos. x. 6.]

☞ 'Ἀποφεύγω, from ἀπὸ *from,* and φεύγω *to flee.* Governing either a gen. or an accus. *To flee away from, escape.* occ. 2 Pet. i. 4. ii. 18, 20. [Ecclus. xxii. 24.]

'Ἀποφθέγγομαι, from ἀπὸ *from,* and φθέγγομαι *to utter.—To utter, declare, speak,* particularly *pithy* and *remarkable sayings,* as Elsner on Acts ii. 4, shows that the V. is used by Diogenes Laertius, and Iamblichus; and Kypke shows that it is applied particularly to *oracles* or *prophetic responses,* by Plutarch, Strabo, Josephus and Philo, [De Vita Mos. ii. p. 139. 32.] occ. Acts ii. 4, 14. xxvi. 25. [1 Chron. xxv. 1. Ezek. xiii. 9.]

☞ 'Ἀποφορτίζω, from ἀπὸ *from,* and φορτίζω *to lade,* which from φόρτιον *a burden,* from φέρω *to carry.—To unlade,* as a ship. occ. Acts xxi. 3; where see Wetstein, [Dion. Hal. Ant. iii. 44.]

☞ 'Ἀπόχρησις, ιος, Att. εως, ἡ, from ἀποχράομαι *to abuse, consume by use,* or simply *to use,* (see Suicer Thesaur.) which from ἀπὸ *from,* or intens. and χράομαι *to use.—An using,* or *use.* occ. Col. ii. 22, ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει—quæ omnia sunt in interitum *ipso usu,* Vulg. So our translation, *All which things are to perish* in the using. And this, I doubt

not, is the true sense of the words, (which I consider as parenthetical) though a different one is proposed by Hammond, Doddridge, and Kypke. But see Wolfius on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.—The new interpretation, which Macknight has given of the words in Col. ii. 22, appears to me not only quite unsuitable to St. Paul's nervous lively style, but also inconsistent with the plain meaning of the Greek—ἅ ἐςι πάντα. But let the reader consult that very able and respectable commentator, and judge for himself. [Schl. says, *Use, consumption by use.* And in this sense probably it occ. Col. ii. 22. "The use of which things brings mischief and severe punishments." The writer speaks of things forbidden by the Mosaical law. Br. says, "all which things if we use them are reckoned pernicious according to the doctrine of these men." Neither defends his opinion.]

Ἀποχωρέω, ῶ, from ἀπὸ *from,* and χωρέω *to go.*—*To depart, go from.* occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Ἀποχωρίζομαι, from ἀπὸ *from,* and χωρίζω *to separate,* which from χωρις *apart,* which see.—*To depart.* occ. Acts xv. 39. Rev. v. 14. [Gen. xiii. 14.]

☞ Ἀποψύχω, from ἀπο denoting *privation,* and ψυχὴ *breath, life,* or *soul.*—*To expire, die.* occ. Luke xxi. 26. Elsner shows that Arrian uses the V. in the same sense, Epictet. lib. iii. cap. 26. p. 369, and Appian De Bel. Civ. lib. iv. p. 973, and cites from Sophocles Ajax Flagell. lin. 1656, the full phrase, ἈΠΕΨΥΞΕΝ βίον *he breathed out* his life. Comp. Wetstein and Kypke. [Schl. and Br. say that in St. Luke it means *to faint from fear, to become not dead,* but *as if dead.* So Hom. Od. xxiv. 347. See Eust. ad Iliad. x. 2. Arr. Diss. Epict. iv. 1. 142. So *expirare* in Seneca, Nat. Quæst. ii. c. 59, and *exanimor,* Ter. Andr. i. 5. 17. The word occurs 4 Macc. xv. 18, but nowhere else.]

☞ Ἀπρόσιτος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and πρόσιτος *accessible,* which from πρόσειμι *to approach,* and this from πρός *unto,* and εἶμι *to go* or *come.*—*That cannot be approached, inaccessible* [or *incomprehensible*]. occ. 1 Tim. vi. 16. [Hes. ἀχώρητος.]

Ἀπρόσκοπος, ϐ, ὁ, ἡ, from α neg. and προσκόπη *an occasion of stumbling,* which see.

I. Intransitively, *Not stumbling* or *falling,* i. e. figuratively, in the path of duty and religion. occ. Phil. i. 10. But Chrysostom seems to have understood it in this text transitively, as in the IIId sense below; and thus Macknight, whom see, understands it. [Ecclus. xxxii. 22.]

II. Applied to the conscience, *Not stumbling* or *impinging,* as it were, against any thing, for which, as St. John speaks, *our hearts condemn us.* occ. Acts xxiv. 16. comp. Acts xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31. and Heb. and Eng. Lexic. כשל V.

III. Transitively, *Not occasioning,* or *causing others to stumble, giving them no occasion to fall into sin.* occ. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In Ecclus. xxxii. 21, or 22, ὁδῷ ἀπροσκόπτῳ, or (as some copies read) ἀπροσκόπῳ, is used for *a plain way,* where there are *no stumbling stones.*

☞ Ἀπροσωπολήπτως, Adv. from α neg. and προσωποληπτὴς, *a respecter of persons,* which see.—*Without accepting* or *respect of persons, impartially.* occ. 1 Pet. i. 17. This word is used in the same sense by Clement, in his 1st Epist. to the Corinthians, § 1.

Ἄπταιςος, ϐ, ὁ, ἡ, from α neg. and πταίω *to stumble.*—*Free from stumbling* or *falling.* occ. Jude ver. 24; where Wetstein cites from Xenophon, [De re Eq. i. 6.] ἌΠΤΑΙΣΤΟΣ Ἵππος, A horse that does *not stumble;* and from Plutarch the same word applied to the *successful* Pericles. [3 Macc. vi. 39.]

ἍΠΤΟΜΑΙ, Mid. or Deponent, from ἅπτω *to connect, bind.*

I. *To touch.* Mat. viii. 3. ix. 20.

II. *To lay hold on, embrace.* John xx. 17, Lay *not* hold *on me (now),* as the V. is applied by the LXX, Job xxxi. 7. Mary Magdalene was probably going to prostrate herself at his feet, and *embrace them,* as the other women did. [So Schl.] Mat. xxviii. 9. See Kypke on John, and comp. Mark x. 13, and Wolfius there. [Job xxxi. 7.]

III. *To touch, have to do with.* occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by Aristotle, Epictetus, Plutarch. See Gataker [Op. Crit. p. 79. Ox.] in Pole Synops. Wetstein and Kypke on the text. [Æl. H. An. i. 13. Valck. ad Phœn. p. 349.]

IV. *To take,* as food. occ. Col. ii. 21; on which text Raphelius cites Xenophon applying this V. to *food.* Thus Memor. Socrat. lib. ii. cap. 1. § 2. Σίτϐ ἍΠΤΕΣΘΑΙ is *to take* food; and in Cyropæd. lib. i. p. 17, edit. Hutchinson, 8vo. ἌΡΤΟΥ

"ΑΠΤΕΣΘΑΙ is used for *taking bread*, as θίγειν also is for *taking other* sorts of food. It seems, therefore, that in Col. ii. both μὴ ἅψῃ and μὴ θίγῃς may be best referred to *food*. See Wolfius, Wetstein, and Kypke. [Some refer 2 Cor. vi. 17, to food also; but Schl. and Br. translate, *Form no connection* or *intimacy with the Gentiles*; and Schl. thinks that Col. ii. 21, may be explained in the same way.]

V. *To touch, hurt*. 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as Raphelius and Elsner have shown.—In the LXX this word generally answers to the Heb. נגע *to touch*, and that in all the above senses.

"ΑΠΤΩ, from Heb. חפא *to heat through*.—*To light* or *kindle*, as a lamp or fire. occ. Luke viii. 16. xi. 33. xv. 8. xxii. 55. [See Perizon. ad Æl. Var. H. ii. c. 13.]

'Απωθέω and 'Απώθω, from ἀπὸ *from*, and ὠθέω *to thrust*, *drive*. [It occurs only in the Midd. in the N. T.]—*To thrust away*, *repel*, *reject*. occ. Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19 *. [1 Kings xii. 22. Ezek. xliii. 9.]

'Απώλεια, ας, ἡ, from ἀπόλλυμι *to destroy*.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. Acts viii. 20; or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1. & al.—In 2 Pet. ii. 2, for ἀπωλείαις of the common printed editions, very many MSS. three of which ancient, have ἀσελγείαις; which reading is confirmed by the Vulg. luxurias, and other ancient versions, and has accordingly been given in several editions, is approved by Wetstein, and received into the text by Griesbach. "But the common reading (says Macknight) should be retained, because any transcriber, who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write, ἀσελγείαις for ἀπωλείαις. But no transcriber would substitute ἀπωλείαις, or a word whose meaning he did not know, in place of ἀσελγείαις, a word well understood by him. [Schleusner agrees that ἀσελγ. is only a gloss. He gives us the following places from the O. T. The word occurs Deut. xxxii. 35. Job xxxi. 3, for איד, and Isa. xlvii. 11, for הוה, and in (Theod.) Job xxvi. 5, where it means hell, for שאול. It occurs in Bel and the Dragon, v. 41, where it is *severe* or *capital punishment*, and Schl. gives this meaning to Acts viii. 20.]

II. *Destruction, waste*. occ. Mat. xxvi. 8. Mark xiv. 4. [Theoph. Char. xv.]

'Απὼν, οῦσα, ὸν, Particip. Pres. of ἄπειμι, which see.—*Being absent*, *absent*. 1 Cor. v. 3. 2 Cor. x. 11. & al.

'ΑΡΑ', ᾶς, ἡ, from Heb. ארר or אר *to curse*, for which the LXX have used the verb ἀράομαι, Num. xxii. 6. xxiii. 7; and the compound καταράομαι, Gen. v. 29. xii. 3. & al. freq. and the decompounds ἐπικαταράομαι and ἐπικατάρατος, Num. v. 19. Gen. iii. 14. & al. freq.

*A curse, cursing*. occ. Rom. iii. 14. [Gen. xxiv. 41. Prov. xxvi. 2.]

"ΑΡΑ, Adv. denotes *affirmation* or *asseveration*.—*Indeed, in truth*. It generally implies an *inference* from somewhat preceding, and may frequently be rendered *Then indeed*, *therefore*. See Mat. xix. 25, 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal. ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant*. This seems to be always *affirmative*, *emphatic*, or *illative*. [It means *perhaps* in the sense of *hope*, Mark xi. 13. Acts viii. 22. Num. xxii. 6, 11. *In good truth* (asseveration), Luke xi. 20. Gal. ii. 21. 1 Cor. v. 10. vii. 14. xv. 14, 18. Heb. xii. 8. Ps. lviii. 12.]

"Αραγε, from ἄρα denoting an *inference*, and γε *truly*.—*Therefore*, *indeed*, *then indeed*. occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

'Αργέω, ῶ, from ἀργὸς *idle*.—*To linger*, *loiter*. occ. 2 Pet. ii. 3, where Kypke shows that Polybius and Plutarch in like manner apply to things this V. which properly relates to persons.

'Αργὸς, ἡ, ὸν, contracted of ἀεργὸς, which from α neg. and ἔργον *work*.

I. *Not at work*, *idle*, *not employed*, *inactive*. occ. Mat. xx. 3, 6. 1 Tim. v. 13, 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable*. occ. Mat. xii. 36. comp. 2 Pet. i. 8, and Kypke. In the latter text the Vulg. rendering ἀργὺς by vacuos preserves the *ambiguity* of the ori-

* [On this text Br. says, that he would refer ἣν to ς.ατιίαν (not as some do to πίςιν, or συνείδησιν, referring to Prov. xxiii. 23. Hos. iv. 6.), and construes, "which battle for the true faith declining," &c.]

ginal. Comp. Eph. v. 11. Symmachus uses the word ἀργὸν for the Heb. פגול polluted. Lev. xix. 7. [In Mat. xii. 36, it is rather *evil* or *mischievous*. See Chrysostom, Hom. xliii. in Mat. p. 480. tom. i. ed. Inf. So ἀργία is used 2 Kings ii. 24, and the Chaldee word בטל, and Heb. בטל. See Targum. Exod. v. 9, and Eccl. v. 2. Wetst. N. T. i. p. 394. Palairet (Obss. Phil. Crit. p. 40) and others, think this is Greek; but Fischer (de Vet. p. 8.) after Vorst and others, says it is Hebrew. See Cren. Anal. Phil. Hist. Crit. p. 142. Symm. Lev. xix. 7.]

Ἀργυρέος, ὅς; έα, ᾶ, έον, ὅν; from ἄργυρος *silver.—Made of silver, silver.* occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Ἀργύριον, ου, τὸ, from ἄργυρος.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to Bp. Cumberland, to 2*s*. 4½*d*. of our money, but according to Michaelis, to no more than 11*d*.* Mat. xxvi. 15. xxvii. 3, 5, & al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money* in general, because *silver money* seems to have been the most ancient, as Isidorus also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18, 27. Luke ix. 3. & al. On Mat. xxv. 18, Wetstein cites from Diogenes Laert. the same phrase, ἈΡΓΥΡΙΑ ἹΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of silver, probably Attic *drachms*, which, at 7½*d*. each, would amount to 1562*l*. 10*s*. of our money. [On the money here mentioned, see Fisch. de Vit. iii. 11. and xxiv. 12. Petav. ad Epiphan. de Mens. T. ii. p. 428. Casaub. Exerc. Antib. xvi. 8, 9. We may simply remark here, that the shekel (=Attic tetradrachm, or Alexand. didrachm,) though translated by Symmachus and Aquila by στατὴρ, is always by the LXX called σίκλος or δίδραχμα, because the στατὴρ *at Alexandria* was valued at 8 Attic or 4 Alexandrian drachmæ.]

Ἀργυροκόπος, ου, ὁ, from ἄργυρος *silver*, and κέκοπα, perf. mid. of κόπτω *to beat.—A silversmith.* Observe that our Eng. word *smith*†, Saxon ſmıð, is from the V. ſmıtan, or ſmıðan *to strike, smite*, which from the Heb. צמת *to cut off, destroy*, or from שמד *to destroy, demolish*. occ. Acts xix. 24. [The Vulgate has *argentarius*. Erasmus after Theophylact, *faber argentarius*. Beza, *signator argenti*, and see Jer. vi. 29. Plut. Opp. T. ix. p. 301, and 473, ed. Reisk. with Hesych. and Harpoc. whence it will be seen that the word signified *any worker in silver* or *money*.]

Ἄργυρος, ου, ὁ, from ἀργὸς *white*.

I. The metal called *silver*. occ. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money*. occ. Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy *believers*, as being built into Christ's church, will abide *the fire of persecution*. occ. 1 Cor. iii. 12. Comp. under Πυρ V.—As* *silver* is called in Heb. כסף, on account of its *pale colour*; so there is little doubt but the Etymologists are right in deducing its Greek name ἄργυρος from ἀργὸς *white*, which seems a corrupt derivative from the Heb. ירח *the moon* or *lunar light*, which is of this *colour*. Thus in the Heb. the *moon* or *lunar orb* is called לבנה, from לבן *white*, and Virgil, Æn. vii. lin. 8, 9,

———*Nec candida cursum*
*Luna negat, splendet tremulo sub lumine pontus.*

———The *moon* was bright,
And the sea trembled with her *silver* light.
DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by her name Luna, and representing it in writing by the character of that planet. So the poets frequently compare the *Light of the moon* to *silver*. Thus Milton:

———The *moon*
Rising in clouded majesty, at length
Apparent queen unveil'd her *peerless light*,
And o'er the dark her *silver* mantle threw.
*Paradise Lost*, b. iv. lin. 606, &c.

Ἄρειος, ὁ, from Ἄρης *Mars*, the supposed God of War.—*Of* or *belonging to Mars, Mars'*. occ. Acts xvii. 19, 22. comp. Πάγος, [and Potter's Grecian Antiq. i. p. 201.]

Ἀρέσκεια, ας, ἡ, from ἀρέσκω *to please.—A pleasing*. occ. Col. i. 10. "It denotes not so much the *event*, as the *desire*

* See Heb. and Eng. Lexic. 3d edit. under שקל IV.

† See Junius, Etymol. Anglican.

* So the Eng. name *silver* seems of the same root as the Greek σίλβω *to shine*.

**and** *intention, of pleasing* *." Comp. Rom. xv. 2. Gal. i. 10.—The LXX use it in the plur. Prov. xxxi. 30, for Heb. חן *grace* or *gracefulness*, by which one *pleases* others.

**'ΑΡΕ'ΣΚΩ,** 1st fut. ἀρέσω, from הרעה (the Hiph. of the Heb. רעה) which would signify to *conciliate* or *gain the affections*. So the LXX several times render the N. רעון *will, pleasure*, by ἀρεστὸν *pleasing*, from this V. ἀρέσκω.—*To please.* Mat. xiv. 6. Rom. xv. 1, 2, 3. 1 Cor. vii. 32. & al. On 2 Tim. ii. 4, observe, that in like manner Xenophon, Cyropæd. lib. iii. p. 172. edit. Hutchinson, 8vo, applies this V. to soldiers behaving so as to *gain the approbation* of their commanders. ['Αρέσκω is used sometimes in a bad sense, almost like κολακεύειν. See Theoph. Char. V. Athen. vi. 15. Whence, perhaps, we may explain Rom. xv. 1, and 3.]

'Αρεστὸς, ἡ, ὸν, from ἀρέσκω.—*Pleasing, agreeable, grateful.* occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in [Gen. xvi. 6.] Exod. xv. 26. [Is. xxxviii. 3.]

'Αρετὴ, ῆς, ἡ, q †. ἀρεστὴ *pleasing*, from ἀρέσκω *to please*, or rather from "Αρης *Mars*, the supposed God of War (see under "Αρειος); for in Homer Ἀρετὴ generally denotes *military virtue, strength*, or *bravery*; and if, as Monsieur Goguet (Origin of Laws, &c. vol. ii. 392.) observes, the word ἀρετὴ be afterwards used to signify *virtue in general*, it is because the Greeks, for a long time, knew no other virtue than *valour*.—*Virtue.* It is applied both to God and man.

I. *Virtue, excellency, perfection.* occ. 1 Pet. ii. 9. Arrian, Epictet. lib. iii. cap. 24. p. 343. Τὰς ἐμὰς 'ΑΡΕΤΑ'Σ ἐξηγοῦνται—καὶ ἐμὲ ὑμνοῦσι, They recount my *virtues*, and celebrate me.

II. The *virtue, force*, or *energy* of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2. Pet. i. 3. Comp. Δύναμις, and see Alberti, Wolfius, and Wetstein. [Schleusner considers it as often denoting especially the *benignity of God*. 1 Pet. ii. 9. 2 Pet. i. 3. Habbak. iii. 3. Isa. xlii. 8, especially lxiii. 7. See Krebs. Obs. Flav. p. 398, 403.]

III. *Human virtue* in general. occ. Phil. iv. 8.

IV. *Courage, fortitude, resolution.* occ. 2 Pet. i. 5. In this sense the word is often used in the Greek writers, and so the ἀρετὴ of St. Peter will correspond with the ἀνδρίζεσθαι of St. Paul. 1 Cor. xvi. 13. See Hammond. 'Αρετὴ in the LXX answers twice to הוד *glory*, thrice to תהלה *praise*, as our translators render ἀρετὰς, 1 Pet. ii. 9.

'Αριθμέω, ῶ, from ἀριθμὸς.—*To number, reckon by number.* occ. Mat. x. 30. Luke xii. 7. Rev. vii. 9. [Job xxxi. 4.]

'Αριθμὸς, οῦ, ὁ, from ἀρθμὸς *coaptation, conjunction;* from ἄρω *to adapt, join together, compose;* which see.—*A number*, according to that of *Euclid*, 'Αριθμὸς, τὸ ἐκ μονάδων συγκείμενον πλῆθος, *Number* is a multitude *composed* of units. Luke xxii. 3. John vi. 10, τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι in number (κατὰ being understood) *about five thousand*." So in Herodotus, lib. i. cap. 14. κρητῆρες 'ΑΡΙΘΜΟ'Ν ἕξ goblets *in number* six;" and Josephus, in his Life, § 66, τετρακισχίλιοι ΤΟ'Ν 'ΑΡΙΘΜΟ'Ν, four thousand *in number*," and § 75, περὶ ἑκατὸν καὶ ἐννενήκοντα ὄντας ΤΟ'Ν 'ΑΡΙΘΜΟ'Ν, being about one hundred and ninety *in number*," and in many other places.

'Αριστάω, ῶ, from ἄριστον, which see.—*To dine.* occ. Luke xi. 37. John xxi. 12, 15. See Kypke on ver. 12, and comp. under "Αριστον.

'Αριστερὸς, ὰ, ὸν.—*The left*, as opposed to the *right*. occ. 2 Cor. vi. 7. So ἡ ἀριστερὰ is the *left-hand*, χεὶρ being understood, as δεξιτερὴ in Homer is the *right-hand*. occ. Mat. vi. 3. 'Αριστερὰ, τὰ, *The left-hand side*, μέρη *parts* being understood. occ. Luke xxiii. 33. The *left-hand side*, according to the superstition of the Grecian * heathen, was accounted *unlucky*,

* Davenant in Pole Synops.

† See Note 3 in init. lib. v. Xenophon Cyropæd. edit. Hutchinson.

* The omens that appeared to the *east*, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the *great principle of all light* and *heat, motion*, and *life*, diffuses his first influences from that part of the world. On the contrary, the *western* omens were unlucky, because the *sun* declines in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the *north*, and then the *east* must needs be upon their *right-hand*, and the *west* upon their *left:* and that they did so, appears from a passage of Homer, who brings in Hector telling Polydamus that he regarded not the birds:

Εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε,
Εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἠεροέντα.

Il. xii. ver. 239.

Ye vagrants of the sky! your wings extend,
Or where the suns *arise*, or where *descend;*
To *right* or *left* unheeded take your way—

Pope.

and *of evil omen*, and * it was a part of the same superstition to call such things by more *auspicious names*. Thus, according to Eustathius, they called the *left* ἀριςερὸς, from ἄριςος the *best*, κατ' ἐυφημισμὸν. Comp. Ἐυώνυμος, and see Wetstein in Mat.

Ἄριςον, ȣ, τὸ, q. ἀόριςον *indefinite*, because taken at no *certain* time, or rather from ἦρι *early* (which from the Heb. אור *the light)*; because this meal was taken *early* in the morning (comp. John xxi. 4, 21.); so the Latin prandeo *to dine*, and prandium *dinner*, is derived from πρὰν (Doric for πρῶϊ) *early*, and ἔδω *to eat*.

I. *A meal eaten in the morning*. So Xenophon, Cyropæd. lib. vi. p. 353. edit. Hutchinson, 8vo. Ἄυριον δὲ ΠΡΩΐ—πρῶτον μὲν χρὴ ἈΡΙΣΤΗ͂ΣΑΙ καὶ ἄνδρας καὶ ἵππȣς—To-morrow morning *early* the men and horses ought first *to take some food*.

II. [In progress of time it came to signify, *The mid-day meal* or *dinner*. In Luke xiv. 12. it is distinguished from δεῖπνον, and is a feast to which others are invited. See Luke xi. 38.; thence it is put for any great feast, as a marriage feast. Mat. xxii. 4.]—The LXX have used the N. ἄριςον, 2 Sam. xxiv. 15. for the Heb. מיעוד, but I think erroneously; [for לחם *food*, 1 Kings iv. 22.]

☞ Ἀρκετὸς, ὴ, ὸν, from ἀρκέω.—*Sufficient, enough*. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 3. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. κακία is construed with the neut. ἀρκετὸν, Raphelius observes, that it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6. for a similar expression. [See also Il. B. 204. Herod. iii. 36. Plat. Rep. iv. p. 328. Wetstein on Mat. vi. 34. and Matth. Gr. Gram. § 437. On the Proverb in Mat. vi. 34, see Vorst. de Adag. c. 9.]

ἈΡΚΈΩ, ῶ, from Heb. ערך *to dispose, order, adjust*.

For this reason, the signs which were presented to *them* (the Grecians) on the *right-hand* were accounted *fortunate*, and those on the *left* unlucky. Antiquities of Greece, vol. i. book ii. cap. 15.

* "Ill-boding words they had always a superstitious care to avoid; insomuch that instead of δεσμωτήριον, i. e. a prison, they would often say ὄικημα a house, for πίθηκος (an ape) καλλίας (a beauty), for μῦσος (an abominable crime) ἄγος (a sacred thing), for ἐρίννυες (the furies) ἐυμένιδες or σέμναι θεαὶ (the good-natured or venerable goddesses), and such like." Potter's Antiq. of Greece, vol. i. book ii. cap. 17.

I. *To suffice, be sufficient, satisfy*. occ. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where Kypke shows that both Euripides [Hec. 1164.] and Sophocles [Trach. 711.] use ἀρκεῖν for *giving assistance, helping*, and Josephus (p. 1292, ad fin. edit. Hudson) for *helping sufficiently*.

II. Ἀρκέομαι, ȣ̃μαι, Pass. governing a dative.—*To be satisfied, content with*. occ. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐπὶ. occ. 3 John ver. 10. [2 Mac. v. 15. Æsch. Socr. Dial. iii. 15.]

Ἄρκτος, ȣ, ὁ, ἡ, from ἀργὸς *idle, sluggish*, or from ἀρκέω *to suffice*.—*The bear*, a well-known animal. occ. Rev. xiii. 2. So called either from his *sluggishness*, and particularly from his remaining in his den for several of the winter months in an *unactive* sleepy state *; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in Bochart, vol. ii. 810. Or else his Greek name ἄρκτος may be derived from ἀρκεῖν, q. ἀρκετὸς, because he is, as it were, *self-sufficient* while he continues so long without external nourishment.

Ἅρμα, ατος, τὸ, from ἧρμαι, perf. pass. of ἄρω *to fit, join fitly together*.—*A chariot* or *vehicle*, from its *ingenious structure*, or being *fitted* or *joined* to the horses with harness. occ. Acts viii. 28, 29, 38. Rev. ix. 9. [It is a *war-chariot* in the last passage. See Joel ii. 4.]

ἈΡΜΑΓΕΔΔΩ͂Ν, Heb. from הר *a mountain*, and מגדו or (Zech. xii. 11.) מגדון *Megiddo*.—*Armageddon*, or *the mountain of Megiddo*. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for *destruction* and *slaughter*. See Judges v. 19. 2 K. ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and Vitringa in Rev. [Schleusner thinks it means a dry and sterile mountain country, such as the Jews believed to be inhabited by evil spirits. See Castell. Lex. Hept. fol. 507. Olear. de Stil. N. T. p. 349 and 359. Glass. Philol. S. p. 809.]

Ἁρμόζω, from ἁρμὸς *a compages* or *joining fitly together*.

I. *To adjust, join fitly together*. In this sense it occurs in the profane writers (see Scapula's Lexic.) but not strictly in the N. T. [Prov. viii. 30. Xen. Anat. iii. 56.]

* Pontoppidan's Nat. Hist. of Norway in Modern Travels, vol. i. p. 221, 2. Comp. Dr. Brooke's Nat. Hist. vol. i. p. 195.

II. Ἁρμόζομαι, Mid. *To contract, espouse,* or *betroth;* or rather, *To fit, prepare.* occ. 2 Cor. xi. 2, Ἡρμοσάμην γὰρ ὑμᾶς κ. τ. λ. *For* I have prepared you, *to present (you as) a chaste virgin to Christ* *. So LXX in Prov. xix. 14. Παρὰ δὲ Κυρίȣ ἉΡΜΟ'ΖΕΤΑΙ γυνὴ ἀνδρὶ, *But by the Lord a wife* is fitted *to a husband.* In the Greek writers the active V. ἁρμόζω is used for a *father betrothing his daughter* to a man, and the middle ἁρμόζομαι for a *man's betrothing a woman to himself* (see the passages cited in Wetstein); but it does not appear that in this latter form the V. is ever applied to *a man's betrothing a woman to another.* It seems, therefore, best to exclude the *nuptial* sense from 2 Cor. xi. 2 †.

Ἁρμὸς, ȣ, ὁ, from ἥρμαι perf. pass. of ἄρω *to fit, join fitly together.*

I. [*A joint.* Ecclus. xxvii. 2. and so ἁρμονία Ezek. xxxvii. 7. See Etym. M. in voce, and Poll. Onom. ii. 141.]

II. *A joint* or *articulation* of the bones in the human body. occ. Heb. iv. 12.

Ἀρνέομαι, ȣ̃μαι.

I. *To deny,* [often used of *facts* laid to one's charge. Mat. xxvi. 70. 72. Mark xiv. 68. 70. Luke viii. 45. John i. 20. (compare for the phrase Dion. Halic. viii. 8. Hesiod. Theog. 511. Soph. Ant. 453. Maius Obs. SS. lib. ii. p. 77.) Acts iv. 16. 1 John ii. 22.]

II. [*To deny* or *disown,* of Christ disowning the wicked. Mat. x. 33. ἀρνήσομαι αὐτὸς. 2 Tim. ii. 12. of men professedly Christians, but leading unchristian lives. Tit. i. 16. 1 Tim. v. 8. of open deserters of Christ, or apostates. Luke xii. 57. Mat. x. 33. ὅτις δ' ἂν ἀρνήσηταί με. 2 Tim. ii. 12. Rev. ii. 13. iii. 8. of those who refuse to believe at all. Acts iii. 13. 2 Pet. ii. 1. Jud. v. 4. In Acts vii. 35, *Not to acknowledge the power of.* It is once used for *to renounce* in Tit. ii. 12. and perhaps the phrase ἀρνεῖσθαι ἑαυτὸν, is of somewhat the same force in 2 Tim. ii. 13. *To renounce* or *change one's character.*]

Ἀρνίον, ȣ, τὸ, a diminutive of ἀρς *a lamb.*

I. *A lamb, a young lamb, a lambkin.* [Poll. vii. 33. 184.]

II. In the N. T. it signifies figuratively the *weakest* or *feeblest of Christ's flock.* occ. John xxi. 15. Comp. Isa. xl. 11.

III. It is applied to *Christ himself,* the spotless antitype of the paschal and other sacrificial *lambs,* which were offered by the law. Rev. v. 6, 8. & al. freq.

Ἀροτριάω, ῶ, from ἄροτρον.—*To plough, cultivate the earth by ploughing.* occ. Luke xvii. 7. 1 Cor. ix. 10. [Deut. xxii. 10. Isa. lxxxviii. 24.]

Ἄροτρον, ȣ, τὸ, from ἀρόω *to plough,* —*A plough.* occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a *careless, irresolute* person, which may be much illustrated by a passage of * Hesiod, where he is directing the *ploughman,*

Ὅς κ' ἔργȣ μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι,
Μήκετι παπταίνων μεθ ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
Θυ̃μον ἔχων.—Ἐργ. καὶ Ἡμ. lin. 441—3.

Let him attend his charge, and careful trace
The right-lin'd furrow, *gaze no more about,*
But have his mind intent upon the work.

[See Schott. Adagialia Sacr. N. T. p. 75.] In three passages out of four, wherein the LXX use the word ἄροτρον, it answers to the Heb. את, and cannot signify the *whole* plough, but only a *part* of the *iron* work thereof, and most probably *the coulter.* See Isa. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἁρπαγὴ, ῆς, ἡ, from ἥρπαγον, 2d aor. of ἁρπάζω.

* [Schl. would include ἡρμ. γ. ὑ. ἑ. ἀ. in a parenthesis, and join παρ. ἁγ. κ. τ. λ. with ζηλῶ ὑμᾶς, which would obviate Krebs's objections (Obs. Flav. p. 311) to interpret the word in the sense, *to espouse.* Krebs. says, *To prepare.*]

† For the above observations I am indebted to an excellent MS. Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly Schoolmaster at Bishop Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

"Ἁρμόζομαι Apto, adapto, accommodo, aptè compono. Plutarch, Solon. τȣ̀ς νόμȣς ἉΡΜΟ'ΖΕΤΑΙ ταῖς πολίταις, *leges* aptat, accommodat, *civibus. Et in* Themist. ἉΡΜΟΤΤΟ'ΜΕΝΟΣ πρὸς θάλασσαν *civitatis animos ad res navales* disponens; *& ita simplicius interpretari possumus,* 2 Cor. xi. 2, ἡρμοσάμην &c. adaptavi *enim vos (christianis doctrinis & virtutibus* imbui, institui, paravi, composui, ornavi) *ut uni viro tanquam virginem puram sistam, nempe Christo. Omnes interpretes* ἡρμοσάμην *sensu nuptiali accipiunt. Mihi verò parum soliciti videntur de differentiâ inter* ἁρμόζειν & ἁρμόζεσθαι. *Pater enim dicitur* ἁρμόζειν, Euripid. Elect. ver. 24. *Domi Electram tenebat Ægisthus,* ȣ̓δ' ἭΡΜΟΖΕ νυμφίῳ τινι, *nec sponso alicui* despondebat; *sponsus verò* ἁρμόζεσθαι sibi depondere, sponsam sibi matrimonio jungere. Ælian H. A. lib. xii. c. 31, Eurysthenes & Procleas ἩΡΜΟ'ΣΑΝΤΟ τὰς Θησάνδρȣ τȣ̃ Κλεωβύλȣ θυγατέρας. *Hinc putare liceat sensum hunc minus convenire huic loco. Præterea Infinitivus* παραστῆσαι *huic verbi significationi minus accommodatur, quoniam Accusativus aliàs cum Dativo reperitur.*"

* See Whitby's Note on Luke ix. 62.

I. Actively, *The act of plundering* or *pillage*. occ. Heb. x. 34. [Polyb. xvi. 5. Xen. Cyr. iv. 2, 12.]

II. Passively, *Rapine, plunder, the thing unjustly seized*. occ. Mat. xxiii. 25. Luke xi. 39. [Schl. says that the word in Heb. x. 34. is *loss without violence*, and that in Luke xi. 39, the sense is active. I do not see the distinction between that passage and Mat. xxiii. 25. but think that both may perhaps be better translated in the active sense. The other, however, is known in good Greek, as Xen. Hell. iii. 2, 19. (See Schwarz. Comm. Ling. Gr. p. 190.) and so Isa. iii. 14.]

☞ Ἁρπαγμὸς, ῦ, ὁ, from ἥρπαγμαι, perf. pass. of ἁρπάζω.—*Rapine, robbery, an act of rapine* or *robbery*. So Hederic, "Ipsa rapiendi actio, raptus." occ. Phil. ii. 6; where it is said of Christ, that *when he was in the form of God*, namely *in his glorious appearances* under the Patriarchal and Mosaic dispensations, ουχ ἁρπαγμὸν ἡγήσατο, he thought it not robbery (as our translators, rightly, I think, render the expression) *to be equal with*, or *as, God*. (For proof of this, see inter al. Gen. xvi. 11, 13. xxii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the *Son of God*, have, however, dissented from this plain interpretation, and have translated the Greek words by "*he did* not *arrogate to himself* to be equal with God, i. e. *he made* no *ostentation* of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452. fol. edit.*) or, "*he did not eagerly covet* to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. Catcott, Serm. 5. p. 96.) But I must confess that, after diligent search, I cannot find the phrase ʽΑΡΠΑΓΜΟ'Ν ʽΗΓΕΙ'ΣΘΑΙ ever applied in either of these senses by any *ancient* Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus, bishop of Tricca, in Thessaly, who flourished towards the end of the *fourth* century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for speaking of a young man who rejected the amorous advances of a queen, he says ὀυχ ʽΑΡΠΑΓΜΑ, ἀδὲ ʽΕρμαιον ʽΗΓΕ'ΙΤΑΙ τὸ πρᾶγμα, he does not *regard* the offer as a *prey (prize)* or treasure-trove, which is as near as I can translate the Greek. (See Whitby and Wetstein.) But observe, that the original word here is not ʽΑΡΠΑΓΜΟ'Ν, but ʽΑΡΠΑΓΜΑ, which latter signifies not *the act of robbing* or *plundering*, but the *plunder, spoil*, or *prey itself*, "Quod raptum est, rapina, præda." Hederic. And applied in this sense, we meet with ʽΑρπαγμα in the Greek writers*; but in them ʽΑρπαγμὸς is a word of very rare occurrence. Plutarch however uses it, De Lib. Educ. tom. ii. p. 11, 12. τὸν ἐκ κρήτης καλέμενον ʽΑΡΠΑΓΜΟ'Ν, where it certainly denotes the action. [See M. Casaubon. Diatr. de Verb. Usu, p. 110, in Cren. Anal. Philol. Crit. Historicorum, and Magee, i. 71. ii. 479.]

* [This is Schleusner's opinion, but he offers little or no argument for adopting it.]

ʽΑΡΠΑ'ΖΩ, from the Heb. חרף *to strip, spoil*.

I. *To snatch, take away with haste and violence*. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude ver. 23. [Schleus. observing that the original sense is to *steal* or *take with violence*, says, that it is never so used in the N. T. Parkhurst's first instance does not certainly imply *violence*, but in all the other passages it appears to me that the verb is not as Schl. says, *to take*, or *take away*, but to do so either *with haste* or *violence*. Indeed in Jud. 23, where he translates it *mature eripere*, I feel surprise at his avoiding so clear a sense. comp. Zech. iii. 3. Amos iv. 17.]

II. *To seize, take by force* or *violence*. Mat. xi. 12. John vi. 15. [In Mat. xi. 12, the sense is *to receive* the happiness offered with greediness, as in Xen. Anab. vi. 5, 11. Plat. Ep. viii. p. 716. ed. Lugd. D'Orvill. ad Charit. l. 9. p. 263, ed. Lips.]

III. *To seize*, as a wild beast doth its prey, and so *to tear* and *devour*. occ. John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. גזל *to ravage*, or טרף *to tear in pieces*. [See Gen. xxxvii. 33. Amos i. 11. Xen. Mem. ii. 7, 14.]

ʽΑρπαξ, αγος, ὁ, ἡ, τὸ, from ἁρπάζω.

I. *Rapacious, ravening*, as wolves. occ.

* See inter al. Plutarch, tom. ii. p. 330, D. Josephus, Ant. lib. xi. cap. 5. § 6. So Ecclus. xvi. 13 or 15.

Mat. vii. 15. Ἅρπαξ in the Greek, and rapax in the Latin writers, are the usual epithets of *wolves*. [Lycoph. 1309. Hor. Carm. iv. 4.]

II. *Rapacious, given to rapacity* or *extortion, an extortioner*. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.

'ΑΡ'ΡΑΒΩ'Ν, ῶνος, ὁ. This is plainly in Greek letters the Heb. word ערבון *a pledge* (from the root ערב *to be surety*), which Grotius ingeniously supposes the Greeks learned from the Phoenicians in the course of their commerce with that people; though very possibly this, like many other Oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.—*A pledge or earnest*, which stands for part of the price, and is paid before-hand to confirm the bargain. So Hesychius explains it by *πρόδομα somewhat given before-hand*. [It also signifies a pledge to assure the fulfilment of a promise or contract, see Gen. xxxviii. 17. See Le Moyne, Not. ad Var. Sacr. p. 460—480.] It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath *given* to the apostles and believers in this present life, to *assure* them of their future and eternal inheritance. occ. 2 Cor. i. 22 (where see Kypke and Macknight), v. 5. Eph. i. 14, where see Macknight.—In the LXX it is thrice used, namely, Gen. xxxviii. 17, 18, 20. and always answers to the Heb. ערבון.

☞ Ἄῤῥαφος, ε, ὁ, ἡ, from α neg. and ῥάφη *a seam*, which from ἔῤῥαφα, perf. act. of ῥάπτω *to sew*.—*Without seam, having no seam*. occ. John xix. 23. [On the garment here spoken of (proper to Palestine. Chryst. Hom. 84, on St. John), see Ernest. Inst. Interp. N. T. p. 258. and Braun. de Vest. Sac. Heb. i. c. 16. p. 259.]

Ἄῤῥην, ενος, ὁ, the same as Ἄρσην, of which it seems a corruption.—*A male*. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

☞ Ἄῤῥητος, ε, ὁ, ἡ, καὶ τὸ—ον, from α neg. and ῥητὸς *utterable*, from ῥέω *to speak, utter*.—Either, *Not before spoken; or, not utterable, not to be uttered, not possible*, or *lawful, to be uttered*. Vitringa, Obs. Sacr. lib. iii. cap. 20. § 8, whom see, shows that the Greek writers use the word in both these senses. Comp. also Wolfius and Wetstein. occ. 2 Cor. xii. 4.

Ἄῤῥωστος, ε, ὁ, ἡ, from α neg. and ῥωστὸς *strong*, from ῥωννύω *to strengthen*.—*Infirm, sick, an invalid*. occ. Mat. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30. [Mal. i. 8. 1 Kings xiv. 5.]

ἌΡΣ, ἀρνὸς, ὁ, ἡ.—*A lamb*. occ. Luke x. 3.

☞ Ἀρσενοκόιτης, ε, ὁ, from ἄρσην *a male*, and κόιτη *a bed*.—*One that lieth carnally*, or *abuseth himself, with a male, a sodomite*. occ. Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

ἌΡΣΗΝ, ενος, ὁ, ἡ, καὶ τὸ—εν. It occurs in the masc. plur. thrice in Rom. 1. 27; and in the neut. sing. αρσεν, γενος, *sex* being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

☞ ἌΡΤΕΜΙΣ, ιδος, ἡ.—*Artemis, Diana*. occ. Acts xix. 24, 27, 28, 34, 35. A heathen goddess said to be the daughter of Jupiter and Latona, and twin-sister to Apollo. This enigmatical genealogy is easily explained: it is well known that the latter Greeks and Romans, by Ἄρτεμις or Diana*, generally meant the Moon; and even among the ancient Orphic hymns we find one addressed to Ἄρτεμις under this character. And indeed the word Ἄρτεμις itself may import as much, for it may be derived from † אור *light*, and תם *to perfect*, because, according to the observations of the Son of Sirach, Ecclus. xliii. 7, 8. she *not only decreaseth in her* perfection, but also increaseth *wonderfully in her changing*—shining *in the firmament of heaven*. When therefore the Heathen say that Apollo or the Sun and Ἄρτεμις were the twin-children of Jupiter and Latona, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (Gen. i. 14, 16), according to which the Sun and Moon were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (Jupiter) had begun to act on Latona, i. e. the before-*hidden* matter of their orbs? For Latona, or, as the Greeks call her, Λητω, is a plain derivative from the Heb. לאט or

* See Vossius de Orig. et Prog. Idol. lib. ii. cap. 25, 26.

† However, when by Ἄρτεμις the ancient Heathen meant, as they sometimes did, the whole *expanse of the heavens*, this name may perhaps be best deduced from אר *to flow*, and רתם *to bind*; and to show that the celestial fluid in its several conditions "acts only by means of *mechanical impulses*, and a *connection* with even the *most extreme* or *lowest* parts of nature, a *chain* was carried down from each *hand* of the image (of the Ephesian Diana) and *connected* with its *feet*," as Mr. Jones has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy*, p. 199, which I gladly embrace this opportunity of recommending to every *truly candid* reader.

לוט *to hide, involve.*—I cannot forbear adding on this occasion, that in the Orphic hymn above mentioned is clearly preserved a remarkable point of true philosophy, namely the effect of Ἀρτεμις or the Moon in *vegetation,* where he says,

—ἌΓΟΥΣΑ ΚΑΛΟΥΣ ΚΑΡΠΟΥΣ ἀπὸ γαίης.

*Thou bringest* from the earth *the goodly fruits.*

Does not this exactly agree with *the precious things put forth by the Moon,* or *streams of light from the Moon,* Heb. ירחים, of which Moses speaks, Deut. xxxiii. 14? Comp. Heb. and Eng. Lexic. under גרש V.—"The Temple of Diana, at Ephesus, has been always admired as one of the noblest pieces of architecture that the world has ever produced: It was* four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one Erostratus, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuaries of Greece." Appendix to Boyse's Pantheon, 2d edit. p. 241. Comp. *Complete System of Geography,* vol. ii. p. 77. This latter temple was (according to Trebellius Pollio in Gallien. cap. 6.) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of Galienus, about the middle of the third century.—As to the cry of the Ephesian populace, mentioned Acts xix. 28, ΜΕΓΑΛΗ Ἡ ἌΡΤΕΜΙΣ τῶν Ἐφεσίων, Elsner and Wolfius observe, that this was a usual *form of praise* among the Gentiles when they magnified their Gods for their beneficent and illustrious deeds; and cite a very similar passage from Aristides, p. 520. Ἦν καὶ βόη πόλλη τῶν τε παρόντων καὶ ἐπιόντων, τὸ πολυύμνητον δὲ τῦτο βοώντων· ΜΕΓΑΣ Ὁ ἈΣΚΛΗΠΙΟΣ! And there was a great cry, both of those who were present and of those who were coming, shouting in that well known form of praise, "Great is Æsculapius!"

* See Pliny Nat. Hist. lib. xxxvi. cap. 24. The length of St. Paul's Cathedral, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where it is widest, including the north and south porticoes, 311. *Complete System of Geography,* vol. i. p. 94.

☞ Ἀρτέμων, ονος, ὁ, from ἀρτάω *to suspend, hang up,* which perhaps from ἦρται, 3d pers. perf. pass. of ἄιρω *to lift up.*—The meaning of this word is dubious, but it seems to denote either *a sail in the fore-part of the ship,* or *the top-sail* which *hung* towards the head of the mast. occ. Acts xxvii. 40. [Luther makes it *the mast,* Grotius *the sail next the prow.* The largest sail of the ship is still called *Artimon* by the Venetians, according to Schleusner.]

1. ἌΡΤΙ, Adv. *Now, at present.* Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. Νῦν I. 1. [Used only with the present.]

2. *Now, already.* Mat. ix. 18; where see Wetstein. [Schleusner says that it here means *prope, fere, brevi,* both from the parallel passage, Mark v. 23. and from Phavorinus, who says that ἄρτι signifies what is about to happen directly.]

3. *Now, lately.* 1 Thess. iii. 6. [Poll. i. 7. Æsch. Soc. Dial. iii. 15.]

4. Ἕως ἄρτι, *Until now, to this present time.* Mat. xi. 12. John v. 17.

5. Ἀπ' ἄρτι, *From this present time, henceforward.* Mat. xxiii. 39. xxvi. 29. John i. 51.

Ἀρτιγέννητος, ϐ, ὁ, ἡ, from ἄρτι *now lately,* and γεννητὸς *born,* which from γεννάω *to bring forth.*—*Lately born, new born.* occ. 1 Pet. ii. 2; where Wetstein cites ΒΡΕΦΟΣ ἈΡΤΙΓΕΝΝΗΤΟΝ from Lucian, who also uses the adj. ἀρτιγέννητον twice in his Pseudomantis. [On the phrase see Schoetgen. Hor. Heb. and Talm. i. p. 1036.]

☞ Ἄρτιος, ϐ, ὁ, ἡ, from ἄρω *to fit.* [or rather from ἀρτίζω to perfect.]—*Complete, sufficient, completely qualified.* occ. 2 Tim. iii. 17; where see Wolfius and Wetstein.

Ἄρτος, ϐ, ὁ, from αἴρω *to raise, lift up,* either because it renews, and αἴρει *raises* man's exhausted strength (see Ps. civ. 15.); or because ἦρται it is itself *raised* or puffed up with *leaven,* in French levain, which is in like manner from the V. lever to *raise* up.

I. *Bread,* properly so called. Mat. xvi. 11, 12. Also, *A loaf,* or rather, according to the Jewish method of making their bread, which still prevails in the Eastern countries, *A thin flat cake of bread,* not

unlike our *sea-biscuits;* which form shows the propriety of that common expression, *breaking of bread.* Mat. vii. 6. xii. 4. xiv. 17. & al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 50, 35.

II. *Food* in general, of which *bread* is a principal part, especially among the * Eastern people. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. [iv. 4.] xv. 2, 26. Luke xiv. 1, 15. xv. 17. [The phrases *ἐσθίειν ἄρτον*, &c. for *to be at a meal* or *feast*, is Hebrew. See Gen. xliii. 24. Prov. xxiii. 6. 1 Sam. xx. 24.]—It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brot*, both of which are probably of the same root as the Greek *βρωτὸν food.* See under Βρώσκω.

III. It is applied to Christ *the living bread,* or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who *sustains* the *spiritual life* of believers here unto *eternal life* hereafter. See John vi. 33, 35, 41, 48, 50, 51, 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8.) *and spiritual support.* Mat. vi. 11. Luke xi. 3.

☞ 'Αρτύω, from ἄρω *to fit.*

I. *To fit, prepare.* In this sense it is generally used in the profane writers. [Athen. ii. p. 67.]

II. *To prepare with seasoning, to season,* as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6. [In this last passage there is allusion to the wholesomeness of salt. *Let your conversation be advantageous to others.* The word occurs in Symm. Song of Solomon viii. 2.]

'Αρχάγγελος, ου, ὁ, from ἀρχὴ *head*, and ἄγγελος an *angel.—An archangel, a chief angel.* occ. 1 Thess. iv. 16. Jude ver. 9. comp. Zech. iii. 1, 2. 2 Pet. ii. 11. [The Jews thought there were four, to each of whom God had given a certain charge; see Syncell. Chron. p. 33. Michael was thought the patron of the Jews. See Targum on Song of Solomon viii. 9.]

'Αρχαῖος, αῖα, αῖον, from ἀρχὴ *the beginning. Old, ancient.* Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, *the old*, i. e. *the original* (so Vulg. originali) *antediluvian* world. & al.

'ΑΡΧΗ', ῆς, ἡ.

I. *A beginning, in order of time, an entrance into being* or *act.* Mat. xix. 4. xxiv. 8. John i. 1, 2. *Λαμβάνειν ἀρχὴν, to receive its beginning*, i. e. *to begin*, in a neuter sense. occ. Heb. ii. 3. On which texts Raphelius cites several instances of the same phrase from Polybius, and Wetstein from Ælian. [Parkhurst has here entirely neglected to notice numerous passages where the sense of ἀρχὴ, (i. e. what beginning is alluded to) must be judged from the context. *The beginning of Christ's ministry on earth* occurs Luke i. 1. and perhaps John xv. 27; of that of the Apostles after his death, Acts xi. 15; of acquaintance with Christianity, 1 John ii. 7, 24; of the life of the being spoken of, Acts xxvi. 4. 1 John iii. 8; and frequently *what was before the creation.* See especially 2 Thess. ii. 13.]

II. *A beginning, extremity, outermost point.* occ. Acts x. 11. xi. 5. The LXX use the word for the Heb. קצות, Exod. xxviii. 23. xxxix. 16. [for בוף 2 Chron. xx. 16.]

III. *A first* or *original state.* occ. Jude ver. 6, [and so Schl. & Cyril. Alex. c. Jul. iv. p. 121.] where some would interpret *τὴν ἑαυτῶν ἀρχὴν* by *their own head or chief*, i. e. *Christ;* and in support of this latter exposition it may be observed, that *ἀρχὴν* is used in this sense by the LXX, Hos. i. 11: But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to *τηρήσαντες*, namely that of *adhering to*, or *obeying, a person.* Macknight, whom see, renders *τὴν ἑαυτῶν ἀρχὴν* in Jude by *their own office*, and refers to Luke xx. 20. for this meaning of ἀρχὴ. Comp. sense V.

IV. Christ is called 'Αρχὴ, *The beginning*, or *head.* Rev. i. 8*. xxi. 6. xxii. 13. comp. Rev. iii. 14. 'Αρχὴ τῆς κτίσεως, *The beginning, head*, or † *efficient cause of the creation;* because *HE IS before all things*, and *all things were created by him and for him.* comp. John i. 1, 2, 3. Col. i. 16, 17. Heb. i. 10. 'Αρχὴ in this application answers to the Heb. ראשית, by which name Wisdom, i. e. the Messiah, is called, Prov. viii. 22, Jehovah possessed

* See Heb. and Eng. Lexicon in לחם II. and Shaw's Travels, p. 230.

* But observe, that in Rev. i. 8, 'Αρχὴ καὶ τέλος are wanting in many MSS. (three of which ancient), in several ancient versions, and in some printed editions; and these words are accordingly rejected by Mill, Wetstein, and Griesbach.

† It may not be amiss to observe, that Ovid uses the *abstract* term, Origo, in like manner for an *agent*, or *efficient cause.* Metamorph. lib. 1. lin. 79

*Ille Opifex rerum, mundi melioris* Origo

*me* ראשית דרכו *the beginning, head,* or *principle of his way,* i. e. of his work of *creation,* as the context plainly shows. And the first word in Genesis, בראשית, besides its respect to *time,* has been thought by some to refer to Christ, *by* and *for* whom the world was created. Accordingly the Jerusalem Targum very remarkably renders בראשית in Gen. i. 1, בחוכמא, *By Wisdom,* i. e. the Messiah.—In Col. i. 18, "as the Apostle is speaking of Christ, as *the head of the body, the Church,* Macknight, whom see, explains Ἀρχὴ, *the first cause* or *beginning,* in respect of the Church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power.* whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. Pearce there); but it is generally used in the *concrete* sense for the *persons* or *beings* in whom the *dominion* or *power* is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15, where see Macknight. Wetstein on Luke xii. 11. produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to *human rulers.* [See Neh. ix. 17. Amos vi. 1. Dan. vi. 26. vii. 27. Eur. Phœn. 990. Philost. Vit. Apoll. ii. c. 30.]

VI. Τὴν Ἀρχὴν, for κατὰ τὴν ἀρχὴν. occ. John viii. 25; where it may either signify *Verily, absolutely,* as often used in the Greek writers (verily *what,* or *the same as, I am now telling you,* namely *one from above,* ver. 23.); or *At first, formerly,* as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18, 20, and by Theodotion, Dan. viii. 1. For further satisfaction see Elsner, Wolfius, Wetstein, Bp. Pearce, and Campbell, on John.—In the LXX, Ἀρχὴ [has many other meanings, as *office.* Gen. xl. 11. *cohort.* Judg. vii. 16. Job i. 17. and *sum* or *principal part.* Ecclus. i. 14. x. 12. xi. 3.]

Ἀρχηγὸς, ὁ, ὁ, from ἀρχὴ *the beginning, head, chief,* and ἄγω *to lead.*—*A leader,* [properly of soldiers] *author, prince.* occ. Acts iii. 15. v. 31. Heb. ii. 10. xii. 2. Raphelius, on Acts iii. 15, and Heb. xii. 2, shows that Polybius has several times used ἀρχηγὸς for *a first leader* or *author.* Comp. Wolfius in Heb. xii. Kypke in Acts iii. and Macknight in Heb. ii. [See Micah i. 13. 1 Macc. ix. 61. Isoc. Paneg. c. 16. Herodian. vii. 1, 2, 3. See Wessel. ad Diod. Sic. v. c. 65.]

☞ Ἀρχιερατικὸς, η, ον, from ἀρχιερεὺς.—*Belonging to the chief priest, the chief priest's.* occ. Acts iv. 6. Josephus, Ant. lib. xv. cap. 15. § 1. uses the same phrase ἈΡΧΙΕΡΑΤΙΚΟΥ ΓΕΝΟΥΣ.

Ἀρχιερεὺς, έος, Att. έως, ὁ, from ἀρχὴ a *head* or *chief,* and ἱερεὺς *a priest.*

I. *A high* or *chief priest,* applied by way of eminence, and according to its spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. *The Jewish high* or *chief priest* (styled in Heb. כהן הראש *. 2 Kings xxv. 18), properly so called, who was the instituted type of Christ in *offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession for us.* (See Epistle to Heb. particularly ch. ix.) Mat. xxvi. 57, 58, 62, 63, 65. & al. freq.

III. Ἀρχιερεῖς, οἱ, *Chief priests,* i. e. not only the *high priest* for the time being, and his *deputy* (called כהן משנה *the second priest,* 2 Kings xxv. 18.), with those who had formerly borne the *high priest's office,* but also the *chiefs* or *heads of the twenty-four sacerdotal families,* which David distributed into as many *courses,* 1 Chron. xxiv. These latter are styled in Heb. שרי הכהנים *chiefs of the priests,* 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and ראשי הכהנים *heads of the priests,* Neh. xii. 7. Josephus calls them by the same name as the writers of the N. T. Ἀρχιερεῖς, Ant. lib. xx. cap. 7. § 8. and De Bel. lib. ii. cap. 15. § 2, 3, 4. and lib. iv. cap. 3. § 6. And in his *Life,* § 38, mentions ΠΟΛΛΟΥΣ—ΤΩΝ ἈΡΧΙΕΡΕΩΝ *many of the chief priests.* Mat. ii. 4. xxvii. 1, 3, 41. Mark xi. 27. Luke xxii. 52. Acts v. 24, & al. freq. Comp. Wetstein on Mat. ii. 4.—The word is once used in the singular, in this last sense, for *a chief of the priests,* Acts xix. 14.

☞ Ἀρχιποίμην, ενος, ὁ, from ἀρχὸς *chief,* and ποιμὴν *a shepherd.*—*A chief shepherd.* occ. 1 Pet. v. 4, where the word is applied spiritually to Christ, (comp.

* [This word כהן is used in several Oriental languages, and means *one who approaches to the king;* whence it was applied to the high priest, because he entered the Holy of Holies.]

Heb. xiii. 20.); but in 1 Sam. xxi. 7, or 8, such an officer is mentioned in a natural sense, under the title of אביר הרעים *the chief of the shepherds*, or *herdsmen*. And in *some curious remarks on the sheep-walks of Spain*, published in the Gentleman's Magazine for May 1764, we find, that in this country (where it is not at all surprising to meet with *Eastern* customs, still preserved from the Moors), they have, to this day, over each flock of sheep *a chief shepherd*. "Ten thousand," says my author, "compose a flock, which is divided into ten tribes. One man has the conduct of all: he must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the Hexaplar Versions uses 'Αρχιποίμην for the Heb. נקד, 2 Kings iii. 4.

☞ 'Αρχισυνάγωγος, ȣ, ὁ, from ἀρχὸς *head*, and συναγωγὴ *a synagogue*.—*A ruler* or *rector of a synagogue*, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is nowhere said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8, 17 *." Mention is made of this officer of the Jewish synagogue in an Epistle of the emperor Adrian, cited by Vopiscus in Saturnin. cap. 8. *Nemo illic* (*in Ægypto*, scilicet) Archi-synagogus Judæorum.

'Αρχιτέκτων, ονος, ὁ, from ἀρχὸς *a head*, and τέκτων *a workman*, which see.—*A head*—or *master-workman*, or *builder*, *an architect*. occ. 1 Cor. iii. 10. [Isa. iii. 2.]

☞ 'Αρχιτελώνης, ȣ, ὁ, from ἀρχὸς *a head*, *chief*, and τελώνης *a publican*.—*A chief publican*, or *head-farmer* or—*collector of the public revenues*. comp. τελώνης. occ. Luke xix. 2.

☞ 'Αρχιτρίκλινος, ȣ, ὁ, from ἀρχὸς *a head*, *rule*, and τρικλίνιον *a dining-room*, triclinium, so called from τρεῖς *three*, and κλινη *a couch*, because, among the Romans at least *, *three couches* were in their *dining-rooms* usually set to one square table, the remaining fourth side of which was always left free for the access of the servants. *A ruler*, *governor*, or *president of a feast*. occ. John ii. 8, 9, where see Wetstein. Theophylact's remark on the 8th ver. seems well worth our attention, and will explain what was the business of the ἀρχιτρίκλινος. "That no one," saith he, "might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by *the governor of the feast*, who certainly was sober; for those who on such occasions are intrusted with this office *observe the strictest sobriety*, that every thing may, by their orders, be conducted with regularity and decency." Comp. Ecclus. xxxii. 1, and Arnald's note there; and see Suicer, Thesaur. on the word.

"Αρχω, from ἀρχὴ *rule*, *beginning*.

I. *To rule*, *govern*. occ. Mark x. 42. Rom. xv. 12. Particip. pass. 'Αρχόμενος, "*Ruled*, *governed*, *in subjection*," to his parents namely. occ. Luke iii. 23. comp. ch. ii. 51, and see Campbell's note on Luke iii. 23.

II. In the profane writers, "Αρχω act. and "Αρχομαι mid. *To begin*. But in the N. T. ἄρχομαι only is used in this sense, as Mat. iv. 17. xi. 7. xii. 1. & al. freq. Luke xxiv. 47, 'Αρξάμενον ἀπὸ—Raphelius observes that ἀρξάμενον is here an impersonal participle, and may be rendered initio facto, *a beginning being made*, initium faciendo, *in making a beginning*, ita ut initium fiat, *so that a beginning be made*, and produces a passage from Herodotus, lib. 2, where ἀρξάμενον ἀπὸ is used in the same manner. He also remarks from Weller, that δεον, ἐξον, παρον, ἐνδεχόμενον (to which, from Vigerus De Idiotism. cap. vi. § 1. reg. 2, and Not. we may add ἐνον, δοκȣ̃ν, δοξὰν, διάφερον, ἐγχωρȣ̃ν, πάρασχον, παράτυχον), are used by the Greek writers in the same impersonal sense. So also κελευσθὲν *it being ordered*, *an order being given*, is applied by Josephus, De Bel. lib. 1. cap. 11. § 2, and μηνυθὲν *it being told*. Ib. cap. 24. § 7. It is evident that 'Αρξάμενον, when thus applied, is in the neuter gender; and from Bos, Ellips. in Μέρα, p. 359, we may remark, that such participles are governed by that preposition

* See Prideaux Connect. pt. i. book 6. p. 385. 1st edit. 8vo. Vitringa, De Synagogâ Vetere, lib. ii. cap. 10 and 11. and lib. iii. cap. 1.

* See D'Arnay's very sensible and ingenious Essay on the Private Life of the Romans, and Campbell's Preliminary Dissertations to the Gospels, p. 365, &c.

understood. [The verb is frequently almost pleonastic when joined with the infinitive of another verb, ἤρξατο ἀποϛέλλειν *he sent*. Mark vi. 7, see also x. 32. xiv. 65. Luke iii. 8. xiii. 25. xiv. 18, 24. So in the LXX, Gen. ii. 3. Deut. iii. 24. Judg. x. 18. xiii. 5.]

῎Αρχων, οντος, ὁ, from ἄρχω *to rule.—A ruler, chief, prince, magistrate.* See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem from a comparison of John iii. 1, with John vii. 50, that ἄρχων τῶν Ἰȣδαίων in the former passage means *a member of the Jewish Sanhedrim;* (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5, 8.) But it is plain from comparing Mat. ix. 18, 23, with Mark v. 22, and Luke viii. 41, that ἄρχων in those texts of Mat. means only a *ruler of a synagogue* *. Josephus, in like manner, mentions the ἄρχοντες *rulers* and *counsellors* as distinct, De Bel. lib. ii. cap. 17. § 1. comp. Βȣλέυτης. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider πνεύματος as put in opposition with ἐξȣσίας τȣ̃ ἀέρος *the aërial rulers*, and understand it in a collective sense, as denoting a *band* or *army of evil spirits.* Compare the use of πνεῦμα in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer. [Acts xvii. 9. *the magistrates* or *senators*, who in ver. 20. are called ϛρατηγοὶ, as in good Greek occasionally. In 1 Cor. ii. 6 and 8, the term is general, and may comprehend the heads of the Jews and Gentiles, the chiefs of the philosophers, &c. The devil is often in the N. T. called the ἄρχων of this world. See 2 Cor. iv. 4. John xii. 31. xiv. 30. xvi. 11. In Luke xii. 58, we are to understand one of the magistrates appointed in each town to decide minor cases. See Miscell. Duisburg. i. p. 222. and Wesseling Diatr. de Archont. Jud. in Maffei's Antiq. Gall. Ep. 1 and 8.]

῎Αρωμα, ατος, τὸ, from αρ or ἄρι *very much*, and ὄζω *to smell.—An aromatic, a spice, "a vegetable production, fragrant to the smell, and pungent to the taste."* Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. בשם, which as a V. in the Oriental dialectical languages signifies, in like manner, *to be sweet.* [2 Kings xx. 13. Esth. ii. 12.]

Ἀσάλευτος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and σαλεύω *to agitate*, which see.—*Not to be shaken, unshaken, immoveable.* occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight. [Diod. Sic. ii. 48. iii. 47.]

☞ ῎Ασβεϛος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from α neg. and σβεννύω *to quench. Not to be quenched, unquenchable, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43, 45. Luke iii. 17.

Ἀσέβεια, ας, ἡ, from ἀσεβὴς *impious.*

I. *Impiety towards God, ungodliness.* occ. Rom. i. 18.

II. *Wickedness* in general, *neglect* or *violation of duty* towards *God, our neighbour,* or *ourselves,* joined with and springing from *impiety towards God.* occ. Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude ver. 15, 18.

Ἀσεβέω, ῶ, from ἀσεβὴς.—*To act impiously* or *wickedly.* occ. 2 Pet. ii. 6. Jude ver. 15.

Ἀσεβὴς, έος, ȣ̃ς, ὁ, ἡ, from α neg. and σέβω *to worship, venerate.*

I. *Impious, ungodly, not observing the true religion and worship of God.* occ. 1 Tim. i. 9. 1 Pet. iv. 18.

II. *Wicked* from *impiety.* Rom. iv. 5. 2 Pet. ii. 5. & al.

Ἀσέλγεια, ας, ἡ, from ἀσελγὴς *lascivious;* which, according to some, is derived from α intens. and Σέλγη, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to *luxury, wantonness,* and *lasciviousness.* Strabo, however, informs us (lib. xii. p. 854. edit. Almelou.) that Σέλγη, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were ἀξιολογώτατοι τῶν Πισιδίων *the most considerable of the Pisidians,* and that they were σώφρονες *sober*, and even σωφρονέϛατοι *most sober;* and Libanius Schol. in Demosth. Orat. in mid. Ἐν Σέλγῃ πάντες δικαῖοι ἦσαν, καὶ ἀρετῆς ἀνάμεϛοι, All in Selga were *just*, and *full of virtue.* If the Selgians deserved this character, and ἀσελγὴς be derived from the name of their city, it is plain that the α must be negative. But may not ἀσελγὴς be better deduced from α intens. and Heb. שגל *to know carnally,* whence also the Greek V. σαλάγειν *to ravish, deflower,* and Σέλγη the name of the *city* just mentioned? See Bochart, vol. i. p. 364.

I. *Lasciviousness, lewdness, letchery, lustfulness.* Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. & al.

II. *An enormous* or *insolent injury,* or

* [See however Ernest. Inst. Int. N. T. p. 242.]

injustice. Mark vii. 22. On which place Raphelius justly observes, that if ἀσέλγεια were in this passage designed to denote *lewdness*, or *lasciviousness*, it would have been added to μοιχεῖαι and πορνεῖαι, vices of a like kind, in the preceding verse. But as it is joined with δόλος *deceit*, he interprets it in general *as injury of a more remarkable and enormous kind*, and shows that Polybius has in several passages used the word in this sense, [v. 28. viii. 9. And so Poll. (vi. 30. 126.) has used the adjective.]

Ἄσημος, ȣ, ὁ, ἡ, from α neg. and σῆμα *a mark* or *signal*, which see.—*Not remarkable*, *mean*, *inconsiderable*. occ. Acts xxi. 39; where Wetstein, among other passages, cites from Achilles Tatius Ὢν—ΠΌΛΕΩΣ ΌΥΚ ΆΣΗ΄ΜΟΥ; and from Euripides, Ἔστι γὰρ ΌΥΚ ἌΣΗΜΟΣ ἙΛλήνων ΠΌΛΙΣ. See more in his note on this text, and on Acts ix. 11. [The proper meaning of the word is *not marked*, used of money, Herod. ix. 40. See Olympiad. Caten. in Job xxxiii. p. 607, and LXX. Job xlii. 11.]

Ἀσθένεια, ας, ἡ, from ἀσθενής. [Generally *weakness*, and *imperfection;* and thence

[I. *Weakness of body*, *disease*. Mat. viii. 17. Luke v. 15. viii. 2. xiii. 11, 12. John v. 5. xi. 4. Acts xxviii. 9. 1 Tim. v. 23. 2 Macc. ix. 22.]

[II. *The frailty of our human nature*. 1 Cor. xv. 43. 2 Cor. xiii. 4. Even with respect to *mind*. Rom. vi. 19. 1 Cor. ii. 3. Used of our inclination to *sin*, Heb. v. 2.]

[III. *The afflictions incident to humanity*. Rom. viii. 26. 2 Cor. xi. 30. xii. 5, 9. Gal. iv. 13. Heb. iv. 15.]

Ἀσθενέω, ῶ, from ἀσθενής.

I. *To be weak*. It occurs not in the N. T. strictly in this sense.

II. *To be infirm*, *sick*. Mat. x. 8. xxv. 36. Luke iv. 40. & al. freq. Xenophon and Demosthenes use the V. in this sense, as may be seen in Elsner on Mat. xxv. 36. [See Judg. xvi. 7. ii. 17. Ezek. xxxiv. 4.]

III. *To be weak* spiritually, as in faith, Rom. iv. 19. xiv. 1, 2. 1 Cor. viii. 9. & al. Comp. 2 Cor. xi. 29.—Comp. Heb. vii. 18. [See 1 Macc. xi. 49.]

IV. *To be weak in riches*, *to be poor*, *indigent*. Acts xx. 35. Raphelius, in his note on this place, produces several passages from Herodotus, where he uses ἀσθένεια βίȣ for *poverty of condition*, and shows that Demosthenes uses the superlative ἀσθενέστατος for *very poor*, or *low in the world*. [See also Judg. vi. 15. 2 Sam. iii. 1.]

[V. *To be weak*, *destitute of authority*, *dignity* or *power*, *contemptible*. See Rom. viii. 3. *Of the law being unable to justify*. 2 Cor. xi. 21, xiii. 3, 9. on which two last texts see Wolf. and Doddridge. Schleus. thinks that in 1 Cor. xi. 21, *weakness and folly of conduct* is implied, as in Isa. xxxii. 4. ἀσθενȣ̃ντες means *the foolish*. He interprets the last text, as also v. 4. of the same chapter, and 2 Cor. xii. 10, *of calamities suffered* for Christianity.]

Ἀσθένημα, ατος, τὸ, from ἀσθενέω.—*Weakness*, *infirmity*, [from want of knowledge.] occ. Rom. xv. 1.

Ἀσθενής, έος, ȣ̃ς, ὁ, ἡ, καὶ τὸ—ὲς, from α neg. and σθένος *strength*.

I. *Weak*, *without strength*. [Of females, as inferior in strength to males, 1 Pet. iii. 7, where see Wetstein. Parkhurst interprets 1 Cor. xii. 22, *of the weaker parts of the body;* but I think Schl. is right in construing it *the viler* (i. e. the pudenda), from v. 23. So in 1 Cor. i. 25, *What is vile* or *valueless in divine things*.]

II. *Infirm*, *sick*, *sickly*. Mat. xxv. 39. Acts iv. 9. v. 15, 16.

III. *Without strength* or *weak* in a *spiritual sense*, *weak* with regard to *spiritual* things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

Ἀσθενὲς, τὸ, Neut. used substantively, *Weakness*, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

IV. *Weak*, *destitute of authority* or *dignity*, *contemptible*. 1 Cor. i. 27. 2 Cor. x. 10*.

Ἀσιάρχαι, ων, οἱ, from Ἀσία *Asia;* and ἀρχὸς *a head*, *chief*.—*Asiarchs*. occ. Acts xix. 31. These were *officers of a religious nature*, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of Polycarp bishop of Smyrna in Asia, § 12. (edit. Russel) they ask τὸν † Ἀσιάρχην Φίλιππον *Philip the Asiarch* (who is afterwards, § 21. called Ἀρχιέρευς the *High-priest*), to let out a *lion* upon Polycarp, which he declares he could not do, *because that kind of spectacle was now over*. All the Eastern

* [Schl. interprets this, *easy*, *good natured*, but without any other proof than the existence of a similar German idiom. See Bishop Conybeare's Sermon on 2 Cor. xii. 7.]

† See Usher's Note in Russel's edit.

provinces had such officers as the 'Ἀσιάρχαι, who, from their respective districts, were called Συριάρχαι, Φοινικιάρχαι, Βιθυνάρχαι, &c. See more in Grotius, Hammond, Pole Synops. and Wetstein.

☞ 'Ἀσιτία, ας, ἡ, from ἄσιτος.—*Abstinence from*, or *neglect of*, *food*. occ. Acts xxvii. 21, Πόλλης δὲ ἀσιτίας ὑπαρχούσης. "The meaning is, *But when almost every body neglected their food*: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits*, and *dejection of mind*, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their *lives*." Markland in Bowyer's Conject. [and so Schl. citing 1 Macc. iii. 17.]

☞ 'Ἄσιτος, ου, ὁ, ἡ, from α neg. and σῖτος *corn*, *food*.—*Without food*, *fasting*. occ. Acts xxvii. 33; where see Wetstein, and comp. Προσδοκάω. [Schl. says that this is the *proper* meaning of the word; but he thinks that in this place it means, *One who has only eaten a little*, as in Soph. Aj. 315. Eur. Hipp. 275. Joseph. Ant. vi. 14. 8. vii. 7. 4.]

'ΑΣΚΕ'Ω, ῶ, either from the Heb. חזק *to act with strength*, or from the Chald. עסק *to strive*, *endeavour*; "studuit, operam dedit." Castell.—*To exercise one's self*, *to exert all one's diligence*, *study*, *and industry*. occ. Acts xxiv. 16. Raphelius observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from Xenophon. Comp. also Wetstein. [See Soph. El. 1030. Athen. v. p. 259. D.]

'ΑΣΚΟ'Σ, οῦ, ὁ, from α collect. and σχέω *to contain*, according to some.—*A bladder* or *skin sewed like a bladder to hold liquids*, in the N. T. *A bottle of skin*, *a skin-bottle*; such as were * anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4, 13. Job xxxii. 19, in which three texts the LXX use the word ἀσκὸς, and see Wetstein on Mat.

☞ 'Ἀσμένως, Adv. from ἄσμενος *glad*, *rejoicing*, q. d. ἡσμένος *delighted*, particip. perf. pass. of ἥδω *to delight*, which see under 'Ἡδέως, [rather from ᾄδω *to sing*.]—*Gladly*, *joyfully*. occ. Acts ii. 41. xxi. 17. On Acts ii. 41, Wetstein cites from Dionysius Hal. Diodorus Siculus [xii. 54], and Josephus, the similar phrases, 'ΑΣΜΕ'ΝΩΣ 'ΥΠΟΔΕ'ΞΑΣΘΑΙ ΤΟ'Ν ΛΟ'ΓΟΝ, and 'ΑΣΜΕ'ΝΩΣ ΠΡΟΣΔΕ'ΞΑΣΘΑΙ, and 'ΑΣΜΕ'ΝΩΣ ΔΕ'ΞΑΣΘΑΙ ΤΟ'ΥΣ ΛΟ'ΓΟΥΣ. Comp. Kypke. [Ælian. V. H. xii. 18.]—Three ancient MSS., however, and one later, together with the Vulg. and two other ancient versions, omit ἀσμένως from the text in Acts, and Griesbach marks it as a word probably to be omitted. [2 Mac. iv. 12. 3 Mac. iii. 15. v. 21.]

☞ 'Ἄσοφος, ου, ὁ, from α neg. and σόφος *wise*.—*Unwise*, *foolish*. [or, *ignorant of religion*.] occ. Eph. v. 15. [Prov. ix. 8.]

'Ἀσπάζομαι, Mid. or Depon. from α collect. or intens. and σπάω *to draw*. So Eustathius on Il. p. 82. and p. 1249, says it signifies εἰς, or πρὸς ἑαυτὸν σπᾶσθαι *to draw to one's self*; and to the same purpose the Scholiast on Aristophanes, Plut. Κυριώς ἀσπάσασθαί ἐστι τὸ περιπλέκεσθαί τινα, διὰ τὸ 'ΑΓΑΝ ΣΠΑ'ΣΘΑΙ εἰς ἑαυτὸν τὸν ἕτερον, καὶ περιβάλλειν τὰς χεῖρας ἐν τῷ φιλοφρονεῖσθαι. 'Ἀσπάσασθαι properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to *draw* him *strongly* to one's self. But, after all, the Greek ἀσπάζομαι may perhaps be best derived from the Heb. אסף *to collect*, *gather together*.

I. *To embrace*, [*kiss*, and thence *to receive with joy*. Luke x. 4. (comp. 2 Kings iv. 29.) Rom. xvi. 16. Mark ix. 15.]

II. *To salute*, *hail*, *show some outward token of love* or *respect* to a person or thing present. Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi, 16. & al. freq. Comp. Mark xv. 18.

III. *To salute* or *greet* a person absent. Rom. xvi. 21, 22, 23. & al. freq.

IV. *To embrace mentally*, *to lay hold on with desire and affection*. occ. Heb. xi. 13; where Kypke cites the Greek writers applying the Verb to things as well as persons in this sense. Paréus, after Chrysostom and Theophylact, says, that this word is used by a metaphor taken from persons *sailing*, who, when they see at a distance their wished-for port, *with joyful shouts salute it*. Thus Wetstein cites from Virgil, Æn. iii. line 522—4,

* So Homer makes mention of wine's being brought ἀσκῷ ἐν αἰγείῳ, in a bottle made of *goatskin*. Il. iii. line 247. Odyss. vi. line 78. Odyss. ix. line 196. [See Herod. ii. c. 121.]

*Cum procul obscuros colles, humilemque videmus*
Italiam. Italiam *primus conclamat Achates;*
Italiam læto socii clamore salutant.

[Schleusner gives the following peculiar meanings, which merit attention. *To congratulate,* Acts xxv. 13, where Festus takes possession. *To love,* in Mat. v. 47. Comp. Herod. i. 122. Plat. in Lyside, t. ii. p. 217. Ælian. V. H. ix. 4. Aristoph. Plut. 743. *To visit,* Acts xviii. 22. xxi. 7. *To be glad,* Heb. xi. 13. Comp. Max. Tyr. Diss. xxi. 1. D'Orv. Charit. l. 5. p. 224. He remarks also justly, that ἀσπάζομαι is *to salute* either in approaching, Matt. x. 12, or leaving any one, Acts xx. 1. See on the word Jensius, Ferc. Litt. p. 13.]

☞ Ἀσπασμὸς, ȣ, ὁ, from ἤσπασμαι perf. of ἀσπάζομαι.—*A salutation,* [made in any way.] Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18. & al. On 2 Thess. iii. 17, see Wolfius.

Ἄσπιλος, ȣ, ὁ, ἡ, from α neg. and σπῖλος a *spot.*—*Without spot, free from spot, spotless.* occ. 1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14. [See Symm. Job xv. 15.]

ἈΣΠΙ'Σ, ίδος, ἡ.—*An asp,* a species of serpent remarkable for *rolling itself up* in a spiral form, as Bochart hath proved, vol. iii. 379, 380. Hence the Greek Etymologists derive it from α neg. and σπίζω *to extend;* but it may, in this view, be better deduced from the Heb. אסף *to collect, gather together,* if indeed ἀσπὶς be not a name formed from the sound of the reptile's *hissing.* occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to ἀσπίδων of the LXX, and of the Apostle, is עכשוב, which seems in like manner derived from עך (Arab.) *to bend,* or עכש (Arab.) *to bend back,* and שוב *to return.* Comp. Heb. and Eng. Lexicon in עכשוב.

☞ Ἄσπονδος, ȣ, ὁ, ἡ, from α neg. and σπονδὴ *a libation,* which from σπένδω *to offer libations. Implacable, irreconcileable.* occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of *offering sacrifices* and *libations* to their gods in their *solemn treaties.* So in the *treaty* between the Greeks and Trojans, in Homer, Il. iii. we find that they not only offered two lambs for a sacrifice, but, line 295, 6,

ΟἾΝΟΝ δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἘΚΧΕΟΝ, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν.

Into the cups they draw the sacred *wine,*
And *pour libations* to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in Virgil, Æn. xii. line 174, they in like manner sacrificed a swine and a sheep:

————*Paterisque altaria* libant.
And on their altars the *libations* pour'd.

Comp. Isa. xxx. 1. and Bishop Lowth there.—And this custom was so universally and constantly observed among all the Grecian states, that σπένδω or σπένδομαι, which properly denote *to offer libations,* are with them the usual words for *making a treaty,* as the N. σπονδὴ, properly *a libation,* is for the *treaty* itself; hence ἄσπονδος πόλεμος is a *deadly irreconcileable war.*—We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers. And what could it denote among these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the *blood* of the Redeemer, thus *typically* poured out, on the performance of their respective parts of the treaty or covenant?

☞ ἈΣΣΑ'ΡΙΟΝ, ȣ, τὸ. A word formed from the Latin assarius, the same as As.—*An As, a Roman coin,* equal to the tenth part of the *denarius,* [or *drachm*] and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by Plutarch, Dionysius Halicarn. and Athenæus, as may be seen in Wetstein on Mat. Comp. also Kypke. [This is Schl.'s opinion also on the whole; but some say that the ἀσσάριον is the *half* only of the Roman As. Plin. N. H. xxxiii. 5. The value of the coins is as follows:

1 Drachm = 6 Oboli,
1 Obolus = 6 Chalci,
1 Chalcus = 7 Lepti,

and thus 1 As according to Schl. = a German kreutzer, which is about five-sixths of an English halfpenny. See Gronov. de Pecun. Vet. p. 439, and Budæus de Asse, p. 200.]

☞ ἎΣΣΟΝ, Adv. comparative neut. ἐγγὺς *nigh,* whence ἐγγιων and ἄσσων, and neut. ἔσσον and ἄσσον (see Wolf.); so from παχὺς, compar. παχίων

and πάσσων, from ταχὺς, ταχιὼν and θάσσων.—*Near, very nigh, close.* occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in Alberti and Elsner, but Raphelius shows that Herodotus [ii. 52. iv. 3.] has several times applied ἆσσον in this sense, and so has Josephus, Ant. lib. i. cap. 20. § 1. Τὺς δὲ λειπομένυς ᾿ΑΣΣΟΝ ἐκέλευεν ἀκολυθεῖν· And he ordered those that were behind to follow *near,* or *at a small distance.* Comp. also Wetstein.

☞ Ἀςατέω, ῶ, from α neg. and ςατὸς *fixed, settled,* which from ἵςημι *to stand, be fixed. To be unsettled, have no certain* or *fixed abode.* occ. 1 Cor. iv. 11. [ἄςατος, 3 Macc. v. 39.]

Ἀςεῖος, α, ον, from ἄςυ *a city.*

I. *One that dwelleth in a city.*

II. *Well-bred, polite, elegant,* as the inhabitants of *cities* usually are in comparison with those of the country. [Joseph. Ant. ix. 2. 1.]

III. *Beautiful, handsome, elegant in form.* In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been ἀςεῖος τῷ Θεῷ * *beautiful through God,* i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x 4, and 1 Sam. xvi. 12, in the LXX cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase ἀςεῖος τῷ Θεῷ, which, as it seems to be clearly stated by Doddridge on the place, I shall express in his words: "Grotius and others," says he, "have observed it as a common Hebraism; being no more than an *emphatical expression* to denote his *extraordinary* beauty, which might perhaps be not unfitly rendered *divinely beautiful;* the name of God being often introduced to express such things as were *extraordinary* in their kind. So in the Hebrew, what we translate *great wrestlings,* is *wrestlings of God* (Gen. xxx. 8.), *goodly cedars* are *cedars of God* (Ps. lxxx. 10.), *great mountains* are *mountains of God* (Ps. xxxvi. 6.), and an *exceeding great city* is a *great city of God* (Jon. iii. 3.) πόλις μεγάλη τῷ Θεῷ. Septuag. And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God,* ὅπλα δύνατα τῷ Θεῷ, might not improperly be rendered *very strong weapons.*" Thus the Doctor. Let us now review the texts. —Gen. xxx. 8, Rachel, on the birth of a son to Jacob by her maid Bilhah, saith נפתולי אלהים נפתלתי *By the agency* (Heb. *twistings*) of God, *I am intwisted with my sister,* i. e. my family is now through *God's* blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour of God* in Bilhah's bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, Aquila, and Vulg. explain ver. 8. * *Cedars of God,* Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon, which Jehovah hath planted,* Ps. civ. 16, and which are therefore called *His.* Ps. xxxvi. 6, *Thy righteousness is like* the mountains *of God,* i. e. not *high* or *great,* but *steadfast* and *immoveable,* like *the mountains* which God *hath established* by his almighty power, (comp. Ps. lxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His.* In Jon. iii. 3, Nineveh is styled עיר גדולה לאלהים a great city †, "*for,* or *belonging to, the Aleim,* the true God; and accordingly the inhabitants of it *repented* upon

* Josephus mentions the *beauty* of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his *beauty,* and that as he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him παῖδα ΜΟΡΦΗ ΘΕΙΟΝ a child *divine in form.* Ant. lib. ii. cap. 9. § 5, 6, 7. Philo (in Vitâ Mosis, towards the beginning) says, that "at his birth he had a more elegant and *beautiful* (᾿ΑΣΤΕΙΟΤΕΡΑΝ) appearance than denoted an ordinary person."—And it appears from Justin, lib. xxxvi. cap. 2, that the fame of Moses' uncommon *beauty* had spread among the Heathen.

* See Heb. and Eng. Lexicon, under פתל.

† See Calcott's excellent *Remarks on the Second Part of the Bishop of Clogher's Vindication of the History of the Old and New Testament,* part i. p. 40, and the learned Parker's Bibliotheca Biblica, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic Glassius concurring in a similar explanation of the texts, Philolog. Sacr. lib. iii. tract 1. canon 17. 3. "If the whole nation of the Assyrians (says Dr. Waterland, Charge, May 19, 1731, p. 37.) were the posterity of Abraham, so called from Ashurim, Gen. xxv. 3, descended from Abraham by Keturah (as an ancient writer in Josephus, Ant. lib. i. cap. 15. p. 44. edit. Havercamp. asserts, and as a learned modern, Joh. Frider. Schroeerus, Imperium Babylonis et Nini, sect. ii. p. 105, &c. now lately has undertaken to maintain,) we may then the more easily account for the quick repentance of the Ninevites upon the warning given them by a *single* prophet of Israel, as well as for their manner of expressing their repentance; not like *idolaters,* but true worshippers: (see Jon. iii. 3, 8, 9. Mat. xii. 41.) *They had not altogether forgot the religion of their fathers.*"

the *preaching* of Jonah, and performed such services as showed that they *knew* what the true religion was, though, *in general*, they had not practised it." Lastly, do not ὅπλα δυνατὰ τῷ Θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons* properly *divine*, *weapons mighty through God*, namely, *through the miraculous gifts of the Holy Spirit* bestowed on the Apostles, which St. Paul elsewhere calls *the demonstration of the Spirit and of* power (δυνάμεως), and with which he declares he was assisted in preaching the Gospel, that their *faith might not stand in* (or *depend upon*) *the wisdom of man, but in the* power (δυνάμει) *of God?* See 1 Cor. ii. 4, 5. The LXX use the word ἀστεῖον for the Heb. טוב *goodly, beautiful, agreeable*, in the account of Moses' beauty, Exod. ii. 2; and in the description of David's, 1 Sam. xvi. 12, for טוב ראי they put ἄγαθος ὁράσει Κυρίῳ, *fair in aspect* through the Lord, an expression very similar to ἀστεῖος τῷ Θεῷ.

'ΑΣΤΗΡ, έρος, ὁ.

I. *A star.* "*one of the luminous bodies that appear in the nocturnal sky*," (Johnson), whether *fixed star, planet*, or *comet*. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. *A luminous body, somewhat resembling a star.* So Homer plainly uses ἀστέρα for the *meteor* commonly called the *shooting of a star*, Il. iv. line 75.

Οἷον δ' ἈΣΤΕΡΑ ἧκε Κρόνου παῖς ἀγκυλομήτεω.

And Lucian, Navig. tom. ii. p. 671, explains his own expression τίνα λαμπρὸν ἈΣΤΕΡΑ, a certain shining *star*, by Διοσκούρων τὸν ἕτερον, i. e. one of those *luminous appearances* called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2, 7, 9, & al. comp. Jude ver. 13. * It is evident that the *motion* of that *luminous body* which appeared to the *Magi* was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the *day-time*, and so, no doubt, its light was much more † intense than theirs, though inferior to that *light above the brightness of the sun, which shone round Paul and those that journeyed with him*, Acts xxvi. 13.

* See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

† See Ignat. Epist. ad Ephes. § 19. edit. Russel.

III. *The angels* or *bishops* of churches are figuratively denoted by *stars*, who, "having gained *light* from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, *to give light* (prælucere) to others." Stockius. Rev. i. 16, 20. [So in the O. T. illustrious persons, especially *teachers of the divine word*, are called *stars*. Numb. xxiv. 17. Dan. viii. 10, 24. xii. 3. 1 Macc. i. 25, and so the Greeks. See Plut. Marath. c. 30. and Palairet. Obs. Phil. Crit. p. 521.]

IV. Jesus calls himself, Rev. xxii. 16, *the bright and morning* Star, as ushering in the *Gospel-day* of Knowledge, Grace, and Glory; the last of which is especially alluded to under the same image in Rev. ii. 28.

☞ 'Αστήρικτος, ου, ὁ, ἡ, from α neg. and στηρικτὸς *confirmed, established*, which from στηρίζω *to confirm, establish.*—*Unsettled, unstable, unsteady.* 2 Pet. ii. 14. iii. 16. [Longin. de Subl. ii. 2.]

"Αστοργος, ου, ὁ, ἡ, from α neg. and στοργὴ *natural affection*, which from στέργω *to love with such affection;* and this may be from the Heb. שרג *to be wreathed* or *knit together.*—*Void of natural affection*, particularly of *that love* and *affection* which *parents* ought to bear to their *children*, and *children* to their *parents*, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the *stork*, whose English name seems to be of the same origin as the Greek στοργὴ, and to have been given it on account of the reciprocal στοργὴ between the parents and offspring of this species; of which see Bochart, vol. iii. 327, &c. and Heb. and Eng. Lexicon, under חסד II. occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

'Αστοχέω, ῶ, from ἄστοχος *one who misseth his aim*, which from α neg. and στοχάζομαι *to aim and tend to the mark*, and this from στείχω *to go in order* or *regularly.*—*To err, deviate.* In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18. [Polyb. Exc. Leg. 89. Ecclus. vii. 21. viii. 11. Plut. Galb. p. 106. de Def. Or. p. 414.]—This V. is several times used by Plutarch in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

'ΑΣΤΡΑΠΗ', ῆς, ἡ.

I. *Lightning*. Mat. xxiv. 27. xxviii. 3. & al.

II. *Vivid brightness, sprightly lustre*, as of a lamp. occ. Luke xi. 36 *.

Ἀστράπτω, from ἀστραπή.—*To lighten, flash*, or *shine as lightning*. occ. Luke xvii. 24. xxiv. 4.

Ἄστρον, ου, τὸ, from ἀστὴρ *a star*.—Properly, *A constellation* † *consisting of several stars*, as Orion, Pleiades, &c. Also, *A star*. occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12.

Ἀσύμφωνος, ου, ὁ, ἡ, from α neg. and σύμφωνος *agreeing in speech*.—*Disagreeing in speech, discordant*. occ. Acts xxviii. 25; where Wetstein cites from Diodorus Sic. [iv. 1.] ἈΣΥΜΦΩ'ΝΟΥΣ 'ΕΙΝΑΙ ΠΡΟ'Σ 'ΑΛΛΗ'ΛΟΥΣ. [Wisd. xviii. 10.]

Ἀσύνετος, ου, ὁ, ἡ, from α neg. and σύνετος *understanding, knowing*.—*Without understanding, unintelligent, foolish*. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21, 31. x. 19. [Schl. says, Rom. i. 21. and x. 30. *ignorant of the true religion*. Rom. i. 31. *wicked* or *without religion*. Ἀσυνετέω occurs Ps. cxix. 157. for *to act perfidiously*, and ἀσύνετος in Wisd. i. 5. (comp. Ecclus. xv. 7. 8.) for *impious* or *sinful*.]

Ἀσύνθετος, ου, ὁ, ἡ, from α neg. and συντίθημι *to make an agreement* or *covenant*.—*A covenant-breaker, one who doth not stand to*, or *perform, his covenant* or *agreement*. So Hesychius, ἀσυνθέτους. μὴ ἐμμένοντας ταῖς συνθήκαις; and Theophylact, τοις συνπεφωνημένοις μὴ ἐμμένοντας. occ. Rom. i. 31. [Jer. iii. 8. 11.]

Ἀσφάλεια, ας, ἡ, from ἀσφαλής.

I. *Firmness, security, safety*. occ. Acts v. 23. 1 Thess. v. 3. [In Acts v. 23. *the firmness* or *diligence in guarding* is meant, but in 1 Thess. v. 3. the *security* arising from such or similar precautions. In this sense it occurs, Lev. xxvi. 5. Deut. xii. 10. Polyb. Hist. iii. 27. 2 Mac. iii. 22. iv. 21. ix. 21.]

II. *Firmness, certainty*. occ. Luke i. 4. [Xen. Mem. iv. 6, 15.]

* [The Hebrew word for lightning ברק (Ex. xix. 15.) is used in the same way in Deut. xxxii. 41. Nahum iii. 3.]

† Ἄστρον and ἀστὴρ differ, says the Greek grammarian Ammonius; for ἄστρον is a celestial *sign* formed of *several* stars, as Orion, the Bear, but ἀστὴρ a *single* star. [See Macrob. Somn. Sc. i. 14. Suidas & Ammonius. Schol. Pind. Ol. i. 9.; but this is not always observed, as may be seen above, and also in Pind. Ol. i. 9. Æsch. Socr. Dial. iii. 7.]

Ἀσφαλὴς, έος, οῦς, ὁ, ἡ, καὶ τὸ—ὲς, from α neg. and σφάλλω *to supplant, trip up the heels, throw down*.

I. *Firm, that cannot be thrown down*. In this sense strictly it occurs not in the N. T. but in the profane writers.

II. *Firm, sure, steady, that cannot be moved*. occ. Heb. vi. 19. [Wisd. iv. 3. xiv. 3.]

III. *Safe*. occ. Phil. iii. 1.

IV. *Certain*. occ. Acts xxv. 26. Ἀσφαλὲς, τὸ, *Certainty, truth*, the adj. neuter being, as usual, employed as a substantive. occ. Acts xxi. 34. xxii. 30. [Wisd. vii. 23.]

Ἀσφαλίζω, from ἀσφαλής.—*To make fast, safe, secure*. occ. Mat. xxvii. 64, 65, 66. Acts xvi. 24. [Wisd. xv. 15. Pol. i. 42.]

Ἀσφαλῶς, Adv. from ἀσφαλής.

I. *Safely*. occ. Acts xvi. 23. Mark xiv. 44, where see Wolfius and Kypke. [This place is by the Vulgate, rendered *caute;* and by the Syriac, by a word implying *circumspection*. Schl. says, 'Lead him away safely, that he may not escape,' or 'without danger or fear of error;' or 'without fear of danger from those who might be on his side.' In Greek, this word signifies, *without danger* or *fear*, in Pol. i. 19. iii. 110. Herodian. ii. 9. Baruch v. 7. and *diligently*, Herodian iv. 12. 3.]

II. *Certainly, assuredly*. occ. Acts ii. 36. [Wisd. xviii. 6.]

Ἀσχημονέω, ῶ, from ἀσχήμον.—*To behave indecently, unseemly*, or *unbecomingly*. occ. 1 Cor. vii. 36. xiii. 5. [Schl. says, that in the first passage, it is *to fall into disgrace* ('on account of his virgin daughter'), and cites Deut. xxv. 3. Ez. xvi. 9. Eur. Hec. 407. In the other sense, it is of common occurrence. See Xen. de Re Eq. ii. 6.]

Ἀσχημοσύνη, ης, ἡ, from ἀσχήμων.

I. *Indecency, obscenity*. occ. Rom. i. 27. [and Ecclus. xxvi. 41. xxx. 13.]

II. *Nakedness, shame, shameful parts*. occ. Rev. xvi. 15.—In the LXX it is frequently used in the latter sense, answering to the Heb. ערוה. See Lev. xviii. [6. 7. Hos. ii. 11.]

Ἀσχήμων, ονος, ὁ, ἡ, καὶ τὸ—ον, from α neg. and σχῆμα *figure, mien*.—*Uncomely, indecent*. occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.—In the LXX it answers in one passage, Deut. xxiv. 1, to the Heb. ערוה *nakedness*.

Ἀσωτία, ας, ἡ, from ἄσωτος *abandoned*,

*profligate, riotously luxurious*, from *α* neg. and *σόω* or *σώζω to save, reserve;* because such persons usually *waste* their substance, yea themselves, in riotous living, *reserving nothing*. See Wetstein on Luke xv. 13. [Prov. xxviii. 7.]—*Profligacy, debauchery, abandoned riot*. occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4.

☞ Ἀσώτως, Adv. from ἄσωτος, which see under ἀσωτία.—*Profligately, riotously*. occ. Luke xv. 13. Josephus uses the same phrase *ἀσώτως ζῆν, to live* riotously, Ant. lib. xii. cap. 4. § 8.

☞ Ἀτακτέω, ῶ, from ἄτακτος.—*To behave irregularly* or *disorderly*. occ. 2 Thess. iii. 7, where see Kypke. [Properly *to leave one's post*, or τάξις *to desert*, and then *not to discharge one's duty*. See Olear. de Stilo N. T. p. 3. Xen. Cyrop. viii. 6. 8. Œcon. v. 15.]

Ἄτακτος, ου, ὁ, ἡ, from *α* neg. and τέτακται 3d pers. perf. pass. of τάσσω *to set in order*. [See ἀτακτέω.]—*Disorderly, irregular*, i. e. *violating the order prescribed by God*. occ. 1 Thess. v. 14, where see Wolf. and Wetstein, and comp. 2 Thess. iii. 6, &c.

Ἀτάκτως, Adv. from ἄτακτος.—*Irregularly, disorderly*. occ. 2 Thess. iii. 6, 11.

Ἄτεκνος, ου, ὁ, ἡ, from *α* neg. and τέκνον *a child*, which see.—*Having no child, childless*. occ. Luke xx. 28, 29, 30. [Jer. xviii. 21. Ecclus. xvi. 4.]

Ἀτενίζω, from ἀτενὴς *intent, viewing attentively*, which from *α* intensive or augment. and τείνω *to tend, fix*, which see. *To fix the eyes, behold* or *look stedfastly* or *attentively*. So Gr. Gloss. Albert. explains ἀτενίζοντες, by ἀτενὲς βλέποντες; and Hesychius, ἀτενίζει· προσέχει, βλέπει. Lucian. Contemp. tom. i. p. 338. A. ἐν δ' ἈΤΕΝΙΣΗιΣ if you *look attentively;* & De Merc. Cond. p. 468. E. πρὸς τὸ ἐκείνου πρόσωπον ἈΤΕΝΙΖΟΝΤΑ· having *your eyes fixed* on his countenance. Luke iv. 20. Acts [i. 10.] iii. 4. [vi. 15. vii. 55.] & al. freq. See Elsner and Kypke on Acts.

ἌΤΕΡ, Adv.—*Without, not with*, either *not having*. occ. Luke xxii. 35; or *in the absence of*. occ. Luke xxii. 6.

Ἀτιμάζω, from *α* neg. and τιμάω *to honour*.—*To dishonour, treat with contumely* or *indignity*. Luke xx. 11. John viii. 49. Rom. i. 24. & al. [Ecclus. viii. 5. x. 32.]

Ἀτιμία, ας, ἡ, from ἄτιμος.—*Dishonour, disgrace, ignominy*. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. [xi. 21.] & al. [In 2 Cor. xi. 21. Schl. says, that ἀτιμία is the same as ἀφροσύνη in v. 1. and means *boasting, unworthy of a dignified man*. He translates κ. α. λ. thus: 'Let me now speak boastingly a little.']

Ἄτιμος, ου, ὁ, ἡ, from *α* neg. and τιμη *honour*.—*Dishonoured, without honour*. occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10. [Is. liii. 3. lxii. 4.]

Ἀτιμόω, ῶ, from ἄτιμος.—*To dishonour, treat with indignity*. occ. Mark xii. 4.

ἈΤΜΙ'Σ, ίδος, ἡ, from ἄω *to breathe*, according to some. *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see Wolfius and Wetstein, and comp. Heb. and Eng. Lexicon in הבל I.—In the LXX this word answers to ענן *a cloud*, namely of *incense*, Lev. xvi. 13. Ezek. viii. 11.—to קיטור *smoke, vapour*, as *of a furnace*, Gen. xix. 28, (so ἀτμὶς, καπνώδης *smoky vapour*, to עשן *smoke*, Hos. xiii. 3.)—to תמרות *pillars*, namely of *smoke*, Joel ii. 30. or iii. 3.

☞ Ἄτομος, ου, ὁ, ἡ, καὶ τὸ—ον, from *α* neg. and τέτομα perf. mid. of τέμνω *to cut, divide;* which see.—*Indivisible*, Ἄτομον, τὸ, *An indivisible point of time, an instant, a moment*. occ. 1 Cor. xv. 52.

Ἄτοπος, ου, ὁ, ἡ, καὶ, τὸ—ον, from *α* neg. and τόπος *place*.—Literally, *Without place*, or *having no place*.

I. Of things, *Inconvenient, unsuitable, improper, amiss, wrong*. occ. Luke xxiii. 41. Polybius, as cited by Raphelius on the place, uses ἄτοπον in the same sense; and in the LXX it several times answers to the Heb. און *iniquity*. Comp. also Wetstein. Observe, that in Acts xxv. 5. eight MSS. two of which ancient, for τούτῳ read ἄτοπον, and the Vulg. renders accordingly—in viro *crimen*. Another MS. and the Complutensian edition, add ἄτοπον after τούτῳ; and this reading, which is also approved by Bp. Pearce, appears to have been followed by our translators. [See Job iv. 8. xi. 11. and xxxiv. 12. for הרשיע.]

II. *Inconvenient, prejudicial, hurtful, evil*. occ. Acts xxviii. 6; where Wetstein cites the Greek writers using it in the like sense, and Galen in particular applying ΟΥ'ΔΕ'Ν ἌΤΟΠΟΝ *to escaping* the usual consequences of *venomous bites*. [2 Mac. xiv. 23. Jos. A. xi. 52.]

III. Of persons, *Absurd, unreasonable*. occ. 2 Thess. iii. 2. [Sch. says, *wicked, impious*.]

Αὐγάζω, from αὐγή.—*To irradiate, beam*, or *shine forth*. occ. 2 Cor. iv. 4.

'ΑΥΓΗ', ῆς, ἡ, q.

I. *Light, splendour.* In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. *The day-spring, day-break, first appearance of day-light.* occ. Acts xx. 11; where Wetstein cites from Polyænus, κατὰ πρώτην 'ΑΥΓΗ'Ν τῆς ἡμέρας, at the first *dawning* of the day.—In the LXX this word answers to the Heb. נגה, in the only passage wherein it occurs, Isa. lix. 9.

"ΑΥΓΟΥΣΤΟΣ, ου, ὁ.—The Latin name or title, Augustus, in Greek letters. occ. Luke ii. 1. See under Σέβαστος.

'Αυθάδης, εος, ους, ὁ, ἡ, from αὐτὸς *himself,* and ἅδεω *to please.* Comp. ἡδέως.—*Self-willed, self-pleased,* or rather *pleasing himself and despising others, supercilious, haughty, insolent, surly.* This vice in our ordinary conversation is directly opposed to *courtesy* or *affability.* See Theophrast. Eth. Char. cap. xv. and Duport's Lectures thereon, and Raphelius and Wetstein on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10. [Gen. xlix. 3. Prov. xxi. 24.]

☞ 'Αυθαίρετος, ου, ὁ, ἡ, from αὐτὸς *himself,* and αἱρέω *to choose.*—*Choosing* or *willing of himself,* or *of his own accord.* occ. 2 Cor. viii. 3, 17., See Wolfius, Wetstein and Kypke. [Sym. Ex. xxxv. 5.]

☞ 'Αυθεντέω, ῶ, from αὐθέντης * *one acting by his own authority* or *power.* Joined with a genitive, *To use* or *exercise authority* or *power over.* So Hesychius, αὐθεντεῖν, ἐξουσιάζειν, *to exercise authority, to domineer.* occ. 1 Tim. ii. 12, where see Kypke and Wetstein.

'Αυλέω, ῶ, from αὐλὸς *a pipe* or *flute.*—*To pipe, play on a pipe* or *flute.* occ. Mat. xi. 17. Luke vii. 32. [where see Vorst. de Adag. N. T. c. xi. p. 815.] 1 Cor. xiv. 7.

'ΑΥΛΗ' ῆς, ἡ, either from ἄω *to blow,* as the wind; or rather, as Mintert observes, from the Heb. אהל *a tent, tabernacle.*

I. Anciently and properly, *An open court inclosed by buildings, a court-yard* exposed to the *open air.* So the Etymologist, 'Αυλὴ, ὁ περιτειχισμένος καὶ ὕπαιθρος τόπος. occ. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general *a large house* or *palace,* including the *open court,* about which, according to the Eastern mode of building practised to this day, it was built. See Shaw's Travels, p. 207. Hence

II. *A large house* or *palace.* occ. Luke xi. 21. See Wetstein on Mat. xxvi. 3.

III. *A sheep-fold,* a place where sheep are housed. Thus used also in the Greek writers; see Wetstein. occ. John x. 1, 16. [It acquired this sense from the sheep-fold being anciently the open court before the house.—The word occurs 1 Chron. ix. 22. 2 Chron. iv. 9. xxxiii. 5. Jer. xxxv. 2. Ex. xlii. 2.]

'Αυλητὴς, ου, ὁ, from αὐλέω *to pipe.*—*A player on a pipe* or *flute, a piper* or *flute-player.* occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the music of *pipes* or *flutes,* even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women,* who made it their business to mourn and sing at funerals. Josephus expressly mentions these 'ΑΥΛΗΤΑ'Σ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. lib. iii. cap. 8. § 5. See Wetstein on Mat. ix. 23, and Harmer's Observations, vol. iii. p. 392, &c. *

'Αυλίζομαι, from αὐλὴ *a sheep-fold.*

I. *To be put* or *remain in a fold* or *stable,* as sheep or other cattle. In this sense it is used in the profane writers. And because sheep were usually *folded* or *housed* at night, (see Bochart, vol. ii. 452. & seq.) hence,

II. Spoken of men, *To lodge at night, take up one's night's lodging.* occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by Thucydides and Xenophon, and also in the LXX, where it answers to the Heb. לין above thirty times. [Judg. xix. 15, 20. and so שכן in Job xi. 14. xv. 28.] In the Greek writers, however, it is by no means confined to the *night;* for in Xenophon Cyr. Exped. lib. iv. p. 270, edit. Hutchinson, 8vo. we have Ταύτην δ' ἂν τὴν 'ΗΜΕ'ΡΑΝ 'ΗΥΛΙΣΘΗ'ΣΑΝ ἐν ταῖς κώμαις—That *day they lodged* in the villages,—and p. 451, Ταύτην μὲν οὖν τὴν 'ΗΜΕ'ΡΑΝ αὐτοῦ 'ΗΥΛΙ'ΖΟΝΤΟ.—See also

* [See Eur. Supp. 442. The *common* meaning, however, in old Greek, is a *self-murderer.* See Valcs. ad Harpoc. in Voce. Wisd. xii. 6.]

* [Schl. thinks the custom of late date in Judæa. He refers to Buxtorf. Lex. Talm. p. 1524. Geier de Hebr. Luct. c. 5. §. 16. p. 75.]

Hutchinson's Note 6. p. 253, and Wetstein on Mat. xxi. 17.

'ΑΥΛΟ'Σ, ῦ, ὁ.—*A pipe* or *flute.* The Greek Lexicographers derive this word from the V. * ἄυω or ἄω *to breathe, blow* (so the Eng. *flute* seems related to the Latin flatus, *blowing*); but it may perhaps be better deduced from the Heb. חלל *to perforate, fistulate;* whence חליל *a pipe* or *flute,* to which word the Greek ἀυλὸς generally answers in the LXX. occ. 1 Cor. xiv. 7. [1 Sam. x. 5. Is. v. 12 †.]

'Αυξάνω, from ἄυξω the same.

I. *To grow, increase in bulk,* as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number* or *multitude.* Acts vii. 17.

III. *To grow, increase,* in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. *To grow,* spiritually. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6. after καρποφορέμενον, Griesbach, on the authority of twelve or thirteen MSS. (six of which ancient), of both the Syriac, Vulgate, and other old versions, admits into the text the words καὶ ἀυξανόμενον, as a probable addition. [It would be better to say, To increase in honour. John iii. 30. To be propagated. Acts vi. 7. xii. 24. xix. 20. To become more perfect. 2 Cor. x. 15. Eph. iv. 15. Col. i. 10. 2 Pet. iii. 18. Br. says in 1 Pet. ii. 2. 'In an improper sense, *That ye may grow up to salvation,* i. e. become perfect Christians. Eph. iv. 15. *that we may grow up into one body with Christ,* i. e. be joined by love into one fellowship under Christ.']

IV. In a transitive sense, *To make to grow* or *increase,* 1 Cor. iii. 6, 7. [Gen. xviii. 6. Job xlii. 10.]

"Αυξησις, ιος, Att. εως, from ἀυξάνω.—*Growth, increase.* It is only applied spiritually. occ. Eph. iv. 16. Col. ii. 19.

"ΑΥΞΩ, from ἀέξω *to increase.*—*To grow, increase,* spiritually. occ. Eph. ii. 21. Col. ii. 19. [In this place, Schl. thinks that Θεῦ may be merely put to increase the force, 'The Church of Christ receives very great increase,' or if not, 'increases, so that God gives the increase.']

* See Note on this word under 'Αυςηρὸς.

† [The pipe was originally of reed, but afterwards of metal or horn. See Poll. iv. 9. It was used either on joyful or on sorrowful occasions.]

"ΑΥΡΙΟΝ, Adv. It denotes *time immediately after,* or *succeeding soon after; To-morrow, within a short time.* Mat. vi. 30. Luke xii. 28. Acts xxiii. 15, 20. xxv. 22. With the prepositive article fem. 'Η (the N. ἡμέρα *day* being understood) it signifies *The morrow, the immediately succeeding day.* Mat. vi. 34. Acts iv. 3, 5. James iv. 14. comp. Σήμερον. On 1 Cor. xv. 32, Wetstein cites from Diogenes Laer. Τρυφῶσι ὡς "ΑΥΡΙΟΝ 'ΑΠΟΘΑΝΟΥΜΕΝΟΙ, They indulge in luxury as if they were *to die to-morrow.*

'Αυςηρὸς, ὰ, ὸν.

I. *Austere, rough.* It properly denotes a *taste* or *savour,* as of *unripe* fruits, and is deduced by the Etymologists from the V. * ἄυω *to dry,* because things of an *austere* taste make the mouth and palate feel *dry* and *harsh.* So in Dioscorides 'ΑΥΣΤΗΡΟ'Σ 'ΟΙΝΟΣ is *rough wine.* See Scapula.

II. *Austere, harsh, severe* in temper or disposition. occ. Luke xix. 21, 22. [2 Mac. xiv. 30.]

☞ 'Αυτάρκεια, ας, ἡ, from ἀυτάρκης.

I. *Sufficiency, competence.* occ. 2 Cor. ix. 8.

II. *Content, contentment.* occ. 1 Tim. vi. 6. See Wetstein on both texts. [Dion. Hal. ii. 74.]

'Αυτάρκης, εος, ες, ὁ, ἡ, καὶ τὸ—ες, from ἀυτὸς *himself,* and ἀρκέω *to suffice.*

I. *Self-sufficient, sufficient.* In this sense it is used by the profane writers. [Xen. Cyr. iv. 3, 5. Mem. iv. 7. 1. Pol. v. 55. 8. Ecclus. v. 1. xi. 24.]

II. *Content, satisfied with one's lot.* occ. Phil. iv. 11. [Ecclus. xl. 18. Diog. l. 11, 24.]

'Αυτοκατάκριτος, ε, ὁ, ἡ, from ἀυτὸς *himself,* and κατακρίνω *to condemn. Self-condemned, condemned by his own conscience,* as knowing that he acts in violation of such *plain* and important precepts of our Lord as those contained in Mat. xxiii. 8, 10. Comp. 'Αιρετικὸς, and see Campbell's Prelim. Dissertations to the Gospels, p. 436, &c. occ. Tit. iii. 11. [See Œcumen. ad loc.]

* Which is by some not improbably deduced from ἄω *to blow,* as the *air,* of which *dryness* is the effect; and the V. ἄω seems a derivative of הוא the *Essence,* which as in Heb. it is one of the names of the true God, Jehovah, so the idolatrous Arabs, and, with little variation, the Syrians and Chaldeans also, applied it to their God, *the Air,* which they adored as an *eternal* and *self-existent Essence.* See Hutchinson's Moses sine Princip. page 31, &c.

'Αυτόματος, η, ον, from ἀυτὸς, *oneself*, and μάω *to be excited, desirous*, which may be from the oriental מאו or מאי *to dilate, extend, excite*. See Castell.—*Spontaneous, of its own accord*. occ. Mark iv. 28. Acts xii. 10. It is evident that ἀυτομάτη in the former passage is opposed not to the concurrent *natural* causes of vegetation, *heat* and *moisture* (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of *man*. Hesiod applies the word in a similar sense to the *earth*, where, describing the golden age, he says, Ἔργ. καὶ Ἡμ. line 117, 118,

> ———— κάρπον δ' ἔφερε ζείδωρος ἄρουρα,
> 'ΑΥΤΟ'ΜΑΤΗ, πολλόν τε καὶ ἄφθονον.
>
> The fertile earth yielded her copious fruit
> *Spontaneous* ————

So Ovid of the same happy period, Metam. lib. i. line 101, 2,

> Ipsa *quoque immunis, rastroque intacta, nec ullis*
> *Saucia vomeribus*, per se *dabat omnia tellus*.
>
> The ground untill'd, nor wounded by the share,
> Did *of herself* her copious produce yield.

Where ipsa and per se, *of herself*, are evidently opposed to *being cultivated by man*. Comp. Lucretius, lib. v. line 935, 6. and Virgil. Georg. i. line 127, 8.—In the same view Josephus applies the adverb ἀυτομάτως to the earth, Ant. lib. i. cap. i. § 4. where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, τὴν γῆν οὐκ ἔτι μὲν ἀυτοῖς τῶν ἑαυτῆς ἀναδώσειν 'ΑΥΤΟΜΑ'ΤΩΣ ἔιπων, πονοῦσι δὲ καὶ τοῖς ἔργοις τριβόμενοις τὰ μὲν παρέξειν, τῶν δὲ οὐκ ἀξιώσειν, 'by saying that the earth should no longer yield its fruits to them *spontaneously*, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others.' * Comp. Josephus in Life, § 2, and Wetstein on Mark. In the LXX, ἀυτόματα or ἀυτόματα ἀνατέλλοντα answers to the Heb. ספיח *corn which springs up the second year without cultivation*. Lev. xxv. 5, 11. 2 K. xix. 29. As to Acts xii. 10, Josephus says of the eastern gate of the inner court of the temple, ὤφθη—'ΑΥΤΟΜΑ'ΤΩΣ 'ΗΝΕΩΓ-ΜΕ'ΝΗ it was seen to open *of its own accord*. De Bel. lib. vi. cap. 5. § 3; and in Wetstein the reader may find other Greek writers applying the adjective to *doors* and *gates* in like manner.

'Αυτόπτης, ου, ὁ, from ἀυτὸς *himself*, and ὄπτομαι *to see*.—*One who has seen with his own eyes, an eye-witness*. occ. Luke i. 2. The Greek writers use the word in the same sense. See Wetstein. [Pol. iii. 4. Xen. Cyr. v. 4. 9.]

'ΑΥΤΟ'Σ, ἀυτὴ, ἀυτό.

I. A pronoun relative, referring generally to some preceding word, *He, she, it*. Mat. i. 18, 19, 20, 21. & al. freq. In the style of the N. T. ἀυτὸς is frequently redundant, as Mat. [iv. 10. vi. 4.] viii. 5, 23, 28. Mark v. 2. vii. 25. ix. 28. [Rev. ii. 7, 15;] but this manner of expression, though agreeable to the Hebrew idiom, yet is not a *mere Hebraism;* since it is sometimes used in the most approved and purest Greek writers, [See Soph. Œd. T. 287.] Xenophon Cyropæd. lib. i. p. 23, edit. Hutchinson, 8vo. and Note there, Blackwall's Sacred Classics, vol. i. p. 82, and Wolfius on Mark v. 2. [See Viger. p. 168.]—In John i. 6. ὄνομα ἀυτῷ has been supposed a *mere* Hebraism, for ᾧ ὄνομα; but Kypke there cites the same phrase from the eloquent orator and philosopher, Themistius, and from Dionysius Halicarn. speaking of one of the Vestal Virgins, 'Οπιμία "ΟΝΟΜΑ 'ΑΥΤΗ͂ι. [John xv. 5. Rev. ii. 18. xv. 10. Xen. Mem. i. 3. 7.]—In Luke ii. 22, the Cambridge and four later MSS. for ἀυτῶν have ἀυτοῦ, so Vulg. ejus, whence has flowed ἀυτῆς, the reading of the Complutensian edition, and of those derived from it. Griesbach marks ἀυτοῦ a reading equal or perhaps preferable to ἀυτῶν, which is, however, that of the far greater number of MSS. is embraced by Mill and Wetstein, and defended by Campbell in his Note on Luke ii. 22.—In Acts xiv. 13, ἀυτῶν is omitted after πόλεως in nine MSS. three of which ancient, and in the Syriac, Vulg. and several other ancient versions, and is rejected from the text by Griesbach.

II. Joined with a N. *Himself, herself, itself*, John xxi. 25. Rom. viii. 16, 21. 2 Cor. xi. 14.—Ἐξ ἀυτῆς (ὥρας) *From*, or *at, this very time, immediately*. occ. Mark vi. 25. Comp. Ἐξάυτῆς. [The word is used also for I myself, I, Thou, thyself, thou, &c. ἔχω ἐμαυτὸς, σὺ, &c. Mat. xxiii. 37. Sent to *thee*. Luke i. 45. See Vorst. Phil. S. E. xxvi. p. 536. John xiii. 11. Heb. xi. 21. Rev. v. 10. ἀυτοὺς *us*, (see Storr. Obs. ad Syntax. et Anal. Heb. p. 391.) xviii. 24. Gen. xlii. 4, 9. See Georg.

* [See also Herod. ii. 94. Diod. Sic. i. 8. Arr. de Exp. Alex. vii. 4. 8.]

Hieroc. N. T. P. i. p. 162. and Viger. Idiot. I. 9. p. 162.]

III. With the prepositive article, ὁ, ἡ, τὸ, *The same.* Mat. v. 46. Mark xiv. 40. Luke ii. 8. Acts xv. 27. Heb. [i. 12.] xiii. 8. So, when joined to a noun, *This, the same.* Mat. iii. 4. xxvi. 44. & al. [In this sense it sometimes governs a dative; see 1 Cor. xi. 5. This is common in good Greek; and the Latins have adopted the idiom, as in Horace, Invitum qui servat, idem facit occidenti.]—Ἐπὶ τὸ ἀυτὸ (χώριον namely), *Upon*, or *to, the same* (place), *together*. Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify *together*, simul, as in the LXX, 2 Sam. ii. 13, for Heb. יחדו. See Wolfius and Kypke. So κατὰ τὸ ἀυτὸ, Acts xiv. 1, where it may otherwise signify *at the same time*, as it is sometimes used in the Greek writers. See Wetstein and Kypke.

Ταυτὰ, for τὰ ἀυτὰ, *The same things.* occ. 1 Thess. ii. 14.

IV. But rarely, *Of himself, of his own accord, spontaneous,* John xvi. 27. And thus this pronoun is used by Homer, Il. viii. line 293, 4. [where see Ernesti,]

——— τί με σπεύδοντα καὶ ΑΥΤΟ'Ν
Ὀτρύνεις———
Why dost thou me excite,
Who *of myself* am eager for the fight?

and by Callimachus, Hymn. in Apol. lin. 6, 7,

* ΑΥΤΟ'Ι νυν κατοχῆες ἀνακλίνεσθε πυλάων,
* ΑΥΤΑΙ' δὲ κληῖδες.
Ye bars, and bolts, that close the sacred gates,
Fall back *spontaneous.*

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, Καὶ σοῦ δὲ ἀυτῆς τὴν ψύχην διελεύσεται ῥόμφαια, *And a sword shall pierce through* thine own *soul also.* So 1 Cor. ix. 27. 2 Cor. x. 1. xii. 13. John iii. 28.

VI. Ἀυτὸ τοῦτο, governed by κατὰ or διὰ understood, 2 Pet. i. 5, which I take to be the ἀπόδοσις, or correspondent member of the sentence, to ver. 3, Ὡς, *As* or *since his divine power hath given us all things that (pertain) to life and godliness,* &c. Καὶ (κατ') ἀυτὸ τοῦτο δὲ—*So also* agreeably, or according, to this very thing, or to all that I have just said, *giving all diligence, add,* &c. See Wolfius.

[VII. *Alone.* Mark vi. 31. 2 Cor. xii. 13. See Kuster. ad Aristoph. Ach. 506.]

VIII. Ἀυτοῦ, &c. by contraction for ἑαυτοῦ, &c. which see.

* "Ἀυτὸι κατοχῆες, ἀυτὰι κληῖδες.—Id est—ἀυτομάτοι, ut Schol. sine clavigeri opere." Bentley.

IX. Ἀυτοῦ, Adv. by syncope for ἄυτοθι. *In this* or *that place, here, there.* occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4. [In LXX, Ex. xxiv. 14. Num. xxii. 19. 2 Sam. xx. 4, we may add as peculiarities, that ἀυτὸς is sometimes inserted to increase the force, and point out a person or thing of great dignity. Thus in Rom. x. 12. Heb. xiii. 5. it is used of God, (see Carpzov. ad Heb. i. 12.) and in Mat. i. 21. xxv. 31. Mark i. 35. & al. of Christ. Ἀυτὸς and *ipse* were used by servants or disciples of their master. See Casaub. ad Theoph. Char. περὶ κολακειάς. Heins. ad Hesiod. Op. et D. p. 226. Hence the ἀυτὸς ἔφα of the Pythagoreans.]

☞ Ἀυτόχειρ, ρος, ὁ, ἡ, from ἀυτὸς *himself*, and χεὶρ *a hand.* [Properly, *Killing with one's own hands**, and hence, generally,]—*Acting* [or *doing any thing*] *with one's own hands.* occ. Acts xxvii. 19. [Arist. Av. 1135. Herodian. vii. 2. 17. and see Hoogeveen on Viger. p. 166.]

☞ Ἀυχμηρὸς, ὰ, ὸν, from ἀυχμός *drought by too much heat;* and this from ἄυω *to dry*, which see under Ἀυστηρὸς.—*Dry, desert.* occ. 2 Pet. i. 19, where Kypke shows that it is by the Greek writers applied to *the earth* and to *places* in this sense, but doubts whether it can, by the like authority, be proved to signify *dark, obscure,* [in which sense Schl. takes it]; yet Wetstein cites Aristotle De Color. opposing στίλβον καὶ λάμπρον *shining* and *bright*, to ΑΥΧΜΗΡΩ͂ι and ἀλάμπει *obscure.* [See Poll. v. 5. 110.]

Ἀφαιρέω, ῶ, and Mid. ἀφαιρέομαι, οῦμαι, from ἀπὸ *from*, and ἁιρέω *to take.*

I. *To take off* or *away.* Luke i. 25. x. 42. xvi. 3. [Rev. xxii. 19. Deut. xii. 32.—In Rom. xi. 27. Heb. x. 4. Ecclus. xlvii. 4. we have the phrase ἀφαιρεῖν τὰς ἁμαρτίας, *to take away (the punishment of) sins.*]

[II. Specially, *To cut off.* Mat. xxvi. 51. Mark xiv. 17. and in LXX, 1 Sam. v. 4. xvii. 51. 1 Mac. vii. 47. xii. 17.]

Ἀφανὴς, έος, οῦς, ὁ καὶ ἡ, καὶ τὸ—ὲς, from *a* neg. and φάινομαι *to appear.*—*Not appearing, not manifest.* occ. Heb. iv. 13. [Ecclus. xx. 32. Xen. Eq. i. 18.]

Ἀφανίζω, from *a* neg. and φαίνω *to show, bring to sight.*

I. *To remove out of sight.* Hence in Pass. *To be removed out of sight, disappear, vanish away.* occ. James iv. 14. [Æl. V. H. xii. 1.]

II. In Pass. *To be destroyed, perish,*

* [Whether killing one's self or another. So Hesychius and Phavorinus. See Morus ad Isoc. Pan. c. 32. Xen. Hell. vii. 3. 7.]

occ. Acts xiii. 41. [Schl. refers this to another meaning, *To be astonished* or *terrified*. So in LXX, Ezek. xxx. 9. Hab. i. 5.]

III. *To destroy, corrupt, spoil,* as the moth or canker. occ. Mat. vi. 19, 20; where Raphelius cites from Polybius, Ἀυτὸν τ' ἄνειλον, καὶ τὸ γένος ἀυτῦ πᾶν ἨΦΑΝΙΣΑΝ, They both killed him and *destroyed* his whole family. [See Abresch. ad Æschyl. p. 538. Auct. Vet. iii. p. 411. Song of S. ii. 13. Jer. iv. 26.]

IV. *To deform, disfigure,* as the hypocritical Pharisees did their countenances when they fasted. occ. Mat. vi. 16, where Wolfius, whom see, seems right in understanding it as a *general expression* for *disfiguring* the countenance, or *making it look dismal, by whatever means.* Comp. Wetstein and Kypke; and observe the Paronomasia——ἈΦΑΝΙΖΟΥΣΙ—ὅπως ΦΑΝΩ͂ΣΙ. [See Fab. Cod. Pseud. i. p. 184, 192, 545.]

Ἀφανισμὸς, ῦ, ὁ, from ἠφάνισμαι, perf. pass. of ἀφανίζω.—*A disappearing,* or *vanishing away.* occ. Heb. viii. 13. [In LXX it is generally *desolation.* Ez. iv. 16. xii. 19.]

☞ Ἄφαντος, ε, ὁ, ἡ, from α neg. and φαίνομαι *to appear.*—*Not appearing, invisible.* occ. Luke xxiv. 31, where see Wetstein and Bp. Pearce; and to the passages produced by them we add, that Anacreon, ode 33, line 4, applies ἄφαντος to the swallow's *disappearing,* by migrating, at the approach of winter, to the southern countries. [Diod. S. iv. 65.]

☞ Ἀφεδρὼν, ῶνος, ὁ, from ἀπὸ denoting *separation,* and ἕδρα *a seat;* which see.—*A separate* or *retired place,* where men *sit* to ease nature, *a privy, a house of office.* occ. Mat. xv. 17. Mark vii. 19.

☞ Ἀφειδία, ας, ἡ, from ἀφειδὴς *not sparing,* which from α neg. and φείδομαι *to spare;* which see.—*A not sparing, severity.* occ. Col. ii. 23; [used of the body, severely treated in fasting, &c.] where Wetstein cites several of the Greek writers, using the phrase, ἈΦΕΙΔΕΙ͂Ν ΣΩ͂ΜΑΤΟΣ *not to spare the body.* [Thuc. ii. 51.]

☞ Ἀφελότης, τητος, ἡ, from ἀφελὴς *simple.*—*Simplicity, sincerity, purity* of intention. occ. Acts ii. 46.

Ἄφεσις, ιος, Att. εως, ἡ, from ἀφίημι *to dismiss.* [Properly, *Emission* (as of a dart), Pol. xxxvii. 916.]

I. *Dismission, deliverance, liberty,* as of captives. occ. Luke iv. 18. [twice. On the latter see Θράυω. Lev. xxv. 10. Pol. i. 79. 72.]

II. *Remission, forgiveness,* of sins. Mat. xxvi. 28. Mark i. 4. iii. 29. [Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Eph. i. 7. Col. i. 14. It is put *absolutely* in this sense in Heb. ix. 22. x. 18. Comp. Deut. xv. 3.]

☞ Ἁφὴ, ῆς, ἡ, from ἅπτω *to connect,* whence Homer calls the *limbs* ἅψεα, Odyss. iv. line 794, ἀπὸ τῦ συνῆφθαι from *being connected,* says Didymus's note.—*A joint* or *articulation,* where the bones are *joined* or *connected* together. occ. [in a metaphorical sense.] Eph. iv. 16. Col. ii. 19. [Plut. Anton. c. 27.]

☞ Ἀφθαρσία, ας, ἡ, from α neg. and φθάρσις *corruption,* which from ἔφθαρσαι 2d pers. perf. pass. of φθείρω *to corrupt.*

I. *Incorruption, incorruptibility, incapacity of* [*death,* or *corruption,* used as to the body. 1 Cor. xv. 42, 53, 54. & al.]

II. *Incorruptness* in a moral or spiritual sense, *freedom from corrupt doctrines* or *designs.* occ. Eph. vi. 24. Tit. ii. 7; but in this latter text ἀφθαρσίαν is not found in very many MSS., five of which ancient, nor in most of the ancient versions, nor in some printed editions, and is accordingly rejected by Griesbach.

[III. *Immortal life* in a future world. Rom. ii. 7. 1 Cor. xv. 50, where the sense is 'the body, as it is now, cannot be partaker of immortal happiness.' In 2 Tim. i. 10. it is 'the doctrine as to immortal life.' See Wisd. vi. 19, 20.]

Ἄφθαρτος, ε, ὁ, ἡ, from α neg. and φθαρτὸς *corruptible.*—*Immortal, incorruptible, not capable of corruption.* See Rom. i. 23. 1 Cor. [ix. 25.] xv. 52. 1 Pet. i. 4, 23; where comp. John i. 13. 1 John iii. 9. [Wisd. xii. 1. Diog. Laert. x. c. 123. Bretschneider thinks it is rather of *uncontaminate purity.* In 1 Pet. i. 4. and iii. 4. it is rather *eternal, perpetual.*]

Ἀφίημι, from ἀπὸ *from,* and ἵημι *to send.*

I. *To send away, dismiss.* Mat. xiii. 36. Mark iv. 36. [Theoph. Char. v. 1. Æl. V. H. xii. 9.]

II. *To emit, send forth,* as a voice. Mark xv. 37. [Gen. xlv. 2. Eur. Phœn. 1461.]

III. *To yield, give up,* as the ghost or spirit. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression ἈΦΗ͂ΚΕ τὸ πνεῦμα, as importing Christ's *voluntary dismission* of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said ἈΦΙΕ͂ΝΑΙ τὴν ψύχην; and Plutarch and Longus, cited by Alberti, apply the phrase ἈΦΗ͂ΚΕ τὴν ψύχην to the death of a mere

man; and so doth Josephus, De Bel. lib. vi. cap. 5. § 33. (Comp. Ant. lib. vii. cap. 13. § 3. and lib. viii. c. 13. § 3.) And Wetstein, whom see, cites from Euripides, Hecuba, line 571, the very phrase 'ΑΦΗ'ΚΕ ΠΝΕ'ΥΜΑ. Comp. also Kypke. [Gen. xxx. 17. Herod. iv. 190.]

IV. *To dismiss*, or *put away*, a wife. 1 Cor. vii. 11, 12, 13.

V. *To forsake, leave.* Mat. iv. 20, 22. v. 24, 40. xxvi. 56. John xvi. 28, 32. & al. freq.

[VI. *To leave remaining.* Mat. xxiii. 38. xxiv. 2. Mark xiii. 2. Luke xiii. 8. (Dan. iv. 12. and 23.) Luke xix. 44. xxi. 6. to one's posterity or heirs, Mark xii. 19. John xiv. 27.]

VII. *To leave*, or *let alone.* Mark xiv. 6. Luke xii. 8.

VIII. *To omit, neglect.* Mat. xxiii. 23. Luke xi. 42. [Mark vii. 9. Heb. vi. 1. Eur. And. 392. & freq.]

IX. *To permit, suffer, let.* Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14. & al. freq. In Mark i. 34, ἤφιε in the 3d pers. sing. 2d aor. indic. active, as if from ἀφιέω*. [John xi. 4, 8. 'If we suffer him to act so.' See Ex. xxxii. 10. 2 Sam. xvi. 11. Mat. xxxi. 1. 13. Do not permit them to enter, and Mark v. 19. 37. vii. 12. Ecclus. xxiii. 1. In Mat. v. 40, and Mark xi. 6, the sense is 'to allow a person to take.']

X. *To remit, forgive*, as debts, sins, or offences. Mat. vi. 12, 14, 15. ix. 2, 5. [xii. 31. xviii. 21. Luke xxiii. 34. John xx. 23.] 'Αφέωνται is the 3d pers. plur. perf. pass. indic. according to the Attic dialect for ἀφεῖνται. In this last sense, the verb ἀφίημι is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12.), and frequently by the LXX for the Heb. סלח *to pardon*, נשא *to take away*, &c. See Vitringa, Observ. Sacr. lib. iv. cap. 3. [Isa. xxii. 14. Deut. xv. 2. Gen. xviii. 26. The following are single phrases, but all partaking of the general meaning of the word. 'Not to care for,' Mat. xv. 14. 'To leave' or 'let alone,' Mat. iv. 11. Perhaps John xii. 7. and Mat. xxii. 22. may be best explained in the same way, 'To remit' or 'grow slack in.' Rev. ii. 4.]

'Αφικνέομαι, ῦμαι, (2d aor. ἀφικόμην, from obsol. ἀφίκομαι) from ἀπὸ *from*, and ἱκνέομαι *to come*, which from ἵκω *to come.* —*To come from one place to another, to come, arrive, reach.* occ. Rom. xvi. 19. [Ecclus. xlvii. 17.]

'Αφιλάγαθος, ῦ, ὁ, ἡ, from α neg. φίλος *a friend*, and ἀγαθὸς *good.*—*Not a lover of good men, or of goodness.* occ. 2 Tim. iii. 3. [ἐχθροὶ παντὸς ἀγαθῦ, see Theophyl. and Œcum.]

'Αφιλάργυρος, ῦ, ὁ, ἡ, from α neg. φιλος *loving*, and ἄργυρον *money.*—*Not fond of money, not covetous, without covetousness.* occ. 1 Tim. iii. 3. Heb. xiii. 5.

"Αφιξις, ιος, Att. εως, ἡ, from ἀφικνέομαι. —*A going away, departure.* occ. Acts xx. 29. [Herod. ix. 17, 76. Dion. Hal. x. 8. See Alberti ad Hesych. in voce.]

'Αφίστημι, from ἀπὸ *from*, and ἵστημι *to place**.

I. Intransitively, *To depart, withdraw.* Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. [xix. 9.] 1 Tim. vi. 5. 2 Tim. ii. 19, & al. [Gen. xii. 8.]

II. *To refrain from, let alone, not to meddle with*, or *punish.* occ. [Luke iv. 13.] Acts v. 38. Comp. Acts xxii. 29. [add 2 Cor. xii. 8. Job vii. 16. Ecclus. xxiii. 12. In 2 Tim. ii. 19. it is 'to renounce.' In 1 Tim. vi. 5. 'to avoid the society of, as in Ecclus. vii. 2.]

III. *To fall off, fall away, apostatize*, in respect of religion. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12. [Ezek. xx. 3. Wisd. iii. 10. Ecclus. x. 14.]

IV. Transitively, *To draw off* or *away, to withdraw.* occ. Acts v. 37. Raphelius remarks that Herodotus, lib. i. cap. 154, in like manner uses the verb in an active or transitive sense. Τὺς Λύδυς 'ΑΠΕ'ΣΤΗΣΕΝ ἀπὸ Κύρυ, *He drew off* the Lydians from Cyrus. [See Deut. xiii. 10. Ecclus. xix. 2. Isa. Evag. p. 476. Herodian. vii. 7, 9, 13.] Isoc.

"Αφνω, Adv. q. d. ἀφανῶς, from α neg. and φαίνομαι *to appear.*—*Suddenly, on a sudden;* it strictly imports something so *quick* and *sudden* as to *elude* the *sight.* occ. Acts ii. 2. xvi. 26. xxviii. 6. [See Josh. x. 9. Ecclesiast. ix. 12.]

'Αφόβως, Adv. from ἄφοβος *fearless*, which from α neg. and φόβος *fear.*—*Fearlessly, without fear.* occ. Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude ver. 12. [Prov. ii. 33. Wisd. xvii. 4.]

'Αφομοιόω, ῶ, from ἀπὸ denoting *intenseness*, and ὁμοιόω *to make like, liken.*—*To*

* [This aorist occurs Mark xi. 16. and in Phil. Leg. ad Caium, p. 1021. Lucian. Timon. p. 66. Paus. ii. 5. See Kypke i. p. 151.]

* See Duport's Remarks under 'Ιστημι I. [and the distinctions between the senses of various parts of the verb in the Grammar.]

*make very like.* occ. Heb. vii. 3. [It occurs only in the Ep. Jerem. 5, 63, 70.]

Ἀφοράω, ῶ, from ἀπὸ intensive, and ὁράω *to look.* [The obvious meaning is, 'To look away from,' (as Xen. Cyr. vii. 1, 8.) and thence, 'to look away from other objects to one especially.' It occurs Diod. Sic. xix. 23. See Jos. A. iv. 4. 7. Arnan. Dissert. Epict. iv. c. 1. Heliod. vii. p. 330.]—*To look stedfastly* or *intently.* occ. Heb. xii. 2, where see Kypke.

Ἀφορίζω, from ἀπὸ *from,* and ὁρίζω, *to define.*

I. *To separate locally.* Mat. xiii. 49. xxv. 32. Comp. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12.

II. *To separate from,* or *cast out of, the society,* as wicked and abominable. occ. Luke vi. 22. Comp. Ἀποσυνάγωγος.

III. *To separate, select,* to some office or work. occ. Acts xiii. 2. Rom. i. 1. Gal. i. 15. The Pharisees, of which sect St. Paul was before his conversion, (see Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had their name from פרש *to separate,* q. d. ἀφωρισμένοι, *separated ones;* and to this import of their name the Apostle is by some learned men thought to allude, Rom. i. 1. where he, who, as a Pharisee, was before ἀφωρισμένος εἰς τὸν νόμον *separated* to the law of Moses, now says of himself that he was ἀφωρισμένος *separated* to the gospel of God. See Wolfius on Rom. i. 1, and compare Φαρισαῖος.

Ἀφορμὴ, ῆς, ἡ, compounded of ἀπὸ *from,* and ὁρμὴ *an impetus, violent tendency* *. —*An occasion, an opportunity* or *casual circumstance producing a tendency to somewhat else.* occ. Rom. vii. 8, 11. 2 Cor. v. 12. xi. 12. Gal. v. 13. 1 Tim. v. 14. Ἀφορμὴν λαβεῖν, *To take occasion.* Rom. vii. 11. So Polybius and Dionysius Halicarn. cited by Kypke, ἈΦΟΡΜΗ͂Σ, and ἈΦΟΡΜΗ͂Ν ΛΑΒΕΙ͂Ν.—Ἀφορμὴν διδόναι, *To give occasion.* 1 Tim. v. 14. where Wetstein cites Polybius, Appian, and Diodorus Sic. using the phrase in the same sense.

☞ Ἀφρίζω, from ἀφρὸς.—*To foam* or *froth,* as a man at the mouth. occ. Mark ix. 18, 20. [See Foes. Œc. Hipp. p. 71.]

☞ ἈΦΡΟ͂Σ, οῦ, ὁ, deduced by some from the Greek adverb ἄφαρ *quickly, suddenly,* because it is *suddenly* formed, and *suddenly* dispersed.—*Foam, froth,* i. e. a white light substance, formed from certain fluids by violent agitation, and consisting of spherules or globules of the fluid *expanded* with air. In the N. T. it is used only for the *human foam.* occ. Luke ix. 39. [Eur. Iph. T. 307.]

Ἀφροσύνη, ης, ἡ, from ἄφρων.

I. *Folly, foolishness, want of wisdom.* occ. 2 Cor. xi. 1, 17, 21. [*Boasting.* Schl.]

II. *Folly, foolishness,* as opposed to *spiritual wisdom* and *sobriety,* "*Foolish ungovernable passion,* in opposition to Σωφροσύνη." Macknight's Harmony. "Levity." Campbell. occ. Mark vii. 22. [The sense is not certain.]—In the LXX it generally answers to the Heb. words נבלה *vileness,* כסלה *perverseness,* אולת *foolishness,* &c. [Prov. xiv. 18. Deut. xxii. 21. Job iv. 6.]

Ἄφρων, ονος, ὁ, ἡ, from α neg. and φρὴν *mind, wisdom.*

[I. *Foolish.* Luke xi. 40. xii. 20. 1 Cor. xv. 36.]

[II. *Ignorant of the truth of Christianity.* Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15.]

[III. *Boasting.* 1 Cor. xi. 16. xii. 6, 11.]

Ἀφυπνόω, ῶ, from ἀπὸ intensive, and ὕπνος *sleep.*—*To fall asleep, to be asleep.* occ. Luke viii. 23.—"Ἀφύπνωσε) How this word comes to signify, *he fell asleep,* I do not know: ἀφυπνίζω is of a contrary signification. It may be observed, that St. Luke often uses words compounded with ἀπὸ in a very unusual signification, which perhaps may be provinciality and an Antiochism." Markland in Bowyer's Conjectures. There is, however, but very slender proof that St. Luke was of * Antioch. But in the Martyrdom of Ignatius, § 7. we have μίκρον ἈΦΥΠΝΩ͂ΣΑΝΤΕΣ, *having slept* a little. [Judg. v. 27. in same sense.]

Ἄφωνος, ου, ὁ, ἡ, from α neg. and φώνη *a voice.*

I. *Dumb, having no voice.* occ. 1 Cor. xii. 2. [Comp. Hab. ii. 18. 2 Mac. iii. 29.]

II. *Dumb, mute, uttering no voice.* occ. Acts viii. 32. The LXX have once used this word, namely in the correspondent text of Isa. liii. 7, for the Heb. נאלמה *mute, silent.*

* [The proper meaning is 'Whatever is necessary for any undertaking.' See Xen. de Vect. iii. 6, 9, 12. Mem. iii. 12. 4. Viger. p. 30. Schwarz. p. 225.]

* See Lardner's Hist. of Apost. and Evang. ch. vii. ii. 3. p. 86. edit. Watson.

III. *Dumb, having no articulate voice.* occ. 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* occ. 1 Cor. xiv. 10.

Ἀχάριστος, ȣ, ὁ, ἡ, from α neg. and χάρις *thanks.*—*Unthankful, ungrateful.* occ. Luke vi. 35. 2 Tim. iii. 2. See Wetstein on Luke. [Wisd. xvi. 29. Herodian. vi. 9. 1.]

Ἀχειροποίητος, ȣ, ὁ, ἡ, from α neg. and χειροποίητος *made with hands.*—*Not made with* [*human*] *hands* or *art.* occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

ἈΧΛΥΣ, ύος, ἡ.—*A mist, a thick mist, a fog.* Galen, as cited by Scapula, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former. Whence a certain disorder of the eye is called ἀχλὺς, and those that are afflicted with it διά τινος ἀχλύος οἴονται βλέπειν, seem to see through a sort of *thick mist* or *fog.*" Elymas, the sorcerer, was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. Homer, Il. xx. lin. 321, 341, 2, and see Wetstein. [Plut. Alex. M. c. 45.]

Ἀχρεῖος, α, ον, from α neg. and χρεία *utility, usefulness.*

I. *Unprofitable, useless.* occ. Mat. xxv. 30.

II. *Unmeritorious, of no value.* Luke xvii. 10. See Campbell's Prelim. Dissertations to Gospels, p. 604.—In the LXX it is once, 2 Sam. vi. 22, used in the sense of *mean, despicable,* answering to the Heb. שפל *low, humble.*

Ἀχρειόω, ῶ, from ἀχρεῖος.—*To make unprofitable.* Pass. Ἀχρειόομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of Ps. xiv. 3, where the correspondent Heb. word to ἠχρειώθησαν is נאלחו *they are become stinking, filthy.*

Ἄχρηστος, ȣ, ὁ, ἡ, from α neg. and χρηστὸς *profitable.*—*Unprofitable, useless.* occ. Philem. ver. 11, where St. Paul seems to allude to the name of Onesimus, which signifies *useful.* He also uses ἄχρηστος, by a litotes, for *hurtful, injurious.* See Wolfius and Elsner, and comp. under Ἀλλοτριεπίσκοπος *.

* [Examples may be found in Xen. Cyr. i. 3, 8. Theoph. Char. viii. 4. and see Ernest. Clav. Cic. voce Inutilis. Fisch. de Vit. Lex. N. T. Prol. xxv. p. 7.]

ἌΧΡΙ, and sometimes before a vowel ἌΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct.

I. Of time, *Until,* either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24. & al. freq.—or not excluding it, Rom. v. 13. viii. 22. [On Rom. v. 13. Schl. says, "Before the promulgation of the law."]—Ἄχρις ȣ̔, used elliptically for Ἄχρι τȣ̃ χρόνȣ ἐν ᾧ, *Till the time in which*—1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.—2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts [xiii. 6.] xx. 4. xxviii. 15. [Rev. xviii. 5.]

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

Ἄχυρον, ȣ, τὸ, from α neg. and ἔχυρον *firm, steady.*—*Chaff,* "* *the husks (and refuse) of corn separated by threshing and winnowing,*" which have no *steadiness,* but are easily *disturbed* or *put in motion* by every blast of air; so the Latin palea, *chaff,* is derived from the Greek πάλλω *to toss.* Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts ἄχυρον denotes not only *chaff,* properly so called, but also the *stalks* or *straw,* and in short whatever, though it grew with the grain, is separated from it and thrown away. In Xenophon, ἄχυρα, in like manner, includes the *stalks of corn.* See Raphelius, Wetstein, and Kypke. [The Jews used the stubble to burn, (Ex. v. 7.) to heat their ovens and to cook with (Gen. xxiv. 25. Judg. xix. 19.), whence Christ compares the wicked with the stubble which is to be burned.]

Ἀψευδὴς, έος, ȣ̃ς, ὁ, ἡ, from α neg. and ψευδὴς *false, a liar.*—*That cannot lie* or *deceive.* occ. Tit. i. 2, where see Wetstein. [Wisd. vii. 18. Sym. Job xxxvi. 4.]

Ἄψινθος, ȣ, ὁ, q. d. ἄπινθος *not to be drunk,* on account of its extreme bitterness, from α neg. and πίνω *to drink.* So in Heb. it is called לענה from לען *to reject,* because animals *reject* or *refuse* to eat it. —*Wormwood.* occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of † Bp. Newton, denotes Genseric king of the Vandals, who not only *bitterly* afflicted the Romans in the year 455, but also espoused the *bitter* and poisonous doctrines of Arius, and *during his whole reign*

* Johnson.

† See his Dissertations on the Prophecies, vol. iii. p. 90—92. 2d edit. 8vo.

*most cruelly persecuted the orthodox Christians.*—But Vitringa on Rev. whom see, by this *fallen star, whose name was Wormwood,* understands, and as it seems with greater probability, the heresiarch Arius himself. [The herb is mentioned, Theoph. Hist. Plant. ix. 18. Xen. Anab. i. 5. 1. Ol. Cels. Hierobot. P. i. p. 480. See Prov. v. 4. Schl. on this place in Rev. refers to Jonathan's Chald. Paraph. on Deut. xxix. 17. Br. says, that in Rev. it is the name of a star which descending into the waters corrupts them with bitterness. The image, he thinks, may be taken from Ex. xv. 23. comp. Ecclesiast. vii. 27. Ecclus. xxviii. 25.]

Ἄψυχος, ȣ, ὁ, ἡ, καὶ, τὸ—ον, from *a* neg. and *ψυχη life.*—*Without life, inanimate.* occ. 1 Cor. xiv. 7. [Wisd. xiv. 29. Polyb. vi. 47, 10. x. 24, 4.]

# B.



B, β, ϐ. *Beta.* The second letter of the Greek alphabet, corresponding in name, order, and power to ב *Beth,* of the Hebrews, but in form more nearly resembling the Samaritan or Phenician *Beth.*

ΒΑ'ΑΛ, Heb. בעל.—[*A ruler,* probably preserved in the termination *Bal* of Carthaginian names, as Asdrubal, &c. See Fuller's Miscel. Sac. book ii. ch. 7. and Jer. ii. 8. Numb. xxiii. 4; used in LXX with masc. art. Numb. xxii. 41. 1 Sam. xvi. 31. 1 Kings vi. 31. It is the name of a place in 1 Chron. v. 33. of a man. 1 Chron. vii. 5. ix. 30. x. 56. See 2 Kings xi. 18. Others supply *στήλη,* from 2 Kings x. 26, 27. The *Bel* of Isaiah xlvi. 1. Jer. l. 2. li. 44. is בל contr. from בעל.]—*Baal,* An idol. The word denotes a *ruler,* and by this name, when singular, the idolaters of several nations worshipped the *sun* or *solar fire,* as the *great independent ruler* of nature. Thus Sanchoniathon (or whoever was the author of the Phenician Theology, published in Greek by Philo Byblius, and preserved by Eusebius, Præparat. Evangel. lib. i. cap. 10.), in his account of the ancient heathen, says expressly of the *Sun* (Ἥλιον), Τȣ̃τον Θεὸν ἐνόμιζον μόνον ȣ̓ράνȣ Κύριον, * ΒΕΕΛΣΑΜΗΝ *καλȣ̃ντες, ὅ ἐϛι παρὰ Φοίνιξι Κύριος ȣ̓ρανȣ̃.* 'This God they esteemed the *only Lord of Heaven,* calling him Beelsamen (i. e. בעל שמים, or בעל שמין), which, in the Phenician language, is *Lord of Heaven.*' occ. Rom. xi. 4; where it is observable, that Βάαλ has the feminine article Τῌ prefixed; Τῌ Βάαλ being either put elliptically for *τῇ εἰκόνι τȣ̃* Βάαλ *the image of Baal;* or rather *βάαλ* being thus used feminine, because the idol itself, which was of the *beeve* kind, was sometimes a *female.* So good old Tobit, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of Israel sacrificed ΤΗ͂ι ΒΑ'ΑΛ ΤΗ͂ι ΔΑΜΑ'ΛΕΙ *to the heifer Baal,* Tobit i. 5, and the LXX frequently use not only Βάαλ singular with a feminine article, as Jer. ii. 8, 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes *βααλίμ* plural also, as ΤΑ'Σ *βααλίμ,* 1 Sam. vii. 4 *. It is certain that the Pagan East Indians still retain the most religious veneration for a *cow.* Comp. Heb. and Eng. Lexicon in בעל III.

Βαθμὸς, ȣ̃, ὁ, from *βαίνω to go,* which see. In It is put for

I. *A step.* But it occurs not in this sense strictly in the N. T. [מעלה *a step,* 2 Kings xx. 9, 10, 11. מפתן *a threshold,* 1 Sam. v. 5. Wisd. vi. 38. *βαθμοὺς τρίϐων* we ... "the traces of paths" or "the thresholds." Hescyh. *βαθμοί· ἴχνη· πόδες.*]

II. *A degree, rank.* occ. 1 Tim. iii. 13; where see Wolfius. ["Prepare a way for themselves to greater honours." Theodoret and others refer this to the rewards in a future life. It occurs in the sense of *dignity* and *height of honour* in Eus. H. E. iii. 21. Plut. Alc. ch. 17. so *ἐπαναβαίνω* of soldiers rising. Xen. Cyrop. ii. 1, 10. See Amm. Marc. xv. 13. See Suicer. Thes. Eccles. i. p. 614.]

ΒΑ'ΘΟΣ, *εος, ȣς, τὸ.*

I. *Depth, a deep.* occ. Mat. xiii. 5.

* Plautus, in the Punic language, writes it *Balsamen.* Pænul. act. v. scen. 2.

* See Selden, De Diis Syris, syntag. ii. p. 166, &c. [and Additam. Beyeri, p. 137 and 264.]

[Βάθος and βαθὺ, signify *fertility* of ground in Eurip. Androm. 637. and see Lucian. Abdicat. p. 183. Prov. xxv. 3.] Mark iv. 5. Luke v. 4.

II. *Depth*, in a figurative sense, as of poverty. comp. Rom. viii. 39. [Referring to Ps. cxxx. 1; but Chrysostom explains this passage as denoting *things in heaven* and *things on earth*; and Schleusner says, *neither heaven nor earth, nothing in the universe*.]

III. *Greatness, immensity*, as of riches. occ. Rom. xi. 33. So Plutarch has BA'ΘΟΣ ἡγεμονίας for *a vast* empire; Ælian, ΠΛΟΎΤΩι ΒΑΘΕ͂Ι; and Euripides, cited by Polybius, compounds the two words βαθὺς and πλῦτος, when he calls peace ΒΑΘΥΠΛΟΥΤΕ, *abundant in riches*. See more in Raphelius, Wolfius, and Wetstein. To what they have produced I add from Josephus, Ant. vii. cap. xv. § 1. ΠΛΟ͂ΥΤΟΝ ποιῆσαι ΒΑΘΥ'ΤΑΤΟΝ, to acquire *immense riches*. [Again, βάθος κακῶν, Prov. xxiii. 3. signifies *immense evils*, and in 2 Cor. viii. 2. ἡ κατὰ βάθος πτωχέια, *excessive poverty*. So in Latin *profunda avaritia*. Sallust. Jug. c. 81.]

IV. *Depth, profoundness, inscrutability, abstruseness*. occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24. where see Vitringa. [This sense occurs Judith viii. 14. and Hesychius has τὰ βάθη, τὰ ἀκατάληπτα.]

Βαθύνω, from βαθύς.—*To deepen*, as in *digging*. occ. Luke vi. 48. [and Judg. xiii. 10. See Ps. xci. 5. Jer. xlix. 8. referring to Βάθος IV.]

Βαθὺς, εῖα, ὺ. See Βάθος.

I. *Deep*. occ. John iv. 11.

II. [*Great, immense, excessive*,] as sleep. occ. Acts xx. 9. So Theocritus, Idyl. viii. line 65, ΒΑΘΥ'Σ῾ΥΠΝΟΣ *deep sleep*. Lucian, Timon. tom. i. p. 61, Τὸν ΒΑΘΥ'Ν τῦτον ῞ΥΠΝΟΝ; and Plutarch, tom. i. p. 793. D. edit. Xylandr. ῞ΥΠΝΟΝ ΒΑΘΥ'Ν. [And in the same way it is] spoken of the morning, *very early*. occ. Luke xxiv. 1. On which passage Elsner, Wolfius, and Wetstein show that ὄρθρος βαθὺς, and ὄρθρυ βαθέος, are phrases used by the best Greek writers.

[III. *Profound* or *inscrutable*. This sense occurs in the LXX. Isa. xxix. 14. xxxi. 6.]

Βαίνω, from βάω, the same, which is plainly from the Heb. בא, *to go, come*.—*To go, proceed*. The simple V. occurs not in the N. T.

ΒΑΪ́ΟΝ, υ, τὸ.—*A branch of the palm-tree*, as the gen. plur. βαΐων is used simply without φοινικων, 1 Macc. xiii. 51. So Hesychius, Βαΐς, ῥάϐδος φόινικος, καὶ βαΐον. Βαΐς, *a branch of the palm-tree*, also βαΐον. And the Etymologist, βαΐον—σημάινει τὸν κλάδον τῦ φόινικος, βαΐον signifies *the branch of the palm-tree*. But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian βαι of the same import. Thus Porphyry, De Abstin. lib. iv. § 7, speaking of the Egyptian priest, says Κοίτη δὲ ἀυτοῖς ἐκ τῶν σπαδίκων τῦ φοίνικος, ἅς καλῦσι ΒΑΪ́Σ, ἐπέπλεκτο, Their bed was a mat made of *palm leaves*, which they call *Baïs*. And Salmasius informs us, that the Egyptian gospel in John xii. 13, translates τὰ βαΐα τῶν φοινίκων simply by ZAN BAI, that is τὰ βαΐα, for ζαν is only a mark of the plural number. occ. John xii. 13, where see Wetstein and Suicer, Thesaur. in Βαΐον. [Du Cange, Gloss. p. 167. Salmas. ad Achill. Tat. p. 621. Fischer de Vitiis Lex. N. T. Prol. i. p. 16.]

Βαλλάντιον, or Βαλάντιον, υ, τὸ, from Βάλλειν *to cast*, or βάλλειν ἐντὸς *to cast in*.—*A bag* or *purse* into which money or other valuables are *put* or *cast*, *a money-bag*. occ. Luke x. 4. xii. 33. xxii. 35, 36. —In the LXX, Prov. i. 14, it answers to כיס *a bag* or *purse*.

ΒΑ'ΛΛΩ.

I. *To cast, throw*. Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59. & al. freq.

II. *To cast*, as a tree its fruit. Rev. vi. 13. [So in Mat. v. 29, 30. xviii. 8, 9. Rev. iv. 10. the sense of *casting away* is found.]

III. *To put*. See Mat. ix. 17. [xxvii. 6.] Mark ii. 22. vii. 33. John v. 7. [xii. 6.] xviii. 11. xiii. 2. [xx. 35.] On the last text but one, Elsner cites from Plutarch the phrase 'ΕΙΣ ΝΟ͂ΥΝ ΕΜΒΑ'ΛΛΕΙΝ *to put into the mind*, in the same sense of *suggesting, persuading*. I add from Lucian, De Syr. Deâ, tom. ii. p. 897. 'Η ῞Ηρη (Juno) 'ΕΠΙ ΝΟ'ΟΝ ῎ΕΒΑΛΛΕ. See also Wetstein. But Kypke, whom also see, produces from Pindar, Olymp. 13. lin. 21, &c. Πολλὰ δ' 'ΕΝ ΚΑΡΔΙ'ΑΙΣ ἀνδρῶν ῎ΕΒΑΛΟΝ ῟Ωραι πολυάνθεμαι ἀρχᾶια σοφίσμαθ'. But the flowery Hours (i. e. the daughters of Jupiter) *have put in the hearts* of men many ancient arts. [From this general sense of *putting*, or rather *putting in*, many particular explanations are given of this word. *To put a liquor*

*into a vessel*, is *to pour*. Mat. ix. 7. Mark ii. 22. Luke v. 37. John xiii. 5. So Mat. xxvi. 7. Again, to *put seed into the ground* is *to sow*. Luke xiii. 19. Ps. cxxv. 7. In Mat. xxv. 27. βάλλειν τὸ ἀργύριον is a Greek phrase, *to put money out to interest*. See Salm. de Usuris, p. 632.]

IV. *To thrust*. Rev. xiv. 16, 19.

V. *To strike*. Mark xiv. 65.

VI. In a neuter sense, *To rush*, as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and pluperf. *To be cast down, to lie*, as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20. & al.

Βαπτίζω *, from βάπτω *to dip*.

I. *To dip, immerse*, or *plunge* in water. But in the N. T. it occurs not strictly in this sense, unless so far as this is included in Sense II. and III. below.

II. Βαπτίζομαι, Mid. and Pass. *To wash oneself, be washed, wash*, i. e. the hands by *immersion* or *dipping* in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2. and under Πυγμή.—The LXX use βαπτίζομαι, Mid. for *washing oneself by immersion*, answering to the Heb. טבל, 2 Kings v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Ecclus. xxxiv. 25.

III. *To baptize, to immerse in*, or *wash with, water in token of purification from sin, and from spiritual pollution*. Βαπτίζομαι, Pass. denotes the *voluntary reception of baptism, To be baptized, receive baptism, to be initiated by the rite of baptism*. It is applied to the baptism both of John and of Christ. Mat. iii. 6. (where see Wetstein) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16. [In the Middle it signifies *to procure one's own baptism*, as in Acts xxii. 16.]—In Mark vi. 14. the participle ὁ βαπτίζων is used, according to the Heb. and Greek idiom, for ὁ βαπτιστὴς *the baptizer*.—Βαπτίζεσθαι ὑπὲρ νεκρῶν, 1 Cor. xv. 29, see under Ὑπὲρ I. 3. [Deyling has collected all the opinions on this difficult passage (ii. p. 509.) His own is, that ὑπὲρ is used for ἀντὶ, *instead of*—and he would explain the passage thus, *who are baptized so as to take the place of the martyrs*. Schleusner explains it by reference to sense VI., and says, *Those who have offered themselves to the most serious evils on account of their hope of the resurrection of the dead*. He refers also to the Biblioth. Brem. Clas. vii. p. 667, 89.]

IV. *To baptize*, as the Israelites were into Moses in the cloud and in the sea, occ. 1 Cor. x. 2; where probably the true reading is ἐβαπτίσθησαν, as almost all the ancient, and some of the later MSS. read. See Wetstein's Var. Lect. and Griesbach. "*They were baptized* (not *unto*, as our Eng. version has it, but) *into Moses*, i. e. into that covenant, and into obedience to those laws which Moses delivered to them from God; so βαπτίζεσθαι εἰς Χριστὸν is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. Pearce. [Schl. agrees with Bp. Pearce's explanation.]

V. In a figurative sense, *To baptize* with the Holy Ghost. "It denotes the miraculous *effusion* of the Holy Ghost upon the apostles and other believers, as well on account of the *abundance* of his gifts (for anciently the water was *copiously* poured on those who were baptized, or they themselves were *plunged* therein) as of the virtue and *efficacy* of the Holy Spirit, who like *living water refresheth, washeth away pollutions, cleanseth*, &c." Stockius. Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed* or *plunged* in a flood, or sea, as it were, of *grievous afflictions and sufferings*. Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. בעת *to terrify, affright*, Isa. xxi. 4. Ἡ Ἀνομία με ΒΑΠΤΙ΄ΖΕΙ, *Iniquity* plungeth *me*, i. e. into *terror* or distress. So Josephus, De Bel. lib. iv. cap. 3. § 3, says of the robbers who crowded into Jerusalem, that ἘΒΑ΄ΠΤΙΣΑΝ τὴν πόλιν, *They plunged* the city, namely into *calamities*. [So also Diodor. Sic. i. c. 73. ἰδιώτας βαπτίσειν ταῖς εἰσφοραῖς. and Justin. Mart. Dial. c. Tryph. p. 313. ed. Par. βεβαπτισμένος ἁμαρτίαις, full of vice. Schleusner cites these places on the last sense with his usual inclination to weaken the force of such meanings.]

Βάπτισμα, ατος, τὸ, from βεβάπτισμαι, perf. pass. of βαπτίζω.

I. *An immersion* or *washing with water*, hence used in the N. T. for the *baptism* both of John the Baptist and of Christ.

* See Gentleman's Magazine, vol. vii. p. 10, 152. vol. viii. p. 182, 285. and vol. ix. p. 10, 113.

Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. *Baptism* or *immersion* in grievous and *overwhelming afflictions* and *sufferings.* Mat. xx. 22, 23. Comp. Βαπτίζω VI.

☞ Βαπτισμὸς, ῦ, ὁ, from βεβάπτισμαι, perf. pass. of βαπτίζω.—*An immersion* or *washing in water*. occ. Mark vii. 4, 8. Heb. ix. 10. vi. 2; in which last cited text it includes also the Christian *baptism*.

☞ Βαπτιστὴς, ῦ, ὁ, from βαπτίζω.—*A baptizer,* "a title from John's office, not a proper name." Campbell, whom see. An agnomen or surname of John, the forerunner of our B. Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11. & al. Comp. John i. 33; and see Josephus, Ant. lib. xviii. cap. 6. § 2, and Lardner's Collection of Testimonies, vol. i. cap. 4.

Β'ΑΠΤΩ.—*To dip, plunge, immerse,* occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that βάπτειν—ὕδατος is a good Greek phrase for *dipping* in *water*. Thus Homer, Il. vi. line 508, and xv. line 265. Λύεσθαι ΠΟΤΑ'ΜΟΙΟ (Ionic for ΠΟΤΑ'ΜΟΥ) is to *bathe* in *a river*. Comp. Il. xxi. line 560, Λυεσσάμενος ΠΟΤΑ'ΜΟΙΟ. And Wetstein cites from Aratus, ΒΑ'ΠΤΩΝ 'ΩΚΕΑΝΟΙΟ, *Dipping* in the *ocean*. In these expressions the preposition ἐπὶ *in*, or ἐκ *with*, is understood before the noun. See Pasor's Lexicon, Bos Ellips. in Ἐπὶ, and Dammi Lexic. col. 1433, 4. [We find that (Exod. xii. 22) this verb is construed with ἀπὸ, βάπτειν ἀπὸ τῦ ἅιματος, *staining with blood,* i. e. *dipping so as to stain.* So Lev. xiv. 16. Hence perhaps the expression in Luke xvi. 24. may be explained. The verb is construed with εἰς in Lev. iv. 6. ix. 9. xiv. 6, and with ἐν in Deut. xxxiii. 24. Ruth ii. 14.]

ΒΑΡ. Heb.—*Bar*. Heb. Chald. and Syriac בר, *a son*. So Βαρ"Ιωνα. Mat. xvi. 17. is *son* of Jonas. Comp. John i. 42. xxi. 15, 16, 17. and Βαρτίμαιος, *son* of Timæus, Mark x. 46. comp. Βαριήσυς, Acts xiii. 6.

ΒΑ'ΡΒΑΡΟΣ, υ, ὁ.—*A man who speaks a foreign* or *strange language, a foreigner.* [So Ovid of himself in Pontus, Trist. v. 10. 37.

*Barbarus* hic ego sum, quia non intelligor ulli.

See also Eurip. Hec. 328, and Herod. ii. 158.] See 1 Cor. xiv. 11. "Some," says Mintert, "derive this word from the Arabic *barbar*, which signifies *to murmur*. Strabo, lib. xiv.* thinks it is formed by an onomatopœia from the *sound,* as denoting a man who speaks with difficulty and *harshness*. Others deduce it from the Heb. בלל *to confound*†."—"The Greeks and Romans reckoned all other nations but their own *Barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle Paul under the distinction of *Greeks* and *Barbarians*, Rom. i. 14." Doddridge (comp. Kypke). And hence St. Luke, in conformity with the usual style, calls the inhabitants of Melita, or Malta, βάρβαροι, Acts xxviii. 2, 4; and no doubt their *language* was barbarous in respect to the Greeks and Romans; for as the island had anciently a Phenician colony settled in it (see under Μελίτη), so it was afterwards, for a considerable time, subject to the Carthaginians, who established the Punic tongue therein; and hence the vulgar language of Malta, even to this day, contains a great deal of the Phenician and old Punic, as the curious reader may see very satisfactorily proved in the Ancient Universal History, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11.

☞ Βαρέω, ῶ, from βάρος *weight, burden.*

I. *To burden, load, weigh down.* In Pass. βαρεόμαι, ῦμαι, *To be oppressed, weighed down, heavy,* as the eyes or body with *sleep*. occ. Mat. xxvi. 43, (where see Kypke) Mark xiv. 40. Luke ix. 32. So in the Anthologia (see Wetstein) ΒΕΒΑΡΗΜΕ'ΝΟΣ "ΥΠΝΩι; and Anacreon, Ode 52, line 18, speaks of a young woman, ΒΕΒΑΡΗΜΕ'ΝΗΝ ἐς "ΥΠΝΟΝ, *Weighed down to sleep*. Thus likewise Ovid. Met. lib. 1. line 224,—gravem somno—*heavy with sleep*. And Virgil, Æn. vi. line 520,—somnoque gravatum.

II. *To be oppressed, burdened, weighed down,* with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. *To be burdened* or *charged* with expense. occ. 1 Tim. v. 16. comp. Βάρος V.

☞ Βαρέως, Adv. from βαρύς.—*Heavily, dully*. occ. Mat. xiii. 15. Acts xxviii.

* Ὄιμαι δὲ τὸ ΒΑ'ΡΒΑΡΟΝ κατ' Ἄρχας ἐκπεφωνῆσθαι ὅυτως κατ' 'ΟΝΟΜΑΤΟΠΟΙΙ'ΑΝ ἐπὶ τῶν δυσεκφορῶς καὶ σκληρῶς καὶ τραχέως λαλούντων, ὡς τὸ βατταρίζειν καὶ τραυλίζειν καὶ ψελλίζειν, p. 977, edit. Amstel.

† See Vitringa, Observ. Sacr. lib. i. cap. 9. § 16.

27. [Βαρέως ἀκούειν τοῖς ὠσι. Properly, *to hear with difficulty*, but metaphorically said of those who, though taught, are unwilling to receive the better doctrine delivered to them. See Isaiah vi. 10. Xen. Cyrop. ii. 2. 1. Anab. ii. 1. 7.]

Βάρος, εος, ους, τὸ, from βαρύς.

I. *Weight, burden.* It occurs not in the N. T. strictly in this sense: but hence,

II. It is applied to that *eternal* weight *of glory*, which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. St. Paul, in this expression, βάρος δόξης *weight of glory*, elegantly joins together the two senses of the Heb. כבוד, which denotes both *weight* and *glory*, i. e. *shining* or *being irradiated with light;* for the natural connexion between which two senses see Heb. and Eng. Lexicon, under כבד VI. and the authors there quoted. [See Soph. Ajax ver. 130. Eur. Hipp. 626. Claudian. de Laud. Stilic. iii. 72. Suidas, βάρος ἀντὶ τοῦ τὸ πλῆθος, τὴν ἰσχύν.]

III. *Burdensome labour, laborious employment.* occ. Mat. xx. 12.

IV. *A burden, burdensome injunction.* occ. Acts xv. 28. comp. Rev. ii. 24. [See in sense III. and IV. 2 Macc. ix. 10. Eccles. xiii. 2. Dionys. Hal. Ant. iv. 10.]

V. *Burden, charge.* Hence Ἐν βάρει εἶναι, *To be burdensome, chargeable.* occ. 1 Thess. ii. 6. comp. Neh. v. 15. 1 Tim. v. 16, ἀβαρής, and ἐπιβαρέω. Wolfius, however, refers the phrase ἐν βάρει εἶναι to making use of the apostolic *authority* and *dignity* in general. This interpretation he confirms from the use of βαρεῖαι, 2 Cor. x. 10; from an expression in Phalaris's Epist. βαρέα τινι εἶναι; and from the opposition between ἐν βάρει εἶναι, ver. 6, and that ἠπιότητα, *mildness*, or *gentleness*, which the Apostle professes to have observed, ver. 7. French translat. of ver. 6. —*quoique nous eussions pû* montrer de l'autorité *comme les Apôtres de Christ.* So Macknight.

VI. Βάρεα, η, τὰ, *Infirmities, faults*, which in Christians are *burdensome* or *grievous*, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14. [So Schleusner, and refers to Wessel. on Diod. Sic. iv. c. 61. and to Salm. on Trebell. Poll. Trig. Tyran. c. 4. for pondus in same sense in Latin.]

Βαρύνω, from βαρύς.

I. *To oppress, overload, overcharge.* occ. Luke xxi. 34. So Homer, Odyss. iii. line 139, ΟΙ'ΝΩι ΒΕΒΑΡΗΚΟ'ΤΕΣ, *O'ercharged with wine;* and Odyss. xix. lin. 122. ΒΕΒΑΡΗΚΟ'ΤΑ μεφρέναςΟΙ'ΝΩι, My mind *o'ercharged with wine.* And Xenophon, cited by Raphelius on the place, says that Lycurgus thought that men should take so much food, ὡς ὑπὸ πλησμονῆς μήποτε ΒΑΡΥ'ΝΕΣΘΑΙ, as never to be *oppressed* with repletion. Comp. under Τρέφω III. and see Wetstein and Kypke on Luke.

[II. Metaphorically, *To harden* (the heart), Exod. viii. 15. 32. ix. 7. 31. x. 1. *Make dull* (the eyes or ears), Isaiah xxxiii. 15. lix. 7. *Make heavy* (of chains, &c.) Judg. i. 37. Lam. iii. 7. Zach. vii. 11. Ecclus. xxxiii. 33. *Multiply* (as words, &c.), Job xxxv. 16.]

ΒΑΡΥ'Σ, εῖα, ύ.

I. *Heavy.* occ. Mat. xxiii. 4.

II. *Weighty, important.* occ. Mat. xxiii. 23. [Others explain Βαρύς here by *difficult.* So Schleusner, giving, however, our interpretation, and justifying it by reference to Polyb. i. 38. iii. 13. 66. Herodian. ii. 14, 7.] Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10. [Hesychius, Βαρύς, κακὸς, ἀηδής, σκληρός.]

IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. comp. 1 John v. 3. [Wisd. ii. 15. Exod. xxix. 31. xxx. 42. 1 Macc. i. 19.]—This word, in the LXX, generally answers to the Heb. כבוד.

[V. In the LXX, the word signifies *great.* In Gen. i. 9, 11. Ex. ix. 3, the word usually rendered by βαρύς is rendered by μέγας (כבד). And Hesychius says, βαρύ—δηλοῖ δὲ καὶ μέγα.]

☞ Βαρύτιμος, ὁν, ἡ, from βαρὺς *heavy*, and τίμη *price.* [So in Latin grave pretium, Sall. Hist. iii.]—*Of great price, very precious* or *valuable.* occ. Mat. xxvi. 7.

Βασανίζω, from βάσανος.

I. *To examine, try.*

II. *To examine by torture.* Hence,

III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. comp. Rev. xii. 2. [1 Sam. v. 3. 2 Macc. vii. 13.]

IV. Βασανίζομαι, *To be tossed*, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. Longin. De Sublim. sect. x. towards the end. [It is also used in a somewhat milder sense, i. e. *to afflict, vex*, or *annoy.* Thus, in Mat. viii. 29. Mark v. 7. Luke viii. 28, the word refers to the annoyance and vexation experienced by the devils at being deprived of their power over man-

kind, not to any actual torments then inflicted. Again, in Rev. xi. 10, Eichhorn explains the βασανισμὸς as referring to the restraint put on the zealots.]

Βασανισμὸς, ῦ, ὁ, from βεϐασάνισμαι, perf. pass. of βασανίζω.—*Torment, torture.* Rev. ix. 5. xiv. 11. & al. [Schleusner says, that in Rev. ix. 5, the word denotes *pain;* in xviii. 7, 10, *punishment,* and *perhaps,* in xiv. 11, *the place of punishment.*]

Βασανιςὴς, ῦ, ὁ, from βασανίζω.—*A tormentor,* or *jailor.* The word βασανιςὴς properly denotes *examiner,* particularly one who has it in charge to *examine by torture.* Hence it came to signify *jailor;* for on such, in those days, was this charge devolved. Campbell, whom see. occ. Mat. xviii. 34. [We may observe from Grotius's Notes on this passage, that among the jurisconsults the prison is called *cruciatus corporis.* See Fischer, De Vit. p. 20. Hesychius, βασανιστὴς, ὁ δημόκοινος, πολλάκις δὲ ὁ διαιτητὴς, καὶ παρὰ τῶν ἀνδραπόδων τὴν ἀλήθειαν πυνθανόμενος.]

ΒΑ´ΣΑΝΟΣ, ῦ, ἡ.

I. *An examination.* [Properly *an examination of metals.* Βάσανος was a Lydian stone by which gold was tried. Βάσανος· λίθος ὅτω καλεῖται ᾗ τὸ χρυσίον παρατριϐόμενον δοκιμάζεται. Harpoer, and the Etym. Magn. call it χρυσοχοϊκὴ λίθος, adding the same explanation as Harpocration; and Hesychius says of βασανίτης, λίθος ὅτω λέγεται, Λυδικῦ λίθυ γένος, καὶ λίθος βάσανος, ῷ παρατρίϐοντες τὸ χρυσίον ἐδοκίμαζον. See Pindar. Pyth. x. 105.]

II. *An examination by torture.* In both these senses it is used by the profane writers. [Æl. V. H. vii. 18.]

III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where Wetstein cites Dio Chrys. applying it to *torments* arising from *distempers.* [In 1 Sam. vi. 3, 4, 8, 17, τὸ τῆς βασάνυ means the *trespass offering;* the word ἐξίλασμα, or a similar one, being understood, i. e. *offering for guilt to escape punishment* or *torture.* See Wisd. xix. 4. 1 Macc. ix. 56.]

Βασιλεία, ας, ἡ, from βασιλεύς.

I. *A kingdom,* or *dominion of a king.* Mark vi. 23. [Rev. xvi. 10. In Mat. iv. 8. and Luke iv. 5, Schleusner explains it *a province:* τὰς βασιλείας τῦ κόσμυ *the provinces of Judæa,* and so many others. In the LXX it is often so used, Esth. i. 22. ii. 18. iii. 13. It is also used for *a state* generally, not the dominion of a king in particular, Mat. xii. 25. Mark iii. 24. Luke xi. 17, 18, and perhaps Acts i. 6. And for the *people* of the state, Mat. xxiv. 7. Mark xiii. 8. Luke xxi. 10. Heb. xv. 33.]

II. "*Royalty, royal power,* or *dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." Campbell, whom see. occ. Luke xiv. 12, 15. [It may be here explained of *a crown,* and see Diodor. Sic. i. 47. Rev. xvii. 12. It also in this sense is used for *reign,* or *government,* or *authority,* Mat. vi. 13. Luke i. 33. John xviii. 36. Heb. i. 8, and Rev. xii. 10, for *power.*]

III. Βασιλεία τῶν ὐρανῶν, *The kingdom of heaven,* or *of the heavens,* a phrase peculiar to St. Matthew, for which the other Evangelists use βασιλεία τῦ Θεῦ, *the kingdom of God.* Comp. Mat. iv. 17, with Mark i. 14; Mat. xix. 14, with Mark x. 14; Mat. xi. 11, with Luke vii. 28; Mat. xiii. 11, with Mark iv. 11, and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of God,* or, in other words, the * *spiritual* and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth:* (See Mat. ch. xiii. throughout, especially ver. 41, 47. Mat. xx. 1.) and sometimes the *kingdom of God* signifies only the *state of glory,* 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See Doddridge on Mat. iii. 2, Suicer, Thesaur. in βασιλεία, and Jos. Mede's Works, folio, p. 103, 4. Campbell observes, that βασιλεία signifies not only *kingdom,* but *reign,* and that in both the above-mentioned expressions it should, when it relates to the *place,* be rendered by the former word; when to the

* See John xviii. 36. Luke i. 33.

*time* or *duration* of the sovereignty, by the latter. See more in Preliminary Dissertations to the Gospels, p. 136, &c. [Much has been written on this formula. Kopp (Exc. i. on the Epist. to the Thess.) and Keill in his Hist. Dogmatis de Regno Messiæ, &c. (Lips. 1781,) think it always denotes *Christ's future kingdom after the Resurrection;* but Doederlein especially (Institut. Theol. Christ. p. m. 713), and Schleusner differ. All agree in thinking that the formula was a Jewish one, and was used with reference to that kingdom of the Messiah which they expected. See Schoetgen. Hor. Heb. i. p. 1147, on this subject. And it appears to me that Campbell's remark as to *both* states being at least in some degree almost always implied is correct. Nevertheless, sometimes one, sometimes the other, is more strongly alluded to, and Schleusner gives seven distinct shades of difference in the LXX. We find βασιλεία τȣ̃ Θεȣ̃ used in Wisd. vi. 4, simply for *God's kingdom*, or *rule over the earth;* and in Wisd. x. 10, for *the congregation of saints who surround and worship God as their King in heaven.* We may observe that (1.) *the future happiness of Christ's followers in his heavenly kingdom* is implied Mat. v. 3, 10*, 19, 20. vii. 21. viii. 11, 12. xviii. 3, 4. xx. 1. Mark ix. 47. (comp. v. 46.) Luke vi. 20. xiii. 28, 29. xiv. 15. xxii. 16, 18, 30. xxiii. 42. Acts xiv. 22. 1 Cor. vi. 9, 10. xv. 50. Galat. v. 21. Ephes. v. 5. 1 Thess. ii. 12. 2 Thess. i. 5. 2 Tim. iv. 18. James ii. 5. 2 Peter i. 11. That (2.) *the blessings of his earthly kingdom*, or *the Christian religion with all its present gifts and blessings*, is more especially alluded to, Mat. x. 7, 33. xiii. 11, 24, 31, 33, &c. xix. 12, (though this may be referred to the first head,) 43. xxii. 2. xxiii. 13. Mark i. 15. iv. 11, 26, 30. x. 15. xii. 31. Luke viii. 10. ix. 62. xii. 31. xiii. 18, 20. xvi. 16. xviii. 17, 29. Acts viii. 12. Rom. xiv. 17. 1 Cor. iv. 20. Rev. i. 9. In the following places the professors of this religion, or the Christian body, seem to be pointed, Mat. xi. 11, 12. xiii. 41. xxi. 31. (and so Luke vii. 28.); but there is little necessity for separating these passages from the last. Again (3.) *the Messiah's kingdom* in the Jewish sense is meant, Mat. xviii. 1. xx. 21. Mark xv. 43. Luke xvii. 20. xix. 11. xxiii. 51.; and (4.) *Christ's kingdom* generally, Mat. iii. 2. iv. 17. Luke xi. 2. Acts i. 3. xix. 8. xxviii. 23, 31. Coloss. iv. 11, and elsewhere. (In 1 Cor. xv. 24, it denotes that invincible kingdom of Christ by which he reigns over and assists his followers till the end of the world.) The following passages are of doubtful, disputed, or difficult meaning, Mat. xvi. 19, and Mat. xvi. 28. Luke ix. 27. Mark ix. 1. The similar passages, Mat. xix. 24. Mark x. 23, 24, 25. Luke xviii. 24, 25, are referred by Schleusner to the IId sense.]

* [Schleusner strangely refers v. 10. to the heavenly, and v. 3. with Luke vi. 20, to the earthly state of Christians. The expressions are entirely the same, used on the same subject, and in the same way; nor can any reason be offered why humility is not as much entitled to reward in a future state as patience under suffering for conscience sake.]

[IV. It is used for βασιλεὺς *king*. Mark xi. 10. (comp. Luke xix. 38.) In Rev. i. 6, Eichhorn says βασιλείαν ἱερεῖς, which is the reading of many MSS., is for ἱερέων, i. e. *a body with the privileges of priests*, i. e. *of Christians who have free access to the Throne of Grace.* See 1 Pet. ii. 9.]

[V. *Happiness, happy state*, especially in the world to come. Mat. xxv. 34. Luke xii. 32. xxii. 29 (perhaps.).]

Βασίλειος, ȣ, ὁ, ἡ, from βασιλεύς.

I. *Royal, kingly.* occ. 1 Pet. ii. 9. [Comp. Exod. x. 7. xix. 6.]

II. Βασίλειον, ȣ, τὸ, (namely δῶμα, *a house*, being understood), *a royal house, a palace.* occ. Luke vii. 25: where Wetstein shows that the word is used in the same sense by the Greek writers. [See Xen. Anab. iii. 4. 15. In the LXX the same word is often to be understood, Prov. xviii. 19. Dan. vi. 18, and sometimes στέμμα or διάδημα, as 1 Kings xiv. 8. 2 Sam. i. 10.]

Βασιλεὺς, έος, Att. έως, ὁ. *A king, monarch.* It is applied as well to God and his Christ, Mat. v. 35. 1 Tim. i. 17. Mat. xxv. 34, 40. John xviii. 37; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the Roman emperor, whom, though the Romans themselves abhorred the title of rex, or king, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλεύς or *king*. Thus Josephus De Bel. lib. iii. cap. 7. § 3. Τὰ περὶ τȣ̃ς 'Ρωμαιων ΒΑΣΙΛΕ͂ΙΣ ἐσόμενα. "What would happen concerning the Roman emperors." So Cellarius, in his Herodum Historia vindicata, printed at the end of the 2d vol. of Hudson's Josephus, shows that not only Herodian, but Pausanias, Dionysius Perieget. and Dio-

dorus Sic. apply the name βασιλεὺς to the Roman emperors. See also Wolfius on John xix. 15. On Rev. xix. 16, see Vitringa, Elsner, and Alberti. [The word is used of any ruler, as of Herod, Mat. xiv. 9, and elsewhere, who was only a Tetrarch —and, generally, Acts iv. 26. xxv. 13, and probably Heb. vii. 1. So Rev. ii. 11. There is the same free use of the word in good writers. See Æsch. Pers. 24. and Fischer. ad Æschin. Socrat. Dial. iii. 2.]

Βασιλεύω, from βασιλεὺς *a king.*—*To be a king, reign as a king,* whether in a proper or figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14, 27. Rom. v. 14, 17, 21. 1 Cor. iv. 8. xv. 25. Rev. ix. 15, 17. xix. 6, where see Vitringa. On Mat. ii. 22, Wetstein shows that the phrase ΒΑΣΙΛΕΥΕΙΝ 'ΑΝΤΙ' ΤΙΝΟΣ is used not only by the LXX, 2 Kings xv. 7, and in 1 Macc. xiii. 32, but likewise by Herodotus, Aristophanes, Xenophon, and Appian, for *reigning in the stead* or *place of* another.

Βασιλικὸς, ὴ, ὸν, from βασιλεύς.

I. *Royal, kingly, of* or *belonging to a king.* occ. Acts xii. 20, 21. James ii. 8.

II. Βασιλικὸς, ὁ, (διάκονος *an attendant,* or the like, being understood). *A courtier,* i. e. *an attendant, servant,* or *minister of a king,* as the Syriac version renders it עבד מלכא, i. e. δῦλος βασιλέως, or βασιλικὸς, "qui vices regis gerebat, et regius erat minister." Tremellius. occ. John iv. 46, 49. Comp. Wetstein, Kypke, and Campbell. [This explanation is confirmed by Polyb. iv. 76, 2. Joseph. A. J. xv. 8, 4. B. J. vii. 5. 2. But others, as Bos, supply ἀνὴρ, i. e. *one of the royal family;* others ϛρατιώτης. See Casaub. Exerc. Antibaron. p. 356. The Vulgate has *regulus.*]

[III. *Greatest, best.* James ii. 8. Comp. Mat. xxii. 39. The word denotes *nobility,* or excellence in classical authors. Xen. Symp. i. 8. Polyb. viii. 24. p. 60.]

Βασίλισσα, ης, ἡ, from βασιλεύς.—*A queen.* occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by Theocritus, Idyll. xv. line 24, and by others of the Greek writers, whom see in Wetstein. [See Sturz. de Dial. Maced. p. 154.]

Βάσις, ιος, Att. εως, ἡ, from βάω or βαίνω *to go, tread,* which in the perf. tense, βέβηκα (Ionic βέβαα], imports in the Greek writers, *firmness, steadiness.* [Sch. traces out the meaning of the word more correctly, βάσις *a going,* from βαίνω *to go,* (as in Soph. Aj. 8, and see Hesych. and Suidas.) Thence that with which the step is made, or *a foot* (Herodian. vi. 5, 12. Apollod. Bibl. i. 5.) and thence again the *lower part, base,* or *foundation.*]

I. *A basis, base,* or *foundation,* [*pavement,*] from its *steadiness.* [Lev. i. 9.]

II. *The sole of the foot,* or, in a more lax signification, *the foot* of a man, which is, as it were, the *basis* on which he stands or goes. occ. Acts iii. 7. Elsner and Alberti show that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep* or *tread.* Comp. Heb. xii. 13; and see Wetstein and Kypke on Acts. [Wisdom. xiii. 19. Ecclus. xxvi. 20.]

Βασκαίνω.—*To bewitch,* properly *with the eye.* So the Greek Scholiast on Theocritus, Idyll. 5. lin. 13, observes, that Βάσκανος properly signifies ὁ τοῖς ὀφθαλμοῖς καίνων καὶ φθείρων τὸ ὁραθὲν ὑπ' ἀυτῦ, one who *with his eyes kills* or *destroys* what he looks at; and the Etymologist, and the Schol. on Arist. Plut. 5, say, that βασκάνος is for φασκανος, ὁ τοῖς φαέσι καίνων, he who *kills* with his *looks* or *eyes**: and this derivation is confirmed by the initial *f* being found instead of the *b* in the Latin fascino, *to fascinate* or *bewitch with the eye.* The *superstitious* Heathen believed that great mischief might ensue from an *evil eye,* or from *being regarded with envious and malicious looks.* Hence βασκαίνω and its derivatives are frequently used in the profane authors for *envy,* and the LXX and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Ecclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. Pliny relates from Isigonus, that "among the Triballians and Illyrians there were certain enchanters, *qui* visu *quoque* effascinent interimantque *quos diutius intueantur,* iratis *præsertim* oculis; who with their *looks could bewitch and kill* those whom they *beheld* for a considerable time, especially if they did so with *angry eyes.*" Nat. Hist. lib. vii. cap. 2.

Ὡς μὴ ΒΑΣΚΑ'ΝΘΩ δὲ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον·

To guard against the harm of *evil eyes,*
Thrice on my breast I spat,

says a shepherd in Theocritus, Idyl. vi. l. 39. And another in Virgil, Eclog. iii. l. 103,

* [See also Aul. Gel. N. A. xiii. 6.]

*Nescio quis teneros oculus mihi fascinat agnos.*
Some *evil eyes bewitch* my tender lambs.

These passages, to which many more might be added (see Wetstein on Gal. iii. 1.) are sufficient to show the *notions* of the ancient Heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and * Mahometan countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians*, τις ὑμᾶς ἐβάσκανε, *who hath* bewitched *you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the gospel, as any man might now use, who, notwithstanding, did not give the least credit to the pretended *fascination of an evil eye*. occ. Gal. iii. 1. [The passage of Galatians Schleusner explains, *Who has seduced you with false doctrine?* See Irmisch. on Herodian. i. p. 397.]—The LXX have βασκάνει τῷ ὀφθαλμῷ αὐτȣ̃, *shall envy with his eye*, for תרע עינו *his eye shall be evil*, Deut. xxviii. 54; and ver. 56. βασκάνει τῷ ὀφθαλμῷ ἀυτῆς, for תרע עינה. So Ecclus. xiv. 8, Πόνηρος ὁ βασκαίνων ὀφθαλμῷ. *He is wicked who envieth with his eye*, [and Wisdom iv. 12.] Comp. under Ὀφθαλμός III.

Βαϛάζω. Martinius and Mintert derive it from Βάω *to go*, and ϛάω *to stand*, i. e. firm.

I. *To bear, carry*, properly, *a heavy burden*, bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. comp. Mark xiv. 13.

II. *To bear, carry*, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15. [xxi. 35.]

III. *To carry off* or *take away*, John xx. 15, where see Wetstein, Wolfius, and Kypke; Mat. iii. 11, *whose shoes I am not worthy* "βαϛάσαι *to take away* (Diog. Laert. p. 373. edit. Meibom.), after having pulled them off; that is, whose *slave* I am not worthy to be; this being the office of slaves among the ancients." Markland, in Append. to Bowyer's Conject. where see more; also Wetstein on Mat. John xii. 6, ἐβάϛαζεν, *carried off*, i. e. *stole*. Thus Bp. Pearce and Kypke, who confirm this sense from the Greek writers.

IV. *To take up*. occ. John x. 31; where this V. implies the *largeness* of the stones employed. So Homer, Odyss. xi. line 598,

Λᾶαν ΒΑΣΤΑ'ΖΟΝΤΑ πελώριον αμφοτέρῃσιν.
*Heaving* with both his hands a pond'rous stone.

[Comp. John viii. 59. Joseph. A. lvii. 11, 7. viii. 22, and Homer, Il. λ. 593, φ. 405.]

V. *To bear, support, sustain, suffer*, whether corporally, Mat. xx. 12. Rom. xi. 18: or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17 *. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. & al. On John xvi. 12, observe, that the same expression is used in Epictetus's Enchirid. chap. xxxvi.—Τὴν σεαυτȣ̃ φύσιν κατάμαθε, ει ΔΥ'ΝΑΣΑΙ ΒΑΣΤΑ'ΣΑΙ. Consider your own nature, whether you *are able to bear it*. So Arrian, Epictet. lib. iii. cap. 15, Τι ΔΥ'ΝΑΣΑΙ ΒΑΣΤΑ'ΣΑΙ.

ΒΑ'ΤΟΣ, ȣ, ἡ, perhaps (ש being changed into τ as usual) from the Heb. באשה, *a noisome plant*, which is rendered βάτος by the LXX, Job xxxi. 40.—*A bush* or *bramble*. occ. Mark xii. 26. Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS, with several printed editions, have τȣ̃ before βάτȣ; and this reading is adopted by Wetstein and Griesbach, whom see. [The LXX use βάτος for the Heb. סנה in Exod. iii. 2, 3, 4. Deut. xxxiii. 16. It occurs in Plutarch. T. vi. Opp. p. 355. ed. Reisk. Polyb. ii. 71. 1. See on this word Dioscond. iv. c. 37. Suicer. i. p. 672. Dioscorid Ol. Cels. Hierobot. ii. p. 53.]

ΒΑ'ΤΟΣ, ȣ, ὁ, from the Heb. בת.—*A*

* "No nation in the world (says Dr. Shaw, Travels, p. 243, 2d edit.) is so much given to superstition as the Arabs, or even the Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right; which the Turks and Moors paint likewise upon their ships and houses, as a *counter-charm to an evil eye*: for *five* is with them an unlucky number, and *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their Koran, which (as the Jews did their Phylacteries, Exodus xiii. 16. Numb. xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves from sickness, and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden." [The same superstition prevails at this day in many parts of Italy, and especially at Naples among all classes, and to a degree hardly credible to any but eye-witnesses.]

* [Schleusner gives the orthodox explanation without hesitation, and most candidly, adding of course that the other sense, i. e. βαϛάζω *to carr*, may be thought of, and, quoting Galen, de Compos. Med. per Genera II. ψώρας θεραπεύει καὶ ὑποτία βαϛάζει, and in Latin, Ovid. Pont. i. 3. This passage is fully discussed in Abp. Magee's work on the Atonement, i. 410—432.]

*Bath*, the largest Jewish measure of *capacity* next to the *Homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *Ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6. [Josephus, A. J. viii. 2, says the βάτος holds seventy-two sextarii, but Epiphanius de Mens. p. 540, says only sixty. See Theodoret. Op. T. i. (ed. Hal.) p. 466, and the Schol. on Hexapl. Origen. Montfauc. 3 Kings v. 11. The Hebrew word occurs also in Ezra vii. 22, and the Greek is written, according to Theodoret, either βάτος or βάδος, and some MSS. have this variety in Luke xvi. 6, and others κάδους and κάβους. The LXX in 2 Chron. iv. 5, render the Heb. word by μετρητὴς, and the Syriac, in St. Luke, has a word corresponding.]

Βάτραχος, ου, ὁ, q. βοατραχος, παρὰ τοῦ τὴν βοὴν τραχεῖαν ἔχειν, from its *harsh croaking*. [See Bochart. Hieroz. p. ii. 4. v. c. i. p. 651.]—*A frog*. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its *croaking?* [Artemidorus ii. 15, says that βάτραχοι, ἄνδρας γόητας καὶ βωμολόχους προσημαίνουσι, and Eichhorn on this passage of the Revel. explains the word in this sense rightly.]

Βαττολογέω, ῶ, from βάττος, *a stutterer*, properly *one who cannot speak plain, but begins a syllable several times before he can finish it**, and λόγος *speech*. And βάττος seems a derivative from Heb.† בטא *to speak foolishly, prate, babble*, effutire.—*To use vain repetitions*, as the Heathen did in their prayers. Of these we have examples, 1 Kings xviii. 26. Acts xix. 34. Comp. Homer, Il. i. lin. 472, 3. occ. Mat. vi. 7. Comp. Ecclus. vii. 14.—Simplicius on Epictet. p. 212, uses this very uncommon verb. See Wetstein on Mat. [Michaelis has a dissertation on Battologia in his Syntagm. Comm. P. ii. p. 57. and on the place of St. Matthew, see Schwarz. Comm. Ling. Gr. p. 246. and on the word, Casaubon. Exerc. Antibaron. xiv. 8. Stolberg. Exerc. Ling. Gr. ix. p. 364.]

Βδέλυγμα, ατος, τὸ, from ἐϐδέλυγμαι, perf. of βδελύσσομαι.

I. *An abomination, an abominable thing.* Mat. xxiv. 15. Luke xvi. 15. & al. By a comparison of Mat. xxiv. 15, 16. Mark xiii. 14, with Luke xxi. 20, 21, it is plain that by the *abomination of desolation*, i. e. *which maketh desolate*, are meant the Roman armies with their ensigns. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an *abomination.*" Lardner's Collection of Testimonies, vol. i. p. 49, &c. See also Josephus, Ant. lib. xviii. cap. 3, § 1. and cap. vi. § 3. and De Bel. lib. vi. cap. 6. § 1, and Bp. Newton on Proph. vol. ii. p. 263, &c. 8vo. and Randolph's View of our Lord's Ministry, p. 291, Note. [This interpretation is rejected by Schleusner with contempt as well as another (see Possin. Spicil. Evang. § 3.) which refers this expression to the statue of Caligula, when placed in the temple of Jerusalem. He says, that as βδελύσσομαι signifies to feel disgust at an object for its filthy smell (for, says the Etym. M. 192, 29, βδέλυγμα, ἡδυσσομία) or other odious quality, so βδέλυγμα is an object of exceeding disgust; and hence βδέλυγμα τῆς ἐρημώσεως means either *a great and abominable devastation*, or (from Dan. ix. 29. xii. 11.) *a devastating army which causes such a devastation.*]—In the LXX, βδέλυγμα most frequently answers to the Heb. תועבה, שקץ, or שקוץ; (which is the Heb. word in Dan. ix. 27.) all of which denote somewhat *very nauseous* or *abominable*.

[II. *An idol* or *idolatry*, as *a thing most disgusting*. 1 Kings xi. 5, 33. Isa. ii. 8, 20. xvii. 8. 1 Sam. xv. 2. Deut. xxix. 17. Exod. viii. 26. 2 Kings xxiii. 13. (Comp. Wisd. xii. 25.) Jer. xiii. 27. and perhaps Rev. xvii. 4, 5. The Lex. Cyrill. MS. Brem. says, βδέλυγμα· πᾶν εἴδωλον οὕτω ἐκαλεῖτο παρὰ Ἰουδαίοις. As *idolatry* was one of the foulest sins, the word describing it is not improperly used for any great sin. Rev. xxi. 27. Eccl. xv. 14. xvii. 26. Jer. xi. 15. 1 Macc. i. 54.]

Βδελυκτὸς, ἡ, ὸν, from ἐϐδέλυκται, 3d pers. perf. of βδελύσσομαι.—*Abominable, extremely hateful.* [and so Hesychius.]

* Salmasius in Pole's Synops.

† Whence also may be derived the name of that Battus, the son of Polymnestus the Theræan; who, Herodotus says, was τραυλός, *a stammerer*. Lib. iv. cap. 155. of Battus, a silly *tautological* poet mentioned by Suidas, and to whom Ovid is thought to allude in the answer of that *babbling* Battus to Mercury, Metam. lib. ii. line 703,

——— *sub illis*
*Montibus, inquit, erunt, et erant sub montibus illis.*
——— they should
Be near those hills, and near those hills they were.

See Suicer, Thesaur. in βαττολογέω.

occ. Tit. i. 16. [Prov. xvii. 15. Eccl. xli. 8.]

ΒΔΕΛΥΣΣΟΜΑΙ.

I. *To turn away through loathing* or *disgust*, [properly * from an ill smell, see Aristoph. Plut. 700.] *to abhor, abominate*, aversari, abominari. occ. Rom. ii. 22. Rev. xxi. 8; where *ἐϐδελύγμενοι*, according to Vitringa, means those who are polluted with *unnatural* lusts, the *ἀρσενόκοιται* and *μάλακοι*, whose wickedness is called in Heb. תועבה *abomination*, Lev. xviii. 22; and the persons guilty of it *ἐϐδελυγμένοι* by the LXX, Hos. ix. 10. [Schleusner (referring also to Hosea) explains this rather of idol-worship. Isa. lxvi. 5. Eccl. xx. 8. (In xi. 2. it rather implies *contempt*.) Lev. xviii. 30. Prov. viii. 7.]

[II. *To declare a thing detestable*. Rom. ii. 22. That this is the sense in this passage appears from the words *ὁ λέγων μὴ μοιχεύειν*. The active is used in somewhat a similar way in Exod. v. 21. *ἐβδελύξατε τὴν ὀσμὴν ἡμῶν*, ye made our smell offensive, or *made us hated*.]

Βέϐαιος, *α, ον*, from *βέϐαα*, Ionic, for *βέϐηκα*, perf. of *βάω* or *βαίνω to go*, and which in this time imports *firmness, steadiness*.—*Firm, sure, stedfast*. occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6, 14. vi. 19†. ix. 17. This last verse, and the immediately preceding one, Doddridge paraphrases thus: "*For where a covenant is,—it necessarily imports the death of that by which the covenant is confirmed* (or, according to Pierce, *of the pacifier*, τῦ διαθεμένυ, comp. under Διατίθημι II.) *for* you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, *a covenant is confirmed over the dead* ("*dead* sacrifices," Macknight) *ἐπὶ νεκροῖς βέϐαια, so that it does not avail while that by which it is confirmed, liveth*." Here it is evident, 1st, That, according to either Doddridge's or Pearce's interpretation *διαθέμενος* is but another name for the Heb. ברית *a purifier*, or *purification sacrifice*, which always accompanied the *solemn dispensations* of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. Mat. xxvi. 28; and 2dly, that, according to St. Paul's reasoning in this passage, the Heb. phrase כרת ברית, when referring to covenants, must strictly and properly import *the cutting off*, namely in sacrifice, such *a purifier*. (Comp. Heb. and Eng. Lexicon in כרת V.) But, 3dly, I must observe, that *διαθήκη* (which see) should be rendered, when referring to God's transactions with man, not *a covenant*, but *an institution* or *dispensation*. [Schleusner translates this passage, *A testament is ratified by the death of the testator*, as in our Version.]

Βεϐαιοτέρος, *α, ον*, Comparat. of Βέϐαιος.—*More firm, more confirmed*. occ. 2 Pet. i. 19, *Καὶ ἔχομεν βεϐαιότερον τὸν προφήτικον λόγον, And we (apostles) have the prophetic word (of the Old Testament*, comp. ver. 20, 21.) *more confirmed*, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose," says Wetstein, "the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen,) if Peter had intended such an opposition, he would have written *ἔχομεν δὲ* or *ἔχετε*. But the prophetic word is *more firm* now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. [Cod.] 16. Ἔλαϐε παρὰ Θεῦ δόξαν, καὶ ἔχομεν ἐκ τύτυ βεϐαιότεραν πᾶσαν τὴν ὑπὸ τῶν προφήτων περὶ ἀυτῦ προκαταγγελίαν· προσέχοντες τύτοις ἀσάφως ὑπὸ τῶν προφήτων εἰρημένοις, ὀκ ἀποχήσετε τῆς ἐλπίδος, τῶν πραγμάτων κατὰ τὸν ἴδιον καῖρον παραγινομένων, ἃ καὶ ἡμέραν σόφως ἐκάλεσε, τῇ τρόπῃ ἐμμείνας. "He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him *more firm*—taking heed therefore to what hath been *obscurely* spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure *." Comp. Macknight.—As to the sense here assigned to the expression ἜΧΕΙΝ ΒΕΒΑΙΟΤΈΡΟΝ, Bowyer in his Conjectures on the Text (which see) cites from Isocrates, τὺς δὲ τόιυτον ἶνάι με νομίζοντας ὃιος περ ἶμι

* Hesychius βδελύσσεσθαι κενῦσθαι τὴν κοιλίαν. *To void the stomach*.

† In this passage, ἀσφαλῆ καὶ βέβαιαν may refer either to ἣν (sc. ἐλπίδα) or to ἄγκυραν. In the second case the interpreters refer to Hesychius, who explains this word by ἀσάλευτος, *not shaken by the tide or waves*.

* Comp. 1 Pet. i. 10, 11. Luke xxiv. 25—27, and see Jortin's Tracts, vol. i. p. 412—414, edit. 1790.

BEBAIO'TEPAN τάυτην 'ΕΞΕΙΝ τὴν διάνοιαν; (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from Josephus, Ant. lib. v. cap. 10. § 4. Τᾶυτα βιασάμενος ὅρκοις ἔιπειν ἀυτῷ τὸν προφήτην 'Ηλει—ἔτι μᾶλλον BEBAIO'TEPAN 'EIXE τὴν προσδοκίαν τῆς τέκνων ἀπωλέιας, "When Eli had extorted these things by oath from the prophet, *he had* the expectation of his sons' destruction *more fully confirmed.*"

Βεβαιόω, ῶ, from βέβαιος.

I. *To confirm, establish,* [*strengthen.*] Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7. & al.

II. *To keep, verify,* of promises. occ. Rom. xv. 8. Polybius and Aristides use the same phrase, βεβαιῶσαι τὰς ἐπαγγελιάς, or τὴν ἐπαγγελίαν. See Raphelius and Wetstein. [Lysias, p. 325.]

Βεβαίωσις, ιος, Att. εως, ἡ, from βεβαιόω. *Confirmation, corroboration.* occ. Phil. i. 7. Heb. vi. 16. [Wisd. v. 20. There is difficulty in Lev. xxv. 23.]

Βέβηλος, ȣ, ὁ, ἡ.—*Profane, void of religion* or *piety.* Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.—Βέβηλος may be derived either from the * Heb. בבל *in confusion,* from בל *to confound,* "because profane persons *confound* the differences of things," or from the particle βε, denoting *privation* or *separation* (perhaps from the Heb. בא *to go, go away*), and βηλὸς † *a threshold* or *pavement,* particularly of a *temple,* so that βέβηλος will properly denote one who either is or ought to be *debarred from the threshold* or *entrance of a temple,* as the Latin profanus likewise is strictly one who stands procul à or pro fano, *at a distance from* or *before the temple* or *consecrated inclosure.* Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: Thus in Callimachus, Hymn. in Apoll. line 2,

——ἑκας, ἑκας, ὅςις ἀλιτρος.

And in Virgil, Æn. vi. line 258,

Procul! o procul! este profani.
*Far! ye profane! O far!*

So that well-known fragment of Orpheus begins,

Φθέγξομαι ὅις θέμις ἐςι, θύρας δ' ἐπίθεσθε βέβηλοις
Πᾶσιν ὅμως.

I'll speak to whom 'tis lawful, *but these doors*
*O! shut 'gainst the profane.*

Comp. Numb. v. 1—4. xix. 13, 20. 2 Chron. xxiii. 19. [Lev. x. 10. 1 Sam. xxi. 45.]

Βεβηλόω, ῶ, from βέβηλος.—*To profane, pollute, treat what is consecrated to God as if it were common.* occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26. in the LXX. [The verb is used of human beings in the LXX. Thus in Lev. xx. 29. xxi. 9, 17. (comp. v. 14. Judith ix. 2. Eccl. xlii. 14. and Fessel. Advers. SS. lib. ii. c. 18. p. 146.) it refers to the violation and prostitution of women. In Lam. ii. 2. it is simply to dishonour.]

BEEΛZEBO'YΛ. Heb.—*Beelzebul,* as all the Greek MSS. constantly read it with the final Λ, or as the Vulg. and modern versions give it, Beelzebub, Heb. בעל־זבוב from בעל *the Lord,* and זבוב *gushing out.* Baalzebub is mentioned 2 K. i. 2, 3, 6, 16, as the Aleim or God of the Philistines of Ekron. He appears by that history to have been one of their *medical* idols; and as בעל denotes *the sun,* so the attribute זבוב seems to import his power in causing water to *gush out* of the earth, and in promoting the *fluidity* and *due discharge* of the juices and blood in vegetables, animals, and men, and thereby continuing or restoring their *health* and *vigour.*—And as *flies,* from the manner of their *issuing* from their holes, were no improper emblems of *fluids gushing forth,* hence the epithet זבוב makes it probable that a *fly* * was part of the imagery of the Baal at Ekron, or that a *fly* accompanied the *bull* or other image, as we see in many instances produced by Montfaucon; especially since the LXX translators, who certainly knew much better, than we at this distance of time can pretend to do,

* See Gale's Court of the Gentiles, vol. i. book i. p. 82.

† Which seems a derivative from the Heb. בחל *to agitate, disturb,* because continually *disturbed* by the feet of those who go in and out. So the English *threshold* from the Saxon ðperc-pald is plainly compounded of ðpepean *to smite, strike, thresh,* and pald *wood;* because the *threshold* is continually *struck* and worn by the feet of those who go in and out. See Heb. and Eng. Lex. in ורש II.

* [It would seem rather that the idol of the Ecronites (2 Kings i. 2.) was worshipped as the driver away of flies with which their country was infested, like the Jupiter ἀπόμυιος or μυίαγρος of the Greeks. See Selden de Diis Syris, ii. c. 6. Possin. Spic. Evang. § 13. Plin. Nat. H. x. 28.]

what were the emblematic gods of the Heathen, have constantly rendered בעל זבוב by ΒΑΑΛ ΜΥΊΑΝ, *Baal the fly* *. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the Hottentots even to our days. For (if Kolben is to be believed) this people "adores, as a *benign* deity, a certain *insect*, peculiar, it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with † *two horns*. To this little winged deity, whenever they set eyes on it, they render *the highest tokens of veneration;* and, if it honours a Kraal (a village) with a visit, the inhabitants assemble about it in *transports* of *devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and *dance* round it while it stays, troop after troop, throwing to it the powder of Bachu, with which they cover at the same time the whole area of the Kraal, the tops of their cottages, and every thing without doors. They likewise kill *two fat sheep as a thank-offering* for this high honour. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a Kraal brings *favour* and *prosperity* to the inhabitants ‡."—*Baal-zebub's* being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beel-zebul*, i. e. * בעל זבול, *the Lord of dung*, which I need not stay to prove these winged deities show a particular regard to. But the Jews then used this name for the *Prince of the Devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with Satan, who, according to St. Paul, Eph. ii. 2, is *the Prince of the Power of the Air*, and therefore might properly be called Beel-zebub, as being *the Lord of this fluid:* And he might also be denominated Beel-zebul from his delighting in all *abomination* and *uncleanness*. (Comp. under 'Ακάθαρτος IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

ΒΕΛΙΑΛ, Heb. בליעל.—*Belial.* It occurs once, 2 Cor. vi. 15, according to most of the printed editions, but I know not that any Greek MS. has this reading. Seven of those cited by Wetstein, two of which ancient, have βελίαν, and two βελίαϐ, but the greater number have βελιαρ; and this last seems the true reading, ρ being substituted for the Heb. ל in בליעל, because the termination λ is unknown to the Greek language. The Heb. בליעל may most probably be derived from בלי *not*, and יעל *profit*, and so signify *worthless, wicked;* and hence βελίαρ, in 2 Cor. vi. 15, being opposed to Christ, seems to denote ὁ πόνηρος *the wicked one, the Devil*, or *Satan*.

[Βελόνη, *a needle*. This word is the reading of some MSS, instead of ῥαφίδος in Luke xviii. 25. Phrynichus (p. 32.) says βελόνη καὶ βελονόπωλις ἀρχαῖα: ἡ δὲ ῥαφὶς τί ἐστιν, οὐκ ἄν τις γνοίη.] γνόιη

ΒΕ΄ΛΟΣ, εος, ους, τὸ, either from βάλλω (anciently βλέω) *to cast*, or rather immediately from the Heb. בחל *to agitate, hasten*.—[This word, like the Hebrew שלח and Latin *telum*, implies any weapon

* And in this they are followed by Josephus, who, Ant. lib. ix. cap. 2. § 1, says that Ahaziah sent πρὸς τὸν 'Ακκάρων ΘΕΟ'Ν ΜΥΊΑΝ; τοῦτο γὰρ ἦν ὄνομα τῷ Θεῷ to the *God-Fly* (for that was the deity's name) of Ekron." And an old writer, cited by Suidas under the word 'Ηλίας, says concerning Ahaziah, 'Εχρήσατο ΜΥΊΑι τὸν ἐν Ακκάρῳ 'Ειδώλῳ, he applied to the *Fly* the *Idol* of those of Ekron." Not to mention the correspondent testimonies of Nazianzen, Theodoret, Philastrius, and Procopius, which are cited by Bochart, vol. iii. p. 499.

† See Heb. and Eng. Lex. under ש IV. and קרן, and comp. below under Κερας.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from Kolben's Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edit. the reader may be entertained with a full detail of the worship of (I had almost said) Baal-zebub among the Hottentots. But finding that the authenticity of Kolben's account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

* נבל signifies *dung*, not only in the Rabbinical writings, but in the Chaldee Targums, and in the Syriac language (see Castell's Lexic. Heptaglot.) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says Lightfoot, Hor. Heb. Mat. xii. 24, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by *contemptuous* names, of which זבול was a common and general one, as he proves from a passage in the Thalmudical Tract Beracoth. Symmachus, in like manner as the Evangelists, uses Βεελζεβουλ for בעל נבוב, 2 K. i. 2. See more in Wetstein's Var. Lect. on Mat. x. 25. [Buxtorf. Lex. Talmud. p. 333.]

which is discharged either from the *hand*, a *bow*, or other instrument. The Lexicographers say βέλος, πᾶν τὸ βαλλόμενον. It is used for a thunderbolt in 2 Sam. xxii. 15. and see Ps. xvii. 6. cxliii. 7, and so in a Greek Epig. apud Laert. Procem. p. 4.] —*A dart, arrow*. In the N. T. it is only used figuratively for *Satanical temptations*, or *severe persecutions*. occ. Eph. vi. 16, where the expression τὰ βέλη—τὰ πεπυρωμένα, *the fiery* or *fired darts*, seems an allusion to those *javelins* or *arrows* which were sometimes used by the ancients in sieges and battles. Thus Arrian, De Exped. Alex. lib. ii., mentions πύρφορα βέλη, *fire-bearing darts*, Appian, De Bel. Mithrid., πύρφορα τοξεύματα, and Thucydides, lib. ii. 75, πύρφοροι ὀϊςοί, *fire-bearing arrows**. Livy, lib. xxi. cap. 8, calls a weapon of this kind a *Falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when *set on fire*, the weapon was darted against the enemy. I shall only add further, that the learned Elsner has produced the very phrase of St. Paul from Apollodorus, who says, Biblioth. lib. ii. [c. 4. § 2.], that Hercules plagued the Lernéan Hydra ΒΕ'ΛΕΣΙ ΠΕΠΥΡΩΜΕ'ΝΟΙΣ. See Raphelius, Elsner, Wolfius, Wetstein, and Kypke.

Βελτίων, ονος, ὁ, ἡ, καὶ τὸ—ον. An irregular comparative, according to the grammarians, of ἀγαθὸς *good*, but really derived from βέλομαι *to be willing, desirous;* or, according to Damm. Lexic. Græc. from βέλος *a dart*, q. d. " quod magis scopum attingit, *what better hits the mark*."—*Better*. Whence Βέλτιον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So Κάλλιον, *Very well*. Acts xxv. 10.

ΒΗΘΕΣΔΑ'. Heb.—*Bethesda*, Heb. בית חסדה, *the house of mercy*. So the Syriac version בית חסדא. The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous *cures* there *mercifully* vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see Wolfius†. They still show you " the pool of Bethesda contiguous on one side to St. Stephen's gate, on the other to the area of the temple." Maundrell's Journey, April 9. Comp. Hasselquist's Voyages, &c. p. 134.

ΒΗ͂ΜΑ, ατος, τὸ.

I. *A judgment-seat, a tribunal, a throne, a raised*, or *elevated seat* for a judge or king. Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus Josephus, De Bel. lib. ii. cap. 9. § 3. Τῇ δὲ ἑξῆς ὁ Πιλατος ΚΑΘΙ'ΣΑΣ 'ΕΠΙ' ΒΗ'ΜΑΤΟΣ—and lib. iii. cap. 9. § 10. 'Ουεσπασίανος—ΚΑΘΙ'ΖΕΙ 'ΕΠΙ' ΤΟ͂Υ ΒΗ'ΜΑΤΟΣ. So Ant. lib. xx. cap. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βῆμι *to ascend*. [We may observe, that in the provinces, justice was administered in the open air, the presiding officer sitting on a tribunal on a raised ground covered with marble planks. In Acts xxv. 10, the phrase may signify either *the tribunal of Cæsar*, or, according to some, *the magistrate appointed by Cæsar*. The N. T. use of the word is found in Greek authors; as Dionys. Halic. xii. c. 30. See Irmisch. on Herodian. T. i. p. 142. In Acts xii. 21. Krebsius (Obs. Flav. p. 216.) says, we are to understand a sort of throne erected by Herod in the theatre to see the games and harangue the people from. Hence, among the Greeks, βῆμα is sometimes simply an orator's tribune. Xen. Mem. iii. 6. 1. Æsch. Socr. Dial. iii. 13. Comp. Nehem. viii. 4, where it signifies a place to which you mount by a step. See Wisd. xlv. 11. 2 Mac. xiii. 26.]

II. Βῆμα ποδὸς, *A space* or *room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. [In this simple sense it is to be found in Ecclesiasticus xix. 26, and in Aquila and Symm. 1 Sam. xx. 5.] In this sense it is a derivative from βέβημαι, 1st perf. pass. of βαίνω, βίω, or βῆμι, to *step, tread*.—In the LXX, Deut. ii. 5, βῆμα ποδὸς answers to the Heb. רגל מדרך כף, *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗ'ΡΥΛΛΟΣ, ȣ, ὁ, or ἡ. *It may be* very naturally derived from Heb. בר, *pure, bright*, and הלל *to shine;* whence, by the way, may also be deduced the French *briller*, to shine, and thence the English *brilliant, brilliancy*.—*A beryl*. A kind of *precious stone* of a *green* colour, and the best sort of which are of a fine *sea-green*. They are found in *India*, but rarely any where else. So Pliny, Nat. Hist. lib. xxxvii. cap. 5, " *Probatissimi sunt ex iis qui* viriditatem puri maris *imi-*

* [See also Zosim. iii. 25. Casaub. ad Æneæ Tactica, p. 103. and Veget. de Re Milit. iv. c. 18.]

† [Some MSS. read Βηθσαϊδὰ, on which see Wessel. ad Antonin. Itin. p. 589.]

*tantur.——In* India *originem habentes, rarò alibi reperti."* occ. Rev. xxi. 20, where see Wetstein. [On the beryl, see Solin. p. 567, 1105. Epiphan. de Gemm. c. xi. p. 109. M. Hiller. de XII. Gemm. in Pect. Pont. p. 35. See Exod. xxviii. 20. xxxix. 11, where it answers to the Heb. שהם: on which see Braun. de Vestit. Sacerd. Hebr. lib. ii. c. 18.]

BI'A, ας, ἡ.—*Force, violence*. occ. Acts xxi. 35. xxiv. 7. xxvii. 41. v. 26, where observe that Polybius, [p. 782.] cited by Wetstein, uses the same phrase META' BI'AΣ. [The passage may be understood as implying any instruments of violence, as in Symmachus's version of Isaiah ix. 5. Βίαι is used for *vires*, or *facultates*, *powers*, in Wisd. vii. 20. See Exod. xiv. 25.]

Βιάζω, from Βία.—*To force, urge*. Hence Βιάζομαι, mid. *To force oneself, to press*. occ. Luke xvi. 16.—Βιάζομαι, pass. *To be forced*, or *invaded by force*. occ. Mat. xi. 12. See Wetstein on both texts. [There can be little doubt that the meaning is the same in the two passages. Schleusner explains them thus: *Men burn with the most ardent desire to receive the Christian doctrine*, or *to become Christians*. So Ælian. V. H. xiii. 32. Ἐπὶ τὴν ἀρετὴν ἥκειν βιάζομαι, and Xen. Cyrop. iii. 3, 69. βιάζεσθαι ἐς τὴν ἀρχήν. See Krebs. Obs. Flav. p. 30. Schæf. ad Bos Ellips. p. 612. Appian Bell. Syr. p. 178. and Bell. Civil. p. 691. Schwarz (Monum. Ingen. i. p. 171. and iii. pp. 39 and 59.) quotes Plato (Sophist. p. 158. 160. and de Leg. viii. p. 647.) to show that βιάζω is used of teachers who propose a thing so clearly as to *force* their hearers to receive it; and hence he explains this passage thus, "The reasons of Christianity are so clearly set forth, that they who use that sort of force alluded to, and imitate it, become truly partakers of divine grace."]

Βίαιος, αια, αιον, from βία.—*Violent, vehement*. occ. Acts ii. 2, where Wetstein cites from Philo, BI'AIA ΠΝΕΥ'ΜΑΤΑ, and from Arrian, ΠΝΕΥ͂ΜΑ BI'AION. [(Exped. Alex. ii. 63.) Exod. xiv. 21. Isaiah lix. 19.]

☞ Βιαστής, ȣ, ὁ, from βιάζω.—*One who invades*, or *forcibly crowds* or *presses*. occ. Mat. xi. 12, where Eng. Marg. *they that thrust men*. See Bp. Pearce. [The word occurs in Philo de Agricult. p. 314. ed. Mang. vol. iii. p. 42. ed. Pfæfer. in the sense of *violent*, and is so explained in glossaries. Βιάτης occurs in Pindar. Nem. ix. 130. In Mat. xi. 12. its sense depends of course on that of βιάζομαι. They who interpret the first word of violence offered to Christianity, must construe this word as *the violent*, or *oppressors*. But Schleusner's sense seems the best; and Chrysostom says, οἱ μετὰ σπȣδῆς προσιόντες.]

Βιϐάζω, from βάω, *to go* or *come*, with the reduplication βι. Comp. Διδάσκω.—*To cause* or *make to come* or *go*. This V. occurs not *uncompounded* in the N. T.

☞ Βιϐλαρίδιον, ȣ, τὸ, a diminutive of βίϐλος. *A little book*. occ. Rev. x. 2, 8, 9, 10. [See Montfauc. Palæog. p. 25 and 78.]

Βιϐλίον, ȣ, τὸ, from βίϐλος.

I. *A book*, *a roll* or *volume*, as of the prophet Isaiah, of St. John's Gospel, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp. Ἀναπτύσσω; and on 2 Tim. iv. 13, see Μέμβρανα II., and Macknight. [Comp. Heb. x. 7. and Ps. xl. 8.]—Βιϐλίον is by no means necessarily a *diminutive;* for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns whence they are derived: thus οἰκίον from οἶκος, ὅρκιον from ὅρκος, φόρτιον from φόρτος, θήριον from θήρ, have a diminutive termination indeed, but no such signification; θήριον, for instance, is not *a little wild beast*, but simply *a wild beast*, as θήρ, whence Homer has μέγα θήριον, Odyss. x. lines 171, 180,

—— μάλα γὰρ ΜΕ'ΓΑ ΘΗ'ΡΙΟΝ ἦεν.

So βιϐλίον is not necessarily *a little book*, but simply *a book*, according to that of Callimachus, ΜΕ'ΓΑ ΒΙΒΛΙ'ΟΝ μέγα κάκον, *A great book* is a great evil. See Duport, in Theophrast. Ethic. Char. p. 385, 386. ed. Needham.

II. *A scroll*, *a bill* or *billet*, as of divorcement, which, if we may believe the Thalmudists, was always to consist of twelve lines, neither more nor less. Lightfoot gives us the form of such an instrument, Hor. Heb. &c. on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8, where the LXX apply the word in the same sense for the Heb. ספר. So Herodotus uses βιϐλίον for a *letter* of no great length. Lib. i. cap. 124, 125. comp. lib. vi. cap. 4. [*A letter*, 2 Sam. xi. 14. 2 Kings xix. 14. xx. 12. Baruch, i. 14; *an edict*, 1 Macc. i. 46. On the phrase βιβλίον ζωῆς (Rev. xvii. 8. xxi. 27.) it is

sufficient to refer to Rev. xx. 12. and to the common notion in Scripture, that God has a book in which are written all human actions and thoughts. Glassius has much on this point in his Philol. Sacr. p. 981. ed. Dath.; and see Buxtorf. de Synag. Vet. v. c. 25. and Joh. a Leut. Theol. Jud. c. 20. Suidas voce Ζεύς, and Lucian. Philop. p. 251. vol. ix. ed. Bipont. The βίβλος ζωῆς of the O. T. seems to imply only the catalogue of the living. Exod. xxxii. 32, 33. Numb. xi. 15.]

Βίβλος, ου, ὁ, from βύβλος *the Egyptian papyrus.* "Of the many travellers into Egypt, says the Abbé Winckelman, Alpinus is the only one who has given us an exact description of this plant. It grows on the banks of the Nile, and in marshy grounds. The stalk, according to Alpinus, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular.—This *reed,* commonly called the *Egyptian reed,* was of the greatest use to the inhabitants.—But the most useful part of this plant was its *delicate rind or bark,* which they used to *write upon.*—The leaves of the *papyrus* were drawn from the stalk, which may be easily separated into thin layers.—This is confirmed by the inspection of the MSS. of Herculaneum. They are composed of leaves four fingers in breadth, which, to the best of my judgment, shows the circumference of the plant." Thus the Abbé, in his Critical Account of Herculaneum, p. 82—86, where see more.

I. As a N. *the Egyptian papyrus;* in which sense it is used by Herodotus, lib. v. cap. 58. And thus the adjective βίβλινος is applied for the Heb. גמא by the LXX, Isa. xviii. 2. And because anciently books were frequently written on the rind of this plant, hence

II. *A written volume, a book.* Mark xii. 26. Luke iii. 4. & al. And though these Jewish books were generally written on *prepared skins* or *parchment,* yet they were by the writers of the N. T. called βίβλοι; just as Herodotus informs us, in the passage above referred to, that the Ionians called the διφθέρας or *skins,* on which they wrote, ἐν σπάνει ΒΙΒΛΩΝ in a scarcity of *papyrus,* ΒΙΒΛΟΥΣ.

III. *A catalogue, an account.* Mat. i. 1. comp. Γένεσις. It seems a good remark of Doddridge, on Rev. iii. 5, "that *the Book of Life* does not signify the *catalogue* of those whom God has *absolutely purposed* to save; but rather the *catalogue* of those who were to be considered as *heirs of the kingdom of Heaven,* in consequence of their Christian profession, until by apostasy from it, they throw themselves out of that society to which they before belonged." Comp. Phil. iv. 3, where see Macknight. Vitringa remarks, that the expression in Rev. iii. 5, alludes to the Genealogical Tables of the Jewish priests (see Ezra ii. 62. Neh. vii. 64.), as the *white raiment* mentioned in the same verse does to the *priestly dress.*

Βίος, ου, ὁ, from βία, *strength, force.*

I. *Natural life.* Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. comp. 1 John ii. 16.

II. *Means of supporting life, living, substance, goods.* Mark xii. 44. Luke viii. 43. xv. 12, & al. comp. 1 John iii. 17. See Raphelius, Elsner, and Wetstein on Mark xii. 44, who show that βίος is frequently used in this sense by the best Greek writers. [Eur. Phœn. 415. Supp. 863. Herod. ii. 121. Aristoph. Plut. 751. See for more, Perizon. on Ælian. V. H. xiv. 32. It occurs in the same sense in the LXX also. Solomon's Song, viii. 7. 2 Macc. xiv. 25. Prov. xxxi. 14. In Wisd. x. 8. Bretschneider translates τῷ βίῳ by *viventibus, to the living,* i. e. *to mankind.* Schleusner translates it, *by their life* or *way of living,* as in Wisd. xiv. 21. Ecclus. xix. 8.]

Βιόω, ω, from βίος.—*To live.* occ. [Prov. vii. 2. Wisd. xii. 23.] 1 Pet. iv. 2.

Βίωσις, ιος, Att. εως, ἡ, from βιόω.—*Life, manner of life* or *living.* occ. Acts xxvi. 4.

Βιωτικός, ἡ, ὸν, from βιόω.—*Of* or *belonging to* [*the support of*] *natural life.* occ. Luke xxi. 34. 1 Cor. vi. 3, 4. [The βιωτικὰ κριτήρια are like the *controversiæ privatæ* of the Latins, i. e. *strifes about things of this world, food, dress,* &c. &c. See Plutarch. T. vi. Opp. p. 557. viii. p. 704. (ed. Reisk.) Etym. M. 604, 18. Vales. ad Euseb. H. E. vi. 3. p. 100. Wess. ad D. Sicul. Excerpt. T. ii. p. 611.]

Βλαβερὸς, ὰ, ὸν, from ἔβλαβον, 2 aor. of βλάπτω.—*Hurtful.* occ. 1 Tim. vi. 9. [Prov. x. 26.]

Βλάπτω. It may be derived from the obsol. βλάβω, which in Homer signifies *to impede, hinder,* and which Eustathius accordingly explains by ἐμποδίζειν. See inter al. Il. xix. lines 82, 166. xxii. line 15. xxiii. lines 387, 571, 774. And βλάβω may be derived from obsol. λήβω or λάβω *to take hold on,* prefixing β. See Dammi Lexicon, col. 1422.

I. *To impede, hinder;* but not thus used in the N. T.

II. *To hurt* or *harm.* occ. Mark xvi. 18. Luke iv. 35. [with the acc. Job xii. 7. Wisd. x. 8.]

Βλαςάνω or βλαςέω.

I. Intransitively, *To shoot, spring, sprout,* as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27. Heb. ix. 4. [So Judg. xvi. 23. 2 Sam. xxiii. 5. Xen. Œc. xix. 10.]

II. Transitively, *To spring, cause to shoot,* as the earth. occ. Jam. v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. דשא *to bud* or *cause to bud.* [Numb. xvii. 8.]

Βλασφημέω, ῶ, either from βλάπτειν τὴν φήμην, *hurting* (or as we say, *blasting*) *the reputation* or *credit;* or from βάλλειν ταῖς φήμαις, *smiting with reports* or *words.* This latter derivation is given by Eustathius, and preferred to the former by the learned Duport on Theophrast. Ethic. Charact. cap. vi. [See Schwarz. Comm. Ling. Gr. p. 234.]

I. *To hurt* or *wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate.* [Mat. xxvii. 39. Luke xxiii. 39. Acts xviii. 6.] Tit. iii. 2, where see Wetstein & al. Pass. βλασφημοῦμαι, *to be reviled.* Rom. [ii. 24.] iii. 8. 1 Cor. iv. 13. x. 30. [Perhaps this is the sense also in 1 Tim. i. 20. and in Acts xxvi. 11. where it may well be explained *to renounce Christ,* as they who renounced Christianity were compelled to curse and revile their master's name. See Euseb. H. E. iv. 15. vi. 41. Suicer. i. p. 698. See 2 Kings xix. 4, 6, 22.]

II. *To speak with impious irreverence concerning God himself,* or *what stands in some peculiar relation to him, to blaspheme.* See Mat. ix. 3. xxvi. 25. xxvii. 39. Mark iii. 29. Luke xxii. 65. [John x. 36.] Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 394, &c.—In Mark iii. 29. Luke xii. 10, it is construed with εἰς. So Plato, De Repub. II. 'ΕΙΣ ΘΕΟΥΣ ΒΛΑΣΦΗΜΕΊΝ. See Wetstein.

Βλασφημία, ας, ἡ, from βλάσφημος.

I. *Wounding another's reputation by evil reports, evil speaking, calumny, railing.* Eph. iv. 31. Col. iii. 8. & al. Comp. Jude ver. 9, and Wolfius there. [Polyb. xi. 4. Demost. Or. de Rhod. p. 78.]

II. *Speaking impiously concerning God,* or *what peculiarly relates to him, blasphemy.* Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. & al. [Dan. iii. 29. 1 Macc. ii. 5.]

Βλάσφημος, ου, ὁ, ἡ, καὶ τὸ—ον, from the same as βλασφημέω, which see.

I. *Speaking evil, railing.* occ. 2 Pet. ii. 11. comp. 1 Tim. i. 13. 2 Tim. iii. 2. [Herodian. vii. 8, 27.]

II. *Blasphemous, a blasphemer.* occ. Acts vi. 11, 13.

☞ Βλέμμα, ατος, τὸ, from βέβλεμμαι perf. pass. of βλέπω.—*Look, cast of the countenance.* In this sense Wetstein shows that it is frequently used in the Greek writers; but I cannot find that it ever signifies the *act of seeing.* occ. 2 Pet. ii. 8, where Wetstein says "Βλέμματι and ἀκοῇ are those of the Sodomites; Lot, beholding their lascivious *looks,* and hearing the *report* of their lewdness, was vexed with their unlawful deeds.—Βλέμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Isa. iii. 9. And indeed βλέμμα, as being immediately derived from the perfect *passive,* should likewise have a *passive* signification. [Schleusner explains the passage *by sight and hearing,* i. e. wherever he directed his eyes and ears. The word occurs, Ælian. V. H. vi. 14. viii. 12. xiv. 22. Herodian. iv. 5, 17.]

ΒΛΕ'ΠΩ.

I. *To see, behold.* Mat. xi. 4. Mark v. 31. viii. 23. & al. freq. comp. Mat. vi. 6, 18. On Mat. xviii. 10. comp. 2 Kings xxv. 19. Esth. i. 14, and see Stanhope on the Epistles and Gospels, vol. iv. p. 495. [Hence the participle of βλέπεσθαι sometimes signifies *things present* (as being seen, *oculis subjecta*) as in Rom. viii. 24. ἐλπὶς βλεπομένη (for βλεπομένων) may signify *hope of present good.* 2 Cor. iv. 18. In Heb. xi. 1. τὰ βλεπόμενα *future things.* Ibid. ver. 7; in ver. 3, the visible world is intended.]

II. *To look, look at, behold attentively.* Mat. v. 28. John xiii. 22. Acts iii. 4. [In the place of St. Matthew, *to look lasciviously* is meant, which is often expressed by ἐποφθαλμιᾶν, and ἐπιβλέπειν by the LXX. Gen. xxxix. 7. in the Oxford MS. See Elsner on the passage. Luke vii. 44. Soph. Trach. 406. The simple meaning, *To look attentively,* is expressed by the LXX by ἐμβλέπειν. Isa. v. 12, 30. xl. 1, 2, 6.]

III. *To perceive* by the outward senses. Mat. xiv. 30. [So Appian. Alex. Bell. Arnob. p. 574.]

IV. *To perceive by the eye of the mind, to understand.* See Mat. xiii. 13, 14, 16*. Mark viii. 18. [John ix. 39.] Rom. vii. 23. [xi. 8.] James ii. 22. [I should refer to this meaning many places for which Schleusner gives other subdivisions. Thus 2 Cor. vii. 8. *I perceive.* Coloss. ii. 2. *Understanding* or *being informed of.* In Rev. i. 12. βλέπειν τὴν φωνὴν is a somewhat strong expression; but this change of verbs of sense, or rather the attributing the general meaning of *perception* to all, is common in the Greek writers. Æsch. Prom. v. 21. (where see Abresch.) Aristoph. Pac. 1064. Schol. ad Soph. Trach. 396. and see Schrœder. ad Musæum de Her. et Leand. p. 5. Virg. Æn. ii. 705. Fisch. ad Well. Spec. iii. p. 2. p. 66. So again, Mat. vi. 4, 18. *Who knows* or *understands even the most secret things.* John v. 19. Heb. iii. 19. Rom. vii. 23. As in all languages, so in Greek, the verb is often used in metaphors, as in 1 Cor. xiii. 12. *we understand imperfectly* (the future state.) In John ix. 39. the βλέποντες are those who (imagine they) understand what true religion is, the μὴ βλέποντες *the ignorant,* and in Mat. xiii. 13, the sense is, *Though they really understand, they will not understand, but shut their senses against truth.* The same opposition occurs in Demosth. i. in Aristog. p. 797. ed. Lips. (where see Taylor), Terence, Prol. Andr. and Aul. Gell. xv. 24.]

V. *To look about, be circumspect, to take heed, beware.* Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. [1 Cor. viii. 9. x. 12. Gal. v. 15. Phil. iii. 2. Heb. iii. 12. Connected with this is the meaning, *To consider.* 1 Cor. i. 26. iii. 10. x. 18. xvi. 10. Eph. v. 15. Col. iv. 17. and *to attend diligently.* Mark iv. 24. Luke viii. 18.]

VI. Βλέπειν εἰς πρόσωπον, *To look at, regard, respect, the person* or *outward appearance of a man.* occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβάνειν πρόσωπον (which see under Λαμβάνω XIX.), as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλέπειν κατὰ, spoken of a haven or harbour, *To look towards.* occ. Acts xxvii. 12. Xenophon in like manner applies βλέπειν πρὸς to a *tent,* and Herodian, to a *body of soldiers,* p. 214, edit. Oxon. See Blackwall's Sacr. Classics, vol. i. p. 295, Alberti and Kypke. [So Ezek. xl. 24. Verbs of seeing in Hebrew have often a sense of *direction,* and even *road* and *journey.* In Gen. xix. 16. (comp. Luke xvii. 32.) and Luke ix. 62. we have βλέψαι εἰς τὸ ὀπίσω. The first must, and the second may, be rendered *to return.* For the sense of βλέπω, see Xen. Mem. iii. 8, 9. Diog. iv. 1, 2. Herodian. vi. 5. 2. A preposition, as εἰς, κατὰ, πρὸς, is added. See Irmisch. ad Herodian. II. c. 11. § 16. p. 357. vol. 2.] this

VIII. [*To have the faculty of seeing.* Luke vii. 21. (see Palairet. Obss. Phil. Crit. p. 175.) Mat. xv. 31. John ix. 7—15. So in Aristoph. Plut. 126. We may observe that the Heb. ראה has almost as many meanings as this verb. Thus 2 Sam. xii. 19. and Jer. xx. 12, the LXX render it by συνίημι: in Judg. ii. 7. Jer. xii. 3, 11. by γινώσκω.]

Βλητέος, α, ον, from βέβληται, 3d pers. perf. pass. of βάλλω *to cast, put.*—*To be cast* or *put.* occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητέον is a verbal N. in the neuter gender, governing the accusative case οἶνον; for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosthenes, Contra Lept. ΤΟΙ͂Σ μὲν ὙΠΑΡΧΟΥΣΙ ΝΟΜΟΙΣ ΧΡΗ͂ΣΤΕΟΝ, ΚΑΙΝΟΥΣ δ᾽ εἰκῇ μὴ ΘΕΤΕΟΝ, Use must be made of the laws in being, but new ones must not be rashly enacted. And to accustom the learner to this idiom of the Greek language, I shall transcribe, from Prodicus's Hercules, p. 9, edit. Simpson, a passage which may on other accounts also deserve his attention. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν ὐδὲν, ἄνευ πόνυ καὶ ἐπιμελείας, Θεοὶ διδόασιν ἀνθρώποις· ἀλλ᾽ εἴτε τὺς Θεὺς ἵλεως εἶναι σοι βύλει, ΘΕΡΑΠΕΥΤΕΌΝ ΤΟΥ͂Σ ΘΕΟΥ͂Σ· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, ΤΟΥ͂Σ ΦΙΛΟΥΣ ἘΥΕΡΓΕΤΗΤΕΌΝ· εἴτε ὑπό τινος πολέως ἐπιθυμεῖς τιμᾶσθαι, ΤΗ͂Ν ΠΟΛΙΝ ὨΦΕΛΗΤΕΌΝ· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ᾽ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον ἐυ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βύλει κάρπυς ἀφθόνυς, ΤΗ͂Ν ΓΗ͂Ν ΘΕΡΑΠΕΥΤΕΌΝ· εἴτε ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, ΤΩ͂Ν ΒΟΣΚΗΜΑΤΩΝ ἘΠΙΜΕΛΗΤΕΌΝ· εἴτε διὰ πολέμυ ὁρμᾷς ἀυξεσθαι, καὶ βύλει δύνασθαι τύς τε φίλυς ἐλευθερῦν, καὶ τὺς ἐχθρὺς χειρῦσθαι, ΤΑ͂Σ ΠΟΛΕΜΙΚΑ͂Σ ΤΕΧΝΑΣ ἀυτάς τε παρὰ τῶν ἐπισταμένων ΜΑΘΗΤΕΌΝ, καὶ ὅπως ἀυταῖς δεῖ χρῆσθαι, ἀσκητέον· εἰ δὲ καὶ σώματι βύλει δυνατὸς εἶναι τῇ γνώμῃ ὑπηρετεῖν ἘΘΙΣΤΕΌΝ ΤΟ͂ ΣΩ͂ΜΑ και ΓΥΜΝΑΣΤΕΌΝ

* [Schleusner gives to Mat. xiii. 16, the simple sense of *seeing.*]

σὺν πόνοις καὶ ἱδρῶτι, The Gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the Gods propitious to you, *the gods must be worshipped;* or you are desirous of being loved by your friends, *your friends must be served;* or you want to be honoured by any particular city, *that city must be benefited by you;* or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, *your lands must be cultivated;* or if you would get rich by feeding cattle, *the cattle must be carefully tended;* or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned* from those who know them, and must be practised to render you expert; or, lastly, if you would be strong in body, *your body must be accustomed* to obey your mind, and *must be exercised* with labour and fatigue. It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *dus*, as the Greeks do their verbal in *τεον*. Thus Lucretius, lib. i. line 112,

> *Æternas*—pœnas *in morte* timendum.
> Eternal *torments must* in death *be fear'd.*

Line 139,

> Multa *novis verbis præsertim cum sit* agendum.
> For in new terms *must many things be couch'd.*

Line 382,

> —*Motu* privandum 'st corpora *quæque*,
> All *bodies must* of motion *be depriv'd.*

Comp. lib. iii. line 626.—Thus also Virgil, Æn. xi. line 230,

> *Aut* pacem *Trojano ab rege* petendum.
> Or *peace must* from the Trojan king *be begg'd.*

And even Cicero, Tuscul. lib. ii. cap. 19. Iterandum eadem ista *mihi*. *Those same things must be repeated* by me.

ΒΟΑΝΕΡΓΕ΄Σ, Heb.—*Boanerges.* A Hebrew name, denoting *Sons of Thunder*, ὅ ἐστιν υἱοὶ βροντῆς, says St. Mark. It seems to be the * Galilean pronunciation of the Heb. בני רעש, expressed in Greek letters. Now רעש properly signifies *a violent trembling* or *commotion*, and may therefore be well rendered by βροντῆς *thunder*, which is a *violent commotion* in the air; so, vice versa, any *violent commotion* is figuratively, and not unusually, in all languages called *thunder*. When our Saviour surnamed the sons of Zebedee בני רעש, he seems plainly to have had an eye to that prophecy of Haggai, ch. ii. 6, *Yet once, and I will* shake, מרעיש, *the heavens and the earth*, which is by the Apostle to the Hebrews, ch. xii. 26, applied to the *great alteration* made in the economy of religion by the publication of the gospel. The name Boanerges, therefore, given to James and John, imports that they should be eminent instruments in accomplishing this *wondrous change;* and should, like *thunder* or an *earthquake*, mightily bear down all opposition by their *inspired preaching* and *miraculous powers**. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee *Sons of Thunder*, so Virgil, Æn. vi. line 842, by a like figure, calls the two Scipios,

> ——— *Duo* Fulmina *Belli.*
> ——— Two *Thunderbolts* of War.

ΒΟΑ΄Ω, ῶ. A word formed from the sound, like *bellow, moo*, in Eng.—*To cry, cry aloud.* Mat. iii. 3. Mark xv. 34. Luke xviii. 7. & al.

Βοὴ, ῆς, ἡ, from βοάω.—*A cry.* occ. Jam. v. 4.

Βοήθεια, ας, ἡ, from βοηθέω.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent its being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." Stockius. occ. (Acts xvii. 17. and Heb. iv. 16.) Aristotle applies it in like manner to some *things* used aboard a ship in a storm. See Wetstein. [In Acts xviii. 17. some only explain the passage of the exertion of strength and such means as offered themselves. In the LXX, the word is used for *the person who gives help.* Ps. xlviii. 15. Jerem. xlviii. 4. and Vorst. de Hebr. p. 478. Cren. Anal. Philol. Crit. Historicorum Heins. Aristarch. Sacr. p. 277.]

* See under Γαλιλαῖος. [Schleusner approves this derivation, and refers to Stock. Clav. p. 213.

* See Lardner's Hist. of the Apostles and Evangelists, chap. ix. § 1.: and Suicer Thesaur. in Βροντη, IV.

often for *strength*, *defence*, or *shield*. See Ps. vii. 11. xxi. 20. lxxxviii. 42. 1 Chron. xii. 16.]

Βοηθέω, ῶ, q. ἐπὶ βοὴν, θέω, *to run on occasion of a cry*, namely to give assistance.

I. *To run* or *come to the help* or *assistance* of another. Acts xvi. 9. xxi. 28. See Wetstein on both texts. [Polyb. ii. p. 1403. Aristoph. Vesp. 421.]

II. *To help, assist.* Mat. xv. 25. Mark ix. 22, 24, & al. [It seems in these places to refer to the giving assistance in disease. See Dioscor. i. 28. and 106. Arrian. Epict. ii. 15. See also, 2 Cor. vi. 2. Heb. ii. 18. Rev. xii. 16.]

Βοηθὸς, ῦ, ὁ, from βοηθέω.—*A helper.* occ. Heb. xiii. 6. [Psalm cxviii. 7.]

Βόθυνος, ου, ὁ, from βαθύνω *to deepen.*—*A cavity, a ditch, a pit in the earth.* occ. Mat. xii. 11. xv. 14. Luke vi. 39.

[Βόθυνος seems in the first of these places to mean the *cistern* or *pool dug for water*, ὁ λάκκος (Etymol. M. 204. 17.) *as the cattle were led to water.* See in LXX 2 Sam. xviii. 17. Isaiah xxiv. 17, 18.]

Βολὴ, ῆς, ἡ, from βέβολα, perf. mid. of βάλλω *to cast.*—*A cast, a throw.* occ. Luke xxii. 41. [The same phrase, *a stone's throw*, occurs Hom. Il. v. 12. Thucyd. v. 65. The phrase τόξου βολὴ, *a bowshot* occurs Gen. xxi. 16. See 2 Mac. v. 13.]

☞ Βολίζω, from βολὶς.—*To cast* or *let down a line and plummet to try the depth of water, to plumb, sound, fathom.* occ. Acts xxvii. 28. [Eust. ad Il. E. p. 427.]

Βολὶς, ίδος, ἡ, from βέβολα.

I. *A dart, a javelin, a missive weapon.* occ. Heb. xii. 20. But observe, that the words ἢ βολίδι κατατοξευθήσεται are wanting in very many MSS., three of which ancient, in several of the ancient versions, and commentators, and are accordingly rejected by Mill, Wetstein, and Griesbach.

II. *A sounding-line furnished with a plummet, and cast or let down to try the depth of water.* Thus sometimes used by the profane writers.

ΒΟΡΒΟΡΟΣ, ου, ὁ, from βορὰ (which from Heb. בער *to feed*), *food, provender*, according to the Greek Etymologists, as if βόρβορος properly denoted *dung, ordure.* But may it not be rather formed from a reduplication of the Heb. בור *a pit?* Comp. Jer. xxxviii. 6, in Heb.—*Mud, mire.* occ. 2 Pet. ii. 22. [See Vorst. de Adagiis Nov. Test. c. iv. p. 776.]

Βοῤῥᾶς, ᾶ, ὁ.

I. *The north wind, which usually flows with violence and noise.* So Ovid. Metam. i. line 65, Horrifer Boreas, *The boisterous north wind.* [See Prov. xxvii. 16. Ecclesiasticus xliii. 24. Job xxxvii. 22. Jer. i. 14.]

II. The *north* country or side. occ. Luke xiii. 29. Rev. xxi. 13.

Βόσκω, from the obsolete βόω *to feed, eat*, which perhaps from βῦς *an ox*, who *feeds* or *licks up the grass* in a remarkable manner. See Num. xxii. 4.—*To tend in feeding.* Luke xv. 15. John xxi. 15, 17. [And in the middle, βόσκομαι *to feed*, as Mat. viii. 30.]

Βοτάνη, ης, ἡ, from βόρος *food*, which from βοω *to feed.*—*Herb, herbage*, which affords the usual *food* of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7. [and in the LXX, Gen. i. 11. Jer. xiv. 6.]

ΒΟΤΡΥΣ, υος, ὁ.—*A bunch* or *cluster of grapes.* occ. Rev. xiv. 18. [Parkhurst's derivation I have struck out, as likely to mislead. Βότρυς is not merely *a bunch of grapes*, but generally, *autumn fruit.* See Suidas and Etym. M. 206. i. 11. It occurs Gen. xl. 10. Numb. xiii. 24, 25. Cant. i. 17.]

Βουλευτὴς, ῦ, ὁ, from βυλεύω.—*A counsellor* or *senator.* occ. Mark xv. 43. Luke xxiii. 50: in which text it plainly means *a member of the Jewish Sanhedrim.* Comp. Luke xxiii. 51, and Συνέδριον. Josephus uses βυλευτὴς in the same sense, De Bel. lib. ii. cap. 17. § 1. [The Vulgate has *Decurio*, the name given to *Senators* in municipal towns.]

Βουλεύω, from βύλη.

I. [*To give counsel to another, advise.* Isaiah xxiii. 8;] whence

II. Βουλεύομαι, Mid. *To consult, deliberate, take counsel* in order to a determination. Luke xiv. 31. John xii. 10. Acts v. 33.

III. *To determine, purpose.* occ. Acts xv. 37. xxvii. 39. 2 Cor. i. 17. [Schleusner, and I think rightly, gives this sense to John xii. 10. He doubts whether in Acts xv. 37. this is the right sense, or *to advise* (as 2 Sam. xvi. 23). In this sense it occurs Isaiah iii. 8. vii. 5. xlvi. 10.]

ΒΟΥΛΗ, ῆς, ἡ.—*Design, purpose, decree, counsel.* Luke vii. 30. xxiii. 51. Acts ii. 23. xxvii. [12.] 42. Heb. vi. 17. & al. freq.

Βύλημα, ατος, τὸ, from βυλὴ or βύλομαι.—*Purpose, will.* occ. Acts xxvii. 43. Rom. ix. 19.

Βόλομαι, either from βυλή.

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see Wolfius and Wetstein. [To the passage of James, Schleusner ascribes the sense *I am delighted, I favour any one.* βυληθεὶς (sc. ἐν ἡμῖν) *From his kindness towards us.* So 1 Sam. xviii. 24. 2 Sam. xx. 11. xxiv. 3. and θέλειν among the other Greeks. See Markl. ad Lys. p. 332. The difference between θέλω and βόλομαι, which consists in the latter expressing a more determined and decided will, is mentioned by Eustath. ad Iliad, i. v. 112, p. 45. 51.]

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be willing,* or *desirous.* Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βυνὸς, ῦ, ὁ.—*A hill, hillock, rising ground.* occ. Luke iii. 5. xxiii. 30.—The Greek Etymologists deduce βυνὸς from the V. βαίνω *to ascend.* But Eustathius on Odyss. xix. cited by Wetstein (whom see), says that βυνός, though used by Herodotus, is a barbarous, namely a Lybian or African, word. And if so, may it not be rather derived from Heb. בנה *to build, build up?* for *hills* generally are *built up*, as it were, of various * *strata* lying regularly, one above another.—The LXX have frequently used this N. twice for Heb. במה *a high place*, thrice for Heb. גל *a heap*, but most generally for גבעה *a hill*, as in Isa. xl. 4, cited Luke iii. 5. [On this word see Schwarz. Comm. Crit. Ling. Gr. p. 261. Valck. ad Herod. iv. c. 158. Georg. Hieroc. P. i. p. 113. Hesychius, noting the word as used by the Cyprians, explains βυνός, τιβάς. βυνοί, βωμοί. See also Salmas. de Ling. Hellen. p. 112. Turneb. Advers. xx. 15. Barth. Advers. xl. 19.]

Βῦς, βοὸς, ὁ, ἡ, from βοάω, ῶ, *to bellow*, which see.—*A beeve, a bull* or *cow.* Luke xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from Dr. Shaw, that the inhabitants of Barbary still "continue to *tread out their corn* after the primitive custom of the East. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the **treading floors*) where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." Shaw's Travels, p. 138, 9. Comp. under Ἀλοάω.

* See Catcott, on the Deluge, p. 160 of the 1st edit. or p. 218 of the 2d.

Βόω. See under Βόσκω.

☞ Βραβεῖον, ϋ, τὸ, from βραβεὺς *the judge of a public game who assigns the prize.*

I. *A prize* in the Grecian games, which consisted of a *crown* or *garland* made of some kind of leaves: according to that well-known epigram,

Τέσσαρές εἰσιν Ἀγῶνες, &c.

which Addison gives us thus in † English, from the Latin of Ausonius,

Greece, in four games thy martial youth were
train'd,
For Heroes two, and two for Gods ordain'd:
Jove bade the *Olive* round his Victor wave;
Phœbus to his an *Apple*-garland gave;
The *Pine*, Palemon; nor with less renown,
Archemorus conferr'd the *Parsley*-crown.

So the Etymologist cited by Wetstein (whom see) explains βραβεῖον by ὁ παρὰ τῶν βραβευτῶν διδόμενος σέφανος τῷ νικῶντι, the *crown* or *wreath* given by the judges to the victor. occ. 1 Cor. ix. 24. comp. v. 25.

II. Applied figuratively to the *prize* of the Christian Calling, *the Crown of Glory, that fadeth not away.* occ. Phil. iii. 14. comp. 1 Pet. v. 4 ‡.

Βραβεύω, from βραβεύς, which see under βραβεῖον.

I. *To assign the prize in a public game, to be the judge* or *president on such an occasion.* In this its proper sense it is sometimes used in the profane authors. [Wisd. x. 12.]

II. *To preside, rule, direct.* occ. Col. iii. 15. Thus applied in the best Greek writers. See Wolfius, Wetstein, and Kypke, [Aristot. Rhet. i. c. 56. Polyb. v. 2. D'Orvill. ad Charit. vi. 4. p. 445.]

Βραδύνω, from βραδὺς *slow.*—*To delay, make delay, be slow.* occ. 1 Tim. iii. 15. 2 Pet. iii. 9. [Gen. xxxv. 19. Deut. vii.

* So called perhaps ultimately from the Heb. שדר *to sever, separate*, since the corn is in these places *severed* from the husk.

† Dialogue II. on Ancient Medals.

‡ [The word is omitted in Phil. iii. 12. twice (comp. 1 Cor. ix. 24. and see Chrysost.), and in v. 13.]

10. Ecclesiastic. xxxv. 22. In 2 Pet. iii. 9. Schleusner says, that the verb is transitive, and he translates it "*The Lord does not defer the execution of his promise.*" Grotius thought that the reading should be τὰς ἐπαγ because βραδύνω as a transitive governs the acc. as Isaiah xlvi. 13. See Fessel. Adv. Sacr. lib. i. c. 2. p. 23.]

Βραδυπλόεω, ῶ, from βραδὺς *slow*, and πλᾶς *navigation, sailing.*—*To sail slowly.* occ. Acts xxvii. 7. [Artemid. iv. 32.]

☞ ΒΡΑΔΥΣ, εῖα, ὑ, perhaps from βάρος *a weight* or *burden*, and δύειν or δῦναι *to go under*; or rather from the oriental ברד, which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an *intense* degree, and hence ברדן *to be heavy, slow.*—*Slow*, as opposed to ταχὺς *swift*, or *quick*. occ. Jam. i. 19. It is used also in a spiritual sense, occ. Luke xxiv. 25, where see Wetstein and Kypke. So in Latin, bardus signifies *slow, dull, heavy*, immediately perhaps from the Greek βραδὺς, but ultimately from the oriental ברד *to congeal.* [Aristoph. Nub. 129.]

☞ Βραδύτης, ητος, ἡ, from βραδὺς.—*Slowness.* occ. 2 Pet. iii. 9. See Wetstein. [This passage Schleusner explains, *As some rashly think that he defers the completion of his promises.* See Isoc. Paneg. 39. Xenoph. Hist. Gr. iv. 6, 5. Plut. de Sera Num. Vind. p. 549. Appian. Bell. Civil. iv. p. 1052.]

Βραχίων, ονος, ὁ, from βραχὺς *short*, in the *comparative* form.

I. Properly, *The* shorter *part of the arm from the shoulder to the elbow.*

II. *The arm* in general. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, *The strength* or *power of God.* occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. זרוע. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. [xxxvi. 18.] lxxxix. 10, 13. [See also 2 Kings xvii. 36. Psalm cxxxv. 12. Dan. xi. 31. Ecclesiasticus, xxxvi. 17. 2 Mac. xv. 24.]

[Βραχὺς, εῖα, ὑ.—*Small*, as (1.) *of time.* Luke xxii. 58. μετὰ βραχὺ (sc. διάστημα τῦ χρόνυ). *After a short time.* Acts v. 34. *for a short time.* Plut. Gall. p. 1055. Heb. ii. 7, 9. Prov. v. 14. Ps. xciii. 17. Wisd. xii. 10. (2.) *Of space.* Acts xxvii. 28. 2 Sam. xvi. 1. xix. 36. In several of these places there is a peculiar idiom, viz. an ellipse of the word μέρος, *part*, (see Bos. Ellips. p. 103.) and the same use is extended to other things. Thus in John vi. 7. and 2 Sam. xiv. 29, we have βραχύ τι *a little*, referring to food only. (3.) *Of number.* Ps. civ. 12. *Few in number*, and so Hesychius, βράχεῖς, ὀλίγοι. Heb. viii. 22. Διὰ βραχέων *in a few words*, a phrase used by the best Greek writers, of which Wetstein gives many instances, and Parkhurst adds Æschin. de Coron. § 5. The word is used in its simple sense of *small*, very frequently. Gen. xxxiv. 30. Deut. xxvi. 5. xxviii. 62. Exod. xviii. 22. (*small, trifling.*) See on the word Zeun. ad Xenoph. de Re Equest. ix. 3. See also Lexic. Xenoph. and Schweigh. Lex. Polyb. We may add of the passage in Psalm viii. 7, 5, that Schleusner rather avoids giving any opinion on it, and that Bretschneider, though rejecting the interpretation "for a short time," explains the passage to the same effect. *Whom thou madest a little lower than the angels*, viz. *while he lived on earth.*]

Βρέφος, εος, ες, τὸ, q. φέρβος (by transposition), from φέρβω *to feed, nourish* (which from φέρειν βίον, *bringing* or *affording sustenance*); for *babes* are *nourished* in the womb, and when born require frequent *nourishment.*

I. *A babe* in its mother's womb. occ. Luke i. 41, 44. [Hom. Iliad. xxiii. & ibi Schol. Apollod. Bibl. 4.]

II. *A new-born babe.* occ. Luke ii. 12, 16. Acts vii. 19. 1 Pet. i. 2. [1 Mac. i. 61. ii. vi. 10. Eur. Phœn. 821.]

III. *An infant, a child.* occ. Luke xviii. 15. 2 Tim. iii. 15. [See Gruter. Inscr. p. 679, for such an use of *infants.*]

IV. [We may observe, that in Greek writers βρέφος is used *of animals.* See Ælian, V. H. I. 6. Bretschneider says, βρέφος is for τρέφος.]

ΒΡΕ'ΧΩ. The most probable derivation seems to be from the Heb. ברך *to bless*, which word is in the O. T. often applied to *rain, dew*, or *moisture*, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Isa. xliv. 3. Ezek. xxxiv. 26, and the N. ברכה signifies *a pool of water.*

I. *To wet, make wet*, as with a *shower* of tears. occ. Luke vii. 38, 44. So Kypke cites from Pausanias in Phor. lib. x. p. 628, καὶ "ΕΒΡΕΧΕ Φαλάνθυ τὴν κεφάλην, And *wetted* Phalanthus's head, with the *tears*, namely, just before mentioned. [See Psalm vi. 6. Isaiah xxxiv. 3. Xenoph.

de Re Eq. v. 6. Plut. T. i. Opp. p. 125. ed. Reisk.]

II. *To rain, send rain.* occ. Mat. v. 45. Jam. v. 17. This seems an Hellenistical use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7, for the Heb. מטר, instead of the pure Greek ὕειν. See Wetstein. In Jam. Θεός is understood. So Raphelius and Wetstein on Mat. v. 45, cite from Xenophon, ὅταν ΝΙ'ΦΗι 'Ο ΘΕΟ'Σ, when *God sends snow;* and from Herodotus, ΎΕΙ—'Ο ΘΕΟ'Σ, *God sends rain.* Comp. Kypke, and Josephus, Ant. lib. viii. cap. 13. § 2, and § 6. [In Rev. xi. 6, we have a fuller expression, ἵνα μὴ βρέχῃ ὑετός, though Bretschneider, and perhaps rightly, refers this passage to meaning I., and supposes τὴν γῆν to be understood. See Psalm (lxxvii. 31.) lxxviii. 27. Exod. ix. 23. It is curious that Phavorinus and Phrynichus say βρέχω was not used in ancient writers in this sense. The commentators on Thom. Mag. in βρέχει, p. 171, contradict them. See Xen. Œcon. xvii. 2. Arrian. Ep. i. 6.]

III. Intransitively, *To rain, fall from heaven,* as fire and brimstone. occ. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet* or *fall* as rain. occ. Rev. xi. 6.

Βροντὴ, ῆς, ἡ, q. βρομτη, from perf. mid. βέβρομα of βρέμω *to roar.—Thunder.* occ. Mark iii. 17. John xii. 29. Rev. iv. 5. & al. This word in the LXX constantly answers to the Heb. רעם, which as a V. they likewise render by βροντάω *to thunder.* [Schleusner interprets βροντή in Mark iii. 17. of the *thunder* of eloquence, as in Aristoph. Ach. 530. See Cicer. Orat. c. 9. Colum. de R. R. Præf. lib. i. § 30. See Βοανεργές.]

Βροχὴ, ῆς, ἡ, Βρέχω.—*Violent rain.* occ. Mat. vii. 25, 27.

ΒΡΟ'ΧΟΣ, ου, ὁ.

I. *A cord.* In which sense it is often used by the profane writers.

II. Figuratively, *A snare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 25, it answers to the Heb. מוקש *a snare.*

Βρυγμός, οῦ, ὁ, from βέβρυγμαι perf. pass. of βρύχω.—*A gnashing,* or *crashing,* as of the teeth in violent pain or agony. Mat. viii. 12. & al. freq. So Homer applies the participle βεβρυχὼς to a wounded hero *crashing his teeth* in the *agonies* of death, Il. xiii. line 392. Il. xvi. line 486.

ΒΡΥ'ΧΩ.—*To grind, gnash,* or *crash* the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. *crash, gnash,* and the Heb. חרק of the same import. [We have in Prov. xix. 12. βρυγμὸς of the *roaring of a lion.*]

☞ ΒΡΥ'Ω.

I. *To abound,* as a tree with blossoms; or the earth with plants, animals, fountains, &c.

II. *To send forth* or *issue* as a spring its waters, scaturio. occ. Jam. iii. 11. See Wetstein. [On this sense of βρύω see Eustath. ad Iliad. P. p. 1126, 42. Hesychius says βρύει, ῥέει, πηγάζει.]

Βρῶμα, ατος, τὸ, from βέβρωμαι, perf. pass. of βρόω or βρώσκω.

I. *Meat, solid food.* 1 Cor. iii. 2. & al. freq.—In Heb. xiii. 9. the Apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for *meat,* and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12, in token of their being pardoned, and at peace with God." Macknight, whom see.

[II. *Any food whatever.* Mat. xiv. 15. Mark vii. 19. 1 Cor. vi. 13. x. 3.]

[III. *Forbidden food,* with a reference to the Jewish Law. 1 Tim. iv. 3. Heb. ix. 10. xiii. 9. In the Epist. Jerem. v. 9. βρῶμα is used, as is also βρῶσις for *that which eats* or *consumes,* viz. rust, though Scultetus and Casaubon doubt whether σῆς καὶ βρῶσις mean any thing more than σῆς βρώσκουσα.]

Βρώσιμος, η, ον, from βρόω or βρώσκω *to eat.—Eatable, fit to eat.* occ. Luke xxiv. 41. [In the LXX, Levit. xix. 23. ξύλον βρώσιμον is a tree bearing eatable fruit.]

Βρῶσις, ως, Att. εως, ἡ, from βρόω or βρώσκω *to eat.*

I. *Eating, the action of eating.* 1 Cor. viii. 4. Comp. Heb. xii. 16, where see Doddridge and Macknight, "*A meal.*" [2 Cor. ix. 10.]

II. *Meat, food.* John iv. 32. vi. 27. Rom. xiv. 17, where Wetstein shows that βρῶσις and πόσις are in like manner mentioned together by the profane writers. [Schleusner says of Rom. xiv. 17. "In Christ's dispensation it is not a matter of consequence, whether you make a difference in foods or no," and in Col. ii. 16, he refers the passage to the prohibitions of the Mosaic law.]

III. *A canker*, any thing that *eats into* and spoils metals or corn. occ. Mat. vi. 19, 20. [Aq. in Isaiah l. 9. See Scultet. Exc. Ev. ii. c. 35.]

Βρώσκω, from the obsolete βρόω *to eat* (which see), whence also it borrows its tenses.—*To eat*. occ. John vi. 13. [2 Mac. ii. 12.]

Βυθίζω, from βυθός.

I. *To immerse, drown*. Thus it occurs 2 Mac. xii. 4, but not strictly in this sense, as a V. active, in the N. T. Βυθίζομαι, pass. *To be immersed, sink*. occ. Luke v. 7; βυθίζεσθαι *were sinking;* so Eng. translat. rightly "*began to sink.*" See Glassii Philol. Sacr. lib. iii. tract. 3. can. 3. [2 Mac. xii. 4. Polyb. ii. 10. 5.]

II. *To drown*, in perdition. occ. 1 Tim. vi. 9. So Merrick, Annot. on Ps. xviii. 5, cites from an Epistle of Hippocrates, ΒΥΘΟΎΣ 'ΑΠΩ'ΛΕΙΑΣ. See also Wetstein's Note on Βλαβεράς. [Ps. lxix. 23.]

ΒΥΘΟ'Σ, ῦ, ὁ, from βάθος *deep*.—*The deep, the sea*. occ. 2 Cor. xi. 25, where see Wolfius and Wetstein. St. Paul "says he had even *been a night and a day in the deep;* meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. Pearce, Note (E) on Acts xxvii. 9 [after Theodoret]. So Josephus, in his Life, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming *all night*, δι' ὅλης τῆς νυκτος ἐνηξάμεθα. [Theoc. Idyll. xi. 62.]

☞ Βυρσεὺς, έος, Att. έως, from βύρσα *a skin* or *hide* of a beast, when *separated* or flayed off from its body.—*A tanner, one who tans the hides of beasts*, coriarius. occ. Acts ix. 43. x. 6, 32.—The LXX, in one place, Job xvi. 15, use βύρσα for the Heb. גלד *a skin* or *hide*.

Βύσσινος, η, ον, from βύσσος.—*Made of byss* or *cotton*. occ. Rev. xviii. 16. xix. 8, 14. [1 Chron. xv. 27. Esth. i. 6. vi. 8. Isa. iii. 22. It is curious that βύσσινος, which appears sometimes to express *a very white garment*, as made of the finest and whitest byss, is also explained by Hesychius and Phavorinus as meaning *purple;* probably, because such expensive garments were often dyed with that esteemed colour. This is also the opinion of Schleusner.]

ΒΥ'ΣΣΟΣ, ῦ, ἡ, plainly from the Heb. בוץ, the same.

I. *Byss, the cotton plant*, of which Pausanias, in his Eliacs, vol. v. observes, that in his days it grew in the country of Elis, but no where else in Greece. See Wetstein.

II. *Cotton, cloth, calico*. But Pollux, in his Onomasticon, says that the βύσσος of Egypt was in his time, i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. Theocritus mentions *byss* as a clothing worn by women on festive occasions, Idyll. ii. line 73,

——ΒΥ'ΣΣΟΙΟ καλὸν σύρμοισα χιτῶνα.

Trailing a beauteous robe of *Byss*.

[See Salmas. Ex. Plinian. p. 701. Plin. xix. i. Reland. Diss. Misc. P. i. p. 212. and a pamphlet published in London, 1776, by Forster, on the Hebrew Byssus.]

ΒΩΜΟ'Σ, ῦ, ὁ.—*An altar*. It seems a derivative from the Heb. במה *high, elevated;** either because altars were usually built on במות *hills* or *rising* grounds, which are often in the O. T. mentioned as places of religious worship (see Heb. and Eng. Lexicon, under הרה I.); or because the altars themselves were structures *elevated* or *raised* to some height above the ground. This derivation is confirmed by Eustathius on Homer, Il. viii. line 441, who observes, that βωμοί signify not only what they sacrificed upon, ἀλλὰ καὶ—ἁπλῶς ἀνάστημα, ἐφ' ὃ ἐστι βῆναί τι καὶ τεθῆναι, but also simply an *elevation*, upon which a thing may go, or be put. occ. Acts xvii. 23.—This word in the LXX several times answers to the Heb. במה or במות, though more frequently to מזבח *an altar*.

* [So Vitringa on Isaiah, T. I. p. 401.]

# Γ.



Γ γ, ſ, *Gamma*. The third letter of the Greek Alphabet, so called as if *Gamla*, by a corruption from the Heb. ג, *Gimel*, to which it corresponds also in form, order, and power; and in the forms Γ, ſ, is evidently no other than the Samaritan or Phenician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ῀, Heb.—*Gabbatha, A raised or elevated place*, from the Heb. V. גבה *to be high, elevated, eminent*. occ. John xix. 13; where observe, that the Evangelist does not say that Λιθόςρωτον is an interpretation or translation of the Heb. *Gabbatha*, but that the same place, which was called (in Greek, namely) Λιθόςρωτον, or the *stone-pavement*, was in Heb. denominated *Gabbatha*, or the *elevated place*.

☞ Γάγγραινα, ης, ἡ, from γράω or γραίνω *to eat, consume*—*A gangrene* or *mortification*, which unless prevented by timely remedies, spreads from the place affected, *eats away* or *consumes by putrefaction* the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17, where see Wetstein.

ΓΑ'ΖΑ, ης, ἡ.—*Treasure*. occ. Acts viii. 27. Jerome on Isa. xxxix. informs us that *Gaza* is not an Hebrew but a Persic word; and from Curtius, lib. iii. cap. 13. edit. var. we learn that the Persians called the royal treasure Gaza—"*pecuniam regiam, quam* Gazam Persæ *vocant**." We also find the nouns גנזי, גנזיא, used for *treasures* or *treasuries*, in the books of Ezra, Esther, and Ezekiel; and in the compound word גזבר *a treasurer* (Ezra i. 8. viii. 21.), the נ is dropt as in the Persic *Gaza*, and no doubt this latter is from the same root גנז (omitting the נ), which, not only in Chaldee, but in Syriac and Arabic, likewise signifies *to hide, treasure, lay up*. It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See Wetstein on Acts viii. 27.

Γαζοφυλάκιον, ου, τὸ, from γάζα *a treasure*, and φυλάσσω *to keep*.—*A treasury*. occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees. [Properly 'The sacred treasury, where the gifts and money of the temple were kept.' In the court of the women there were 13 chests for the latter purposes (see Rel. de Spol. Templ. c. xii.) all called by this name. See Mark xii. 41, 43. Luke xxi. 1. The court of the women is thence called by the same name, as there also the silver and gold vases, &c. of the temple were kept. John viii. 20, where see Lampe. vol. ii. p. 398.]

ΓΑ'ΛΑ, ακτος, τὸ, rather perhaps abbreviated from the old word γλάγος, used by Homer, Il. ii. line 471, and Il. xvi. line 643, for *milk*.

I. *Milk*. occ. 1 Cor. ix. 7.

II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. occ. 1 Pet. ii. 2. Comp. Isa. lv. 1.

III. —*The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. occ. 1 Cor. iii. 2. Heb. v. 12, 13. See Kypke. [This was a common Jewish form of expression. See Schœtg. Hor. Heb. 1 Pet. ii. 2.]

Γαλήνη, ης, ἡ, q. γελάνη from γελάω *to laugh, smile*.—*A calm, tranquillity*, or *stillness of the sea*, when, according to Ovid's expression,

—*rident æquora Ponti*,

or in Dryden's language,

The storm is hush'd, and *dimpled* ocean *smiles*.

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See Jortin's Remarks on Ecclesiastical Hist. vol. i. p. 272, 2d edit.

Γαλιλαῖος, ου, ὁ, from Γαλιλαία *Galilee*, a country to the north of Judea, so called after its Heb. name גליל, Isa. ix. 1. & al. *A Galilean, a native of Galilee*. Luke xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at Na-

* [So Pomp. Mel. i. 11. The word then became general. See Arist. H. Pl. viii. 11. Cic. Off. ii. 22. Reland. Diss. Misc. P. ii. p. 184.]

zareth, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly Galileans (see Acts ii. 7.), and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by Judas the Galilean (see Acts v. 37, and Josephus Ant. lib. xviii. cap. 1. § 1, and § 6. lib. xx. cap. 4. § 2. and cap. 5, § 1, and De Bel. lib. ii. cap. 8. § 1.), hence the Heathen called the Christians Galileans, in hatred and contempt. Thus doth Epictetus in Arrian, lib. iv. cap. 7. So Lucian, or whoever was the author of the Philopatris, satirizes St. Paul under the denomination of ὁ Γαλιλαῖος, *the Galilean* (Lucian, tom. ii. p. 999.) And we are informed by Socrates, the ecclesiastical historian, lib. iii. cap. 12, that the emperor Julian usually called Christ Galilean, and the Christians Galileans, Γαλιλαῖον εἰώθει ὁ Ιυλιανος καλεῖν τὸν Χριςὸν, καὶ τὺς Χριςιάνυς Γαλιλαίυς; and by Gregory Nazianz. Orat. iii. p. 81, that he even made a law that the Christians should be called Galileans. Γαλιλαίυς ἀντὶ Χριςιάνων—καλεῖσθαι νομοθέτησας. Comp. Suicer's Thesaurus in Χριςίανος ii. 2.—Mark xiv. 70, *Thou art* a Galilean, *and thy speech agreeth thereto.* Comp. Mat. xxvi. 73. The dialect of the Galileans seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which Strabo, lib. xvi. p. 1103, edit. Amstel. takes notice, Ταῦτα μὲν προσάρκτια (i. e. of Judea), τὰ πολλὰ δ' ὡς ἕκαςα εἰσιν ἀπὸ φυλῶν οἰκύμενα μικτῶν, ἔκ τε Αἰγυπτίων ἐθνῶν, καὶ Ἀραβίων καὶ Φοινίκων; whence their country is called *Galilee of the Gentiles*, Isa. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The Thalmudists, in the Tract עירובין, tell us, "As for the men of Judea, because they were accurate in their language (שהמקדו על לשונם), the law was confirmed in their hands; but as for the men of Galilee, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the Galileans did not in speaking distinguish אמר *a lamb*, עמר *wool*, חמור *a he-ass*, and חמר *wine*. See more on this subject in Buxtorf's Lexicon Thalmud. &c. under גליל, and in Wetstein's Note on Mat. xxvi. 73.

Γαμέω, ῶ, from γάμος.—*To marry.* In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. & al. as γαμέομαι, pass. *to be married*, is of the woman. Mark x. 12, (where see Wetstein) 1 Cor. vii. 39; but γαμεῖν in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14. [Xen. Hier. i. 28.]—In Mark vi. 17, it is applied to an *unlawful* marriage. On Mat. xxiv. 38, comp. Gen. vi. 2. [Schl. sensibly observes, that it is absurd to explain Mat. xxiv. 38. by *stuprum committo* (although in Greek writers such notions obtain: see Spanh. ad Callim. H. in Del. 38. and 240. and Barnes. ad Anac. 411.), as from ἐκγαμίζω, which precedes, the meaning is clearly, *marrying* in ease and security. He shows, too, by referring to 1 Cor. vii. 9. 10, it is used of both parties, i. e. *generally* of *marrying*.]

☞ Γαμίσκω, from γάμος.—*To give in marriage*, as a father doth his daughter, whence in pass. γαμίσκομαι *to be given in marriage*, as a daughter by her father. occ. Mark xii. xxv. [Sch. contends that the word γαμίζω in the same sense occurs 1 Cor. vii. 38, but others read ἐκγαμίζω.]

ΓΑ'ΜΟΣ, ῦ, ὁ.

I. *The matrimonial union, marriage.* Heb. xiii. 4, where, as Wolfius (whom see) has justly remarked, the imperatives preceding and following show that we should rather understand ἔϛω than ἐϛί. See also Hammond and Macknight; and observe that the Alexandrian and two other MSS. for δὲ in the following sentence read γὰρ, and the Vulg. translates by enim *for.* [Wisd. xiv. 26. Arrian. Ind. viii. 6.]

II. *A nuptial* or *marriage feast**. Mat. xxii. 8, 10. comp. ver. 4. John ii. 1, 2. Plur. Γάμοι, οἱ. The same. Mat. xxii. 2, 3, 9. & al. Raphelius on Mat. xxii. 2, cites Arrian using ΠΟΙΕΙ͂Ν ΓΑ'ΜΟΥΣ for *making a marriage feast*, as Elsner doth others of the Greek writers. See also Wetstein on ver. 1. [Schl. thinks that the word hence came to signify *any great feast*, and to this he refers Mat. xxii. 2. (where the Syriac renders it by *a feast;* and where with γάμοι, compare Theoph. Char. xii. 1. xxii. 1.) Luke xii. 36. xiv. 8. Est. ii. 18. ix. 22. and in Mat. xxii. 10. it appears that γάμος means *the place* of the feast.]

ΓΑ'Ρ. A conjunction.

* [Τάφος is a *funeral feast* in Hom. Od. Δ. 547.]

1. Causal, *For*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what *immediately* preceded, but to what went before at a considerable distance (comp. Mark xi. 13. xii. 12. xvi. 3, 4.); yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenor of the discourse. Numerous instances of both these usages of γάρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connexion* or *continuation* of the same discourse, as nam often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See Raphelius and Wetstein on Mat. and Hutchinson's Note 1, on Xenophon Cyroped. p. 171, 8vo.

3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the * *reason* of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14, *But Pilate said unto them*, Τὶ γὰρ κάκον ἐποίησε; q. d. (*Why should I crucify him?* or, *I will not crucify him;*) *for what evil hath he done?* Comp. Acts xix. 35. See Blackwall's Sacred Classics, vol. i. p. 137. [See Diog. L. vi. 1. Arist. Ach. v. 594. and Krebs. Obs. Flav. p. 71. Viger. p. 478.]

4. Illative, *Wherefore, therefore*. Rom. vi. 19. xv. 2. 1 Cor. i. 26.

5. Affirmative, *Verily, truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20, where see Macknight, Jam. iv. 14. Rom. xv. 27, where we may observe it is thus used after the V. εὐδόκησαν repeated; and in this manner the learned Hoogeveen's note on Vigerus De Idiotism. ch. viii. sect. 11. reg. 6, remarks, that γὰρ is frequently applied in the Greek writers. [The following usages are noted by Schleusner. *Although*. John iv. 44. Rom. ix. 15, 17. *But*. Acts viii. 39. (where some say *wherefore*.) Rom. iv. 13, 15. v. 7. ix. 6.]

* "*Vix ausim affirmare* (says the learned Hoogeveen on Vigerus De Idiotism. cap. viii. sect. 5. reg. 3, whom see), soli servire interrogationi citra ullam causæ redditionem."

ΓΑΣΤΗΡ, γαστέρος, and by contraction γαστρὸς, ἡ.

I. *The belly*. Hence used by a figure for *a person given to his belly*, or *gluttony* *. occ. Tit. i. 12. So Hesiod, speaking of some shepherds, Theogon. line 26, calls them κάκ' ἐλέγχεα, ΓΑΣΤΕΡΕΣ οἶον. See Suicer Thesaur. in Γαστὴρ, and Wetstein on Tit. i. 12. [Donat. ad Ter. Phor. v. 7, 15.]

II. *The womb*, whence the phrase ἐν γαστρὶ ἔχειν *to have in the womb*, i. e. *to be with child*. Mat. i. 18. & al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρὶ, Luke i. 31, is *to conceive in the womb*, *to become with child*. But these phrases are elliptical, γόνον or ἔμβρυον *a fœtus* or *embryo* being understood. Ἐν γαστρὶ ἔχειν, and ἐν γαστρὶ λαβεῖν, are used by the Greek writers. See Wetstein on Mat. i. 18, and *Bos* Ellips. [See Gen. xxxviii. 24. Judg. xiii. 5. Athen. x. p. 45. Pausan. Mess. c. 33. Artemid. Oneir. ii. 18. iii. 32.]

ΓΕ', an Adv.

1. *Indeed, truly, surely, at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. & al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of its *affirmative* meaning.

ΓΕΕ'ΝΝΑ, ας, ἡ.—*Gehenna*. Γαίεννα is used by the LXX for the Heb. גיהנם, Josh. xviii. 16. So Γέεννα of the N. T. is in like manner a corruption of the two Heb. words, גא *a valley*, and הנום Hinnom, the name of a person who was once the possessor of it. This *valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal, or the Sun. A particular place in this valley was called Tophet, and the valley itself the valley of Tophet, from the *fire-stove*, Heb. תפח, in which they burned their children to Molech. See 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35, and comp. Heb. and Eng. Lexicon, in תפח I. and מלך, and ΜΟΛΟΧ below.—From this valley's having been the scene of those *infernal sacrifices*, and probably too from its *continuing* after the time of king Josiah's reformation (2 Kings xxiii.

* [It is used also *for food* in Xen. Cyr. i. 28. Mem. 1. 2. 1. Ecclus. xxxvii. 5. and then for *pleasure in eating*. Xen. de Rep. L. ii. 1. See Fisch. Prol. xii. p. 7.]

10.) a place of abominable *filthiness* and *pollution* (see Sense II. below); the Jews, in our Saviour's time, used the compound word גיהנם for *hell*, *the place of the damned*. This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Isa. xxvi. 15. xxxiii. 14. & al. and by the Jerusalem Targum, and that of Jonathan Ben Uziel, on Gen. iii. 24. xv. 17. comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. Γεέννα τῦ πῦρος, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom* (as the innocent victims above mentioned, see Grotius on Mat. or as those executed on the statutes, Lev. 20, 14. xxi. 9, see Doddridge); though this, as well as the other *degrees* of punishment mentioned in the context, must, as Doddridge has remarked, be ultimately referred to the *invisible world*, and to the *future* vengeance of an offended God.

II. It commonly denotes immediately *hell*, *the place* or *state of the damned*, as Mat. v. 29, 30. x. 28. comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the *worms* which continually preyed on the dead carcases that were cast out into the *valley of Hinnom*, Γεένναν· and to the *perpetual fire* there kept up to consume them. Comp. Ecclus. vii. 17. Judith xvi. 17, and see the learned Joseph Mede's works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ῀, or, as the best MSS. read, ΓΕΘΣΗΜΑΝΕΙ῀. Undeclined, Heb.—*Gethsemane*. A word compounded either of the Heb. גיא *a valley*, and שמן *fatness*, as being a very *fruitful valley*, or rather, according to Capellus and Lightfoot, of גת *a press*, and שמן *oil*, as denoting *a place of oil-presses*. This latter derivation is confirmed by observing that it appears from Luke xxii. 39, that this place lay near the *Mount of Olives*. occ. Mat. xxvi. 36. Mark xiv. 32. See Capellus in Pole Synops. and Lightfoot, Hor. Heb. in Mat. xxvi. 36.

Γείτων, ονος, ὁ, ἡ, q. γεῖτων or γηΐτων, from γέα or γῆ *a land*, *country*.—*A neighbour*, q. d. *one of the same country*, *a countryman*. occ. Luke xiv. 12. xv. 6, 9. John ix. 8.—In the LXX it generally answers to the Heb. שכן *an inhabitant*. [Jer. vi. 21. Job xxvi. 5.]

ΓΕΛΑ'Ω, ῶ, from the Heb. גל or גיל *to exult*, or from עלג *to deride*.—*To laugh*, *be merry*. occ. Luke vi. 21, 25.

Γέλως, ωτος, ὁ, from γελάω.—*Laughter*, *mirth*. occ. Jam. iv. 9.

Γεμίζω, from γέμω.—*To fill*. Mark iv. 37. [xv. 36.] Luke xiv. 23. xv. 16. [John ii. 7. vi. 13. Rev. viii. 5. xv. 9.* Gen. xlv. 17.]

ΓΕ'ΜΩ, from the Heb. גם *to increase*, *fill*; or Arabic גם *to abound*, *be full*; or Syriac גמם *to be full*. Comp. Heb. and Eng. Lex. in גם.—*To be full*. Mat. xxiii. 25, 27 (where see Wetstein), Luke xi. 39. Rev. iv. 6. [Gen. xxxvii. 24. 2 Macc. iv. 6. Soph. Phil. 872.]

Γενεὰ, ᾶς, ἡ, from γένος.

I. *A generation*, *a descent*, or *single succession of men from father to son*. Mat. i. 17. So Homer, speaking of Nestor, Il. i. line 250,

> Τῷ δ' ἤδη δύο μὲν ΓΕΝΕΑΙ` μερόπων ἀνθρώπων
> Ἐφθίαθ',———
>
> Two *generations* now had pass'd away. Pope.

Herodotus also often uses the word in the same sense, as lib. i. cap. 3. Δευτέρῃ—ΓΕΝΕΗ῀ι, in the second *generation*; and cap. 7. Ἄρξαντες ἐπὶ δύο καὶ εἴκοσι ΓΕΝΕΑ'Σ ἀνδρων,—παῖς παρᾶ πάτρος ἐκδεχόμενος τὴν ἀρχὴν· "Ruling for two-and-twenty *generations*—the son succeeding the father in the government." See more in Raphelius and Wetstein.

II. *A generation* or *race* of men, living at the same time. Mat. xi. 16. xii. 39, 41. [xvi. 4. xvii. 17.] xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. & seq. xvii. 25. Acts viii. 33, and see Doddridge's note on this last text. So Luke xvi. 8, *The children of this world are wiser* εἰς τὴν γενέαν τὴν ἑαυτῶν *in their* generation, i. e. in the generation of men, wherein they live. Comp. Acts xiii. 36. [Schleusner adds, Mark viii. 12, 38. ix. 19. xiii. 30. Luke i. 48. ix. 41. xi. 29, 30, 31, 50, 51. xvii. 25. xxi. 32. Acts ii. 40. Phil. ii. 15. Heb. iii. 10. Eccl. i. 4. He gives also, I think rightly, another meaning.]

III. [*The time in which such a race lives*, and thence generally *an age* or *period*. Thus Luke vii. 31. Acts xiv. 16. xv. 21. Eph. iii. 5. Col. i. 26. To this head Schl. refers Acts viii. 33, "Who can speak (fitly) of his time, of the time in which he lived?" He says also that the

* [It is construed with an accusative of the subject, and genitive of the filling matter. See Poll. Onom. i. 99. Xen. Hell. vi. 2, 14. and vii. 2, 23.]

word sometimes signifies, metaphorically, *disposition;* and that this is its meaning in Luke xvi. 8, "Wiser in their disposition, or nature." Br. says, that in this place it means *family*, "Have more regard to their family." This is absurd; but the word has this meaning in a wider or narrower sense frequently. See Joseph. A. v. 1, 5. Gen. xxxi. 3. Lev. xxv. 41. Jer. viii. 3. To this meaning Schleusner refers, Mat. i. 17. but without reason. It means *posterity* in Esth. ix. 28. Num. xiii. 23. Joseph. A. i. 10. 3. It is the same as γένεσις Xen. Cyr. i. 2, 13.]

Γενεαλογέω, ῶ, from γενεὰ *a generation*, and λόγος *an account.—To reckon a genealogy, descent*, or *pedigree*. occ. Heb. vii. 6. [1 Chron. v. 1. Xen. Symp. iv. 51.]

Γενεαλογία, ας, ἡ, from the same.—*A genealogy*. occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Wetstein on 1 Tim. and Doddridge and Macknight on both texts. [Grotius thinks the Apostle refers to the Œones of the Gnostics, and ספרות of the Jews; but Schleusner says rightly, that it is far more probable that he refers to the foolish passion of the Jews for reckoning their ancestors, and making new pedigrees from the fragments in private hands. Some perhaps abused these, to show that Jesus did not descend from David; or, on the other hand, the Jewish Christians by means of these asserted their superiority to the Gentile converts.]

☞ Γενέσια, ων, τὰ, from γένεσις. It is properly a N. adj. neut. plur. agreeing with Συμπόσια *feastings* understood. See Bos Ellips. p. 184.—*A birth-day* or rather *the feastings and other tokens of mirth observed on the birth-day*. To this purpose Suidas explains it by ἡ δι' ἐνιαυτῦ ἐπιφοιτῶσα τῦ τεχθέντος μνήμη, *the annual commemoration of one's birth*. occ. Mat. xiv. 6. Mark vi. 21. We find from Gen. xl. 20, that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his *birth-day* (Heb. יום הלדת, LXX ἡμέρα γενέσεως); and from Herodotus, lib. ix. cap. 109, we learn that the Persian kings observed the same custom. Τῦτο τὸ δεῖπνον παρασκευάζεται ἅπαξ τῦ ἐνιαυτῦ, ἡμέρῃ τῇ ΈΓΕΝΕΤΟ Βασιλεύς. This supper is prepared once a year *on the day in which the king was born*. For the sense here assigned to ἐγένετο, comp. lib. i. cap. 133. [See Schwarz. ad Olear. de St. p. 282.]

Γένεσις, ιος, Att. εως, ἡ, from γείνομαι *to be born*.

I. Scott, on Mat. i. 1, shows that in the Greek writers it signifies *original extract, descent, birth*. Hence in N. T.

II. *Birth*. occ. Jam. i. 23, τὸ πρόσωπον τῆς γενέσεως ἀυτῦ, *the face* of his birth, i. e. his *native* or *natural* face. [So Sch. and Br.]

III. *Successive generation, descent*. occ. Mat. i. 1, βίβλος γενέσεως *the book of the generation*, i. e. *the genealogy**. It seems an *Hebraical* expression answering to the Heb. ספר תולדת, as it does in the LXX of Gen. v. 1. See Wolfius on Mat. i. Wetstein cites from Herodotus, lib. ii. γενεαλογέυσι δὲ ἀυτῶν τὴν ΓΕ΄ΝΕΣΙΝ, they reckon their *genealogy* or *descent*.

IV. Τρόχος τῆς γενέσεως, *the wheel, course, of* (our) *existence* seems to denote *our life;* so Œcumenius explains the phrase by τὴν ζωὴν ἡμῶν. occ. James iii. 6. comp. Τρόχος. [See Wisd. vii. 5. Judith xii. 18†.]

Γενετή, ῆς, ἡ, from γείνομαι *to be born*.—*A birth, a being born*. occ. John ix. 1, where Wetstein shows that ἐκ γενετῆς, *from the birth*, is a common expression in the Greek writers. [Lev. xxv. 47. Pol. iii. 20. 4. Diod. S. v. 32.]

ΓΕΝΝΑ΄Ω, ῶ, from קנה *to get, obtain* (which Heb. verb the LXX render by γεννάω, Zech. xiii. 5.); see Gen. iv. 1. Or is it not rather from the Heb. כנן *to form, machinate* ‡?

I. *To get, beget, generate*. Mat. i. 2. & al. freq. comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. [Gal. iv. 23.] Mat. i. 20, *that which is*, ἐν ἀυτῇ γεννηθὲν, *begotten in her*. "Γεννάω, when applied to females, does not signify *to conceive*, (that is συλλαμβάνω, Luke i. 24, 31, 36.) but *to bring forth*." Scott. See next Sense, and Bp. Pearson on the Creed, Art. ii. p. 117. edit. fol. 1662. Note †.

II. *To beget spiritually*, i. e. convert to the Christian faith. 1 Cor. iv. 15. Philem. ver. 10, where see Macknight.

III. *To bring forth* as the female. Luke i. 13, 57. John xvi. 21. The pro-

* [This word in Mat. i. 18. is referred by Sch. and Br. to Sense II. Comp. Luke i. 14. and Gen. xl. 20.]

† [Sch. now thinks that τρ. γ. means *the earth* or *world*.]

‡ Whence also may be derived the Saxon cennan *to beget*, and hence, by the way, the Eng. *kin, kind, kindle* (bring forth), &c. Comp. under Γινω.

fane writers apply it in the same sense. See Wetstein on Mat. i. 16 *.

IV. In Pass. Γεννάομαι, *To be born.* Mat. i. 16. ii. 1. & al. comp. John iii. 3, 4, 5, 6, 7.

V. *To produce, generate, occasion.* 2 Tim. ii. 23. So Plato Ep. Βλαβὴν ἡδονὴ καὶ λύπην ΓΕΝΝΑι, Pleasure *generates* hurt and grief. [Long. vii. 2. See Palairet. Obs. Ph. p. 471.]

**Γέννημα, ατος, τὸ,** from γεγέννημαι, perf. pass. of γεννάω.

I. *Offspring, brood,* of animals. Mat. iii. 7. xii. 34. & al. comp. Ἐχιδνὰ II. [Luke iii. 7. Josh. xv. 14. Ecclus. x. 19. 1 Mac. i. 40.]

II. *Fruit, produce,* of vegetables. Mat. xxvi. 29. Luke xii. 18. Raphelius shows that Polybius [i. 71. 1.] several times uses γεννήματα for the *fruits of the ground;* and Anacreon calls *wine* γόνον ἀμπέλυ, the *fruit* or *offspring of the vine.* Ode 1. line 7. See also Wetstein and Campbell on Mat. and LXX in [Ex. xxiii. 10.] Hab. iii. 17.

III. *Fruit, produce, effect.* occ. 2 Cor. ix. 10. [Hos. x. 13.]

**Γέννησις, ιος,** Att. εως, ἡ, from γεννάω. *A birth.* occ. Mat. i. 18. Luke i. 14. [Hos. ii. 3.]

**Γεννητὸς, ἡ, ὸν,** from γεννάω.—*Born, produced.* occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 2 and 12. xiv. 1. xv. 14. xxv. 4.

**Γένος, εος, ους, τὸ,** from obsol. γένω *to form,* or γίνομαι *to become, be born.*

I. *A kind, species.* Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10. [Gen. i. 11. Hes. Opp. 11.]

II. *Offspring.* Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to *several* (τινες) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, ἘΚ ΣΟΥ ΓΑ'Ρ ΓΕ'ΝΟΣ ἘΣΜΕΝ. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book 4. p. 475, 433. edit. Birch.

III. *A family, kindred,* Acts iv. 6. vii. 13. [xiii. 26. Judith xvi. 14.]

IV. *A stock* or *race of men descended from a common parent.* Acts [iv. 36.] vii. 19. [xviii. 2.] 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5. [Gen. xi. 6. Est. ii. 10. Is. xliii. 20.]

V. *A nation, country.* Mark vii. 26. Acts iv. 36. See Wetstein, who shows that the profane writers apply τῷ γένει in the same sense. [Sch. says, that in Acts iv. 6. and Gal. i. 14, the meaning is *order* or *sect.* See Etym.]

* [See also Barnes ad Eur. Iph. A. 474, 630. and Pfochen. de Purit. Ling. N. T. § 43.]

**Γερουσία, ας, ἡ,** from γέρων.—*An assembly of elders* or *old men, a senate,* in Latin, senatus, which is derived in like manner from senex, *an old man.* occ. Acts v. 21, where see Wolfius and Wetstein. The LXX frequently use the same phrase γερουσίαν τῶν υἱῶν Ἰσραὴλ, for the Heb. זקני בני ישראל, as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8); and Josephus, Ant. lib. xii. cap. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the *Jewish senate* γερουσία; and he himself applies the same term to the *assembly of Jewish elders* at Alexandria in Egypt, De Bel. lib. vii. cap. 10. § 1. Comp. under Συνέδριον.

**Γέρων, οντος, ὁ.**—*An old man.* occ. John iii. 4. So called, say the Greek Etymologists, q. γέαν ὁρῶν *looking on the earth,* for

"*With downcast looks he views* his place of birth,
And bows his bended trunk to mother *Earth.*"

So the Latin silicernium signifies *a stooping old man,* from silex *the pavement,* and cerno *to behold.*

**Γεύομαι,** Mid.

I. *To taste* meat or drink with the tongue or palate. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. *To eat.* Acts x. 10. xx. 11. xxiii. 14. comp. ver. 13. and see Raphelius, Elsner, Wolfius, and Kypke on Acts x. 10. and Hutchinson's Note 4, on Xenophon Cyri Expedit. p. 98. 8vo. 1 Sam. xiv. 24.

III. *To taste, experience,* whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9. [It appears to be rather used in the sense of *being a partaker of.* Luke xiv. 24. Heb. vi. 4. 1 Pet. ii. 3. Comp. Ps. xxiii. 8. Prov. xxxi. 18. Herod. vi. 5. Soph. Trach. 1108.]—The word is often used in the sense of *experiencing* by the profane writers (see Scott on Mat. xvi. 28, and Alberti on Heb. vi. 4.), and several times in the LXX answering to the Heb. טעם, as Ps. xxxiv. 8. Prov. xxxi. 18. It does not however appear that *to taste of death* is an Hebraism, or that this expression is ever used in the Old Testament; though ראות מות, *to see death,* is, Ps. lxxxix. 48, or 49. But טעם מותא, *to taste death,*

occurs not only in the Syriac version of Mat. xvi. 28. John viii. 52. Heb. ii. 9. but also in the works of Ephraem *. See Marsh's Note on Michaelis's Introduction to N. T. vol. i. p. 403.

Γεωργέω, ῶ, from γεωργὸς.—*To cultivate* or *till the earth*, whence pass. Γεωργέομαι, ῦμαι *To be cultivated, tilled* as the earth. occ. Heb. vi. 7. [1 Chron. xxvii. 26.]

Γεώργιον, ε, τὸ, from γεωργὸς.—*Husbandry*, or rather *Cultivated ground*, Arvum. In the N. T. it is used only in a figurative sense. occ. 1 Cor. iii. 9. comp. John xv. 1. Isaiah xxviii. 23—29, and see Bp. Lowth's Note on ver. 23. In the LXX γεώργιον several times answers to the Heb. שדה *a field*. See Prov. xxiv. 30. xxxi. 16. [Poll. ii. 221.]

Γεωργὸς, ε, ὁ, from γέα or γῆ *the earth*, and ἔοργα perf. mid. of obsol. ἔργω *to work*. See under Ἔργον.

I. *One who tilleth the earth* or *ground*, a *husbandman*. 2 Tim. ii. 6. Jam. v. 7.

II. Particularly, *A husbandman who cultivates vines, a vine-dresser*. Mat. xxi. 33. John xv. 1. & al. freq. [Palair. Obss. p. 358.]

Γῆ, ῆς, ἡ.

I. *The earth, land*, or *ground*, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. comp. Heb. vi. 7. [John xii. 25. Gen. ii. 12. Joel i. 10.]

II. *The dry land* or *ground*, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. & al. [Jonah i. 13.]

III. *A particular land, tract*, or *country*. Mat. ii. 6, 20, 21. iv. 15. ix. 26. & al. On Mat. xxvii. 45, where πᾶσαν τὴν γῆν denotes *all the* Land *of Judea*, comp. Luke iv. 25, and see Doddridge's Note. [It is used for *an island*. Acts xxvii. 39. comp. xxviii. 1. and see Gen. xii. 10. xlii. 30. Ex. vii. 19. for similar uses of ארץ. Ἡ γῆ τινὸς is used for *one's country*. Acts vii. 31. comp. Gen. xii. 2.]

IV. *The land*, of Canaan namely, but figuratively and spiritually denoting *heaven*. Mat. v. 5. comp. Ps. xxxvii. 11, 29, and see Campbell's Note on Mat. [Schl. adds very absurdly Mat. xxiv. 30, and very doubtfully, Acts iv. 26. See Eph. vi. 3. It would appear that γῆ is used also for *city*. See Mat. x. 15. xi. 24, and perhaps ii. 6. γῆ Ἰεδα *city of Judea*. See Schol. ad Æsch. Sept. Theb. 105. Eur. Hec. 16. Coluth. 271. The LXX have γῆ for עיר in Jer. xxix. 7. xxxiv. 22. & al. but the Heb. word may stand for *region*.]

V. *The terraqueous globe*, or *globe of earth and water*, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

VI. *The earth* or *ground* in general. Mat. x. 29. [xv. 35.] xxv. 18. & al.

ΓΗ͂ΡΑΣ, ατος, αος, ως, τὸ, from γέρων *an old man*.—*Old age*. occ. Luke 1. 36. [Gen. xxi. 7. Ecclus. iii. 23. viii. 7.]

Γηράσκω, or γηράω, from γῆρας.—*To grow* or *be old*. occ. John xxi. 18. [Gen. xviii. 13. Ruth i. 12. of *things* Heb. viii. 13. Xen. de Vect. i. 4.]

Γίνομαι, γίγνομαι, or γείνομαι, from γείνω or γένω *to form*.

I. *To be made* or *formed, to become*. Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. & al. Comp. Rom. i. 3.—Acts xii. 18, ΤΙ ἄρα ὁ Πέτρος ἘΓΈΝΕΤΟ, What was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by Raphelius, Elsner, Wolfius, and Wetstein.—Γένεσθαι εἰς, *To become* or *be turned into*. Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is a Hellenistical phrase, answering to the Heb. -ל היה, for which it is often used by the LXX, as Gen. ii. 7. & al. freq. [In the same sense as in Acts xii. 18, we find the word in Mat. x. 25. i. e. *to become*, or *be in any condition*, and so (though with a sense of progress in time) Mat. v. 45. xii. 45. Rom. vii. 13. 1 Cor. iii. 18. iv. 9. 2 Cor. vii. 14. From this sense of *progress*, comes another, where gradual *change* is implied, as Mat. iv. *the stones may become* or *be changed into bread*. John ii. 9. xvi. 20. 1 Pet. ii. 7. I am inclined to think that this too is the origin of the phrases, 'It became daylight' or 'It became dark.' Mat. viii. 16. xiv. 15, 23. xvi. 2. xxvii. 1, 57. Mark vi. 47. Herod. i. 198. ii. 121. iii. 85. Exod. x. 13.]

II. *To be created, made*, or *produced from nothing*. John i. 3, 10. Heb. xi. 3. [Add James iii. 9. Gen. ii. 4. Is. xlviii. 7. From this sense of actual *creation*, came others connected with it, as *to institute*, of the sabbath. Mark ii. 27, where the Syriac has *to create*, and of the law of Moses, Gal. iii. 17. The *completion of creation* is implied, Heb. iv. 3.]

III. *To be eventually*, that is, *to happen, occur, come to pass*. Mat. i. 22. xxi.

* [It is also a Rabbinical phrase. See Beresch. Rab. 8. 9.]

4. xxiv. 6. [Mark v. 14.] & al. Μὴ γένοιτο, *May it not be! God forbid!* Luke xx. 16. Rom. iii. 4, 6, 31. & al. It is an elegant and emphatic form of *deprecating* or *denying*, in which latter view it is frequently applied by Arrian, Epictet. as Raphelius hath shown on Rom. iii. 4*. [Add Mat. xxvi. 56. xxvii. 54. xxviii. 11. Mark v. 14. ix. 21. xi. 23. xiii. 19. Luke i. 20. Gen. xlvi. 33. To this head we must also refer such phrases as "there *arose* a storm," that is where *the occurrence* of any fact is expressed. Mat. viii. 24. ix. 16. xiii. 21. xxv. 6. xxvii. 5. xxviii. 2. Mark i. 11. ii. 21. iv. 17, 37, 39. ix. 7. Luke iii. 22. iv. 25, 36. vi. 48, 49. ix. 34. xxii. 21. Not very remote from this is the sense, *To befall*. Gal. iii. 14. Luke xix. 9.]—Followed by another verb with καὶ before it, it means *To come to pass, to happen that*—Ἐγένετο καὶ, *It came to pass that*—Mat. ix. 10. Mark ii. 15. Comp. under Καὶ 14. Ἐγένετο is very frequently thus used without καὶ intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 22. ii. 1. xi. 14. Both these last seem *Hellenistical* forms of expression corresponding to the similar use of the Heb. היה. [see Vorst. de Hebr. p. 6. c. 1.]

IV. *To be* or *become* in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40. [The verb has really the simple force of εἰμὶ in many cases. Mat. xi. 26. *This is thy good pleasure*, xxiv. 44. xix. 8. Luke ii. 42. x. 36. John xiii. 2. xx. 27. Acts v. 24. xx. 16. 2 Pet. i. 21. It is then often used with participles. Mark i. 4. 2 Cor. vi. 14.]—Those things are said γένεσθαί τινι *to be* to any *one*, which he *hath*. Mat. xviii. 12. Comp. Εἰμι VII. [In Luke xx. 33. the sense is the same, but we have a genitive. From this dative, comes the phrase γένεσθαί τινι, used of a woman's *marrying* or *having connection with a man;* and also the phrase *to belong to* or *be under the command of*. Rom. vii. 24.]—In 1 Cor. xv. 20, ἐγένετο is wanting in seven MSS. five of which ancient, in the Vulg. and Coptic versions, and is rejected from the text by Griesbach.

V. *To be done, performed*. Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, *To be done to*. Mat. viii. 13, ix. 29. xviii. 19. On which last text Elsner shows that the purest Greek writers use the phrase in the same sense. [See sense VII.]

VI. *To be celebrated*, as a feast or public solemnity. Mat. xxvi. 2. John [ii. 1.] x. 22. So Xenophon, Hist. Græc. lib. iv. Ἴσθμια ΓΙΓΝΕΤΑΙ, The Isthmian games *are celebrated*, lib. vii. Τὰ Ὀλύμπια ΓΙΓΝΕΤΑΙ, The Olympian games *are celebrated*. [2 Kings xxiii. 22.]

VII. *To be fulfilled, accomplished*, [as *a prophecy*. 1 Cor. xv. 54. as *a wish* or *command*. Mat. vi. 10. xxvi. 42. Luke xi. 2. xxii. 42. xxiii. 34. as *a law*. Mat. v. 18. (comp. 17.) This sense is closely connected with sense V.]

VIII. Of place, followed by ἐν or εἰς, *To be in* or *at*. Mat. xxvi. 6. Mark ix. 33. [Luke i. 44. John vi. 21.] 2 Tim. i. 17. Acts xx. 16. xxi. 17. [xxv. 15.] In the 2d aor. with κατὰ or ἐπὶ following, *To be come to*. Luke x. 32. xxii. 40. [xxiv. 22. John vi. 25.] On the former text Kypke shows that Herodian, [i. 7. 3.] Josephus, and Plutarch use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense. [See Krebs. Obss. Flav. p. 145.]

IX. *To be born*. Rom. i. 3. Gal. iv. 4, where see Alberti and Raphelius, who show that the profane Greek writers apply the V. to the same meaning. Comp. John viii, and see Macknight on Rom. and Gal. [Gen. iv. 25. xxi. 3. Jer. vi. 2.]

X. *To grow* or *be formed*, as fruit. Mat. xxi. 19. [Xen. de Vect. i. 3.]

XI. Γένεσθαι ἐν ἑαυτῷ, *To be come to himself*, i. e. *to have recovered his senses* or *understanding*. occ. Acts xii. 11, where Raphelius shows that Xenophon and Polybius use the phrase in the like view of *recovering* from rage, or terror. See also Wolfius, Wetstein, and Kypke. [Polyb. i. 49. Xen. An. 1. 5. 15.]

XII. Γένεσθαι εἰς οὐδεν, *To come to nothing*. Acts v. 36, where Raphelius cites from Polybius the similar phrase, εἰς τὸ μηδὲν καταντᾷν. Comp. Kypke. [The following phrases are peculiar. Γίνεσθαι μετά τινὸς, *To be a man's partner*. Mark xvi. 10. *To conduct one's self towards another*. Acts xx. 18. Γίνεσθαι ἐν τινὶ, *To make use of*. 1 Thess. ii. 5, and in Phil. ii. 7. we may say, *Having used the likeness of man*. Γίνεσθαι ἀπὸ τινὸς, *To depart from*, Luke xxiv. 31.]

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. γνόω *to know*, by prefixing the reduplication,

* [See Kuinöel on St. Luke xx. 16.]

and inserting σκ before ω, as in μιμνήσκω from μνάω, πιπράσκω from πράω, &c.

I. *To know.* Mark [v. 43.] vii. 24. ix. 30. [xv. 45.] Luke ii. 43. [ix. 11. xix. 15. xxiv. 18. John iv. 1. v. 6. Acts i. 7. xvii. 13. So 1 Sam. iv. 6. 1 Mac. iii. 11. In the Passive, Mat. x. 26. Luke viii. 17. xii. 2. Acts ix. 24. Xen. de Venat. xiii. 10.]

II. *To perceive, feel.* Mark v. 29. Luke viii. 46.

III. *To know, be acquainted with,* a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10. [48. ii. 24. Gen. xxix. 4. *To be acquainted with* a science or language, &c. Acts xxi. 37. John vii. 49. 1 Cor. viii. 2. xiii. 9. In the two last, knowledge of Christianity is implied.]

IV. *To know, understand.* Mat. xii. 7. xiii. 11. xvi. 3. [xxii. 45.] Mark iv. 13. [viii. 17. xii. 12. xv. 26. Luke i. 18.] Acts viii. 30. [John iii. 10. vi. 69. vii. 17. viii. 43. xiii. 12. I add to these, passages which Schl. gives under a fresh head, *To consider*, but without reason, Mat. vi. 7. xxiv. 39. Luke xix. 42. John xv. 18. 2 Cor. viii. 9. Heb. iii. 10.]

V. *To know, be conscious of.* 2 Cor. v. 21.

VI. *To know, discern, distinguish.* Mat. xii. 33. Luke vi. 44. John xiii. 35. [1 Cor. xiv. 7.] 1 John iv. 2, where observe, that eighteen MSS. read γινώσκεται; and this reading is followed by the ancient Syriac and Vulg. versions.

VII. After the Hebraical and Hellénistical use, *To approve, acknowledge with approbation* [or *love.*] Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't *understand*, instead of I don't *approve*. Comp. Heb. and Eng. Lexicon in ידע IV. [Add John viii. 55. xvii. 3. 1 Cor. viii. 3. (Sch. gives this meaning, and yet strangely explains this passage differently, *is taught by God.*) Heb. xiii. 23.]

VIII. *To know carnally.* It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See Elsner, Wetstein, Kypke, [Fessel. Adv. Sacr. ii. 14. See Gen. iv. 1. xxiv. 16.]

IX. *To think, beware.* Mat. xxiv. 50. Luke xii. 46.

X. Γινώσκων, particip. *Thinking, reflecting upon, being mindful of.* Rom. vi. 6. 2 Pet. i. 20. Raphelius has shown that the profane writers use this participle in the same manner.

[XI. *To know how,* or *(to be able)* to do any thing. Mat. xvi. 3. The words *scio* and *nescio*, are so used in Latin, as *Nescit vox missa reverti.*]

[XII. *To investigate,* especially *judicially.* John vii. 51. Acts xvii. 19, 20. xxii. 30. xxiii. 28. xxiv. 11. 1 Cor. iv. 19. 1 Thess. iii. 5.—The following are peculiar expressions, *To resolve.* Luke xvi. 4. This is a common phrase in Greek. Schl. quotes Diod. S. iv. 57. Plutarch. Lycurg. c. 3. See Bergl. ad Alciph. Ep. i. 25. Barnes ad Eur. Dan. 43. *To think* or *expect.* Mat. xxiv. 50. Luke xii. 46. Schl. gives the sense *to teach,* as found in John v. 42. Rom. ii. 18. and in the Passive, in 1 Cor. viii. 3. Gal. iv. 9, adding, that the word is so used in Pind. Ol. vi. 148. xiii. 3, but it does not appear to me that this unusual sense is admissible in the two first passages. The last I should refer with little hesitation to sense VII., as Sch. himself does 1 Cor. viii. 3.]

Γλεῦκος, εος, ους, τὸ, from γλυκὺς *sweet.*—*Sweet wine.* occ. Acts ii. 13. The Etymologist explains γλεῦκος by τὸ ἀπὸ τῆς ληνῦ ἀπόσταγμα αὐτομάτως καταῤῥέον ἀπὸ τῆς σαφυλῆς, ἔτι δὲ τῦτο ΓΛΥΚΥ'ΤΑΤΟΝ καὶ λιπαρώτατον, which distils of its own accord from the grapes, which is the *sweetest* and smoothest: and to the same purpose Hesychius, τὸ ἀπόσταγμα τῆς σαφυλῆς, πρὶν πατήθη, the juice of the grape, before it is trodden. If it be asked, how there could be any γλεῦκος or *sweet wine at Pentecost?* it may be sufficient to reply, that it appears both from the Heathen and Jewish writers, cited by Wetstein on Acts ii. 13, (whom see,) that the ancients had a method of preserving the *sweetness*, and, by consequence, the strongly *inebriating quality* of the γλεῦκος for a long time *.

ΓΛΥΚΥ'Σ, εῖα, ὺ.

I. *Sweet,* as honey. occ. Rev. x. 9, 10.

II. *Sweet, agreeable to the taste.* occ. Jam. iii. 11, 12. So in Lucian, Dial. Alph. and Nept. ΓΛΥΚΥ' ῥεῖθρον a *sweet* stream is opposed to what is mixed with the sea-water.

ΓΛΩ'ΣΣΑ, ης, ἡ.

I. *The tongue,* of a man. Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10. & al.

II. It is used for the *fiery tongues,* or *flames resembling tongues,* which ap-

* [In Job xxxii. 19. we have ὥσπερ ἀσκὸς γλεύκους ζέων.]

peared over the Apostles on the day of Pentecost. Acts ii. 3. Comp. Isa. v. 24, where we read of לשון אש *a tongue (flame) of fire* devouring the stubble. See Wolfius on Acts, and Bp. Lowth on Isa.

III. *A tongue, language*. [Mark xvi. 17.] Acts ii. 4, 11. [Est. i. 22.]

IV. *A foreign* or *strange language*. [Acts x. 46. xix. 6.] 1 Cor. xii. 30. xiv. 2, 4, 5, 6, & al. [We find γλῶσσα for *a language* in Wisd. i. 6. Hom. Il. iv. 438. Xen. Œc. xiii. 8; for *a dialect*, Xen. Mem. iii. 14. 7, a sense noted by the Etym. M. It seems to be *the gift of speaking with tongues* in 1 Cor. xiii. 8. as in ver. 1. of the same chapter, it is for *the gift of eloquence*. On its being put for *a strange language*, see Stosch. Archæol. Œc. N. T. p. 93. Gataker. ad Marc. Anton. p. 120, and Ernesti Lex. Techn. Gr. Rhet. p. 62.]

V. *A people speaking a particular language*. [Phil. ii. 12.] Rev. v. 9. xiv. 6. So Γλῶσσαι, ὧι, *Men of different languages*. Rev. vii. 9. Theodotion uses the word in the same sense for the Chald. לשן, Dan. iii. 29, and plur. emphat. לשניא, Dan. iii. 4, 7, 31. v. 19.

Γλωσσόκομον, ου, τὸ, from γλῶσσα *a tongue*, and κομέω *to keep, preserve*.

I. Properly, *A case to keep the tongues of wind instruments in*. These *tongues* γλῶσσαι, did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind-instruments among us. See Wetstein on John xii. 6, and Pearce's Note on Longinus, sect. xliv. p. 244, edit. 3d. [Krebs. Obs. Flav. p. 152. and Etym. M.]

II. *A purse*, or rather perhaps *a little case* or *box to put money in*. occ. John xii. 6. xiii. 29. Josephus, Ant. lib. vi. cap. i. § 2, uses it for the *little chest* or *coffer* in which the Philistines put the golden mice and emerods, and which is called in Heb. ארון. 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8, for the Heb. ארון *a chest, coffer*. See also Kypke on John xii. [Hemst. ad Aristoph. Plut. 711. Helladius, in his Chrestomathia, p. 11. (ed. Meurs.), says that the word was first put for *a case for the tongues of wind instruments*, and then for *any case*. It is curious that the word was adopted by the Rabbis afterwards. See Targ. Jon. and Hieros. on Gen. l. 26. and Buxtorf. Lex. Talm. p. 443.]

Γναφεὺς, έος, ὁ, from γνάπτω or γνάφω *to clear* or *smooth a cloth by carding* or *thistling*, which V. is from the Greek κνάω *to scrape, rub*.—*A fuller*, part of whose business it was *to comb* the cloth τοῖς γνάφοις* *with cards* or *thistles*, and so *clear* it of its *superfluous extremities*, i. e. of its nap, hairs, &c. occ. Mark ix. 3.—The LXX have several times used this word for the Heb. כובס, which also signifies a *fuller* of cloth, from כבס *to wash, rinse*, because another part of the *fuller's* business was to *rinse* and *scour* cloths from their filth, grease, &c.—[2 Kings xviii. 17. Isa. vii. 3. xxxvi. 2. The word is written also κναφεὺς, especially, says Harpocratio, in Attic. On this change, see Hemst. ad Luc. Dial. Voc. p. 86. On the general subject, see Theoph. Char. x. Plut. Opp. T. viii. p. 108. Schœtg. Antiquit. Trituræ et Fulloniæ. Lips. 1713.]

Γνήσιος, ου, ὁ καὶ ἡ.

I. *Lawfully born, legitimate*, as opposed to νόθος *spurious*, or *a bastard*. Thus used in Herodotus, lib. iii. See Raphelius, and Wolfius on 1 Tim. i. 2. [Jos. A. iii. 2. 1. and often †.]

II. *Genuine, true, not degenerate from his parents*. Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.—Γνήσιον, τὸ, used as a substantive, *Genuineness, sincerity*. occ. 2 Cor. viii. 8. [In 3 Macc. iii. 13, it is *love*, and so Schl. translates Tit. i. 4.]

Γνησίως, Adv. from γνήσιος.—*Genuinely, naturally, sincerely*. occ. Phil. ii. 20. [Pol. iv. 30, 2. comp. 2 Macc. xiv. 8.]

Γνόφος, ου, ὁ, from νέφος *a cloud* ε being changed into ο, and γ assumed after the Æolic manner according to Eustathius [on Iliad, M. p. 489. 16.]—*A thick dark cloud*. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22, in both which passages the Heb. word answering to γνόφος in the LXX is ענן *a cloud;* and in Exod. xx. 21, and in other places, the LXX use γνόφος for ערפל *thick darkness*. [Job xxiii. 17. Isa. xliv. 22.]

Γνώμη, ης, ἡ, from γινώσκω or γνόω, *to know, think, determine*.

I. *An opinion, sentence, judgment*. occ. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25, Wetstein cites Dio repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for *giving an opinion*, or *advice*,

* As to the modern method of *fulling*, see Nature Displayed, vol. vi. Dial. 11. English edition, 12mo. and Encyclopædia Britannica, in FULLING.

† [Strab. vii. p. 414. A. says γνήσιοι, οἱ γερμανοὶ κατὰ τὴν τῶν Ῥωμαίων διάλεκτον.]

which Kypke also produces from Diodorus Sic. and Dionysius Halicarn. On ver. 40, Wetstein quotes ΚΑΤΑ' ΓΝΩ'ΜΗΝ ΤΗ'Ν 'ΕΜΗΝ from Herodotus, and ΚΑΤΑ' γε ΤΗ'Ν 'ΕΜΗΝ ΓΝΩ'ΜΗΝ from Polybius and Ælian. [Schl. says, that in 1 Cor. vii. 25. and 2 Cor. viii. 10. it is rather *to advise;* and Hesychius certainly has γνώμην δίδωμι· συμβουλεύω. See Xen. de Vect. iv. 22. and Symm. Job xxxviii. 2.]

II. *A design, purpose*, occ. Acts xx. 3.

III. *Mind, will, consent.* occ. Philem. ver. 14. Comp. Rev. xvii. 13, 17. On which latter texts Wetstein quotes many instances of the Greek writers using the phrases ΓΝΩ'ΜΗΝ 'ΕΧΕΙΝ, and ΓΝΩ'ΜΗΝ ΠΟΙΕΙ'ΣΘΑΙ; and on ver. 17, comp. Kypke. [Hor. i. 207. ii. 7. Thuc. ii. 86. In Rev. xvii. 7. Schl. says *Decree.* See Tayl. ad Demosth. ii. p. 604. and Theod. Dan. ii. 15. Ezra iv. 19. v. 3.]

Γνωρίζω, from γινώσκω or γνόω *to know.*

I. [*To make known, declare.* John xv. 15. xvii. 26. Rom. ix. 23. 2 Cor. viii. 1. Gal. i. 11. Eph. i. 9. vi. 19, 21. Col. i. 27. iv. 7. 2 Pet. i. 16.; in the Passive, Rom. xvi. 26. Eph. iii. 3. In Luke ii. 15. and 1 Cor. xii. 3, it is rather *To signify clearly*, as in Ezek. xliv. 23. See Stephens's Thes. and Jens. Ferc. Litt. p. 36. In 1 Cor. xv. 1, it is perhaps *To admonish* or *put in mind;* for we find what had been said before, repeated, and Zonaras, Lex. col. 446, so explains that passage. Again in Acts ii. 28, it is *To show*, where the sense is, *Thou restorest me to life*, and Glassius (Phil. S. p. 223.) gives many examples of a notification of a thing being put for the actual performance of it.]

II. *To know.* occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See Wolfius, Whitby, [Hesychius, Phavorinus,] and Scapula's Lexicon. [Job xxxiv. 25. Prov. iii. 6.]

Γνῶσις, ιος, Att. εως, ἡ, from γινώσκω or γνόω *to know.*—*Knowledge.* See Luke i. 77. xi. 52. 1 Cor. [i. 5. xiv. 6.] xiii. 2. 2 Pet. i. 5, 6. [iii. 18.] Rom. xi. 33. [xv. 14.] Col. ii. 3. 1 Sam. ii. 3. On 1 Cor. viii. 1, Raphelius and Wolfius (whom see) think that the beginning of the parenthesis should be placed after οἴδαμεν in the first verse, and the end of it after αὐτοῦ the last word of the third. But Bp. Pearce says, "These words [namely, *we know that we all have knowledge*, as also those in ver. 4, *we know*, &c. to the end of ver. 6, and likewise the 8th verse, *But meat*, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tillotson, vol. iii. fol. p. 366." [Schleus. says, "We have all that knowledge of the Christian religion which shows us the vanity of idols; but that knowledge alone leads to pride." In 2 Cor. vi. 6. viii. 7, γνῶσις is put for *practical knowledge of religion*, and in 2 Cor. ii. 14. iv. 6. x. 5. Phil. iii. 8. 1 Tim. vi. 20, it signifies *religion itself*, and for judgment or prudence in 1 Pet. iii. 7.] for judgement prudence

Γνώστης, ου, ὁ, from γινώσκω or γνόω.—*Knowing, skilful.* occ. Acts xxvi. 3, where see Wolfius, Kypke, and Bowyer's Conject. who remark, that γνώστην ὄντα σε are here put in the accusative case absolute, which is likewise used by the Attic Greek writers. But observe, that ten MSS. among which the Alexandrian, do, in one place or another of the sentence, add ἐπιστάμενος or εἰδὼς *knowing.* And to this purpose our English translators, *because I know.* See Wetstein and Griesbach. 'Επιστάμενος and εἰδὼς, however, seem spurious additions to the text, made by copyists who did not understand the construction. See Michaelis, Introduct. to N. T. vol. i. p. 306. edit. Marsh. [The word occurs in 1 Sam. xxviii. 3. 2 Kings xxi. 6. and answers to a *diviner*, and so Theodoret. In Susannah, v. 42. simply *a knower.*]

Γνωστὸς, ἡ, ὸν, from γινώσκω.

I. *Known.* [Used either of persons or things, as John xviii. 15, 16. Acts i. 19. ii. 14. iv. 10. ix. 42. xiii. 38. xix. 17. xxviii. 22, 28. Ezek. xxxvi. 32.]

II. Γνωστοὶ, οἱ. *Persons known to one, acquaintance.* Luke ii. 44. xxiii. 49. John xviii. 15, 16. [See Ps. lxxxviii. 8. Neh. v. 10.]

III. Γνωστὸν, τὸ, Neut. *Knowable, which may be known.* occ. Rom. i. 19. So Arrian, Epictet. lib. ii. cap. 20. towards the beginning. Γίνωσκε, ὅτι οὐδὲν ἐστι ΓΝΩΣΤΟ'Ν, ἀλλὰ πάντα ἀτέκμαρτα, Know that nothing is *to be known* or *knowable*, but that all things are uncertain. [Schl. translates Rom. i. 19. "Although they have a knowledge of God given by himself;" as in ii. 4. τὸ χρηστὸν is put for χρηστότης, and see Gen. ii. 9. in which opinion Bretsch. agrees; or τὸ γνωστὸν τοῦ θεοῦ may be "Whatever can be known of God." In

Acts xv. 8. Schl. translates *Dear unto God*, &c. (see γιγνώσκω, sense VII.) and so Br. who however adds, or "God hath decreed all things from eternity," but wishes to adopt Griesbach's reading, ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. In Acts iv. 16. the word means either *notable*, as our translation has it, and Bretsch. thinks right, citing 2 Kings x. 12. and Ps. lxxvi. 1. (and Symm. Prov. xxxi. 23. where the LXX have περίβλεπτος) or *undoubted*, which Schl. suggests.]

ΓΟΓΓΥ'ΖΩ. It seems to be a word formed from the sound, like *murmuro*, *mussito*, in Latin, and *murmur*, *mutter*, *grumble*, *growl*, in English. [It is properly used, says Phavorinus, of the noise of doves.]

I. *To murmur, mutter, speak in a low and indistinct voice.* occ. John vii. 32.

II. *To murmur from dislike* or *discontent, to grumble.* occ. Mat. xx. 11. [see Ex. xvi. 7.] Luke v. 30. John vi. 41, 43, 61. [see Numb. xiv. 27.] 1 Cor. x. 10. [see Numb. xiv. 1.] In this latter sense it is always used by the LXX (unless perhaps in Judg. i. 14.)*, and most commonly answers to the Heb. לון *to murmur, growl.* [N. Antonin. ii. 21. Arr. Diss. in Epict. iii. 26.]

Γογγυσμὸς, ῦ, ὁ, from γεγόγγυσμαι, perf. pass. of γογγύζω.

I. *A murmuring* or *muttering* in general. occ. John vii. 12.

II. *A murmuring from discontent, a grumbling.* occ. Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9. [Ex. xvi. 7, 8, 9, 12. Numb. xvii. 10.]

☞ Γογγυστὴς, ῦ, ὁ, from γογγύζω.—*A murmurer, grumbler.* occ. Jude ver. 16. [The word is applied to the Hebrew doctors, probably from their contentious and argumentative turn. See Prov. xxvi. 21, where Theod. has this word, and the LXX λοίδορος. comp. Wisd. i. 10, 11.]

Γόης, ητος, ὁ, from γοάω, ηῶ, *to moan*, which may be either a word formed from the sound, or deduced from the Heb. געה *to low* as an ox. So Eustathius derives γόης from γόος *moan, mournful sound*, saying that γόης means τὸν μετὰ ΓΟ'ΟΥ ἐπᾴδοντα, *one who utters his incantations or spells in a* mournful *tone.* Comp. Isa. viii. 19. xxix. 4.

I. *A conjurer, an enchanter.* In this sense γόης is used in the profane writers; thus Æschines in Ctesiph. joins γόης and μάγος *a magician* together, as Plutarch and Lucian do γόητας and ἀπατεῶνας *cheats;* and Plato mentions γόης in company with φαρμακεὺς *an enchanter with drugs*, and σοφιςὴς *a cheat.* See Wetstein on 2 Tim.

II. In the N. T. *An impostor, a cheat.* occ. 2 Tim. iii. 13. So Josephus, Ant. lib. xx. cap. 7. § 5. (comp. § 6.) mentions ΓΟΗ'ΤΩΝ 'ΑΝΘΡΩΠΩΝ οἱ τὸν ὄχλον ἠπατων, the *impostors* (meaning the *false prophets* and *false Christs*) who deceived the people, during the government of Felix; and, under that of Fadus, he particularly specifies one of them, by name Theudas, whom he calls ΓΟ'ΗΣ τις 'ΑΝΗΡ, ibid. cap. 4. § 1. Lucian also has the phrase ΓΟ'ΗΤΑΣ 'ΑΝΔΡΑΣ, Reviv. tom. i. p. 396. [See Gottleb. ad Plat. Menex. c. 2. p. 18. Fisch. ad Phœd. § 30.]

ΓΟΛΓΟΘΑ'. Heb.—*Golgotha*, as the Evangelists interpret it, *the place of a skull.* So it is a plain derivative from the Heb. גלגלת *a skull*, and the Jews in our Saviour's time called the place *Golgotha;* for *Golgoltha*, dropping the latter ל (1), as in the Samaritan version of Num. i. 22. גלגת, without the second ל, is used for *a skull.* "No doubt, saith Stockius, [and so Schl.] the place where Christ was crucified was called by this name, because *many skulls* of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

Γόμος, ῦ, ὁ, from γέγομα, perf. mid. of γέμω *to be full.*

I. *The burden* or *lading* of a ship. occ. Acts xxi. 3. Herodotus [i. 194.] and Demosthenes use the N. in the same sense. See Wetstein. [Eustath. ad Il. O. p. 104, 139. *any burden.* Ex. xxiii. 5. 2 Kings v. 17.]

II. *Merchandize.* occ. Rev. xviii. 11, 12.

Γονεὺς, εος, ὁ, from γέγονα, perf. mid. of the old V. γείνω *to generate*, which see. —*A parent.* In the N. T. it is used only in the plural number, denoting *both parents, father and mother,* as it also frequently does in the profane writers*. See Wetstein on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1, and under Πατὴρ II.

ΓΟ'ΝΥ, νος, and ατος, τὸ, from the Heb. כנע *to bend down, depress, humble;* whence

* [In this place the use of the word is, I think, inexplicable. Schl. thinks it a mere conjectural translation.]

* [See Hesiod. Opp. 233. Aristoph. Nub. 990.]

also the Lat. *genu*, Goth. *knu*, Saxon. cneop, Danish and Eng. *knee*.—*The knee*, which is capable of *incurvation* or *being bent* itself, and so of *humbling* or *depressing* the whole man; and to this property and *use* of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8, and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8, see Wetstein. [See Isa. xlv. 23. The phrase τὰ γόνατα τιθέναι, is *to bend the knee*. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 42. x. 36. xxi. 5.]

Γονυπετέω, ῶ, from γόνυ *the knee*, and the obsol. V. πέτω *to fall*.—*To fall down on the knees* or *kneel to* one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. γονυπετῦσα, is used by Polybius, lib. xv. cap. 27.

Γράμμα, ατος, τὸ, from γέγραμμαι, perf. pass. of γράφω *to write*.

I. *A letter* or *character of literal writing*. occ. Luke xxiii. 38. (where see Wetstein's note, and comp. under Μεσότοιχον) 2 Cor. iii. 7. Gal. vi. 11; on which last text, see Whitby, Doddridge, and Wetstein, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.), would, when he attempted to write Greek, form the characters strong and *large*. But compare Lardner's History of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. [Schl. and Br. say "How long a letter." See Jenkin on the Reasonableness, &c. vol. tom. i. p. 100. The word occurs in this Sense I. in Isa. xxix. 11. Lev. xix. 28.]

II. [*Any thing committed to writing*, as *a bond* or *caution*. Luke xvi. where the Vulg. has *cautio*. Joseph. Ant. xviii. 1. 3. *a letter*. Acts xxviii. 21. Xen. Hist. Gr. i. 1, 15. See Jos. Life, § 46, 49. Herod. i. 124. *The written law*, as John v. 47. where, however, it may be simply *the writings* of Moses. In vii. 15. Schl. and Br. give the same meaning: others say simply, *letters* or *learning*, meaning "How should he have any knowledge;" and I should doubt if γράμματα, without the article, could be used of the Scriptures, though in the singular it is so. See Rom. ii. 29. vii. 6. where *the letter of the law* is meant. In Rom. ii. 27. I should give the same interpretation with Br., who says, "They condemn (by their piety) you who transgress the law, though you profess to adhere to its letter and to circumcision." Schleusner says it there means "Knowledge of the Jewish religion." In 2 Cor. iii. 6, the same meaning occurs. In 2 Tim. iii. 15. τὰ ἱερὰ γράμματα are the Scriptures of the O. T. So Joseph. Ant. iii. 7. 6. and Philo de Vit. Mos. ii. p. 179. 21. (ed. Marg.) Josephus also uses ἱεραὶ βίβλοι. Ant. i. 6. 2. iii. 6. 1.]

III. [*The learning acquired from letters* or *books*. Acts xxvi. 24, and John vii. 15. See Wetstein and Kypke on St. John and Xen. Mem. iv. 2, 20.]

Γραμματεὺς, έος, ὁ, from γράμμα.—*A scribe*.

I. In the LXX this word is frequently used for a *political* officer, whose business it was to assist kings or magistrates, and to keep *an account in writing* of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. ספר המלך. LXX, ὁ γραμματεὺς τῦ βασιλέως, *the king's scribe* or *secretary*, 2 Kings xii. 10.

II. The LXX use it for a *man of learning*, especially for one *skilled in the Mosaic law*. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Ecclus. xxxviii. 24 or 25; and thus in the N. T. it denotes either a *man of learning* in general. Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly *one learned in the law of Moses*, and *who sat in Moses' seat*. Mat. xxiii. 2, 3, [examined the accuracy of the copies of the law] and explained the law to the people in the schools and synagogues; hence perhaps called *scribes*, i. e. *public instructors of the people*, Mat. ii. 4, where see Wetstein, and comp. Neh. viii. 4, and seq. Whence also we find *a scribe* who was likewise a *lawyer*, i. e. *a doctor* or *teacher of the law*. Comp. Mat. xxii. 35, with Mark xii. 28. The *scribes* are frequently in the N. T. joined with the Pharisees, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. *A civil magistrate* of Ephesus, *a townclerk*, or rather *a recorder* or *chancellor*; for he appears by the history to be an officer of considerable influence and authority. occ. Acts xix. 35*. See Wetstein.

* [Br. thinks, that in Ezr. vii. 25, it is a magis-

Γραπτὸς, ἡ, ὸν, from γράφω.—*Written, inscribed.* occ. Rom. ii. 15. [For the phrase. comp. Æsch. Prom. 267. and Koppe's note.]

Γραφὴ, ης, ἡ, from γράφω.—*A writing,* as the word is used by the Greek authors; but in the N. T. it always refers to the Holy Scriptures, and almost constantly to those of the O. T. and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16, St. Paul's Epistles are reckoned a part of *the Scriptures.*—[It is put for *a prophecy* in Scripture. Luke iv. 21. John xvii. 12. Acts i. 16. and for those that refer to the Messiah especially Mat. xxvi. 54. Mark xiv. 49. Luke xxiv. 32. John xix. 24. xx. 9. Acts xvii. 2. xviii. 28. 1 Cor. xv. 3, 4. It seems put for the *author* of Scripture in Gal. iii. 8, 12.]

Γράφω, from γράω *to eat,* also *to engrave, to diminish.*

I. *To cut in, make an incision.* Thus used in Homer, Il. xvii. line 599,

——— ΓΡΑ'ΨΕΝ δὲ οἱ ὀστέον ἄχρις
'Αιχμὴ ———

And the spear *ras'd* him to the bone.

Comp. also the use of ἐπιγράφω, Il. iv. 139. Il. xi. 388. Il. xiii. 553. and Il. vii. 187, where see Eustathius's and Pope's Note.

II. *To GRAVE, engrave.* Thus Homer, Il. vi. line 169,

———Πόρεν δ' ὅγε ΣΗ'ΜΑΤΑ λυγρὰ,
ΓΡΑ'ΨΑΣ ἐν πίνακι πτυκτῷ θυμόφθορα πολλά.

——— The fatal *marks* he sent,
And on a tablet GRAV'D his dire intent.

Here Eustathius explains γράφειν by ξέειν *to carve,* and observes that the expression is agreeable to the custom of the ancients; that the use of *alphabetical letters,* as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to *engrave* on wooden *tablets* various *figures* * to denote what they desired; that *letters* were afterwards invented, καὶ τὸ τὰ ἄξεστα σημεῖα διὰ χρωμάτων ἐκτυπῶν, and the method of delineating characters, not by *sculpture,* but by *colour.* To explain the expression πίνακι πτυκτῷ, *a doubled tablet,* it may be necessary further to observe, that the *engraved tablet* was covered with another, and that both being tied together and sealed, constituted the form of an ancient epistle, or letter.—The LXX several times apply the word in this sense of *engraving, carving,* or *cutting out,* as 1 Kings vi. 29. Isa. xxii. 16. comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7, that the first *literal writing* of which we have any * *precise* account was of this kind. Hence

III. *To write,* i. e. *to delineate literal characters on a tablet, parchment, paper,* or, &c. See Luke i. 63. (where, with regard to the expression, ἔγραψε λέγων, comp. 2 Kings x. 1, 6, in LXX and Heb. and see Wolfius) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John ver. 13. If I were obliged to add my conjecture to those of others concerning what our Lord *wrote on the ground,* John viii. 6, 8, I should mention Jer. xvii. 13, or part of that verse. But let the reader consult Heb. and Eng. Lexicon under כתב, and judge. [Schl. thinks, that as the word is of course often applied to letters, it means sometimes *to write and send a letter.* Acts xv. 23. (See Abresch. ad Æsch. p. 18. 5.) Rom. xvi. 24. 1 Cor. xvi. 24. 1 Pet. v. 12. and so in Pol. v. 38. Isoc. Ep. iv. p. 988. Aristæn. ii. Ep. 13.]

IV. *To describe in writing.* John i. 45. Rom. x. 5.

V. *To write* a law, *command* or *enact in writing,* as a legislator. Mark x. 5. xii. 19. [Luke ii. 23. x. 26. 1 John ii. 11, 12.] This is a classical and elegant use of the V. and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elsner and Kypke on Mark xii. 19. [This sense occurs in Job i. 6. 3 Esd. vi. 17. Ælian. V. H. xiii. 24. vi. 10. See S. Petit. Leg. Att. ii. Tit. i. p. 174 and 183. Schl. adds, that the word means sometimes *To prophecy.* Luke xxii. 37. xxix. 46. John i. 46. xii. 16. Heb. x. 7. Rom. x. 5.]

☞ Γραώδης, εος, ους, ὁ, ἡ, καὶ τὸ—ες, from γραῦς, γραός, ἡ, *an old woman.*—*Of* or *belonging to old women, old women's.* occ. 1 Tim. iv. 7. So Cicero, De Nat. Deor. lib. iii. cap. 5. and Horace, lib. ii.

trate. 1 Macc. v. 42. The Syriac translates the word in Acts xix. as *The first person in the city,* and so we find in Ezra iv. 8. See Ecclus. x. 5. Seld. Mam. Ox. p. 110. or Van Dale Diss. p. 423. Fesel. Advers. l. c. 1.]

* Comp. Heb. and Eng. Lexicon, in ספר IV. I.

* But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

sat. 6. line 77, mention fabellas aniles, *old women's stories.* See Wetstein, who cites from Strabo, [I. p. 32. A.] ΓΡΑΩ΄ΔΗ ΜΥΘΟΛΟΓΙΑ΄Ν, and from Galen ΜΥ΄ΘΟΝ ΓΡΑ΄ΟΣ.

Γρηγορέω, ῶ, for ἐγρηγορέω, which is used by the profane writers, and which * Duport forms from ἐγήγορα, the Attic perf. mid. of ἐγείρω *to rouse,* by inserting ρ.

I. *To watch* in a natural sense, i. e. *to abstain from sleep.* Mat. xxvi. 40. Mark xiv. 37.

II. *To wake, be awake,* i. e. *alive,* as opposed to the sleep of our bodies in death. occ. 1 Thess. v. 10. comp. chap. iv. 15. Rom. xiv. 8, 9.

III. *To watch, be watchful,* or *vigilant,* in a *spiritual sense.* Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13, & al. [Xen. Cyr. i. 4, 20. Anab. v. 7. 6.]

Γυμνάζω, from γυμνός.

I. Properly, *To exercise one's self naked,* as those who purposed to be champions in the Grecian games did. So γυμνάσιον is a *place of exercising,* or even *of striving naked,* τόπος ἐν ᾧ ἀγωνίζεται, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14, we read of certain apostate Jews, who ᾠκοδόμησαν γυμνάσιον *built* a place of exercise *in Jerusalem, after the manner of the Heathen.* Comp. 2 Mac. iv. 9, 12.

II. *To exercise* in *a mental* and *spiritual,* and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7, where see Wetstein, who shows that the expressions, γυμνάζειν, or γυμνάζεσθαι, πρὸς, are used by the Greek writers, particularly Arrian. [It is used by Philostratus (Heroic. c. xix. s. 2.) and Arrian. (Diss. Ep. i. 26. 3.) in this sense.]

☞ Γυμνασία, ας, ἡ, from γυμνός.—[*The exercise of wrestlers,* for the purpose of gaining strength and preparing themselves for public contests. In these preparations they abstained from every thing likely to hurt their strength, and this sort of trial of the body was also called γυμνασία. Schleusner thinks that in 1 Tim. iv. 8, which is the only place the word occurs, it refers to the first or *active* exercises, and says, "Bodily exercise is of little use, and only for a short time;" but Br. and Parkhurst refer it to the second or *ascetic* exercises. Br. refers to verse 3, and says that it means especially abstinentia a Venere (1 Cor. vii. 5.) and Parkhurst refers to Col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.]

☞ Γυμνητεύω, from γυμνάζω.—*To be naked* or *ill-clad.* occ. 1 Cor. iv. 11. [Br. says, it means *To be deprived of the necessaries of life,* or *To live in contempt.* He refers to Sam. i. 8. Hos. ii. 11. where the Hebrew word *nakedness* is put for *necessity,* or *a low condition.*]

Γυμνός, ἡ, ὀν, q. γυῖα μόνα ἔχων *having his limbs alone,* i. e. uncovered.

I. *Naked, stark-naked.* occ. Mark xiv. 51, 52. Comp. Rev. xvii. 16, and see Harmer's Observations, vol. ii. p. 421. [Job xxxi. 19.]

II. Comparatively *naked,* i. e. *meanly,* or *ill clothed.* occ. Mat. xxv. 36, 38, 43, 44. James ii. 15. comp. 2 Cor. v. 3, and Job xxii. 6, in LXX. So in Homer, γυμνὸς often means not absolutely naked, but *naked* or *stript of armour;* thus, Il. xvi. line 815, he calls Patroclus, ΓΥΜΝΟ΄Ν ἐν δηϊότητι *naked* in the battle, because *stript,* not of his clothes, but of his *arms.* Comp. Iliad xvii. lines 122, 693, 711 †. [Job xxiv. 10. Isa. lviii. 7.]

III. *Naked,* or *stript of the upper garment.* John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb. ערם. See 1 Sam. xix. 24. (where Saul is said to have stript off בגדיו *his* ‡ *upper garments,* and *to have lain down naked*). Isa. xx. 2. Mic. i. 8 ||.

IV. *Naked, open, uncovered, manifest.* occ. Heb. iv. 13. comp. Job xxvi. 6, in the LXX. Elsner hath shown that the profane writers use the word in the same view.

V. *Naked, bare, mere.* occ. 1 Cor. xv. 37. [Clem. i. ad Cor. p. 34.]

VI. *Naked of spiritual clothing,* i. e. of the *imputed righteousness of faith.* occ. Rev. iii. 17. xvi. 15. [It is said by Schl. to be used in this sense of *naked* or *destitute,* with respect to the body. In Plat. Crat. 20. we find *The soul without*

* On Theophrast. Ethic. Charact. p. 285, edit. Needham.

† See Dr. S. Chandler's Life of King David, vol. i. p. 93.

‡ See Gen. xxxix. 12—15, and Dr. Samuel Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

|| [Cuper (Obs. i. 7. p. 36.) observes, that in the profane authors, they are said in war to be naked who have not sufficient arms, or none. See Ælian V. H. vi. 11. Xen. de Rep. Lac. xi. 9.]

(γυμνὴ) *the body.* Ælian V. H. An. ix. 39. Targ. on Job xxxviii. 14. So he explains 2 Cor. v. 3. *We shall not be without a body.* So γυμνὸν ξίφος, *a sword without a sheath.* In Ælian V. H. ii. 14. ἀγυμνὸς τῶν ὅπλων *without arms,* xiii. 37. In Rev. xvii. 16, it is *To prostitute.* Comp. Hos. ii. 12. Jer. xiii. 26.]

Γυμνότης, τητος, ἡ, from γυμνὸς.

I. *Nakedness,* that is, *a being destitute of convenient* or *decent clothing.* occ. Rom. viii. 35. 2 Cor. xi. 27. Comp. Γυμνὸς II. and Γυμνήτευω. [Deut. xxviii. 48.]

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith.* occ. Rev. iii. 18. [Comp. Gen. ix. 22.]

☞ Γυναικάριον, ου, τὸ, a diminutive of γυνὴ, γυναικὸς.—*A trifling, weak, silly woman;* Lat. muliercula; French, femmelette. occ. 2 Tim. iii. 6. Arrian in Epictet. several times uses this diminutive as a term of *contempt.* [Marc. Anton. de reb. Sacr. v. 11.] · Suis

Γυναικεῖος, εία, εῖον, from γυνὴ, γυναικὸς.—*Female, womanish.* occ. 1 Pet. iii. 7. [It is, *Of* or *belonging to the woman,* in Est. ii. 11. Tob. ii. 11.]

Γυνὴ, γυναικὸς, ἡ.

I. *A woman,* as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11, where see Macknight, & al. [It is used *Of females of any age; of girls,* Luke xxii. 57. Rev. ix. 8. Est. ii. 4. *grown women,* Mat. v. 28. ix. 29. & al. *betrothed women.* Mat. i. 20, 24. Luke ii. 5. Xen. de Rep. Lac. i. 5. Hom. Il. i. 348. (as *conjux* and *mulier* in Latin. See Broukh. ad Tibull. iii. 2, 4. Serv. ad Virg. Æn. ii. 687.) *wives,* Mat. v. 31. & al. *widows,* Mat. xxii. 24. Mark xii. 19. Luke xx. 28, 29, 30. *mothers,* John ii. 4.]

II. *A woman* considered as related to a man, *a wife,* and that whether espoused *only,* Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. & al. freq.

III. Γύναι, Voc. when addressed to a *woman,* does *not* of itself imply any *rudeness* or *disrespect,* any more than ἄνδρες when applied to *men* (comp. Ἀνὴρ IV.) but is generally equivalent to *madam* in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by Bishop Pearce, part iii. p. 56, 7. 12mo; and his Note on John ii. 4.

ΓΩΝΙ'Α, ας, ἡ, from γόνυ *the knee.*

I. *An outward corner,* as of a street. occ. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God,* namely to the church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 2. *to become* εἰς κεφαλὴν γωνίας *the head-stone of the corner* (Heb. לראש פנה), that is, *the upper corner-stone,* which doth not only *unite* and *strengthen* the whole building, but is *exalted* to the *summit* of it, so that *upon whomsoever it shall fall* from this elevation, *it must grind him to powder.* (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone εἰς κεφαλὴν γωνίας does not appear exactly to answer to ἀκρογωνίαιος, Eph. ii. 20. 1 Pet. ii. 6, which latter is the *foundation corner-stone.* occ. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

II. *An inner corner,* so by a very natural figure, *a secret or private place.* So Grotius cites from the Adelphi of Terence, "*Intereà in* angulum *aliquò abeam.* In the mean time I may go somewhere into *a corner.*" See also Wetstein. occ. Acts xxvi. 26. [Themist. xxii. p. 265. B.]

III. *An extremity.* occ. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10, for the Heb. כתף *a side,* Exod. xxvii. 14. & al. for מקצע *an end, extremity,* Exod. xxvi. 24. Neh. iii. 19. As to the phrase τέσσαρας γώνιας τῆς γῆς, *the four corners* or *extremities of the earth,* mentioned together with the *four winds,* it evidently denotes those *four cardinal extremities* thereof, where the four winds or spirits of the earth exert their actions in producing its *diurnal* and *annual motion.* Comp. under Ἄνεμος II. So these four extremities are with philosophical propriety called in Heb. ארבע כנפות הארץ *the four* WINGS *of the earth,* Isa. xi. 12. Ezek. vii. 2.

# Δ.



Δ, δ, *Delta*. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, *Daleth*, and in the form Δ very nearly resembling the Phenician *Daleth*.

Δαιμονίζομαι, from δαιμόνιον or δαίμων.—*To be possessed by a demon* or *devil.* Mat. viii. 28, 33. & al. freq. It is the same as δαιμόνιον ἔχειν *to have a demon* or *devil*, John vii. 20, for which the Heathen writers most commonly use δαιμονᾷν and κακοδαιμονᾷν, as may be seen in Lambert Bos Exercitat. p. 61. & seq. and in Wolfius on John vii. 20. Euripides Phœniss. line 895, has δαιμονῶντας, *for persons possessed with demons;* in which sense I find the Scriptural word ΔΑΙΜΟΝΙΖΟΜΕ'ΝΟΥΣ once applied by Plutarch Sympos. lib. 7. quest. 5. p. 706. D. edit. Xylandri. And see Alberti Præf. ad Observ. Phil. ad fin. and Kypke on Mat. iv. 24. Those who were *possessed with prophesying demons* (see Acts xvi. 16.) were called by the Greeks Δαιμονόληπτοι. See Archbp. Potter's Antiquities of Greece, book i. chap. 12. p. 208. 1st edit.

Δαιμόνιον, ȣ, τὸ, from δαίμων, which see.

I. *A deity*, *a god*, or more accurately *some power* or *supposed intelligence in that grand object of heathen idolatry, the material heavens* or *air.* Thus the word is generally applied by the LXX, who use it, Isa. lxv. 11, for גר, *the destructive troop*, or *powers of the heavens* in thunder, lightning, storm, &c.; in Deut. xxxii. 17. Ps. cv. 35, for שרים *the pourers forth* or *genial powers of nature;* and as by δαιμονίȣ μεσημβρινȣ *the midday demon*, Ps. xci. 6, (answering to the Hebrew מקטב ישוד צהרים), we may be certain they intended not a *devil, but a pernicious blast of air* (comp. Isa. xxviii. 2. in the Hebrew), so from this and the fore-cited passages we can be at no loss to know what they meant, when, in their translation of Ps. xcvi. 5, they say, *All the gods of the Gentiles are* δαιμόνια, i. e. not *devils*, but * *some powers* or *imaginary intelligence of material nature.* But it must be observed that, according to the highly probable opinion of that learned Jew Maimonides †, the error of the first idolaters consisted in maintaining, that, as the *stars* and *planets* (כוכבים וגלגלים) (to which I think we should add *the circulating fluid of the heavens*) were created by God to govern the world, so it was his pleasure that they should be honoured aud worshipped as his *ministers*, and that accordingly men proceeded to adore them, in order *to procure the good will of him who created them,* thus making them *mediators* between man and God; *and this*, says he, *was the foundation of idolatry.* Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his Apostles, and indeed long after. Most express are the words of Plato in Sympos. ΠΑ˜Ν τὸ δαιμόνιον ΜΕΤΑΞΥ ἐςι Θεȣ̃ τε καὶ θνήτȣ. EVERY *demon* is a *middle* being between God and mortal. If you ask what he means "by a middle being?" he will tell you, Θεὸς ἀνθρώπῳ ȣ̓ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσα ἔςιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπȣς. God is not approached immediately by man, but all the

* And that this is true the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning, in the 2d and 4th volume of Hutchinson's Works, and in Bote's Answer to Berrington, p. 3, & seq. See also Prideaux Connect. p. i. book iii. anno 222, p. 177, 8, 1st edit. 8vo, and Heb. and Eng. Lexicon in שמים under שם XI.

† Though I must profess in general the utmost dislike to the Rabbinical writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, *since truth is truth wherever it be found*, I cannot forbear recommending Maimonides De Idolololatria, as affording one of the best and truest accounts of the *Origin and Progress of Idolatry* to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of Voscius De Origine & Progressu Idololatriæ.

commerce and intercourse between Gods and men is performed *by the mediation of demons*. Would you see the particulars? *Τὸ Δαιμόνιόν ἐϛιν ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν.* *Demons* are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other. The philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, teach the same doctrine *. And "this," says the learned Mede, "was the *œcumenical* philosophy of the Apostles' times, and of the times long *before them*. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicures, taught this divinity †." Now when St. Paul affirms, 1 Cor. x. 20, that *what the Gentiles sacrifice, they sacrifice* Δαιμόνιοις *not to God*, we may understand Δαιμόνια to mean either some *powers* or *supposed intelligences of material nature* in general, or in a more confined sense, according to the common opinion of the Gentiles in his times, *such powers* or *intelligences considered as mediators between the supreme Gods and mortal men*. "For this," says Mr. Mede ‡, "was (then) the very tenet of the Gentiles, that the sovereign and celestial Gods were to be worshipped only purâ mente, *with the pure mind*, and *with hymns and praises;* and that *sacrifices* were only for *demons*." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature*, or *some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts sacred and profane. And thus Δαιμόνιον is used, 1 Cor. x. 20, 21.

II. Besides those original Δαιμόνια, those *material mediators*, or the * *intelligences residing in them*, whom † Apuleius calls "a *higher* kind of *demons*, who were always free from the incumbrances of the body, and out of which *higher* order Plato supposes that guardians were appointed unto men,—" Besides these, the heathen acknowledged another sort, namely ‡ "*the souls of men deified* or *canonized after death*." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, "that after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evils works, *clothed in air*, always walking about the earth, givers of riches; and this, saith he, is the royal honour that they enjoy." Plato concurs with Hesiod, and asserts, that "he and *many other* poets speak *excellently*, who affirm, that when good men die, they attain great honour and dignity, and become *demons*." The same Plato in another place maintains, that "all those who die valiantly in war are of Hesiod's golden generation, and are made *demons*,

* As may be seen in the learned Jos. Mede's Works, page 627, and in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 437, &c. 2d edit. 8vo.

† And to these reputedly *learned* Heathen, many more might be added from the *less civilized* parts of the world: for instance, the Pagan inhabitants of the *Caribbee* islands in the West Indies are said to have regarded their *Chemens* or *Chemim* (i. e. plainly, according to the French pronunciation of Morinus, who gives them this latter name, שמים SHEMIM, or *Heavens*), as the *messengers, agents, or mediators* of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Joconna*, (יהוה כנה *Jehovah the Machinator*, Q?) See Picart's Ceremonies and religious Customs, &c. vol. iii. p. 142, &c. and Heb. and Eng. Lexicon, under כרב V. 1.

‡ P. 636, from Porphyr. in Euseb. Præp. Evang. Herm. Trismeg. in Asclepio, Apulei. De Dæmonio Socrat. Porphyry's words, lib. iii. § 58. De Abstinentia, are remarkable to this purpose. Οὐδὲ *τοῖς Θεοῖς, ἀλλὰ Δαίμοσι, τὰς θυσίας, τὰς διὰ τῶν αἱμάτων προσήγαγον. οἱ τὰς ἐν* ΤΩ͂Ι ΠΑΝΤΙ` *δυνάμεις καταμαθόντες, καὶ τοῦτο πεπίϛωται παρ' αὐτῶν τῶν θεολόγων.* "Nor did those who were thoroughly acquainted with the powers of the Universe (the ΤΟ` ΠΑ͂Ν, N. B.) offer bloody sacrifice to the *gods*, but to *demons;* and this is affirmed by the Theologians themselves." Comp. Leland's Advantage and Necessity of Revelation, part 1. chap. 5. pp. 138—142, 8vo.

* This notion of *Intelligences in the heavens* is, according to Maimonides, very ancient; for he makes the *third* stage of the Antediluvian idolatry to be, "when certain impostors arose, who pretended that the *Star* or *Planet* (גלגל) *itself* or *an angel* had spoken to them and commanded that they should worship the Star, or, &c. in such a particular manner, and directed what in their worship was to be done, what avoided." Maimon. De Idol. § 4.

† In Mede's Works, and Bp. Newton's Dissertations, vol. ii. p. 440.

‡ See Bp. Newton, ut sup. p. 439.

and that we ought for ever after to serve and adore their sepulchres as the sepulchres of *demons*. The same also, says he, we decree whenever any of those who were *excellently good* in life, die either of old age, or in any other manner." And according to this notion of Δαιμόνιον, the word appears to be applied in several passages of the N. T.* Thus Acts xvii. 18, some of the Athenians said of St. Paul, *he seemeth to be a proclaimer* ξένων δαιμονίων *of strange* † demon-gods, *because he preached unto them* Jesus and the resurrection. In the similar sense of *demon-gods*, or *souls of dead men deified* or *canonized*, the word is used Rev. ix. 20, (where see Vitringa, p. 417, 2d edit.) and in that expression διδασκαλίαι δαιμονίων, *doctrines* concerning *demons*, 1 Tim. iv. 1, as βαπτίσμων διδαχῆς, *doctrine* concerning *baptisms*, Heb. vi. 2; τῇ διδαχῇ τȣ̃ Κυρίȣ, *the doctrine* concerning *the Lord*, Acts xiii. 12. For proof I refer to Mr. Mede and Bishop Newton, and to what they have adduced on this subject shall only add, that Ignatius, who, according to Chrysostom, had conversed familiarly with the Apostles, plainly uses δαιμόνιον for a *human spirit* or *ghost*, and the adjective δαιμόνικος for *one disembodied*, and *in the state of spirits*. Epist. ad Smyrn. § 2, 3. edit. Russel.

III. And most generally, *An evil spirit, a Devil, one of those angels who kept not their first estate, and are called by the collective name* Satan, and Διάβολος *the Devil;* and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. Jam. ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. Campbell (Prelim. Dissert. to Gospels, p. 190), that *Satan* is equivalent to the *Demons* and to the *Prince of the Demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts (p. 189), *possessions* are not plainly ascribed to ὁ Διάβολος *the Devil*, in Acts x. 38.—It may be worth observing that δαιμόνιον is used in this third sense in the Apocryphal Book of Tobit, ch. iii. 8. vi. 17. viii. 3; and that, according to Plutarch, tom. i. p. 958, E. edit. Xylandr. it was a *very ancient* opinion, that there are certain *wicked and malignant demons* (φαῦλα δαιμόνια καὶ βάσκανα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (ἄπτωτες unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy." See also Porphyry, De Abstin. lib. ii. sect. 39, 40, 42. p. 83, 84. edit. Cantab. 1655. [Schleusner gives for this word the following senses:]

I. [*Genius* or *spirit*, being between heroes and gods, the authors of good or misery, and commonly held as the authors also of all events, the causes of which were not understood. See Jamblich. Vit. Pyth. c. 21. Cudworth's Intell. System. iv. 14.]

II. [*Any divine being* (Jul. Poll. Onom. i. 1.) as Acts xvii. 18. See Ælian V. H. ii. 13. Diog. Laert. ii. 14.]

III. [*A God of the Gentiles*. 1 Cor. x. 20. (comp. 19. 21.) So in LXX. Deut. xxxii. 17.]

IV. [*The rebel angels*. (See Luke viii. 29. Eph. vi. 12.) So 1 Tim. iv. 1. which he translates *false and impious doctrines*, James ii. 19.]

☞ Δαιμονιώδης, εος, ȣς, ὁ, ἡ, καὶ τὸ —ες, from δαιμόνιον.—*Demonian*, *devilish*. occ. James iii. 15.

ΔΑ'ΙΜΩΝ, ονος, ὁ, q. δαήμων *knowing*, according to Plato in Cratylus [23.], which from δαίω *to learn, know*.

I. *A Demon, an Intelligence*. Its senses in the heathen writers may be seen under Δαιμόνιον I. II. besides which it sometimes signifies *fortune*, sometimes *an attendant genius*. The LXX, according

* See Mede, p. 635.

† Where there is no *necessity* from the use of the *plural* word Δαιμονίων to suppose, as some learned men have done, that the Athenians took Jesus and 'Ανάςασις for two distinct Δαιμόνια (see Bowyer on Acts); for Socrates had in like manner been accused ΚΑΙΝΑ' ΔΑΙΜΟ'ΝΙΑ εἰσφέρειν of introducing new *demons* in the *plural*, because he said that the ΔΑΙΜΟ'ΝΙΟΝ *singular* used to forewarn him. Thus Xenophon, Memorab. Socrat. lib. i. cap. 1. § 2. Διετεθρύλλητο γὰρ ὡς φάιη Σωκράτης ΤΟ' ΔΑΙΜΟ'ΝΙΟΝ ἑαυτῷ σημαίνειν· ὅθεν δη μάλιςά μοι δοκȣ̃σιν ἀυτὸν ἀιτιασάσθαι ΚΑΙΝΑ' ΔΑΙΜΟ'ΝΙΑ εἰσφέρειν. For it was notorious, that Socrates used to say that the *demon* warned him; whence principally indeed they seem to me to have accused him of introducing *new demons*.

to the Complutensian edition, have once used it for the Heb. גד, Isa. lxv. 11. Comp. under Δαιμόνιον I. The learned * Duport has remarked, that in no (profane) Greek writer till the time of Christ does this word occur in a *bad* sense. This, however, may be doubted; since Plutarch, De Vit. Ære Al. tom. ii. p. 830, F. mentions οἱ Θεήλατοι καὶ ὀρανοπέτεις ἐκεῖνοι τῦ Ἐμπεδοκλέυς ΔΑΙΜΟΝΕΣ. Those *Demons* of Empedocles who were cast out by the gods, and fell from heaven. But it is not certain whether Δαίμονες was the word used by Empedocles, or whether it is Plutarch's.

II. In the N. T. it is used only for *an evil spirit, a fallen angel, a devil,* unless perhaps in Rev. xviii. 2, which passage seems an allusion to the LXX version of Isa. xiii. 21, where the Heb. שעירים, *rough, hairy creatures* (so Aquila τριχιῶνται and Vulg. pilosi sunt) is rendered by δαιμόνια *demons,* agreeably to the *heathen* notions, that their *demons,* such as *Pan,* the *Fauns, Satyrs,* &c. appeared in the shape of *rough, shaggy animals.* Comp. LXX, Aquila and Symmachus, in Isa. xxxiv. 14, and Baruch iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

Δάκνω, from the obsolete δάκω or δήκω the same. *To bite.* [Properly used of *venomous animals,* as Deut. viii. 15. Num. xxi. 6, 8, 9.] In the N. T. it is used only in a figurative sense. [*To injure* or *annoy,* especially by abuse or calumny, as in Gal. v. 15. *if you annoy one another with abuse and calumny.* So Xen. Cyr. i. 4, 13. iv. 3, 2. and in Latin *mordeo* is so used. See Ter. Eun. iii. 1. verse 21.] "Plato (Resp. ix. 274. ad fin. edit. Massey) uses expressions very similar to those of the Apostle, ΔΑΚΝΕΣΘΑΙ τε καὶ μαχόμενα ἘΣΘΙΕΙΝ ἈΛΛΗΛΑ to *bite,* and fighting to *devour one another.*" See Blackwall's Sacred Classics, vol. i. p. 207. Wetstein and Kypke.

ΔΑΚΡΥ, υος, τὸ, from obsolete δάκω *to bite* (see δάκνω) and ῥύω *to flow.*—*A tear,* which *flows* from the eyes, and is of a briny, *biting,* or *pungent* taste. Luke vii. 38, 44. Heb. v. 7.

Δάκρυον, ου, τὸ, from δάκρυ.—*A tear.* occ. Rev. vii. 17. xxi. 4.

Δακρύω, from δάκρυ.—*To weep, shed tears.* occ. John xi. 35.

Δακτύλιος, ου, ὁ, from δάκτυλος.—*A ring* for the *finger.* occ. Luke xv. 22. Comp. James ii. 2. [Xen. Anab. iv. 7. 19 *.]

Δάκτυλος, ου, ὁ, q. δείκτυλος, from δείκω *to show, point out,* whence also the Latin name *digitus,* q. δείκετος.

I. *The finger,* with which men *show* or *point out* objects. (Comp. Isa. lviii. 9.) Mark vii. 33. Luke xvi. 24. & al. In Mat. xxiii. 4, [we have a proverb used of those who do not themselves make the slightest effort to accomplish a purpose they desire. It occurs in Lucian Demonact. p. 999. Julian. Orat. vi. p. 200. See Luke xi. 46. Mark vii. 33. John viii. 6. xx. 25, 27.]

II. *The finger* of God is used for his *power,* and as synonymous with the *spirit* of God. Luke xi. 20. Comp. Mat. xii. 18, and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμάζω, from δαμάω the same, which from Heb. דמה or דמם *to reduce to stillness* or *quietness,* whence also the Latin *domo,* and Eng. *tame.*—*To subdue, tame.* occ. Mark v. 4. James iii. 7, 8.

Δάμαλις, ιος, Att. εως, ἡ, from δαμάω *to tame.*—*A heifer* of fit age to be *tamed* to the yoke. occ. Heb. ix. 13. [The word occurs Is. vii. 21. xv. 5. Hosea iv. 6, 16. In Heb. ix. 13. of course, *The red heifer,* (see Numb. xix.) must be understood.]

Δανείζω, from δανεῖον.

I. [Properly, *To give* or *bestow,* see Hesychius.]

II. [*To lend without interest.* Luke vi. 34. Deut. xv. 8. xxviii. 12, 44. Prov. xix. 17. xxii. 7. Xen. Cyrop. iii. 7, 19. Sympos. 4, 44. Rarely, *to lend at usury,* as Æl. V. H. iv. 1, unless the words ἐπὶ τόκῳ are added. See Salmas. de Usuris. The passive is *to borrow without usury,* Mat. v. 42. Wisd. xv. 16. Prov. xx. 4. Lys. or. xi. p. 168.]

Δανεῖον, ου, τὸ, from δάνος *a gift,* also *a loan, somewhat lent.*—*A loan, a debt.* occ. Mat. xviii. 27. [Deut. xxiv. 11.]

Δανειστὴς, ῦ, ὁ, from δανείζω.—*A lender, a creditor.* occ. Luke vii. 41.

Δαπανάω, ῶ.

I. *To spend,* in general. occ. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24, where see Wolfius, Wetstein, and Doddridge. [In these three instances it is taken in a good sense; rather, *to expend,* and so in Æl. Var. H. ix. 9. See Markl. ad Lys. p. 605. But it is also used in a bad sense, *to consume by spending,* as Judith xii. 4. 2 Mac. i. 23, and hence,]

* On Theophrast. Ethic. chap. xvi. p. 461, edit. Needham.

* [In the LXX, it is usually a *seal-ring,* as Gen. xli. 42. Dan. vi. 17. & al. freq.]

II. *To spend*, properly in *eating* and luxury. occ. Luke xv. 14. James iv. 3. So Hesychius, Πάμφαγος, πάντα δαπανῶν, and Suidas explains Δαπανᾷν, by οὐ τὸ ἁπλῶς ἀναλίσκειν, ἀλλὰ τὸ λαμπρῶς ζῆν καὶ σπαθᾷν καὶ δαπανᾷν τὴν οὐσίαν, Not simply to spend, but to live splendidly, and be prodigal and devour one's substance. See Wetstein on Luke. [Ælian. V. H. ix. 9.]

Δαπάνη, ης, ἡ, from δαπανάω.—*Expense, cost.* occ. Luke xiv. 28. [Esdr. vi. 4. 1 Mac. iii. 30.] Ezr.

Δὲ, a conjunction, perhaps from δέω to *bind, connect.*

1. Copulative, *And also.* Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude ver. 8. After καὶ in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover, yea.* John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See Raphelius on Acts iii. 24, and Alberti on 2 Pet. i. 5.

2. *Even*, et quidem. Rom. iii. 22. Phil. ii. 8, where Raphelius shows that Herodotus applies δὲ in the same sense.

3. *Moreover, farther.* Mat. v. 31. Luke xv. 11. 1 Cor. xv. 1.

4. *Or.* 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *Then, therefore, so.* Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. Causal, *For.* Mark xvi. 8. Luke iv. 38. xii. 2. & al. freq. And thus it is often applied in the best Greek writers. See Raphelius on Mark xvi. 8, and Elsner on Luke iv. 38. [Hesiod. Scut. Herc. 251. Aristoph. An. 585.]

7. In the sacred as in the profane writers, it *connects* historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18, where see Raphelius.

8. It *connects* the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then.* Acts xi. 17, where see Raphelius, who shows that Herodotus and Arrian use δὲ in the same manner, as the Latin writers do at and verò.

9. It is used in *resuming* a subject, and may be rendered, *I say, however.* 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *And that.* Gal. ii. 4.

11. Adversative, *But*, sed. Mat. xxiii. 11. xxv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11. et al. freq. In this sense it is very frequently preceded by μὲν in the former member of the sentence, as Mat. iii. 11. Comp. under Μέν.

12. It is used after a negative particle for ἀλλὰ *but*, Heb. iv. 15, where Raphelius shows that both Xenophon and Polybius apply it in the same manner.

13. *Although, though.* 1 Pet. i. 7.

Δέησις, ιος, Att. εως, ἡ, from δέομαι.

[I. Properly, *Want.* Æsch. Dial. ii. 39, 40. Perhaps this, or *affliction* in Ps. xxii. 24.]

[II. *The petition of the needy, supplication.* Luke i. 13. Rom. x. 1. 2 Cor. i. 11. ix. 14. Phil. i. 19. iv. 6. 1 Tim. ii. 1. 1 Pet. iii. 12. 1 Kings viii. 28. Job xl. 22.]

[III. *Deprecation of evil.* Heb. v. 7. James v. 6.]

[IV. Generally, *Prayer.* Luke ii. 37. v. 33. Acts i. 14. Eph. vi. 18. Phil. i. 4. 1 Tim. v. 5. 2 Tim. i. 8. Dan. ix. 3.]

Δεῖ, Imperson. See under Δέω.

☞ Δεῖγμα, ατος, τὸ, from δέδειγμαι, perf. pass. of δείκω or δείκνυμι.—*An ensample, a specimen,* (properly * say Harpocration and the Etymologist, *what is shown of things sold*, i. e. *a sample,*) [and so used in Isoc. ad Demon. p. 4. and often elsewhere. But in the N. T. it is used as *an example*, proposed to deter from crime. Jud. 7. 'An example of the future torment in eternal fire.' 2 Pet. ii. 6. 3 Mac. ii. 5.]

☞ Δειγματίζω, from δεῖγμα, *To exhibit a specimen*, or *to make a public show* or *spectacle*. The ancients, particularly the Romans, *exposed* their captives, and the spoil of their conquered enemies *to public view*, in their triumphal processions; [and hence, the verb means *to exhibit as conquered*, or *triumph over.* Col. ii. 15. *He openly triumphed over the powers.* Bretsch. puts a stop after ἐξουσίας, and then says, ἐδειγμάτιζε (sc. σεαυτὸν) ἐν παῤῥησίᾳ, *he showed himself as an example of confidence and intrepidity of mind to us:* but παῤῥησία is usually, *confidence in*, not generally the quality, *confidence* or *intrepidity.*]

Δείκνυμι, or Δεικνύω, from the obsolete V. δείκω, which see.

I. *To show, exhibit, cause to be seen,*

* [Harpocr. says there was a place in the forum at Athens, called Δεῖγμα, because the samples were shown there. See Schol. ad Aristoph. Eq. 975. & Casaub. ad Athen. i. 22. vi. 4.]

whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20.—or in a divine vision, Heb. viii. 5. Rev. xvii. 1. xxi. 9. & al.—or by a deceitful representation, Mat. iv. 8. Luke iv. 5, where, from the circumstances of the story, it appears that the Devil really showed our Saviour as great an extent of country * as was visible from the high mountain, supplying, *in a moment of time*, an *illusive view* of the other great and glorious kingdoms of the world. See Dr. Hammond's Pharaphrase.

II. *To show, teach, declare.* Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28. [Deut. iv. 5. Ex. xv. 25. 1 Sam. xii. 23. Job xxxiv. 32.]

III. *To show, prove, demonstrate.* Jam. ii. 18. iii. 13. [Ælian V. H. ix. 35.]

IV. [*To predict.* Rev. i. 1. iv. 1. xxii. 6.]

V. [*To perform, show forth.* John ii. 18. x. 32. 1 Tim. vi. 15. Ps. lx. 3. lxxi. 20. Gen. xli. 21. Xen. Cyrop. vi. 4, 5. Ælian V. H. xiv. 37. Schl. says, that in John v. 20, it is *to give power;* Br. explains it, *to teach.*]

Δειλία, ας, ἡ, from δειλὸς, which see.—*Fearfulness, timidity, shrinking for fear.* So Theophrastus, Ethic. char. xxv. defines δειλία to be ὙΠΕΙ͂ΞΙΣ τῆς ψυχῆς ἔμφοϐος, a *yielding* or *shrinking* of the soul through fear. And Andronicus, ΔΕΙΛΙ'Α ἐστιν 'ΑΠΟΧΩ'ΡΗΣΙΣ ἀπὸ φαινομένε καθήκοντος διὰ φαντασίαν δεινε. Δειλία is the *withdrawing* from some object coming upon us, because it appears terrible. occ. 2 Tim. i. 7. [Levit. xxvi. 36. Ps. liv. 5.]

Δειλιάω, ῶ, from δειλία.—*To shrink for fear*, as the heart. occ. John xiv. 27. [Deut. i. 31. xxxi. 6. 2 Macc. xv. 5. Isa. xiii. 7.]

ΔΕΙΛΟ'Σ, ἡ, ὸν.—*Shrinking for fear, fearful, timid.* occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8; where see Wetstein. [Schl. says, that in Rev. xxi. 8. it is *an apostate* or *deserter from fear*, a *bad person.* See Schol. Soph. Antiq. 366. Valck. ad Eur. Phœn. 10, 11. Alberti Obss. on N. T. p. 498.]

ΔΕΙ͂ΝΑ, ὁ, ἡ, τὸ. [Gen. δεῖνος, Dat. δεῖνι, Acc. δεῖνα. An indefinite pronoun. *A certain one, any one.* It is generally used when the speaker cannot, or will not name the person or thing he speaks of. It only occurs in Mat. xxvi. 18, but often in good Greek. See Viger and his commentators.]

Δεινῶς, Adv. from δεινὸς, [signifies not only *terrible*, but *any thing great* or *excessive.* See Perizon. ad Ælian V. H. i. 1. Hence the two senses of this Adverb.]

I. *Dreadfully, grievously.* occ. Mat. viii. 6.

II. *Vehemently.* occ. Luke xi. 53.

Δειπνέω, ῶ, from δεῖπνον.—*To sup, eat a supper,* [*an evening meal*]*. occ. Luke xxii. 8. 1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *To eat for supper.* Luke xvii. 8. [In 1 Cor. xi. 25. Schl. and others translate, *After the first service,* i. e. *the Paschal Lamb was removed;* because the wine was served with that, and a cup drunk after eating it, before touching the second service, the bitter herbs and unleavened bread. See Beausobre's Introduction in the chapter on the Holy Seasons. In Rev. iii. 20. it implies *to be intimate with.*]

Δεῖπνον, ε, τὸ, so called from δεῖσθαι εἰς πόνον, *men's wanting it for labour,* or *to enable them to labour.* See Suicer's Thesaurus on this word.

I. In Homer it generally denotes *the breakfast*, or *morning-meal*, as Il. ii. lines 381, 399, and Il. viii. line 53; (comp. lines 1 and 66), but sometimes *food* in general, [as *the mid-day meal.* (See Hesych. and Athen. I. 9, 10. Poll. vi. 1.) and] even that which is taken towards *evening*, as Il. xviii. line 560. Hence

II. In the latter Greek writers, as in the N. T. *a supper, an evening meal*, or *feast.* Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12. [It is generally *an evening feast,* especially in the last passage, and Luke xiv. 17. Perhaps in John xiii. 2, *an evening meal.* The phrase ποιεῖν δεῖπνον, which occurs Mark vi. 21. Luke xiv. 16. John xii. 2, is *to give a feast.* It is a feast in Messiah's kingdom. Rev. xix. 9,

* The Abbé Mariti (Travels through Cyprus, &c. cited in the English Review for Nov. 1792, p. 346) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed *the most beautiful prospect imaginable.*" This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the Devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.* [Some Commentators make δείκνυμι here signify *to describe*, as *ostendo* in Latin. See Græv. Lectt. Hesiod. c. 12. Alberti Peric. Crit. c. 13. p. 47. and Olearius and Palairet here. Wahl, Schl. and Br. say, absolutely *to show*, place before the eyes; and Schl. says, that κόσμος is Palæstine, or that the show was illusive.]

* [See Xen. Mem. ii. 7, 12.]

17. Comp. Dan. v. 1. 4. Esdr. iii. 38. vi. 49.]

III. Κυριακὸν Δεῖπνον, *The Lord's Supper*. occ. 1 Cor. xi. 20. It appears, however, from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, On the Lord's Supper, p. 151. 2d edit. where see more.

☞ Δεισιδαίμων from δείδω, 1st Fut. δείσω *to fear*, and δαίμον *a demon*. [Either *religious, pious*, as in Xen. Cyr. iii. 3, 26. & al. or *superstitious*. See Theoph. Char. xvi. and Plutarch's book on δεισιδαιμονία (Works, vol. ii. p. 460.)]—Comp. Δαίμων I. "The word Δεισιδαίμον," says Mede (Works in folio, p. 635), "by etymology signifies *a worshipper of demon-gods*, and was anciently used in this sense; and so you shall find it often in Clemens Alexdrinus his Protrepticon *, not to speak of others." And thus the Etymologist explains it by ἐυλαβὴς καὶ δειλὸς περὶ θεὺς *pious and fearing the gods*, and Suidas by θεοσεβὴς *a worshipper of God*, or *of the gods*. occ. Acts xvii. 22; where St. Paul begins his speech in the Areopagus in a much less † *offensive* manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are* ὡς δεισιδαιμονεςέρυς, *somewhat*, or, *as it were*, too much addicted to the worship of demon-gods. [Schleusner, and I think rightly, says, *I see that you are especially, and more than others, attentive to religious matters;* adding, that Paul would, of course, use a word which could not irritate the Athenian mind; and that so he judged this fittest for that purpose, and yet to convey a tacit reproof to their superstition.]—In this exordium, he also insinuates an answer to the charge brought against him, ver. 18, that he *seemed to be a proclaimer of new* demon-gods; namely, that since he saw them so much addicted to the worship of *demons* already, he would not introduce any *new demons* among them; but, as he goes on to declare, he would wish to recall them to the worship of that *God*, whom, out of their great δεισιδαιμονία, they worshipped without particularly knowing him, but who, though to them *unknown, made the world and all things therein, and is the Lord of heaven and earth*.

☞ Δεισιδαιμονία, ας, ἡ, from δεισιδαίμων.—*Superstition*, or *religion*, or *religious worship*. occ. Acts xxv. 19. "As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as *superstition;* so that this text affords a *further argument*, (comp. Δεισιδαιμονέςερος) that the word Δεισιδαιμονία will admit a milder interpretation."—Doddridge. And thus Suidas explains δεισιδαιμονία by ἐυλάβεια περὶ τὸ Θεῖον, *reverence towards the Deity*, and Hesychius by φοβοθεία, *fear of God*, in which good sense it is several times used by Diodorus Siculus * [I. 70. Polyb. vi. 56. 7.] So Heraclitus says of Orpheus, he led men εἰς δεισιδαιμονίαν, and exhorted them ἐπὶ τὸ ἐυσεβεῖν, *to be pious*, where it is manifest δεισιδαιμονία must mean *religion*, not *superstition*. But, what is more to our present purpose, the word is used in the like good sense in Josephus, not only where a Heathen calls the Pagan religion δεισιδαιμονίας, (Ant. lib. xix. cap. 5. § 3.) or where the *Jewish religion* is spoken of by this name in several edicts that were made in its *favour* by the Romans (as in Ant. lib. xiv. cap. 10. § 13, 14, 16, 18, 19.) but also where the historian is expressing his own thoughts in his own words. Thus of king Manasseh after his repentance and restoration he says, ἐσπύδαζεν—πάσῃ περὶ ἀυτὸν (Θεὸν) τῇ ΔΕΙΣΙΔΑΙΜΟΝΙ'Αι χρῆσθαι, that he strove to behave in the most *religious* manner towards God, Ant. lib. x. cap. 3. § 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn together on this occasion τῇ ΔΕΙΣΙΔΑΙΜΟΝΙ'Αι, by their *religion*, as if it had been by an engine, ὀργάνῳ τινι. De Bel. lib. ii. cap. 12. § 2. Comp. cap. ix. § 3. [Schleus. takes it in a good sense in this passage of the Acts. Bretsch. in the sense of superstition; but Schleus. is assuredly right, for the reasons given by Doddridge.]

Δέκα, οἱ, αἱ, τὰ. Indeclinable.—The number *Ten*, from δέχεσθαι (Ionic δέκεσθαι) *to receive, contain*, because it *con-*

* Et Strom. lib. vii. p. 504, Δεισιδαίμων, ὁ δεδιὼς τὰ δαιμόνια.

† See Lardner's Credibility of Gospel History, vol. i. book i. ch. 8. § 7, 3. p. 412, 413, and note, 1st edition.

* See Hammond on Acts xvii. 22, and Pole Synops.

*tains* all the *units* under it. Mat. xx. 24. xxv. 1.

Δεκαδύο, οἱ, αἱ, τὰ, from δέκα *ten*, and δύο *two*.—*Twelve*. occ. Acts xix. 7. xxiv. 11. [See Ex. xxviii. 21. Esth. ii. 12.]

Δεκαπέντε, οἱ, αἱ, τὰ. Indeclinable, from δέκα *ten*, and πέντε *five*.—*Fifteen*, occ. John xi. 18. Acts xxvii. 28. Gal. i. 18. [Ex. xxvii. 15. Judg. viii. 10.]

Δεκατέσσαρες, οἱ, αἱ, καὶ τὰ δεκατέσσαρα, from δέκα *ten*, and τέσσαρες *four*.—*Fourteen*. occ. Mat. i. 17. Gal. ii. 1. [Gen. xxxi. 41. Numb. xxix. 13.]

Δέκατος, η, ον, from δέκα.

I. *The tenth*. occ. John i. 39. Rev. xi. 13. xxi. 20.

II. Δεκάτη, ης, ἡ, (μοῖρα, *part*, being understood.) *The tenth part, tithe*. occ. Heb. vii. 2, 4, 8, 9. See Wetstein on verse 4, for instances of the Heathen dedicating to their gods the *tenth of spoils* taken in war. [It is *tithe of spoil*. Heb. vii. 2. Gen. xiv. 20. Xen. Ages. i. 34. *Of the fruits of the earth*. Heb. vii. 8. Lev. xxvii. 30. On the Jewish Tithes, see Hottinger's Treatise; on the Heathen Tithes, see my Inscriptiones Græcæ, p. 215.]

Δεκατόω, ῶ, from δέκατος, δεκάτη, *the tenth*.—*To tithe, receive tithes of*. occ. Heb. vii. 6. Δεκατόομαι, ὖμαι, pass. *To be tithed, pay tithes*. occ. Heb. vii. 9. [Neh. x. 37.]

Δεκτὸς, ἡ, ὸν, from δέδεκται, 3d pers. perf. of δέχομαι *to receive*.

I. *Accepted, acceptable, agreeable*. occ. Luke iv. 24. Acts x. 35. Phil. iv. 18. [See Prov. xxii. 11. Lev. i. 4. Isa. lvi. 7. Mal. ii. 13. Ecclus. ii. 5.]

II. [*Fortunate, propitious*. Luke iv. 19. and 2 Cor. vi. 2. The word does not occur in good Greek.]

☞ Δελεάζω, from δέλεαρ, ατος, τὸ, *a bait*.—*To take* or *catch*, properly with a *bait*, as birds or fishes are caught. occ. 2 Pet. ii. 14, 18. James i. 14, ἐξελκόμενος καὶ δελεαζόμενος, "These words," says Doddridge, "have a singular beauty and elegance, containing an allusion to the method of *drawing fishes out* of the water with a hook concealed under the *bait*, which they greedily devour." Thus also Xenophon, Memor. Socrat. lib. ii. cap. 1. §4, where, disputing with Aristippus about pleasure, he says some animals are γάςρι ΔΕΛΕΑΖΌΜΕΝΑ, *caught* by their belly or appetite. See Raphelius, Wetstein, and Kypke. [So Herodian, i. 12. Ælian V. H. xiv. 17.]

Δένδρον, ου, τὸ.—*A tree*. Mat. iii. 10. vii. 17, 18, 19. xiii. 32. & al. freq. In Mark viii. 24, many MSS., five of which ancient, and some editions read, Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας, *I see men, because I see them as* trees (confusedly, like the trees which the man knew were growing in the fields near Bethsaida, and which he also knew could not naturally move from the place where they grew, whereas what he took to be men he saw) *walking*. See Wetstein Var. Lect. Wolfius, and Griesbach. [It is *a shrub* in Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. See Salmas. Exerc. de Homonymis Hyles Intr. p. 15.]

☞ Δεξιόλαβος, ου, ὁ, from ἐν τῇ δεξιᾷ λαβεῖν, *taking in the right hand*.—*A soldier who takes and carries* a spear or javelin *in his right hand, a spearman*. occ. Acts xxiii. 23. [This word occurs in no good Greek author; but in Theophylact. Simocatta, iv. 1. and Constantin. Porphyr. Themat. i. 1. Meursius, in his Lexicon Græco-barbarum, says the δεξιόλαβοι were the constables or police, who seized the guilty and took them to prison or to punishment. Schleusner thinks they were royal guards, who carried a lance in their right hand, who not only guarded the king, but the captives whose right hand was chained.] The Alexandrian MS. reads δεξιοβόλους; but since all the other MSS. (except one mentioned by Erasmus) have δεξιολάβους, Mill's opinion seems highly probable, that δεξιοβόλους is no more than a gloss, which was originally placed in the margin, and thence crept into the text. This gloss, however, which signifies *those who cast darts* or *javelins with the right hand*, confirms the interpretation of δεξιόλαβος just given.

Δεξιὸς, ὰ, ὸν.—*Right*, as opposed to *left*, so applied to the eye, Mat. v. 29.—to the cheek, Mat. v. 39.—to the ear, Luke xxii. 50.—to the foot, Rev. x. 2. But properly and most generally δεξιὰ denotes *the right hand*, and that whether joined with χεὶρ, Mat. v. 30; or not, Mat. vi. 3. xxvii. 29. Gal. ii. 9. [The phrase δεξιὰς διδόναι τινι, like the Latin *dextram dare* (Tac. Ann. xv. 29. Virg. Ænead. iii. 610,) means *to make a covenant*, or *agreement*, the right hand being a sign of *faith* as well as of *charity and love*. So Gal. ii. 9. 1 Macc. xi. 62. xiii. 50. Xen. Anab. i. 6, 6. Joseph. A. J. xviii. 9, 3.—Δεξιὸς is used for *that which is on the right*, in 2 Cor. vi. 7.]

Δεξιὰ, τὰ. Neut. plur. (μέρη *parts*, being

understood) *The parts towards the right hand*, i. e. *the right hand side.* Mat. xx. 21, where see Wetstein. Mat. xxii. 44. xxv. 33. & al. Μέρη is expressed, John xxi. 6. On the expressions of Christ *sitting on the right hand of God*, *being exalted to his right hand,* and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Observ. Sacr. lib. ii. cap. 4. and 5. edit. 3tiæ. [Vitringa's decision is that, as *to sit*, in Scripture, frequently means *to reign;* and *to sit with a king* even more strongly implies to be joined in his power; and finally, *to sit on his right hand, in which the sceptre is placed,* even yet more decidedly shows participation in his authority, the phrase, as applied to our Lord, expresses that communion of power and glory which exists between Him and the Father. See Bishop Pearson and his Notes on this article of the Creed.]

Δέομαι. See under Δέω.

Δέρμα, ατος, τὸ, from δέρω *to flay, strip off the skin.—A skin* of a beast *flayed off* the body. occ. Heb. xi. 37. Comp. under Μηλώτη. [It is rather a garment made of a skin, such as was used by the prophets. See Zach. xiii. 4. 2 Kings i. 8.]

Δερματινὸς, ὴ, ὸν, from δέρμα.—*Made of skin, leathern.* occ. Mat. iii. 4. Mark i. 6. [Comp. Gen. iii. 21. Lev. xiii. 58.]

ΔΕ'ΡΩ.

I. *To flay, strip off the skin.* In this its proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34, for the Heb. הפשיט *to flay.* It is also thus used by Homer, speaking of sacrificial victims, Il. i. line 459,

'Αυ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἜΔΕΙΡΑΝ·

First they drew back their necks, then kill'd and *flay'd.*

So Il. vii. line 316,

Τὸν ΔΕ'ΡΟΝ———

The steer they *flay'd.*

II. *To flay by beating with rods* or the like, *to beat* or *scourge severely.* occ. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this is a very uncommon sense of the V. yet the diligent Kypke, on Mat. xxi. 35, produces Aristophanes in Vesp. applying the simple V. δέρειν and δέρεσθαι, and the compound ἀποδέρεσθαι, to this meaning; and likewise Arrian Epictet. lib. ii. cap. 20. p. 236, ἐκδέρεσθαι. [Aristoph. Ran. 632. Diog. Laert. vii. 23. In Luke xii. 47, 48, the Verb is followed by πολλὰς, ὀλίγας; πληγὰς is understood, as in Aristoph. Nubb. 968. Vesp. 1277. Soph. El. 1438. See Bos, p. 385. ed. Schœf. The word δαρήσεται occurs in Ag. Prov. x. 8. for *he shall suffer punishment.*]

III. *To beat, strike* in general, as a person. occ. John xviii. 23. 2 Cor. xi. 20.*—the air. occ. 1 Cor. ix. 26; where it seems to refer to the Σκιαμάχια of the ancient athletæ, or their exercising themselves in imaginary combats, in which they would of course *strike* nothing but *the air.* So Virgil of a boxer preparing for the combat,—verberat ictibus auras, Æn. v. line 377. See Wetstein on 1 Cor. ix. 26.

Δεσμεύω.

I. [*To tie together*, or *bind* as sheaves. Gen. xxxvii. 7. Job xxvi. 8. Xen. Anab. v. 8.]

II. [*To enchain.* Acts xxii. 4. Xenoph. Hier. vi. 14. vii. 12.]

III. [*To bind upon any thing.* Mat. xxiii. 4. The metaphor is obviously from beasts of burden.]

Δεσμέω, ῶ, from δέσμος.—*To bind.* occ. Luke viii. 29.

Δεσμὴ, ῆς, ἡ, from δέδεσμαι, perf. pass. Attic of δέω to bind.—*A bundle;* which English word is derived in like manner from the V. *to bind.* occ. Mat. xiii. 30.—The LXX use δέσμη, Exod. xii. 22, for the Heb. אגדת *a bunch*, of hyssop namely.

Δέσμιος, ȣ, ὁ, from δέσμος.—*One bound, a prisoner.* Mat. xxvii. 15, 16. Acts xvi. 25, 27. & al. freq. On Philem. verse 1, see Macknight. [The expressions ὁ δέσμιος Κυρίȣ, &c. mean *one who is in prison for Christ's sake.* Lam. iii. 33. Zach. ix. 11.]

Δέσμος, ȣ, ὁ, plur. δέσμα, τὰ, † (but τȣ́ς δέσμȣς, Phil. i. 13.), from δεδέσμαι perf. pass. Attic of δέω *to bind.*

I. *A bond* or *chain*, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. & al. freq. In Heb. x. 34, the Alexandrian, Clermont, and three later MSS., together with the Vulgate, both the Syriac, and several other ancient versions, read δεσμίοις *prisoners*, which reading is embraced by Wetstein, and by Griesbach received into the text.

* [It here implies *contumely.*]

† [This is Attic. See Mœris in Voce, and Eustath. ad Hom. Od. ix. p. 1598. 17. Rom. The other declension is found in the LXX. Jer. ii. 20. v. 5. Habbak. iii. 13.]

II. *The string* or *ligament* of the tongue. occ. Mark vii. 35. Theognis, Γνῶμ. line 178, Γλῶσσα δέ οἱ ΔΕ'ΔΕΤΑΙ, His tongue is *tied*.

III. It is spoken of *an infirmity* owing to a *satanical* agency. occ. Luke xiii. 16, where see Wolfius and Kypke.

☞ Δεσμοφύλαξ, ακος, ὁ, from δέσμος, and φυλάσσω *to keep*.—*A keeper of prisoners, a jailer*. occ. Acts xvi. 23, 27, 36.

Δεσμωτήριον, ȣ, τὸ, from δεσμόω *to bind*, which from δέσμος.—*A place where persons are bound and confined, a prison*. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26.

Δεσμώτης, ȣ, ὁ, from δεσμόω *to bind*, which from δέσμος.—*A person bound, a prisoner*. occ. Acts xxvii. 1, 42. [Gen. xxxix. 21.]

Δεσπότης, ȣ, ὁ.

[I. Generally, *One who commands*, or *is at the head of any thing*.]

II. *A sovereign lord, a sovereign*. Applied to Christ and the Holy Spirit. occ. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude ver. 4. Rev. vi. 10.—Dr. Clarke, in his Scripture Doctrine of the Trinity, No. 407 *, asserts, that "*Christ* is no where in the New Testament styled Δεσπότης (but *God the Father only*, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10)." Let us then examine these texts.—Luke ii. 26, *It was revealed to him* (Simeon) ὑπὸ (not διὰ) by the Holy Ghost, *that he should not see death before he had seen the Lord's Christ;* and on seeing him, he says, ver. 29, ΔΕ'ΣΠΟΤΑ, LORD, *now lettest thou thy servant depart in peace*, according to thy word; *for mine eyes have seen thy salvation*. Is not then the *Holy Ghost* here styled Δέσποτα.—Acts iv. 24, 25, *They lift up their voice to God with one accord, and said* ΔΕ'ΣΠΟΤΑ, LORD, *thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said*—But by Acts i. 16, it was *the Holy Ghost* who spake by the mouth of David. It is *He*, therefore, who in Acts iv. 24, is styled Δέσποτα.—In 2 Tim. ii. 21, ΤΩ͂ι ΔΕΣΠΟ'ΤΗι *the Master* (of the house) there spoken of, may most naturally be referred to *Christ*, who is named ver. 19. comp. Heb. iii. 6. If in Jude ver. 4, we follow the common reading, the want of the article τὸν before Κύριον shows that *Jesus Christ* is there styled τὸν μόνον ΔΕΣΠΟ'ΤΗΝ Θεὸν, *the only* LORD *God*, as well as *our Lord*. But if, with the Alexandrian, and another ancient MS., and eleven later ones, and the Vulg. version (see Mill, Wetstein, and Griesbach), we omit the word Θεὸν, this application of μόνον ΔΕΣΠΟ'ΤΗΝ *to Jesus Christ* will be still more evident. And the same sort of persons, who in Jude ver. 4, are said *to deny the only* ΔΕΣΠΟ'ΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as *denying the* LORD, ΔΕΣΠΟ'ΤΗΝ, *who bought them*. Who he is, we may learn from Gall. iii. 13, and the hymning elders in Rev. v. 9. will also inform us, for the person there addressed *bought them to God with* HIS OWN BLOOD *.—Lastly, that the title of ΔΕΣΠΟ'ΤΗΣ, in Rev. vi. 10, belongs to *Christ*, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22. —Grotius therefore was *not* mistaken, as Dr. Clarke asserts he was, in saying that *Christ* is sometimes called Δεσπότης in the New Testament. I add further with regard to the *Holy Spirit*, that Luke ii. 29. Acts iv. 24. furnish us with clear instances of *His* being *religiously invoked* by holy men, and of *His* having *divine attributes* expressly ascribed to him. [Parkhurst's argument here is very ill brought forward, and some of his reasonings are very imperfect. The argument for the divinity of Christ, from the application of the word Δεσπότης to him, is, that (as Dr. J. P. Smith, on the Person of Christ, vol. ii. p. 602, has well observed) the title of dominion, elsewhere applied in a very marked manner to the Father, is given also to Christ. But Parkhurst takes away its use from the Father, to whom it appears to me, beyond all doubt, to be applied in Acts iv. 24. *for creation is oftener predicated of the Father*, and the very terms here used, lead one to think of the God of Israel. I should also so judge of Luke ii. 26, and this is the general opinion of the critics. In 2 Pet. ii. 1, and Jude v. 4, it is beyond a doubt to be applied to Christ. Even Bretsch. allows these, and Schl. the first of them. It is curious, that, in order to take away the second from Christ with

* Comp. No. 15, and Clarke's Comment on 40 Texts, No. 15.

* See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

more show of reason, he persists in a reading rejected by Griesbach, and with sufficient ground in most persons' opinion. Mr. Sharp has, however, shown that, even with this rejected reading, the place must still be referred to Christ. See Nares's Remarks on the Improved Version, p. 239. I ought to cite some passages in the LXX, where Δεσπότης is used *of the Father*. Job. v. 8. Prov. xxix. 26. Jer. xv. 11. See again in the Apoc. Wisdom vi. 7. viii. 3. In the following it is used for אדני or אדון, Gen. xv. 2, 8. Josh. v. 14. Prov. xxx. 1. Jer. i. 6. iv. 12. For its use as to Heathen gods, see Palairet. Obss. Crit. p. 283.]

III. *A human lord* or *master*, as of servants. occ. 1 Tim. vi. 1. 2 Tit. ii. 9. 1 Pet. ii. 18.—In the LXX Δεσπότης six times answers to the Heb. אדן or אדון, as applied either to man or God, and particularly to the *divine* Captain of Jehovah's host. Josh. v. 14. Comp. v. 15.

[IV. *A possessor.* To this head Schl. and Br. refer 2 Tim. ii. 21. This meaning is found elsewhere. Theophyl. Ep. 19. Schl. gives the sense, *A husband*, and quotes 1 Pet. iii. 6, referring to Gen. xviii. 12; but the word in each case is κύριος. The sense occurs, Eur. Med. 223. Hel. 578.]

Δεῦρο. An adv. both of place and time, signifying *hither*, perhaps from δύω *to come, enter*, as δεῦτε *below*.

I. Of place, *Here, hither*. In the N. T. when implying *place*, it is used only in calling or encouraging, and may be rendered, *Come, come hither*. Mat. xix. 21. Luke xviii. 22. John xi. 43. & al. See Wetstein on Mat. and observe that Homer frequently uses this word. See Dammi Lexic. col. 1061. [In Acts vii. 3, and 34. and in 2 Kings iii. 13. v. 19. it seems to have the opposite signification, *go*.]

II. Of time, with the neuter article, Ἄχρι τοῦ δεῦρο, *Till this time, hitherto*, occ. Rom. i. 13, where see Wetstein.

Δεῦτε. An adv. of *compellation* or *calling*.—*Come, come hither*, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2d pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δύω *to come*, ε being inserted, as if from the V. δεύω. Comp. Δύω. See Wetstein on Mat. and Dammi Lexic. col. 1062, who shows that Homer often uses Δεῦτε.

☞ Δευτεραῖος, α, ον, from δεύτερος.—*Doing somewhat on the second day;* for these nouns in αῖος denote *the day*. Comp. Τεταρταῖος. occ. Acts xxviii. 13; on which text Raphelius observes that Xenophon [Cyr. v. 2. 1.] uses δευτεραῖος in the same sense.*

☞ Δευτερόπρωτος, ου, ὁ, from δεύτερος *the second*, and πρῶτος *the first*.—*The first* sabbath *after the second day of unleavened bread*, from which day the seven weeks (called שבתות *sabbaths*, Lev. xxiii. 15. comp. Lev. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the *barley* was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which Stockius and Doddridge have embraced. [So Scaliger, Casaubon, Kuinöel, and Schleusner.]

Δεύτερος, α, ον. The learned Damm, Lexic. col. 461, derives it from δεύω *to fail, fall short*, and says it is properly spoken of those *who are second in a trial of skill or activity*. Homer certainly applies it in this sense, Il. x. line 368. Il. xxiii. lin. 265, 498. But what properly confirms this derivation is, that Homer uses not only the comparative Δέυτερος, but also the superlative Δέυτατος *the last*, Il. xix. line 51. Odyss. i. line 286. Odyss. xxiii. line 342.

*Second*. Mat. xxi. 30. xxii. 26, 39. & al. Δέυτερον neut. is used as an adverb, *Secondly, a*, or *the, second time*. John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. Ἐκ δευτέρου (καίρου *time*, namely, being understood) *A*, or *the, second time*. Mat. xxvi. 42. John ix. 24. & al. Comp. under Ἐκ 4.

Δέχομαι.

I. *To receive, contain within itself*, as a place doth what is put *therein*. occ. Acts iii. 21. [Luther translates this place, *who must occupy heaven*. So Bengel and Wolf. See Eur. Alcest. 817.]

II. *To take, receive within* or *between* the arms. Luke ii. 28. [*into the hands*, xxii. 17.]

III. *To receive, entertain*, as a person. Mat. x. 40, 41. [xviii. 5. Luke ix. 11.

* [See also Diod. Sic. xvi. 68. Polyb. ii. 70. Perizon. ad Ælian. V. H. iii. 14. and Viger. de Idiot. iii. 2, 15.]

xvi. 4.] Acts xxi. 17. [2 Cor. vii. 15. Col. iv. 10.] Gal. iv. 14. [Heb. xi. 31.] Comp. Acts vii. 59. [Xen. Anab. vii. 7, 26.]

IV. *To receive, embrace*, as a doctrine. [Mat. xi. 14. Luke viii. 13.] Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. & al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14. [Aristot. Rhet. iii. 17. Thucyd. iv. 16. Schl. makes ὀυ δέχομαι in 2 Thess. ii. 10. (as in Thucyd. v. 32.) *I refuse* or *reject*, but it seems to me, simply, the negative of this 4th meaning. He also refers Mat. x. 40. to this head.]

V. *To receive, bear with, bear patiently*, as a person. 2 Cor. xi. 16. So Demetrius in Plutarch De Defect. Orac. p. 412. F. ΔΕ'ΞΑΣΘΕ ἡμᾶς—καὶ ὅπως ὀ συνάξετε τὰς ὀφρῦς—σκοπεῖτε, *Bear with us*, and take heed not to frown. See Elsner and Wolfius. [Ælian. V. H. iii. 26. Schwartz. ad Olear. de Styl. N. T. p. 348.]

VI. *To receive*, somewhat given, or communicated. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4. [Xen. Cyr. i. 4, 10. and 5. 5. Arrian Diss. Ep. ii. 7, 11.]

VII. *To look for, expect.* Δέχομαι is often thus applied in Homer, as in Il. xviii. line 524,

> Τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκόποι εἵατο λάων,
> ΔΕ'ΓΜΕΝΟΙ ὁππότε μῆλα ἰδοιάτο καὶ ἕλικας βοῦς.
>
> Two spies at distance lurk, and *watchful* seem
> If sheep or oxen seek the winding stream.
>
> Pope.

So Il. ii. line 794, and Il. ix. line 191. The simple V. however, is not in the N. T. nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivates ἐκδέχομαι, προσδέχομαι, which see.

Δέω.

I. *To bind, tie*, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4. & al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16, see Wolfius. [In the following places, it means, *To throw into chains, make a prisoner.* Mat. xxvii. 2. Mark. xv. 1, 7. Acts ix. 2, 14, 21. xxi. 13. xxii. 5, 29. xxiv. 27. Col. iv. 3. In 2 Tim. ii. 19, the meaning is, *to restrain* or *hinder*. In Acts xx. 22, there are various explanations of δεδεμένος τῷ πνέυματι. Some, as Erasmus Schmidt, interpret πν. of a revelation by the Holy Ghost, that Paul should be thrown into chains at Jerusalem; and refer to v. 23. and xxi. 4. Beza, Vitringa, and others say, it means, *bound* or *compelled by the Holy Ghost to go to Jerusalem.* Erasmus has, *corpore liber, sed spiritu alligatus.* Alberti thinks it is here for *strengthened (bound round) by the Spirit.* Wolf and others think that πν. is here the mind of Paul illuminated by revelation, by which he foresaw his future imprisonment. Schl. thinks it is *compelled by my mind or inclination.* In Luke xiii. 16. the *binding* means the actual *contraction* or *binding together* of the woman's limbs, see verse 11. She was, says Wolf, what the Greek physicians call ἐμπροσθοτονικῆ, *drawn forward.* See Hippoc. v. Epidem. § xii. and xv. for the same use of δέω. The Tetanus Emprosthotonus is often a chronic disease in hot countries.]

II. *To bind up, swathe.* John xix. 40.

III. *To bind* or *oblige* by a *moral* or *religious* obligation. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce* or *determine to be binding* or *obligatory*, i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23.

ΔΕ'Ω.

I. *To have need, to want, lack.* Thus the V. active is sometimes, though rarely, used in the profane writers, as in Homer, Il. xviii. line 100.—'Εμεῖο δὲ ΔΗ'ΣΕΝ, He *wanted* me. So Plato in Apol. Socr. § 18 & 27. edit. Forster, πόλλυ ΔΕ'Ω, I *want* much, i. e. I *am far* from. And Lucian, Rev. iv. tom. i. p. 406. B. Ἔγω δὲ τοσῦτυ ΔΕ'Ω, *I am* so *far* from.

II. [As a verb impersonal. Δεῖ. (1.) *It is necessary, it behoves.* Mat. xvi. 21. xvii. 10. John x. 16. & al. freq. (2.) *It is becoming, proper*, or *one's duty.* Mat. xviii. 13. xxiii. 23. xxv. 27. Mark xiii. 14. Luke iv. 43. xxii. 7. 1 Tim. iii. 2, 7, 15. Tit. i. 7, 11. Heb. ii. 1. xi. 6. 2 Pet. iii. 11. Schl. translates it in Luke xiii. 14. by, *it is lawful*, and in Luke xix. 5. by, *it pleases me*, but quite unnecessarily. Both fall under the first head, without, however, any marked expression of necessity in the first place, *I am to work.* In the second, the necessity is stronger, *It is arranged* or *decreed that I am to be in your house.* In 1 Cor. xi. 19. Schl. says, *It is advantageous*, and so, perhaps, Hammond; but I think it is, *It cannot be but that there will be divisions*, i. e. from the propensities of human na-

ture; and so Rosenmüller.]—Δεόν, τὸ. *Need, needful, becoming.* See [Acts xix. 19.] 1 Tim. v. 13. 1 Pet. i. 6 *.

III. Δέομαι, pass. *To be in want* or *need, to want.* In this sense it is not used by the writers of the N. T. in the simple form, though the compound προσδέομαι is, [Xen. de Rep. Ath. ii. 3.]

IV. *To pray, beseech, supplicate,* used absolutely, Acts iv. 31. Rom. i. 10.—with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39. & al. freq.—with a genitive of the person and an accus. of the thing. 2 Cor. viii. 4, *With much intreaty* requesting of us this favour and the communication *of this ministration to the saints.* For the words δέξασθαι ἡμᾶς at the end of the verse seem a spurious addition, being wanting in thirty-four MSS., four of which ancient, unnoticed in the Vulg. in both the Syriac and other ancient versions, and accordingly rejected by Wetstein, and thrown out of the text by Griesbach. [With ὑπὲρ or περὶ, *I pray for any one,* as Luke xxii. 32. Acts viii. 24. Ps. xxix. 8. Job ix. 15.]

ΔΗ'. An adv.

1. Of affirming, *Truly, in truth.* occ. 2 Cor. xii. 1. Comp. Mat. xiii. 23. [Jer. xxxvii. 20.]

2. Of exhorting, [*Come,*] *by all means,* or the like. occ. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *Therefore.* occ. 1 Cor. vi. 20. Blackwall, Sacred Classics, vol. i. p. 145, observes, that Plato applies this particle in the same manner. But in this use of δὴ, its affirmative or hortative sense seems also to be included, q. d. *Therefore truly,* or *therefore by all means* *. [So in the Song of the Three Children, and Xen. Mem. iii. 4, 7.]

ΔΗ῀ΛΟΣ, η, ον.—*Manifest, evident.* occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7.

Δηλόω, ῶ, from δῆλος.

I. *To make manifest* or *evident.* occ. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest, declare, show, signify by words,* [*teach.*] occ. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11.

Δημηγορέω, ῶ, from δῆμος *the people,* and ἀγορέω *to speak to* or *harangue.*—*To speak to* or *harangue the people* *, *to make a public oration,* [used generally of great men's speeches.] occ. [Prov. xxx. 31.] Acts xii. 21.

Δημιυργὸς, ὃ, ὁ, from δήμιος *public* (which from δῆμος *a people*), and ἔργον *work.*

I. *One who worketh for the public,* or *performeth public works,* also *an architect.* So Suidas from the Schol. on Aristoph. Κοινῶς δὲ ἔλεγον δημιυργὺς, τὺς τὰ δημόσια ἐργαζομένυς· πότε δὲ καὶ τὺς ἀρχιτέκτονας. [It is the name of the Achæan magistrates. See Pol. Exc. Leg. 47. Aristot. Polit. ii. 10.]

II. It is applied to God, *the architect* of that *continuing* and *glorious city* which Abraham looked for. occ. Heb. xi. 10, where see Wetstein. [God is so called by Josephus, A. J. vii. 14. 11. Xen. Mem. i. 4. 2.]

Δῆμος, υ, ὁ.—*A people.* occ. Acts xii. 22. xvii. 5. xix. 30, 33. [Schl. makes it *the forum,* in Acts xvii. 5. xix. 30. but Br. properly says, *the people in their public assembly.* So Ælian. V. H. ii. 1.]

Δημόσιος, α, ον, from δῆμος.

I. *Public, common.* occ. Acts v. 18.

II. Δημοσίᾳ, *Publicly.* It is the † dative case used adverbially by an ellipsis, for ἐν δημοσίᾳ χώρᾳ, *in a public place,* or &c. occ. Acts xvi. 37. xviii. 28. xx. 20. [So 2 Mac. vi. 20. Xen. Mem. iv. 8. 2.]

☞ ΔΗΝΑ'ΡΙΟΝ, υ, τὸ. Lat.—A word formed from the Latin *denarius,* which denotes *the Roman penny,* so called because in ancient times it consisted, denis *assibus, of ten* asses. It was a silver coin, and equal to about sevenpence half-penny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages show, that the price of *labour* was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δήποτε. Adv. from δὴ *truly,* and ποτὲ *ever.*—*Soever.* occ. John v. 4.

Δήπυ. Adv. from δὴ *truly,* and πυ *where.*—*Truly,* [*altogether.*] occ. Heb. ii. 16.

ΔΙΑ'. A preposition.

* [In the plural it generally signifies, *what is necessary for support of life,* as Ex. xxi. 10. 1 Kings iv. 22. Prov. xxx. 8. 2 Mac. xiii. 20.]

* [It seems sometimes to be redundant, as Acts xiii. 2.]

* [See Taylor on Lys. Orat. p. 171. and Spanh. on Julian. Or. p. 208. Xen. Mem. iii. 6. 1.]

† This elliptical use of the dative is very common. See Hoogeven's Note on Vigerus De Idiotism. cap. iii. sect. 1. reg. 9.

I. Governing a genitive case,

1. It denotes a *cause* of almost any kind, *By*. See John i. 3. Luke i. 70. John i. 7. Rom. v. 11. iii. 24. Acts viii. 18. [Critics differ in their explanations of this preposition according to their views of Theology. As for instance, Schl. refers it in John i. 3. to the efficient cause, Bretsch. to the instrumental. We may first observe, with Archbishop Magee, (vol. i. p. 73.) that with the genitive it never signifies the *final* cause. In Rom. vi. 4. Schl. says decidedly and rightly, that it is *through (the glory* or*) power of the Father;* he, however, with Beza, gives 2 Pet. i. 3. as an instance of the final cause, but even Rosenmüller translates that place, *by his glorious kindness;* and Vitringa has a long and satisfactory dissertation against this interpretation. Diss. III. lib. i. c. vii. p. 224. ed. 4. See also Suicer i. p. 706. Alberti, p. 460, and Wolf. in loco. We will now give instances and other senses belonging to this head.]

(1.) [*Efficient* and *principal cause.* John i. 3. Rom. i. 5. 1 Cor. i. 9. So Rom. v. 1, 2, 11, where Schleusner calls it the *meritorious cause.*]

(2.) [*Efficient* and *ministerial*, or *instrumental cause.* Mat. i. 22. ii. 5, 15. Mark xvi. 20. Luke i. 70. viii. 4. John i. 17. Acts xviii. 9. xix. 26. xxi. 19. Rom. iii. 20. iv. 13. 1 Cor. iii. 5. perhaps iv. 15. Heb. ii. 10. (where Schleusner translates it *after*.) In many passages we are said to be justified, &c. through the redemption made by Christ, or through faith in his blood, as Rom. iii. 22, 23, 24, 30. Gal. ii. 16. These must be referred to this head, the death of Christ being *the efficient*, faith the instrumental cause of our salvation. The expressions *διὰ χειρός τινος*, &c. Mark vi. 2. Acts v. 12. xv. 23. xix. 26, must be referred hither also.]

2. Of place, *By*, *through*. Mat. ii. 12. [Mark x. 1. xi. 16.] Luke vi. 1. [Acts ix. 25.] 1 Cor. iii. 15, *Διὰ πυρὸς*, *through a fire*, [& al.] Comp. Ps. lxvi. 11, or 12. Isa. xliii. 2, in LXX. Euripides, Electr. line 1182, has a similar expression, ΔΙΑ' ΗΥΡΟ'Σ *ἔμολον*, I came *through a fire.* So Aristophanes, Lysist. line 133,

> Κἂν με χρῇ, ΔΙΑ' ΤΟΥ ΠΥΡΟ'Σ
> 'Εθέλω βαδίζειν.
>
> Though I were to pass *through fire*, I'd go.

But see by all means Elsner's excellent Note on 1 Cor. iii. 15, to whom I am indebted for the above citations; and comp. Wetstein and Macknight.

3. Of time, *Through, throughout.* Luke v. 5. [Heb. ii. 15. Acts i. 3. xxiv. 17.]

4. —*After*. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See Wetstein on Mat. and Mark, and observe that this use of *διὰ* is common in the Greek writers. Comp. Kypke on Mark. [Our translators, on Mat. xxvi. 61, say, *in three days.* Schl. says *within*, and cites Mark xiv. 58. Acts (the two places cited by Parkh. in No. 6, and) xvi. 9. xxiii. 31. Bretsch. says *in*, citing the same places; and this, as Raphelius observes, must be correct, if we refer to Mat. xxvii. 40. The preposition is used in the sense *after* in Aristoph. Pax. v.569 and 709. Ælian. V. H. xiii. 42. & al. Blomf. ad Æsch. Pers. 1006, indicates Thucyd. iv. 8.]

5. Denoting the state, *In*. Rom. iv. 11. Comp. ch. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15, where comp. Sense II.

6. —The time, *In*, *by*. Acts v. 19. xvii. 10. So Herodotus, lib. i. cap. 62. ΔΙΑ' *ἐνδεκάτυ ἔτεος*, *In* the eleventh year. Lucian, Demonax, tom. i. p. 1010, ΔΙΑ' *χειμῶνος*, *In* winter.

7. —The adjunct, *With*. Rom. xiv. 20.

8. *Before, in the presence of.* 2 Tim. ii. 2. So Plutarch, cited by Wetstein, ΔΙΑ' *Θεῶν* ΜΑΡΤΥ'ΡΩΝ, *Before* the Gods (as) *witnesses.* [It is used in adjurations, Rom. xii. 1. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. Bretsch. says the speaker means in these cases to set the object by which he adjures, as it were, in the presence of the person whom he addresses. It is used adverbially, as is often the case in good Greek, as Heb. xii. 1. *διὰ ὑπομονῆς patiently*. Perhaps in all these cases the genitive expresses *the instrument* in some degree *through* or *by means of patience.* See Luke viii. 4. Acts xv. 27. Rom. viii. 25. 1 Pet. v. 11. and Heb. xiii. 22.]

II. Governing an accusative,

1. It denotes the *final* or *impulsive cause, For, on account of, by reason of.* 1 Cor. ix. 23. Rom. i. 26. [It denotes, strictly, the *impulsive cause* in Mat. xxvii. 18. Mark xv. 10. Luke i. 78. John x. 32. the *final cause* in Mat. xv. 6. xix. 12. Mark ii. 27. John xi. 42. xii. 9, 30. Rom. iv. 23, 24. xi. 28. (where Br. explains it thus: *with respect to the gospel, they are reckoned enemies for your sakes*, i. e. *that the gospel may come to you; with respect to the promises, they are agreeable to God*

*for their ancestors' sakes.)* xiii. 5. 1 Cor. xi. 23. *(for the sake of spreading the gospel.)*]

2. *Through, by means of.* Luke i. 78. John vi. 57, where see Alberti. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11. [Schl. calls it the *efficient cause* in John vi. 57. Rev. xii. 11. and 1 John ii. 12. In John vi. 57. Alberti, Wolf and Palairet coincide with Schleusner. It is an Atticism, (see Budæus Comm. L. Gr. p. m. 523.) See Longin. Sect. III. and Faber's Note, p. 265. Aristoph. Plut. Socrat. ad Philip. p. m. 168.]

3. *In.* Gal. iv. 13. comp. 1 Cor. ii. 3.

4. *For, in respect of* or *to.* Heb. v. 12. So Rom. iii. 25, Διὰ τὴν πάρεσιν, *As to, with regard to,* (quod attinet ad) the remission; where Raphelius clearly shows that Polybius uses the preposition διὰ with an accusative in this sense. Other expositors, however, here render it *by* (as in John vi. 57.); or *for,* denoting the final cause (as in Rom. iv. 25.) See Wolfius, and comp. under Πάρεσις. [Bret. refers Mat. xiv. 9. to this head.]

5. With a Verb, infinitive, having the neuter article prefixed, *Because.* Mat. xxiv. 12. Phil. i. 7. [We must not omit the phrase Διὰ τῦτο *wherefore.* Mat. vi. *for this cause.* Mat. xiv. 2. Mark xii. 24. Luke xiv. 20. John i. 31. *therefore* (a particle of transition and conclusion.) Mat. xii. 27, 31. xiii. 52. Luke xii. 22. Rom. v. 12. xiii. 6. & al.]

III. In composition,

1. It is *emphatical,* or *heightens* the signification of the simple word, as in διακαθαρίζω *to cleanse* thoroughly.

2. It denotes *separation* or *dispersion,* as in διασπάομαι *to be pulled* in two. Mark v. 4. διαγνωρίζω *to publish* abroad. Luke ii. 17.

3.—*Pervasion* or *transition,* as in διαβαίνω *to pass* through, διαδέχομαι *to receive* by transition. Acts vii. 45.

Διαβαίνω, from διὰ *through,* and βαίνω *to go.*—*To pass through, pass over.* occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβάλλω, from διὰ *through,* and βάλλω *to cast.*

I. *To dart* or *strike through,* whence

II. In a * figurative sense. *To strike* or *stab with an accusation* or *evil report, to accuse.* So βλασφημεῖν may be from βάλλειν ταῖς φήμαις smiting with *reports.* See Βλασφημέω. occ. Luke xvi. 1, where the V. is applied to a *true accusation,* as Kypke shows it is likewise in the Greek writers. [Aristoph. Rhet. iii. 15. Schl. says, (1.), Properly *to transfer, transmit, make to pass through,* (as Diog. L. i. 118.) and especially used of wrestlers, who try to deceive one another. See Salmas. ad Solin. p. 663. Hence, in the middle it is, (2.), *to deceive,* as Herod. v. 107, and elsewhere. (3.) *To transfer a fault to others, to accuse.* So Theodotion's version of Dan. iii. 8. Herod. vi. 25. (4.) *To denounce, attack,* but with a true accusation, as Philost. Vit. Apoll. iii. 38. See Numb. xxii. 22. 2 Macc. iii. 11.]

☞ Διαβεβαιόομαι, ῦμαι, from διὰ emphat. and βεβαιόω *to confirm.*—*To affirm* or *assert, strongly* or *constantly.* occ. 1 Tim. i. 7. Tit. iii. 8. [Polyb. Vir. p. 1396.]

☞ Διαβλέπω, from διὰ emphat. and βλέπω *to see.* [Not found in other Greek.] —*To see plainly* or *clearly.* occ. Mat. vii. 5. Luke vi. 42.

Διάβολος, ϫ, ὁ, ἡ, from διαβέβολα, perf. mid. of διαβάλλω.

I. *An accuser, a slanderer.* occ. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. [Schleus. and Bret. refer, Eph. iv. 27, to this sense, and Schleus. says, it is either *do not give ready heed to the slanderer,* or *do not act so that the adversary of Christianity may be able to find any ground of accusation.* See Xen. Ages. xi. 5. Demost. de Cor. c. 8.]

II. *The Devil,* so called because *he* originally *accused* or *slandered* God in Paradise, as averse to the increase of man's knowledge and happiness (see Gen. iii. 5. John viii. 44.), and still *slanders* him by false and blasphemous suggestions; and because on the other hand *he is the* accuser *of our brethren,* which accuseth *them before our God day and night,* Rev. xii. 9, 10. (Comp. Job i. 6.*); whence also he is called *our adversary,* 1 Pet. v. 8. See Ἀντίδικος. Further, Διάβολος is used either for the *Prince of the Devils,* as Mat. iv. 1. Rev. xii. 9. xx. 2; or for *those evil spirits* in general, Acts x. 38. And Christ calls Judas Διάβολος, John vi. 70,

* Διαβάλλειν *semper* metaphoricè, quasi *verbis trajicere, columniis transfigere, transfodere, calumniari.* Duport in Theophrast. Char. Ethic. cap. xvi. p. 462. But see Scapula's Lexicon.

* [See Zach. iii. 1. Suidas voce Σατανᾶς. Grot. ad Mat. iv. 1. It occurs in the O. T. Job i. Zach. iii. 1. 1 Chron. xxi. 1. Wisd. ii. 24. In the Apocryphal O. T. vol. i. pp. 534, 536, 672, 691.]

because "under the influence of that *malignant spirit* he would turn his *accuser* and *betrayer*," says Doddridge in paraphrase. But as it does not appear that Judas did, strictly speaking, *accuse* our Lord, it might be more proper to render Διάβολος in this text by *spy* or *informer*, as Judas truly proved. See Campbell's Prelim. Dissertat. to Gospels, pp. 185, 188. [Schleusner refers John vi. 70. to the sense of *an adversary*, and quotes 1 Macc. i. 38. Lampe there quotes Est. vii. 4. viii. 1. Bretsch. says, it is for υἱὸς διαβόλου, *one led by the devil*, and quotes xiii. 2; but this is without any reason.] By this word Διάβολος, the LXX constantly render the Heb. שטן, when meaning *Satan* or the *Devil* (see Job, ch. i. ii.), and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

Διαγγέλλω, from διὰ denoting *dispersion* or *emphasis*, and ἀγγέλλω *to tell, declare.*

I. *To tell, declare*, or *publish abroad, to divulge*. occ. Luke ix. 60. Rom. ix. 17.

II. *To declare*, or *signify plainly*. occ. Acts xxi. 26. "*To give notice* to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple); after which they were to offer——" Mr. Clark's note. Comp. under Ἁγνίζω II. and Numb. vi. 13, &c.

Διαγίνομαι, from διὰ *through*, and γίνομαι *to be.*—Of time, *To pass, pass over*. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See Wetstein on Mark. [Ælian V. H. iii. 19.]

Διαγινώσκω, from διὰ denoting *separation* or *emphasis*, and γινώσκω *to know, discern.*—*To discuss, examine thoroughly*, [*take cognizance of*.] occ. Acts xxiii. 15. xxiv. 22. See Wetstein on both texts. [It appears to be taken in a *low* sense in both places. See Dion. Hal. Ant. ii. 14.]

☞ Διαγνωρίζω, from διὰ denoting *dispersion*, and γνωρίζω *to make known.*—*To make known*, or *publish abroad*. occ. Luke ii. 17. [See Jensii Ferc. Lit. p. 37.]

☞ Διάγνωσις, ιος, Att. εως, ἡ, from διαγινώσκω. *Discussion, examination, cognizance*. occ. Acts xxv. 21. [Wisd. iii. 18. Joseph. A. J. xv. 3, 8.]

Διαγογγύζω, from διὰ emphat. and γογγύζω *to murmur.*—*To murmur* [*from indignation*.] occ. Luke xv. 2. xix. 7. [Exod. xvi. 3. xvii. 3. Ecclus. xxxiv. 24.]

☞ Διαγρηγορέω, ῶ, from διὰ emphat. and γρηγορέω *to awake.*—*To awake thoroughly*. occ. Luke ix. 32. [Herodian iii. 4, 8.]

Διάγω, from διὰ *through*, and ἄγω *to lead.*

I. *To lead* [or *make to pass*. 2 Sam. xii. 31. 2 Kings xvi. 5. Job xii. 7.]

II. [*To pass* (of time). 1 Tim. ii. 2. 2 Macc. xii. 38. Soph. Œd. C. 1614. It is sometimes used elliptically, for *to live*, as it is in] Tit. iii. 3. [Ecclus. xxxviii. 30. Xen. Mem. i. 3, 5.] See Wetstein on both texts for similar expressions in the Greek writers, and comp. Kypke on Tit.

Διαδέχομαι, from διὰ denoting *transition*, and δέχομαι *to receive.*—With an accusative of the thing*. *To receive by succession*, or *by passing from one to another*. occ. Acts vii. 45, where Kypke produces the Greek writers using it in the same manner. [Ælian V. H. xiii. 1.]

Διάδημα, ατος, τὸ, from διαδέω *to bind round*, which from διὰ *about*, and δέω *to bind.*—*A diadem, a tiara*, i. e. not a crown properly so called, but *a swathe*, or *fillet of white linen bound about* the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12. [Est. i. 11. ii. 17. Isaiah lxii. 3. See Casaub. ad Suet. Cæs. c. 79.]

Διαδίδωμι, from διὰ denoting *transition* or *dispersion*, and δίδωμι *to give.*

I. *To distribute, divide*. occ. Luke xi. 22 †. xviii. 22. John vi. 11. Acts iv. 35.

II. *To give from hand to hand*, i. e. *from oneself to another, to deliver*. occ. Rev. xvii. 13, where the verb fut. διαδιδώσουσι is formed with the reduplication δι, as the Infin. διδώσειν is in Homer Odyss. xxiv. line 313, and fut. διδώσομεν, Odyss. xiii. line 358: but observe, that in Rev. xvii. 13, the Alexandrian and fourteen later MSS. read διδόασιν. See Wetstein and Griesbach ‡.

Διάδοχος, ου, ὁ, ἡ, from διαδέχομαι.—*A successor*. occ. Acts xxiv. 27. [See note on Διαδέχομαι.]

Διαζώννυμι, from διὰ emphat. and ζώννυμι-

* [With an accus. of the person, it is *to succeed*. Diog. L. iv. 1. and even absolutely, 2 Macc. iv. 31. ix. 23. though in these texts Schl. thinks it implies not a successor, but lieutenant.]

† [Schleus. translates here *to plunder*, from the phrase, Mat. xii. 29. and so διανέμεσθαι. See Vorst. Philol. S. p. 79, in Fischer's edition; but Bretsch. agrees with Parkhurst.]

‡ [It is to *disseminate*, Ecclus. xxiv. 17. 2 Mac. iv. 39. 3 Mac. ii. 27. 4 Mac. iv. 22.]

νυμι *to gird.*—*To gird, gird about.* occ. John xiii. 4, 5. xxi. 7.

Διαθήκη, ης, ἡ, from διέθηκα 1st aor. of διατίθημι.—*A disposition, institution, appointment.* "* It signifies," saith Junius, "neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God." The Heb. word in the Old Testament, which almost constantly answers to διαθήκη in the LXX, is ברית, which properly denotes a *purification* or *purification-sacrifice*, never, strictly speaking, *a covenant*, though כרת ברית *cutting off*, or *in pieces, a purification-sacrifice*, be indeed sometimes equivalent to *making a covenant*, because that was the *usual sacrificial rite* on such occasions, and was *originally*, no doubt, an emblematical expression of the parties staking their hopes of *purification* and salvation by the *great sacrifice* on their performing their respective conditions of the covenant on which the ברית or *sacrifice* was offered †. Comp. under Ἄσπονδος.

I. *A disposition, dispensation, institution*, or *appointment* of God to man. In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. *The religious dispensation* or *institution* which God *appointed to* (διέθετο πρὸς) Abraham and the Patriarchs, Acts iii. 23. Comp. Luke i. 72. Acts vii. 8.

2. *The dispensation from Sinai.* Heb. viii. 9. Comp. Gal. iv. 24.

3. *The dispensation of faith, and free justification*, of which *Christ* is the Mediator, Heb. vii. 22. viii. 6, and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. [xii. 24.] And hence Ἡ Καινὴ Διαθήκη became the title of the *books* in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. Ἡ Παλαιὰ Διαθήκη, *The old dispensation*, is used for the *Books of Moses*, containing that *dispensation*, by St. Paul, 2 Cor. iii. 14.—I am well aware that in most of the preceding passages our translators have rendered the word Διαθήκη by *Covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted guilty* man could * *covenant* or *contract* with God for his salvation, or had any thing else to do in this matter, but humbly to *submit*, and *accept of* God's *dispensation of purification* and salvation through the all-atoning sacrifice of the real ברית, or *Purifier*, Christ Jesus. [Witsius says (de Œc. Nov. Fœd. i. 1, 13.) that the covenant being between two very unequal parties, was of the nature of those called προστάγματα, or συνθῆκαι ἐκ τῶν ἐπιταγμάτων, on which see Grot. de J. B. et P. II. c. xv. s. 6. In short, the superior party offers certain conditions, and binds the inferior to the performance of them. So Wahl says, that διαθήκη, in its sense of *fœdus*, may be either *mutual promises* or *promises annexed to certain conditions.*]

II. As ברית in the Old Testament (Isa. xlii. 6. xlix. 8.), so Διαθήκη in the N. T. may be understood as † a *personal title* of Christ. Both St. Mat. ch. xxvi. 28. and St. Mark ch. xiv. 24, render the Hebrew words spoken by our Saviour at the institution of the Eucharist by the Greek Τοῦτό ἐστι τὸ αἷμά ΜΟΥ͂, ΤΟ͂ τῆς καινῆς ΔΙΑΘΗ΄ΚΗΣ, and the most natural construction of these is to refer Διαθήκης to μοῦ, *This is the blood of* ME, *(namely) that of the new* Διαθήκη or ברית ‡. These expressions plainly allude *to the dedication of the old dispensation*, Exod. xxiv. 8, where the blood of the *sacrifices* is in like manner called *the blood of* ברית, LXX Διαθήκης: so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20, *The blood of Christ* is called *the blood* Διαθήκης αἰωνίου *of the eternal* Διαθήκη, in Heb. ברית. Comp. Heb. x. 29. Gen. xvii. 7, in

* "Neque testamentum, neque fœdus, neque pactionem significat, sed prout simpliciter notatio vocis postulat, *dispositionem* vel *institutionem* Dei." Junii Loc. parall. apud Leigh, Crit. Sacra.

† See Heb. and Eng. Lexicon under כרת V.

* Grotius judiciously remarks, that what Moses and the other sacred writers call ברית (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by διαθήκη) is generally of that sort as to require *no consent* from one of the parties; since its obligatory force arises *solely* from the command and authority of the *superior*, as of God suppose, who doth however sometimes oblige himself *of his own accord* by promise. Pole Synops. vol. iv. p. 1.

† Thus also the abstract words Ἀνάστασις *resurrection*, Ζωὴ *life*, John xi. 25; Εἰρήνη *peace*, Eph. ii. 14.; Σοφία *wisdom*, Δικαιοσύνη *righteousness*, Ἁγιασμὸς *sanctification*, Ἀπολύτρωσις *redemption*, 1 Cor. i. 30, are used as personal titles of Christ Jesus. All of which, let it be observed, except Ἁγιασμὸς, are *feminine nouns*.

‡ No doubt, says Grotius, our Lord did, on this occasion, use the word ברית, for which the Greek writers, in imitation of the LXX, have put Διαθήκης. Pole Synops. vol. i. p. 1. on Διαθήκης.

Heb. [I can find nothing whatever to countenance Parkhurst's construction of the passages in Matthew and Mark, nor his assigning διαθήκη as a personal title to Christ. What he says as to the blood shed at the dedication of the old Covenant is true, and applies to these passages, but not in a literal sense. To talk of the blood of the old Covenant, as if by that phrase was implied that the old Covenant itself possessed blood which was shed, and thence to argue that in the words, the blood of the new Covenant, the new Covenant's blood is meant; and that, therefore, the new Covenant *is* Christ, because it was Christ's blood which was shed to ratify it, is quite unworthy a serious writer. It is, as Kuinöel says, "sanguis qui pertinet ad novum fœdus," i. e. the blood of Christ shed to establish the new Covenant, and such an use of the Greek genitive is too common to need remark.]

III. *A solemn dispensation* or *appointment* of man. occ. Gal. iii. 15, where, saith Grotius, διαθήκη denotes *a promise.*

[IV. *A testamentary disposition*, in particular. Heb. ix. 16, 17. These passages, Parkhurst puts under head I. as *a disposition*, &c. or *appointment of God to man*, where if not palpably wrong, he is at least very obscure. That Διαθήκη has often the meaning I have assigned to it, is shown by Suicer from the various Lexicographers, and so Theodoret p. 436, and Theophylact p. 469, understood it here. In the Classics this sense is common. See Budæus Comm. L. G. p. m. 265. and Alberti Observ. Phil. p. 199. Among many others they give Lucian Dial. Mort. p. 272. Arrian. Epictet. l. 11. c. 13. p. 180. Isoc. Æginet. p. 14. 758, 759, 760, & al. Demosth. i. in Aphob. p. 549, and very frequently. Witsius (De Œc. Nov. Fœd. i. 1, 3.) says that in Heb. ix. 15. διαθήκη is *testament*, but that when applied to the dealings of God with man, it signifies, *Rule of life*, and also, *an agreement and engagement.* I am inclined to think Wahl's division right, of the senses of this word. He divides them thus:]

[I. *Testament.* Heb. ix. 16, 17.]

[II. *Covenant*, or *promises annexed to certain conditions*, used (a) Of the earlier covenants made through Abraham, Isaac, Jacob, and Moses, with the Israelites. The sense, *The old dispensation*, occurs Rom. ix. 4. Eph. ii. 10. Heb. ix. 15, 20. viii. 7, 9. ix. 5. (b) Of the new law and promises given to mankind through Christ. The sense, *The new dispensation*, occurs Mat. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. vii. 22. viii. 6, 8, 10. xii. 24. xiii. 20. In Heb. viii. 7. x. 16, 29. it is, *the second covenant.*]

[III. By Metonymy. (1.) Whole for part. (a) *Laws and commandments to which promises are annexed.* Heb. ix. 4. Acts vii. 8. *(the precept about circumcision.)* See Exod. xix. 5. Numb. x. 35. Deut. ix. 9, 10. (b) *Promises annexed to laws.* Luke i. 72. Acts iii. 25. Rom. xi. 27. Gal. iii. 15, 17. comp. v. 16. See Ps. xxv. 14. lxxiv. 20. (2.) Contents for *container.* The books in which the laws and promises are contained.]

Διαίρεσις, ιος, Att. εως, ἡ, from διαιρέω. —*A distinction, diversity, difference.* occ. 1 Cor. xii. 4, 5, 6. [It is always in these cases joined with a substantive, so as to make a periphrasis for the adjective *different*, as v. 4. *different gifts.*]

Διαιρέω, ῶ, from διὰ, denoting *separation*, and αἱρέω *to take.*

I. *To divide.* occ. Luke xv. 12. [Diod. Sic. 42. Polyb. v.]

II. *To distribute.* 1 Cor. xii. 11. [Xen. Cyr. iv. 5. 51.]

Διακαθαρίζω, from διὰ emphat. and καθαρίζω *to cleanse.*—*To cleanse thoroughly.* occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαριεῖ is the 3d pers. sing. 1 fut. indicat. of the verb διακαθαρίζω, Attic for διακαθαρίσει. [Comp. Jer. iv. 11. Alciph. iii. 20.]

☞ Διακατελέγχομαι, from διὰ emphat. and κατελέγχω *to confute*, which from κατὰ *against*, and ἐλέγχω *to argue.* —*To confute strenuously*, or *thoroughly.* occ. Acts xviii. 28 *.

☞ [Διακονέω, ῶ.]

[I. *To minister*, or *give service, to any one;* used (1.) Of any service, and often of kindness in affliction, Mat. xx. 28. xxv. 44. Mark x. 45. John xii. 26. Acts xix. 22. Rom. xv. 26. 2 Cor. iii. 3. (*a letter written by the service*, i. e. *the assistance of any one.* 2 Tim. i. 18. Philem. 13. 1 Pet. iv. 10. *Assisting one another by means of that gift.* In 1 Pet. i. 12. it is perhaps, *to supply.* (2.) Of those who wait at table. Mat. viii. 15. Mark i. 31. Luke iv. 30. x. 40. xii. 37. xvii. 8. xxii. 27. John xii. 2. Xen. Anab. iv. 5. 33.]

* [The Vulg. has *revincere.* The Syr. and Arab. *disputare.* Valck. Schol. p. 559, says that διὰ often gives the idea of contention.]

[II. *To supply food.* Mat. iv. 11. Mark i. 13. xv. 41. Luke viii. 3.]

[III. *To act as Deacon.* 1 Tim. iii. 10, 13. 1 Pet. iv. 11. especially in collecting alms. 2 Cor. viii. 19, 20. Heb. vi. 10. Acts vi. 2.]

Διακονία, ας, ἡ, from the same as διακονέω.

I. *A ministering,* [generally.] Luke x. 40. Heb. i. 14. [2 Cor. xi. 8. 2 Tim. iv. 11.]

II. *A ministration,* or *ministering to the necessities of others.* Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.—*Relief given.* Acts xi. 29, where observe that the dative ἀδελφοῖς is governed by the N. substantive διακονίαν. Comp. under Τάττω V.

[III. *Ministry in the church;* either generally, as Rom. xii. 5. 1 Cor. xii. 6. Eph. iv. 12. Col. iv. 17. 2 Tim. iv. 5.; or of particular offices, as Acts vi. 4. διακονία λόγȣ, *office of teaching;* 2 Cor. iii. 7. τȣ͂ θανάτȣ, *office of announcing the law, which threatened death,* &c. ibid. 8. τȣ͂ πνεύματος, *office of announcing the dispensation which promised the Spirit;* ibid. 9. κατακρίσεως, *office of teaching the law, which condemned,* ibid. δικαιοσύνης, *office of teaching the system of grace.* So 2 Cor. v. 18: and in ix. 12. λειτȣργίας, *office of attending to public collection and distribution of alms;* or again, *more especially the Apostolic office.* Acts i. 17, 25. xx. 24. xxi. 19. Rom. xi. 13. 2 Cor. iv. 1. vi. 3.]

Διάκονος, ȣ, ὁ. See Διακονέω.

[I. *A minister* in general. Mat. xx. 26. xxii. 43. xxiii. 11. Mark ix. 35. x. 43. Rom. xiii. 4. *An assistant.* Gal. ii. 17. It is used especially of servants at table, John ii. 5, 9.]

II. *A minister,* or *servant of God* or *Christ in his church,* by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called Rom. xv. 8, διάκονον περιτομῆς *a minister of the circumcision,* "as he was a *Jew by birth,* and received *circumcision* himself, in token of his obligation to observe the law, and confined his *personal ministry,* according to what he himself declared concerning the limitation of his embassy (Mat. xv. 24.) to the lost sheep of the house of *Israel* *.

III. *A particular sort of minister in Christ's church, a deacon,* whose especial business it was to take care of, and *minister to* the poor. (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

* Doddridge's Paraphrase.

IV. Διάκονος, ȣ, ἡ, *A deaconess, a stated female servant of the church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. Pliny in his 97th Epist. to Trajan, styles the *deaconesses* of the Bythynian Christians, "*Ancillis quæ* ministræ *dicebantur,* Female attendants, who were called *ministers* or *servants.*" See more in Suicer's Thesaurus under Διακόνισσα, and in Lardner's Collection of Testimonies, vol. ii. p. 42, and Macknight on Rom. xvi. 1 *.

Διακόσιοι, αι, α, from δὶς *twice,* and ἑκατόν *a hundred.*—*Two hundred.* Mark vi. 37. & al. Acts xxvii. 37, *We were in all in the ship* two hundred *threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. Josephus, who a very years before, namely, in the procuratorship of Felix, was sent from Judea to Rome, tells us in his Life, § 3, that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about *six hundred* men, περὶ ἑξακοσίȣς τὸν ἀριθμὸν ὄντες.

Διακȣ́ω, from διὰ emphat. and ἀκȣ́ω *to hear.*—Διακȣ́ομαι, Mid. *To hear thoroughly.* occ. Acts xxiii. 35. [It is there used in a forensic sense. And so in the LXX, for שמע Deut. i. 16. See also Job ix. 53. In Xen. Hiero. vii. 11. Œc. xi. 1. and Cyr. iv. 4. 1., it is *to hear diligently and plainly.* Polyb. i. 32. Plutarch Cic. p. 862.]

Διακρίνω, from διὰ denoting *separation,* and κρίνω *to judge.*

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction* or *difference.* Acts xiv. 9. So διακρίνομαι, mid. or pass. Rom. xiv. 23, (where see Whitby), Jude ver. 22. Jam. ii. 4, Καὶ ȣ̓ διεκρίθῆτε ἐν ἑαυτοῖς; *Do ye then not* make a partial distinction (comp. ver. 1.) *among,* or "*within,*" (Macknight) *yourselves?* See

* [From Bingham (ii. ch. 22.) it appears, that, by some laws, they were to be widows of one husband, with children, and sixty years of age. In Epiphanius's time, virgins were allowed, and the age always varied. They seem to have been consecrated by laying on of hands. Their offices were, however, not priestly, but merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church. The order lasted nowhere longer than the eleventh century.]

Wolfius, and observe that if this 4th verse were, according to Wetstein and Bowyer, to be read without an interrogation, διεκρίθητε and ἐγενέσθε should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29.

V. Διακρίνομαι, pass. *To contend, dispute with* another, q. d. *to be distinguished* or *divided* from him in discourse. Acts xi. 2. Jude ver. 9.

VI. Διακρίνομαι, pass. *To hesitate, doubt, to be distinguished* (as it were) or *divided* in one's own mind, Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. Jam. i. 6. [¶ I can have no hesitation in thinking Parkhurst wrong in referring Rom. xiv. 23, to II. instead of VI. The Vulgate, indeed, has *discerno*, and Erasmus, *dijudico;* but all the fathers (see Suicer i. p. 867.), our translators, Wolf, Schleusner, Wahl, Bretschneider, Rosenmüller, and indeed most commentators, are against him, as is the context. In sense III. I should rather say, *to distinguish with a preference,* and so Rosenmüller explains the two passages alleged by Parkhurst. The second of them, 1 Cor. xi. 29, is by Schl. Br. and Wahl, as well as our translators, referred to sense II. *Not distinguishing the body of Christ from common food.*]

Διάκρισις, ιος, Att. εως, ἡ, from διακρίνω.—*A discerning, distinguishing, dijudication.* occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1,—*not to* dijudication *of (his) thoughts,* i. e. without *presuming to judge* his private thoughts. See the following context, Wolfius, Wetstein, and Bowyer. But comp. Macknight. [In 1 Cor. xii. 10, it is *the power discerning.* In Rom. xiv. 1. there are great differences of opinion. Wolf and Rosenmüller, with many others, agree with Parkhurst; but Schl. Bretschn. and Wahl, construe it, *hesitation* or *doubt,* as do our translators. Schl. says, *lest new doubts arise;* Bretschn. *Do not so act with the weak as that they should be overwhelmed with doubts of thoughts,* i. e. *scruples of conscience.*]

Διακωλύω, from διὰ emphat. and κωλύω *to hinder.*—*To hinder, earnestly.* occ. Mat. iii. 14. [There seems to be no reason for making διὰ emphatic here; it is not always so, as Schl. remarks, for example, in διεγείρω, &c. It occurs Judith xii. 6.]

Διαλαλέω, ῶ, from διὰ denoting *dispersion,* or *transition,* and λαλέω *to speak.*

I. *To speak abroad, publish, divulge.* occ. Luke i. 65. [Eur. Cyclop. 174. Sym. Ps. 41. 16.]

II. *To speak one with another, to commune.* occ. Luke vi. 11. [Polyb. xxiii. 9. 6.]

Διαλέγομαι, from διὰ denoting *separation,* and λέγω *to speak.*

I. *To discourse, reason.* Acts [xvii. 2. xviii. 4, 19. xix. 8, 9.] xx. 7, 9. xxiv. 25. [Exod. vi. 27. Is. lxiii. 1. Xen. Mem. iv. 5. 2.]

II. *To dispute.* Mark ix. 34. Acts xxiv. 12. Jude ver. 9. [Judg. viii. 1. The two first of these passages are rather, *to discuss.* Parkh. has omitted Heb. xii. 5. where the sense is, *to address,* as Herodian. i. 52. ii. 7. 10.]

Διαλείπω, from διὰ denoting *separation,* and λείπω *to leave.*—With a participle, *To leave off, cease, intermit,* namely the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45, where see Wetstein. [There is, in fact, an ellipse of χρόνον, for διαλείπω is *to leave between,* or *put between.* See Ælian. V. H. xv. 27. Lucian. Prometh. 17. Xen. Apol. Socr. § 16. See 1 Sam. x. 8. Diod. Sic. i. p. 73. We have an expression exactly similar to ours in Jerem. ix. 5.]

Διάλεκτος, ου, ἡ, from διαλέγομαι *to speak, discourse.*—*Speech, manner of speaking peculiar to a particular people* or *nation, a language.* Acts ii. 6, 8; in which passages διαλέκτῳ is plainly used as synonymous with γλώσσαις, ver. 11, (comp. ver. 4.); and, as Stockius hath justly remarked, denotes not a different *dialect* (as we call it) of the same language, but a different *language;* and in this sense only, I apprehend, with the same learned writer, διάλεκτος is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14, as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as St. Luke has τῇ Ἑβραΐδι ΔΙΑΛΕ'ΚΤΩι for the Hebrew *language,* so Josephus uses τὴν Ἑβραίων ΔΙΑ'ΛΕΚΤΟΝ in the same sense, as synonymous with ΓΛΩ'ΤΤΑΝ τὴν τῶν Ἑβραίων. See Ant. lib. i. cap. 1, § 1, 2. So Cont. Apion. lib. i. § 22. p. 1345, where speaking of the word Κορβᾶν, he says δηλοῖ δ' ὡς ἂν εἴποί τις ἐκ τῆς Ἑβραίων μεθερμη-

*νευόμενος* ΔΙΑΛΕ'ΚΤΟΥ, *Δῶρον Θεῦ*. This means, if one would translate it out of the *language* of the Hebrews, the gift of God. And in the same section Clearchus, the disciple of Aristotle, introduces that philosopher speaking of one who was Ἑλ-ληνικὸς—*τῇ* ΔΙΑΛΕ'ΚΤΩι, a Grecian in *language*, as opposed to a Jew *. Comp. Cont. Apion. lib. ii. § 2. To all which we may add, that in the N. T. *another* word, namely *λαλία*, is evidently used for a *different dialect* of the same language. See Mat. xxvi. 73. Mark xiv. 70.

*Διαλλάσσω*, from *διὰ* denoting *transition*, and *ἀλλάσσω to change*.

I. *To change, exchange*. [Xen. Hist. i. 6. 4.]

II. *Διαλλάσσομαι*, pass. *To be reconciled* to another, i. e. *to be changed* from a state of enmity to one of good-will. occ. Mat. v. 24. [See 1 Sam xxix. 4. Thucyd. viii. 70. Diog. Laert. ii. p. 127. Schwarz. Comm. Ling. Gr. p. 334. and Hemsterhus. ad Thom. Mag. p. 235.] The best Greek writers use the V. active for *reconciling*. See Wetstein.

*Διαλογίζομαι*, from *διὰ* emphat. or denoting *separation*, and *λογίζομαι to reckon, reason*.

I. *To reason, discourse*, and that whether in silence with oneself, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See Kypke on Mat.

II. *To consider*. occ. John xi. 50.

III. *To dispute*. Mark ix. 33. [Ælian. V. H. xiv. 43. See 2 Mac. xii. 4.]

*Διαλογισμός, ὓ, ὁ*, from *διαλελόγισμαι*, perf. of *διαλογίζομαι*.

I. *Reasoning, ratiocination, thought*. Mat. xv. 19. Mark vii. 21. [ix. 47.] Luke ii. 35. 1 Cor. iii. 20.—On Luke ix. 46. Kypke, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by *διαλογισμὸν τῆς καρδίας*.—Jam. ii. 4. *Κριταὶ διαλογισμῶν πονήρων, Judges* of *evil thoughts*, i. e. *who think* or *reason ill*. So Luke xviii. 6, *Κριτὴς ἀδικίας, A judge* of injustice, is an *unjust* judge; *'Ακροατὴς ἐπιλήσμονης, A hearer* of forgetfulness, a *forgetful* hearer, James i. 25. It is well known that this kind of expressions are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers. See Ecclus. ix. 20. xxvii. 6.

II. *Doubtful reasoning, doubt*. occ. Luke xxiv. 38. 1 Tim. ii. 8; but comp. Sense III.

III. *Discourse, dispute, disputation*. Phil. ii. 14. [I am inclined to think this passage should be referred to Sense II. Wolf says that it means *without hesitation* or *distrust of God's protection;* and so Martianay. Rosenmüller, *without hesitation:* so Wahl. And Schleusner says, *with a ready mind*.]

*Διαλύω*, from *διὰ* denoting *separation*. and *λύω to loose*.—*To dissolve, dissipate, disperse*. occ. Acts v. 36, where see Wetstein. [Polyb. iv. 12, 1.]

*Διαμαρτύρομαι*, Mid. from *διὰ* emphat. and *μαρτύρομαι to witness, bear witness;* or from *διὰ in the presence of*, and *μάρτυρ a witness*.

I. *To bear earnest witness, testify earnestly* or *repeatedly*. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23.—and with a dative of the person *to* whom, Acts xviii. 5. xx. 21.

II. *To charge*, as it were, *before witnesses*, obtestor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See Raphelius on 1 Tim. v. 21, and Hutchinson's Note 2, on Xenophon's Cyropæd. p. 369, 8vo. edit. [I prefer Schleusner's arrangement.]

[I. *To prove* or *show by sufficient arguments, to prove like a witness, publish* or *teach*. Acts viii. 25. xi. 42. xviii. 5. xx. 23. xxiii. 11. Heb. ii. 6. Exod. xviii. 20.]

[II. *To call to witness*, or *charge earnestly*. Luke xvi. 28. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. 1 Sam. xxi. 2. Nehem. ix. 26. Polyb. i. 37. iii. 15.]

*Διαμάχομαι*, from *διὰ* emphat. and *μάχομαι to contend*.—*To contend*, or *dispute earnestly*. occ. Acts xxiii. 9. It is thus

* Since writing the above. I am glad to find the interpretation here given of *διάλεκτος*, confirmed by Wolfius on Acts ii. 6, and by Raphelius, who, on Acts ii. 8, observes, that not only St. Luke uses, *διάλεκτος*, for a *language*, but that Polybius does the same, lib. i. cap. 67, where that historian, speaking of the mercenary troops in the Carthaginian army, some of whom were Spaniards, others Gauls, others of Liguria or the Balearic Islands, not a few Greeks, but the greatest part Africans, says *τὸν μὲν γὰρ ϛρατηγὸν εἰδέναι τὰς ἑκάϛυ* ΔΙΑ-ΛΕ'ΚΤΟΥΣ *ἀδύνατον*, for it was impossible for the General to know the *languages* of each. So Plutarch in Apophthegm. (says he) speaks of *Περσικὴν* ΔΙΑΛΕ'ΚΤΟΝ, the Persian *language;* to which I add, that Strabo, likewise, lib. xiv. p. 997, plainly uses *ἡμετέρᾳ* ΔΙΑΛΕ'ΚΤΩι, for *our*, i. e. the Greek *language*, and Dionysius Halicarn. Ant. Rom. lib. i. p. 5. edit. Sylburg. has *'Ελληνικῇ* ΔΙΑΛΕ'ΚΤΩι the Greek *language*.

used also in the best Greek writers. See Wetstein. [Ecclus. viii. 1. Thuc. iii. 42.]

Διαμένω, from διὰ emphat. and μένω *to remain.—To remain, continue,* [*not to change.*] occ. Luke i. 22. xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4. [In Luke xxii. 28. διαμένειν μετὰ is, *not to desert.* The dative without the preposition is commoner, as Ecclus. xxii. 23. Diod. Sic. xiv. 48. Xen. H. G. vii. 3. 1.]

Διαμερίζω, from διὰ, denoting *separation,* and μερίζω *to divide.—To divide, part.* See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe that, in Mat. xxvii. 35, almost all the ancient and later MSS. omit all the words from κλῆρον to κλῆρον, which therefore, agreeably to the opinion of Wetstein, seem an addition to Mat. from John xix. 24. Griesbach accordingly omits them in his edition; and Campbell, in his Translation, marks them as spurious. See his Note. [Judg. v. 30. Nehem. ix. 22.]

Διαμερισμός, ῦ, ὁ, from διαμεμέρισμαι, perf. pass. of διαμερίζω.—*Division, dissension.* occ. Luke xii. 51. Comp. ver. 52, 53.

Διανέμω, from διὰ, denoting *dispersion,* and νέμω *to give.—To distribute,* [Deut. xxix. 26.] *disperse, divulge, spread abroad.* occ. Acts iv. 17.

Διανεύω, from διά, emphat. and νεύω *to nod, beckon.—To intimate* or *signify by nodding,* or *beckoning.* occ. Luke i. 22. So in mid. Lucian, Bis Accusat. tom. ii. p. 320, Τι σιγᾷς καὶ ΔΙΑΝΕΥΗι; why are you silent, and *beckoning?* [Ps. xxxv. 19.]

Διανόημα, ατος, τὸ, from διανοέω *to agitate in the mind,* which from διὰ emphat. or denoting *separation,* and νοέω *to think.—A thought, reflection.* occ. Luke xi. 17. [Is. lv. 9. and Ecclus. xxii. 17. Xen. H. G. vii. 5. 19.]

Διάνοια, ας, ἡ, from διανοέω.

I. *Understanding, intellect, intellectual faculty.* Mat. xxii. 37. [Mark xii. 30. Luke x. 27.] Eph. i. 18. iv. 18. Heb. viii. 10. [x. 16.] Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20.

II. *An operation of the understanding, thought, imagination.* Luke i. 51. [Wahl calls this *a method of thinking* or *perceiving,* and refers Col. i. 21. and Eph. ii. 3. to the same (citing also Xen. Œc. x. 1.) The two last passages Schl. translates by, a *perverse method of thinking.* Wahl says, it is *intelligence* or *insight,* in 1 John v. 20. and so Schl. adding, or *the power of understanding,* and citing Xen. Mem. iii. 12. 6.]

Διανοίγω, from διὰ *through,* and ἀνοίγω *to open.*

I. [*To open,* in the proper sense. Luke ii. 23. Of the first-born opening the womb, see Exod. xiii. 2. Num. iii. 12.]

II. [*To open,* metaphorically, the eyes, ears, &c. *closed* by disease; i. e. *to restore the faculty of sight, &c.* Mark vii. 34, 35. (comp. Is. xxxv. 5.) Luke xxiii. 31. 2 Kings vi. 17. Hence, it is applied (1.) *to the mind,* in the sense of *giving a power of understanding.* Luke xxiv. 45. *he taught them the way* or *gave them the power of understanding* the Scriptures; and (2.) *to the heart,* in the sense of, *giving power of receiving and attending to what is taught.* Acts xiv. 14. comp. 2 Mac. i. 4. From the two last expressions, the verb gets the sense of, *to explain* or *teach* simply, as Luke xxiv. 32. Acts xvii. 3.]

Διανυκτερεύω, from διὰ *through,* and νυκτερεύω *to pass the night,* which from νύκτερος, *nightly, acting in the night,* and this from νὺξ, νυκτός, *the night.—To pass the whole night.* occ. Luke vi. 12.—So Hesychius explains διανυκτερεύοντες by ἀγρυπνῦντες πᾶσαν τὴν νύκτα, *watching the whole night.* See also Wetstein.

Διανύω, from διὰ emphat. and ἀνύω *to perform.—To complete, finish entirely.* occ. Acts xxi. 7, where Wetstein cites from Xenophon, ΔΙΑΝΥΣΑΝΤΕΣ ΤΟΝ ΠΛΟΥΝ εἰς Σαμὸν ΚΑΤΗΝΤΗΣΑΜΕΝ. See also Bowyer's Conject. on the text. [Xen Cyr. i. 4. 28. iv. 2. 15.]

Διαπαντός, Adv. for διὰ παντὸς *through all,* χρόνυ *time* namely.—*Always, continually.* Mark v. 5. Luke xxiv. 53. & al. [It is used of *daily* service, Heb. ix. 6; and for *frequently.* Luke xxiv. 53. Acts x. 2.]

[Διαπαρατριβὴ, ῆς, ἡ. *A foolish dispute,* or *violent dispute about trifles.* This is the reading of many MSS. in 1 Tim. vi. 5.]

Διαπεράω, ῶ, from διὰ denoting *transition,* and περάω *to pass,* from πείρω the same, which see.—*To pass, pass through, pass over.* Mat. ix. 1. Luke xvi. 26. & al. See Wetstein on both texts. [Except in Luke xvi. 26. it is used of those *passing a sea* or *lake.* See Deut. xxx. 13. Polyb. xi. 18. 4. Xen. Ven. ix. 18.]—The LXX have twice used this verb for the Heb. עבר *to pass over.*

Διαπλέω, ῶ, from διὰ *through,* and

πλέω *to sail.*—*To sail through*, or *over.* occ. Acts xxvii. 5. Xen. An. vii. 8. 1.]

Διαπονέω, ῶ, from διὰ emphat. and πονέω *to labour.*

I. *To labour, elaborate,* [Aristoph. Poet. xxv. 5.] whence

II. Διαπονέομαι, οῦμαι, Pass. *To be exercised,* or *fatigued by labour,* also *to be wearied,* or *grieved at the continuance* of any thing. occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9, this word in the pass. answers to יגע *to labour, grieve.*

Διαπορεύομαι, from διὰ *through*, and πορεύομαι *to go.*—*To go,* or *pass through.* Luke vi. 1. Rom. xv. 24*. & al. [Gen. xxiv. 62. Polyb. xii. 17. 2.]

☞ Διαπορέω, ῶ, from διὰ emphat. and ἀπορέω *to be in perplexity and doubt.* See under Ἀπορέομαι.—*To doubt exceedingly, to be in great doubt or perplexity.* occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17. [Symm. Dan. ii. 3. Polyb. l. 60.]

☞ Διαπραγματεύομαι, Mid. from διὰ emphat. and πραγματεύομαι *to negotiate, trade, gain by trading,* from πρᾶγμα, ατος, *business*; which see.—*To gain by negociating,* or *business.* occ. Luke xix. 15. [In a different sense, Plat. Phœd. § 24. and 65.]

Διαπρίω, from διὰ *through*, and πρίω *to saw, cut with a saw.*

I. *To saw through* or *asunder, to divide by a saw.* In this sense it is used by the LXX, 1 Chron. xx. 3, for the Heb. ישר, which see in Heb. and Eng. Lexicon, under נשר I †.

II. Διαπρίομαι, Pass. Figurately, *To be cut* or *sawn,* as it were, to the heart. occ. Acts v. 33. vii. 54. See Suicer Thesaur. in Διαπρίω. [Schleusner says, that διαπρίομαι expresses the gesture of those who from rage gnash with their teeth, as if any one drew a saw along, and to whom the phrase διαπρίειν τοὺς ὀδόντας applies. In Aristophanes, the word, however, occurs twice (Equit. 768. & Pac. 1262.) in the sense of, *To be sawn asunder.*]

Διαρπάζω, from διὰ emphat. or denoting *separation,* and ἁρπάζω *to snatch, seize.*—*To plunder, spoil.* occ. Mat. xii. 29. Mark iii. 27. [Gen. xxxiv. 27, 29. Is. xlii. 22. Diod. Sic. iv. 66.]

* It here answers to the Latin *obiter, en passant.*

† [See Casaub. ad Sueton. Calig. p. 427. Suicer. ii. p. 831. Schœtgen. Hor. Heb. p. 987. and others cited by Wolf. on Heb. xi. 37.]

[Διαῤῥήγνυμι, διαῤῥήσσω, from διὰ and ῥήγνυμι or ῥήσσω *to break.*—*To break,* or *rend;* used of rending garments in indignation, or grief, Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14; of a net, bursting from too great weight, Luke v. 6. where Parkhurst construes διεῤῥήγνυτο *was breaking;* and Schl. thinks we must take the expression as hyperbolical, like βυθίζεσθαι in the next verse; of chains burst asunder, Luke viii. 29; on the tearing of garments both among the Greeks and Jews in anger, mourning, or violent grief, see Schol. Æschyl. Pers. 166. Gen. xxxvii. 29. xliv. 13. 2 Kings xix. 1. The word occurs Josh. vii. 6. Joel. ii. 13. 2 Sam. xxiii. 16. & al.]

Διασαφέω, ῶ, from διὰ emphat. and σαφέω *to manifest, declare,* from σαφὴς *manifest.*—*To declare plainly,* or *fully.* occ. Mat. xviii. 31. [1 Mac. xii. 8. Deut. i. 5. Polyb. iii. 89.]

Διασείω, from διὰ emphat. and σείω *to shake.*—*To use violence to, to treat with insolent violence,* or, according to Grotius, *To extort money,* or *goods, by force,* or *violence,* which was expressed by the correspondent Latin word concutere, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19, we have the full phrase ΔΙΑΣΕΙΣΘΕ'ΝΤΕΣ ΤΩ~Ν 'ΥΠΑΡΧΟ'ΝΤΩΝ, *violently deprived of their goods.* See Elsner, Wolfius, and Wetstein on Luke, and Suicer Thesaur. in Διασείω.

Διασκορπίζω, from διὰ emphat. or denoting *separation,* and σκορπίζω *to scatter.*

I. *To scatter abroad, strow,* as seed in sowing. occ. Mat. xxv. 24, 26. [Is. xxxviii. 24.]

II. *To scatter, disperse.* occ. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37. [Zech. xiii. 7. Ælian. V. H. xiii. 46.]

III. *To dissipate, waste.* occ. Luke xv. 13. xvi. 1.

Διασπάω, ῶ, from διὰ denoting *separation,* and σπάω *to draw, pull.*—*To draw, pull,* or *pluck asunder,* or *in pieces.* occ. Mark v. 4*. Acts xxiii. 10.

Διασπείρω, from διὰ denoting *separation,* and σπείρω *to sow, scatter seed.*—

* [In the parallel passage in Luke viii. 29, we have διαῤῥήσσωντα δεσμὰ, as in Ps. ii. 3. for which in Jer. ii. 20. there is διασπᾶν.]

*To disperse, scatter.* occ. Acts viii. 1, 4. xi. 19. [Tob. xiii. 3. Polyb. iii. 19. 7.]

Διασπορὰ, ᾶς, ἡ, from διέσπορα perf. mid. of διασπείρω. [It is used periphrastically for a participle or adjective in general. John vii. 35. διασπορὰ τῶν Ἑλλήνων, i. e. for οἱ Ἕλληνες οἱ διασπαρέντες, i. e. *the Jews scattered among the Greeks.* See Gesenius Lehrgebäude p. 644. 2, Fischer. ad Well. T. iii. P. i. p. 293. James i. 1. αἱ δώδεκα φυλαὶ ἐν τῇ διασπορᾷ, *The twelve tribes dispersed* out of their country; of course, meaning those Jews who had become Christians. So 1 Pet. i. 1. παρεπίδημοι διασπορᾶς, i. e. *The dispersed.* comp. 1 Pet. i. 14, 18. and iii. 6. with ii. 10. iv. 3. v. 14. That there were Jews in almost every country in the world after the Babylonish captivity, especially in Egypt and Asia Minor, where they had synagogues, &c. is well known. See Joseph. de B. J. vii. 3. 1. See also Deut. xxviii. 25, 65. xxx. 4. Nehem. i. 9. Ps. cxlvii. 2. 2 Mac. i. 27.]

Διαστέλλω.

I. From διὰ denoting *separation*, and στέλλω *to send. To separate, distinguish.* In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. Διαστολή. [Deut. x. 8. xix. 2. Ruth i. 17.]

II. From διὰ denoting *transition*, and στέλλω *to send*, Διαστέλλομαι, mid. *To give in charge, to command, charge.* [Mat. xvi. 20.] Mark v. 43. [vii. 36. ix. 9.] Acts xv. 24. In pass. *To be given in charge, commanded.* occ. Heb. xii. 20. [Exod. xviii. 28.]

Διάστημα, ατος, τὸ, from διΐστημι *to part, separate;* which see.—*Intervention, distance, space* [*of time.*] occ. Acts v. 7. Polyb. ix. 1. 1.

Διαστολή, ῆς, ἡ, from διέστολα perf. mid. of διαστέλλω.—*Distinction, difference.* occ. Rom. iii. 22. x. 12. 1 Cor. 7. [Polyb. xvi. 28. 4 *.]

Διαστρέφω, from διὰ denoting *separation*, and στρέφω *to turn.*

I. *To turn out of the way, pervert,* [*corrupt.*] See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8, and Kypke on Mat. and Luke.

II. *To pervert* or *make crooked* the way itself. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only. [Exod. v. 4.]

Διασώζω, from διὰ *through* or emphat. and σώζω *to save.*

I. *To save, preserve.* occ. Acts xxvii. 43. 1 Pet. iii. 20, where see Wolfius, Doddridge, Wetstein, and Macknight.

II. *To carry* or *convey safe.* occ. Acts xxiii. 24. Διασώζομαι, Pass. *To be carried,* or *conveyed safe,* i. e. *To escape safe.* occ. Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. נמלט *to be delivered, escape.* And, as in Acts xxiii. 24, we have Παῦλον ΔΙΑΣΩ'ΣΩΣΙ πρὸς Φήλικα, *Might bring* Paul *safe* to Felix; so Raphelius and Wetstein cite from Diogenes Laert. ΔΙΕ'ΣΩΣΕΝ 'ΕΙΣ Ἀθήνας, *He brought him safe to* Athens; and from Polybius, ΔΙΕΣΩ'ΖΟΝΤΟ ΠΡΟ'Σ τὴν πόλιν, *They escaped to* the city. To the passages they have produced I add what Josephus, De Bel. lib. i. cap. 6. § 2, says of one Antipater, 'Εις τὴν καλουμένην Πέτραν ΔΙΑΣΩ'ΖΕΤΑΙ, *He escapes to* a place called Petra; so of Herod, cap. xiii. § 8, 'Εις τὸ φρούριον ΔΙΑΣΩ'ΖΕΤΑΙ, *He escapes to* the castle; and of Titus, lib. v. cap. 2. § 2. Τίτος 'ΕΠΙ' τὸ Στρατόπεδον ΔΙΑΣΩ'ΖΕΤΑΙ, Titus *escapes to* the camp; where observe the V. is constructed with the preposition ἐπὶ and an accusative, as in Acts xxvii. 44; where see Wetstein. [Add Gen. xix. 19. Is. xxxvii. 38. 2 Mac. xi. 12. Diod. Sic. xi. 44. Xen. Anab. v. 415. Polyb. viii. 11. Joseph. A. J. ix. 4. 6. and see Krebs. Obss. Flav. p. 250. Wahl and Schleusner refer Acts xxvii. 43. to this 2d head, instead of the 1st, with Parkhurst.]

III. *To save,* or *deliver from some present bodily disorder, to heal, cure.* occ. Mat. xiv. 36. Luke vii. 3.

Διαταγή, ῆς, ἡ, from διατέταγα perf. mid. of διατάσσω.—*A disposition, ordinance, appointment.* occ. Rom. xiii. 2. Acts vii. 53, *who have received the law,* εἰς διαταγὰς ἀγγέλων, by, or through, the dispositions *of angels.* We read of no other *angels* being present at the giving of the law but the *material* ones, in the form of *fire, light, darkness, cloud,* and *thick darkness.* See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2, *Jehovah came* מסיני from, or at, *Sinai, and his light arose* משעיר at *Seir; he shined out* מהר פארן *at mount Paran;*

* [It is *decree* in Numb. xix. 2. xxx. 7. *difference* or *division* in Exod. viii. 23. *price of redemption* in 1 Macc. viii. 7.]

ואתה מרבבת קדש *and came forth* * *at Rabbath Kadesh;* מימינו אש דת למו *at his right hand* (comp. Hab. iii. 4.) *the fire* (accompanied with the cloud and thick darkness, comp. Deut. v. 26, with ver. 22.) *was placed,* διετάγη, or *stood, by him*, as a servant ready to execute his pleasure. comp. Ps. ciii. 20. civ. 4. So these, and particularly the *fire*, as being the immediate instruments of his agency, see Deut. v. 25, were properly his ἄγγελοι, *agents* or *ministers;* and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2, מימינו אש דת למו by Ἐκ δεξιῶν ἀυτȣ̃ ἌΓΓΕΛΟΙ μετ' ἀυτȣ̃, *On his right hand* the angels, or agents, *with him*. Through the *dispositions* or *ranges*, διαταγὰς, of these *terrible agents* (see Exod. xix. 16. Deut. v. 24, 25. Heb. xii. 18, 21.) † *on the right hand, and on the left* of Jehovah (for *he spake unto them out of the* midst *of the fire of the cloud, and of the thick darkness,* Deut. v. 22.) it was that the Israelites *received the law*, which was in this sense only διαταγεὶς *ordained*, Gal. iii. or 19, or λαληθεὶς *spoken*, Heb. ii. 2, δι' ἀγγέλων, *among, by*, or *with the ministry of angels:* for it was the *Aleim*, or *Jehovah himself*, though attended indeed by his *material agents*, who *ordained* or *spake the law*. See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of Jehovah's power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, though *they kept it not*. See Deut. iv. 9—12. v. 22—26. [This subject is somewhat difficult. That it was God who gave the law is clear from Exod. xx. 19. And with respect to the particular person of the Trinity, Allix has shown clearly, that the universal tradition of the older Jewish church has represented it as *the Word*. (See Allix's Judgment, ch. xiii. and xiv.) But then it is also true, that, in many of those instances where the Word appeared to the Patriarchs and Moses, he is called an angel, as in Exod. iii. 2. And so St. Stephen calls him on Mount Sinai, Acts vii. 38. And there can be no doubt that the Jewish tradition was, that God, on Mount Sinai, was attended by legions of angels; for in Ps. lxviii. 8, the words *Sinai is in the sanctuary*, (for that is the true translation, see Wits. de Œcon. Fœd. p. 612. and Horsley's Translation) follow the description of God being in the midst of the thousands of angels; and the meaning is, that as God formerly gave the law on Mount Sinai in the midst of thousands of angels, so now the same may be seen in the sanctuary, where he gives oracles from the midst of the cherubim. Then, as the angels were present at the giving the law, (Deut. xxiii. 2.) and as the author to the Hebrews ii. 2, says, that the law was spoken by angels, we may suppose, that as God, properly speaking, uses no voice, the ministry or disposition of the angels produced the sound heard, or the thunder in which that sound was conveyed. See De Dieu on Acts vii. 53. Witsius ubi supra. Horsley's Note on Ps. lxviii. 17. Bretschneider cites an important passage of Josephus, A. J. xv. 5. 3. But he and Schleusner understand this place differently, and, supposing, as I have said, that the choirs of angels were present at the giving the law, make διαταγαὶ *the ranks*, or *orders* of angels. Wahl says, εἰς διαταγ· is for ἐν διαταγαῖς, and translates, *by the promulgation of angels*. I do not see why Schl. and Bretsch. do not agree in this, for they both translate Gal. iii. 19. *as promulgated in the presence of the angels*.]

Διάταγμα, ατος, τὸ, from διατέταγμαι, perf. pass. of διατάσσω.—*An order, commandment*. occ. Heb. xi. 23, where see Wetstein. [Ezra vii. 11. 2 Wisd. xi. 7.]

Διαταράττω, from διὰ emphat. and ταράττω *to disturb*.—*To disturb*, or *trouble, exceedingly*. occ. Luke i. 29, where Wetstein cites Dionysius Halicarn. [Ant. vii. 35.] using the participle διαταραττόμενος in this sense. So Josephus, Ant. lib. xiii. cap. 11. § 2, ad fin. ΔΙΕΤΑ'ΡΑΞΕΝ *greatly disturbed*. [Xen. Mem. iv. 2. 40.]

Διατάσσω, or —ττω, from διὰ emphat. and τάσσω *to appoint, order*.

I. *To dispose, regulate, set in order*. occ. 1 Cor. xi. 34 *.

II. *To order, ordain, appoint, com-*

* Comp. Heb. and Eng. Lexicon, in רבב, under רבה; and see the learned Bate's Integrity of the printed Heb. Text, p. 74, 5, and his Enquiry into the Similitudes, p. 62, 3.

† So the Targum of Jonath. Ben Uziel on Exod. xx. 2, describing the awful delivery of the law, says, למנפר *a blaze of fire* flamed at his right hand, and *a blaze of fire at his left*.

* [It is used especially, of putting soldiers in array. 2 Mac. xii. 20. 1 Kings xi. 18. Xen. Œc. iv. 21.]

*mand.* Mat. xi. 1. Luke iii. 13. viii. 55. [xvii. 9.] Acts xviii. 2. & al. On Acts see Suetonius. in Claudio, cap. xxv. and Lardner's Collection of Testimonies, vol. i. chap. 8. p. 364.—Διατάσσομαι, Pass. and Mid. The same Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13, Wetstein cites Strabo using the verb δε-τέτακτο in an active sense, *had appointed*. And thus ἐντέταλται is applied, Acts xiii. 47. [I have already given in διαταγή, the explanations of the three German Lexicogr. of the passage, Gal. iii. 19; and it will be seen also from the note there, that, in conformity with Witsius, Wahl, and others, I translate, *promulgated by* or *through the intervention of the angels*.]

Διατελέω, ῶ, from διὰ emphat. or *through*, and τελέω *to finish*.—*To continue, persevere*. occ. Acts xxvii. 33, where see Wetstein. [Deut. ix. 7. Jer. xx. 7. Xen. Mem. i. 2. 28. See Irmisch on Herodian, i. 4. 12. p. 843.]

Διατηρέω, ῶ, from διὰ emphat. and τηρέω *to keep*.—*To keep*, or *preserve carefully*, or *exactly*. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in Theodotion's version of Daniel, chap. vii. 28, τὸ ῥῆμα ἐν τῇ καρδίᾳ μου διετήρησα (Chald. בלבי נטרת מלתא) is plainly parallel. Comp. LXX in Gen. xxxvii. 11. [In Acts xv. 29. it is rather, *to abstain from* or *be on one's guard against*, as the simple verb in 1 John v. 28. Is. lvi. 2. Aristot. Hist. An. ix. 7.]

Διατί, Adv. from διὰ *for*, and τί *what?* —*For what, why?* Mat. ix. 14. xv. 2. & al. freq. [Exod. ii. 18. Numb. xi. 11.]

Διατίθημι, from διὰ emphat. and τίθημι *to place*.

I. Διατίθεμαι, Mid. *To dispose, appoint*. occ. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. Διαθήκη. Gen. xv. 18. Deut. v. 3.]

II. Διαθέμενος, Particip. 2 Aor. Mid. occ. Heb. ix. 16, 17. "Mr. Pierce would render it, *of that sacrifice which is appointed by God to pacify*; and he brings a remarkable instance from Appian, where διαθέμενος signifies* *pacifier*. He saith the scope of the writer requires it should be so translated here (ver. 16.), and accordingly in the next verse he renders it, *the pacifier can do nothing as long as he liveth*. But I think if διαθέμενος be rendered, *that by which it is confirmed*, the argument will be clearer." Doddridge. Comp. under Βέβαιος. [Parkhurst's separation of διαθέμενος, as if a participle received a different sense, is quite unreasonable. The meaning of the verb in this place has been matter of much controversy. Our translators make it, *to make a testament*, rendering the participle, *the testator*. So Wolf, Alberti, Bengel, Schleusner, Wahl, Erasmus, &c. &c. Indeed, from v. 17, it would appear, that this translation is necessarily true. The whole passage, however, is one of great difficulty. It would appear, that as διαθήκη, like the Hebrew word ברית, means both *covenant* and *testament*, (each being *a solemn disposition*) and as covenants in general anciently (and especially that on Mount Sinai) were ratified with blood, the apostle, in comparing the new διαθήκη with the old, represents it in a double light, a covenant ratified by blood, of which the former sacrifices were the types, and a testament ratified and brought into action by the death of the testator. The points of comparison are the name, and the *death* in each case. Bengel says, "These two words denote *an agreement*, or *disposition* ratified by blood. When this is ratified by the blood of animals which cannot *agree*, much less *act as testators*, διαθήκη is not properly *a will*, yet it is ברית a covenant, which has no remote relation to a testament from the death of the victims; but when the disposition is ratified by the blood (i. e. the death) of him who makes it, it is properly a testament, which is also called ברית, by extending the signification of the word. Ὅθεν must not be translated too strictly, as if the Old Test. was ratified by the death of the testator; but yet it intimates that both New and Old were ratified by blood." So Gusset. Commentar. Ling. Hebr. p. 149. and Erasmus's Paraphrase.]

* See Scapula Lexic. in Διατίθεμαι.

Διατρίβω, from διὰ emphat. or *through*, and τρίβω *to wear, spend*, which see.

I. *To consume, wear out*. Thus sometimes used in the profane writers, but not in the N. T. [Aristot. Hist. An. vi. 17. Tob. xi. 8.]

II. Both in the sacred and profane writers it denotes, *to spend* time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6, or, such words being understood, it may be rendered *to tarry, continue*, or the like, as John iii. 22. (where see Wetstein) xi. 54. & al. [Xen. Cyr. i. 2. 12. Mem. ii. 1. 15.]

Διατροφὴ, ῆς, ἡ, from διατέτροφα, perf. mid. of διατρέφω *to nourish*, which from διὰ emphat. and τρέφω *to nourish*.—*Food nourishment*. occ. 1 Tim. vi. 8. 1 Mac. vi. 49. Ag. 1 Kings v. 11.]

Διαυγάζω, from διὰ *through*, and αὐγάζω *to shine*.—*To dawn*, q. d. *to shine through* the darkness. occ. 2 Pet. i. 19. [Polyb. iii. 104, 5. Διαύγασμα, Inc. Hab. iii. 304.]

Διαφανὴς, έος, οῦς, ὁ, ἡ, καὶ τὸ—ές, from διὰ *through*, and φαίνω *to show*.—*Transparent, pellucid, diaphanous*. occ. Rev. xxi. 21, where the Alexandrian and sixteen later MSS. διαυγὴς, which reading is accordingly embraced by Wetstein, and by Griesbach received into the text, but the sense is the same. [Exod. xxx. 34.]

Διαφέρω, from διὰ denoting *transition* or *separation*, and φέρω *to carry*.

I. *To carry through*. occ. Mark xi. 16. [3 Esdr. v. 78.]

II. *To carry through*, or *abroad, to publish throughout*. occ. Acts xiii. 49. [Wisd. xviii. 10.]

III. Διαφέρομαι, Pass. *to be carried, driven*, or *tost different ways*, or *hither and thither*, or *up and down*. occ. Acts xxvii. 27. So in Lucian's Hermotimus, tom. i. p. 558, we have, ἘΝ τῷ πέλαγει ΔΙΑΦΕΡΕΣΘΑΙ, *To be tost up and down in* the sea. Comp. Kypke *.

IV. Governing a genitive, *To differ*. occ. Rom. ii. 18. (where see Elsner and Wolfius), 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. [Dan. vii. 3. Wisd. xviii. 9.] Impersonally, Διαφέρει, *It maketh a difference, it is of consequence, it importeth*. occ. Gal. ii. 6; where see Wetstein. [Polyb. iii. 11. & freq.]

V. Governing a genitive, *To excel, be of more importance*, or *value than*. occ. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus likewise in the profane writers, as may be seen in Wetstein on Mat. vi. 26. [Thucyd. ii. 39. Æsch. Dial. iii. 6. Xen. An. iii. 1. 37.]

Διαφεύγω, from διὰ emphat. and φεύγω *to fly*.—*To escape*. occ. Acts xxvii. 42. [Prov. xix. 5. Pol. i. 21. 11.]

Διαφημίζω, from διὰ denoting *dispersion*, and φημίζω *to report*, which from φημί *to speak*.—*To report*, or *publish abroad, to divulge*. occ. Mat. ix. 31. xxviii. 15. Mark i. 45. [Dion. Hal. xi. 46.]

Διαφθείρω, from διὰ emphat. and φθείρω *to corrupt*.

I. *To corrupt, spoil entirely, destroy*, in a natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.—Διαφθείρομαι, *To be destroyed, decay, perish*. occ. 2 Cor. iv. 16. where see Wolfius.

II. Διαφθείρομαι, *To be corrupted*, or *corrupt*, in a spiritual sense. occ. 1 Tim. vi. 5. For similar expressions in the Greek writers see Wolfius, Wetstein, and Kypke.

Διαφθορά, ᾶς, ἡ, from διέφθορα perf. mid. of διαφθείρω, which see.

I. *Corruption, dissolution*, as of the flesh in the grave. Acts ii. 27, 31. & al. [Ps. xvi. 10.]

II. *The grave, the seat of corruption*, as the correspondent Heb. word שחת likewise signifies. Acts xiii. 34, where see Doddridge. [Comp. Job xxxiii. 28.]

Διαφορὸς, οῦ, ὁ, ἡ, from διαφέρω.

I. *Different, diverse*. occ. Rom. xii. 6. Heb. ix. 10. [* Deut. xxii. 9.]

II. *Excellent*. In this sense, however, the positive form occurs not in the N. T.; but Wetstein on Heb. i. 4, cites from Plutarch, ΔΙΑΦΟΡΟΣ πρὸς σωτηρίαν, *excellent* for saving. [It occurs in the] comparative.—*More excellent*. occ. Heb. i. 4. viii. 6. [So Ezra viii. 20. See Duker. ad Thucyd. vi. 54.]

Διαφυλάσσω, or —ττω, from διὰ emphat. and φυλάσσω *to keep*.—*To keep* or *preserve carefully*. occ. Luke iv. 10. [Ps. xci. 11. Xen. Mem. i. 5. 2.]

Διαχειρίζομαι, Mid. from διὰ emphat. and χειρίζω *to handle*, which from χεὶρ *the hand*. [See Dreysig. de Verb. Med. Sect. II. § 8. The proper sense of the active is the same as the simple verb, and it so occurs in Xen. An. i. 9, 10.]—*To kill* or *dispatch*, properly with the *hand*. occ. Acts v. 30. xxvi. 21. For instances of the like use of the Verb in the Greek writers, see Wetstein and Kypke on Acts v. [Polyb. viii. 18. Strab. vi. 263.]

[Διαχλευάζω, from διὰ and χλευάζω *to laugh at*, or *deride*.—*To laugh at*, or *de-*

* [This is the proper force of the word. It occurs so in the active, Xen. Œc. ix. 18, διὰ denoting separation. For further examples of the verb applied to *tossing at sea*, see Philo de Migrat. i. p. 459. 9. (ed. Mang.) Gataker ad Antonin. ix. 27. See Horat. Epod. x. 6.]

* [Schleusner says διαφορὸς is here *that which marks a difference*. Bretsch. reads διαφόροις, βαπτισμοῖς καὶ (with some MSS.), and says it is *offerings, washings, and disciplines*, &c. For this meaning of διαφόρα, he refers to Polyb. iv. 18. 8. 3 Esdr. iv. 38. 2 Macc. iii. 6.]

*ride*. This is Griesbach's reading in Acts ii. 13. instead of χλευάζοντες. See Poll. Onom. iv. 32. Polyb. xvii. 4. 4.]

Διαχωρίζω, from διὰ denoting *separation*, and χωρίζω *to part*.—*To separate*. occ. Luke ix. 33. [Gen. xiii. 9.]

☞ Διδακτικός, ή, όν, from διδάσκω *to teach*.—*Apt to teach, well qualified, and willing to teach*. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδακτὸς, ή, ὸν, from διδάσκω *to teach*. —*Taught*. occ. John vi. 45. 1 Cor. ii. 13. Grotius remarks, that in this latter passage we have διδακτοῖς twice joined with a genitive case signifying the *cause*, as in John vi. 45, where in like manner we read διδακτοὶ Θεῦ *taught* by God; an expression used by the LXX in Isa. liv. 13, the text referred to, for the Heb. למודי יהוה. Not that these phrases are *merely hellenistical*, as is evident from the following passage of Pindar, Olymp. ix. towards the end, cited by Wetstein on 1 Cor.

> Τὸ δὲ φυᾷ κράτιστον ἅπαν·
> Πολλοὶ δὲ ΔΙΔΑΚΤΑΙ͂Σ
> ἈΝΘΡΩ΄ΠΩΝ Ἀρεταῖς κλέος
> Ὤρουσαν ἑλέσθαι
>
> All that is natural, is best.
> Many, howe'er, by virtues *taught by men*
> Have aim'd to purchase glory—

Διδασκαλία, ας, ή, from διδάσκαλος.

I. *A teaching*, *the art* or *office of teaching*. Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction*, *information*, *conveyed by teaching*. Rom. xv. 4. 2 Tim. iii. 16.

III. *The subject of teaching*, *doctrine*, *precepts*, *delivered* or *taught*. Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1.

Διδάσκαλος, ου, ὁ, from διδάσκω *to teach*. —*A teacher*, *master*, *instructer*. See Mat. ix. 11. x. 24. Luke ii. 46. iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11, and Campbell's Preliminary Dissertations to the Gospels, p. 321. & seq. [In James iii. 1. Schleusner explains the meaning to be, *Do not take upon you the teaching others* or *censuring them too much*. The word is used of teachers in the Jewish synagogue. Luke ii. 46. John iii. 10. Rom. ii. 20.]

Διδάσκω, either from δάω or δάω *to know* or *teach*, whence Ionic δάσκω, and, with the reduplicate syllable δι, διδάσκω; or else it may be from * δείκω *to show*, with the reduplication δι.

I. *To teach*, *instruct by word of mouth*. Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. & al.—*By internal and spiritual illumination*. John xiv. 26. Comp. 1 John ii. 27.—*By facts*, as *Nature*, i. e. the constitution of God in the natural world, *teaches us*, *that if a man have long hair*, *it is a shame to him ; but if a woman have long hair*, *it is a glory to her ;* because the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering*. This Milton has remarked in his comparative description of Adam and Eve, Paradise Lost, book iv. line 301, &c.

> —His hyacinthin locks
> Round from his parted fore-lock manly hung
> Clust'ring, but *not beneath his shoulders broad*:
> She, *as a veil down to the slender waist*,
> Her unadorned golden tresses wore
> Dishevell'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8, and see Wolfius on 1 Cor. xi. 14. [In 1 Tim. ii. 12, the word is used of *public teaching*. In Rom. ii. 21, the meaning is, *Dost thou not require of thyself what thou requirest of others ?*]

Διδαχή, ῆς, ή, from δεδίδαχα, perf. act. of διδάσκω.

I. *A teaching*, *the art of teaching*. See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine*, *taught* or *delivered*. Mat. xvi. 12. John vii. 16. Acts v. 28. & al. freq.

III. *Any truth of the Gospel concerning faith* or *manners*. Locke. occ. 1 Cor. xiv. 6. comp. ver. 26. See Macknight, and on Eph. iv. 11. [Wahl and Schl. say, that in Mark i. 27, the abstract is put for the concrete, and that διδαχὴ is *teacher*. There seems little reason for this.]

Δίδραχμον, ου, τὸ, from δὶς *twice*, and δραχμή *a drachm*, which see.—*A didrachmon*, or *double drachm*, equal to two Roman denarii, or about fifteen pence English. * Josephus has informed us, that

* This derivation may be confirmed by observing with the learned Junius (Etymol. Anglic. in *teach*), that the Lacedæmonians for διδάσκειν used διδάκκειν, as appears from a decree of their senate preserved by Boeth. lib. i. cap. 1. Artis Musicæ. To which we may add, that the Fut. διδάξω, Aor. 1. ἐδίδαξα, and the derivatives διδαχὴ, διδακτὸς, &c. point to the same theme διδάκκω, or διδέχω. Comp. Maittaire's Dialects, p. 209. From the V. δείκω may also, with great probability, be deduced the Latin *doceo*, the Saxon tæcan, and Eng. *teach*, all of which are of similar import. Comp. Δείκνυμι.

* Ant. lib. xviii. cap. 10. § 1. Τό,τε δίδραχμον

every Jew used to pay yearly to God a *didrachmon* into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16, commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Joash, 2 Chron. xxiv. 6, 9. But after the return from the Babylonish captivity this tax in the days of Nehemiah was reduced to *one-third of a shekel*, Neh. x. 32. If, according to Josephus's assertion, Ant. lib. iii. cap. 8. § 2, the Hebrew *shekel* be reckoned equal to *four Attic drachms*, *two such drachms*, or *one didrachmon*, will be equal to *half a shekel*, the tribute enjoined by Moses. But the same historian, in another place, Ant. lib. ix. cap. 11. § 1, compared with 2 Kings xv. 20, makes the *shekel* equal only to *one drachm*, or seven pence three farthings English; and it may be doubted whether the *shekel* was much more in value than *eleven pence**. And if it was not, every Jew's paying of a *didrachmon* for the sacred tribute in our Saviour's time must be deemed an *increase* of the sum ordered by Moses and king Joash, even as that ordained in Nehemiah's days was a *diminution* of it. occ. Mat. xvii. 24, where observe, that the collectors of the *didrachmons*, τὰ δίδραχμα, ask, *Does not your master pay* τὰ δίδραχμα? By which they do not mean that *Christ* should pay *more than one didrachmon* for himself; but either the expression is *indefinite*, or rather it intimates a question, whether he would not pay for his *disciples* also, as we find he in fact did for Peter; for he paid στατῆρα *a stater*, a coin equal to two *didrachmons*, or four Roman *denarii*, for himself and the Apostle *together*, ver. 27.—The LXX frequently render the Heb. שקל *a shekel* by δίδραχμον; the reason of which, according to Grotius, is that the Alexandrian drachm, by which those translators constantly reckon, was *double* of the Attic or common drachm. See Prideaux, Preface to his Connections, p. 21. 1st edit. 8vo.

τῷ Θεῷ καταβάλλειν ἕκαστοις πάτριον, The *didrachmon* which it was the *custom* (among the Jews) for each person to pay to God. (Comp. Cicero, Orat. pro L. Flacco, § 28, and Middleton's Life of Cicero, vol. i. p. 303, 4to.) And De Bel. lib. vii. cap. 6. § 6. Φόρον δὲ τοῖς ὅπου δήποτ' οὖσιν Ἰουδαίοις ἐπέβαλε, δύο δραχμὰς ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ Καπετώλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλουν. Vespasian (after the destruction of Jerusalem) imposed a tribute on the Jews wheresoever residing, ordering each of them to pay *two drachms* annually into the capitol, as they formerly used to pay them into the temple at Jerusalem. Comp. Suetonius in Domitian, cap. xii. and Lardner's Collection of Testimonies, &c. vol. i. p. 370.

* See Michaelis Supplem. and Lex. Heb. under גרה, p. 367, Heb. and Eng. Lexicon, in שקל IV.

Δίδυμος, ε, ὁ, from δύο * *two*, by reduplication of the first syllable, and changing υ into ι.—*Didymus*, or *The Twin*. It has the same signification in Greek as *Thomas*, from תאם or תואם *a twin*, hath in Hebrew. Perhaps, says Lightfoot on John xx. 24, *Thomas* was a native of some place inhabited both by the Jews and Greeks, such as was the region of Decapolis, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Δίδωμι and διδόω (whence ἐδίδε, ἐδίδεν, and imperat. δίδε, Luke xi. 3.), formed by reduplication from the obsolete δόω. In Mark xiv. 44, the 3d person singular pluperf. δεδώκει without the ε is used for ἐδεδώκει, after the Ionic manner; so John xi. 57, δεδώκεισαν for ἐδεδώκεισαν; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16, we have the Attic δῴη for δοίη 3d person sing. 2 Aor. optat. in John xvii. 2, δώσῃ 3d person 1 fut. subjunct. Doric, used likewise by Theocritus, Idyll. xxvii. line 21.

I. *To give*, "*bestow*, *confer without price* or *reward*." Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. & al. freq.

II. *To give*, *deliver into the hands of another*. Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. & al.

III. *To give up*, *deliver*. Rev. xx. 13. 2 Cor. viii. 5, where see Kypke for similar expressions in the Greek writers. [N. B. Schleusner makes the verb, in 2 Cor. viii. 5, signify *to be very liberal and beneficent to others*; while the other passage, Rev. xx. 13, with Rev. xviii. 7. and Luke vii. 15, he, with Wahl, classes under the meaning *to restore* or *give back*. Rev. ii. 23, it is *to pay back*. He refers Rev. iii. 9, to this head of Parkhurst's; and adds, that in the following it is *to deliver up to death*. Luke xxii. 19. Gal. i. 4. 1 Tim. i. 6. Tit. ii. 14. 1 Macc. iv. 44. Some refer John iii. 16. to this last meaning; but Schleus-

* So the English *twin* is related to *two*.

ner thinks, from 1 John iv. 9, it means here *to send into the world*.]

IV. *To commit, intrust.* Mat. xxv. 15. Mark xii. 9. Luke xix. 23, where Kypke shows that Demosthenes likewise uses it for *lending*. [These passages, with Luke xx. 16, Schleusner translates *to place out at interest*. Luke xii. 48. xvi. 12. xix. 15. John xvii. 6. Col. i. 25, he translates by *to intrust any thing to any one*. Wahl puts all these, with some others, under this fourth head.]

V. Δοῦναι ἑαυτὸν εἰς—*To venture oneself into a place*. Acts xix. 31. Polybius, Diodorus Sic. and Josephus cited by Wetstein, use the same phraseology.

VI. *To give, inflict.* John xix. 3. 2 Thess. i. 8.

VII. *To give, injoin, appoint.* John [v. 36.] vii. 22. xvii. 8.—Διδόναι ἔργον, Mark xiii. 34, *To appoint a work, assign a task*, as a master to his servants. Xenophon, in Œcon. uses the phrase in the same sense, where a mistress of a family is said, ΈΡΓΑ ταλάσια θεραπαίναις ΔΙΔΌΝΑΙ, *to assign a task* of spinning, carding, &c. to her maid-servants. See Raphelius.

VIII. *To give, attribute, ascribe.* John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit.* Mat. xiii. 11. Mark ix. 11. (where see Wetstein) x. 37. John xix. 11. Acts ii. 27. Comp. Ps. xvi. 10, in the LXX. Herod applies the verb in the same sense. See Raphelius on Acts xiii. 35. [Schleus. adds to the examples here given, Mat. xix. 11. xx. 23. John iii. 27. vi. 65. Acts xiii. 35. Rev. vi. 4. vii. 2. ix. 5. xiii. 7, 14, 15. xvi. 8. xix. 8. So Æschyl. Agam. 1344. Eur. Phœn. 1374. Dion. Hal. i. 51. & freq.]

X. *To give, yield* fruit, as vegetables. Mat. xiii. 8. Mark. iv. 7, 8. Thus the LXX use it for the Heb. נתן, Ezek. xxxiv. 27. Zech. viii. 12. & al.

XI. Διδόναι φωνὴν, *To yield, utter a sound*. occ. 1 Cor. xiv. 7, 8, where Wetstein cites Pindar applying the same phrase to a person, Nem. v. line 192.

XII. *To propose, promise.* Mat. xxiv. 24. Mark xiii, 22. Our Lord does not intend to say, that any of those false prophets would *exhibit* or *perform* great wonders. The original word is δώσουσι, *they will give*: the same word that is in the Septuagint version of Deut. xiii. 1, *If there arise among you a prophet, or a dreamer of dreams, and he* giveth *thee a sign, or a wonder*, καὶ ΔΩ͂Ι σοι σημεῖον ἢ τέρας, that is, *shall propose*, or *promise* some sign or wonder, as the sequel shows. Lardner's Large Collection of Testimonies, &c. vol. i. p. 67, where see more, and comp. 1 Kings xiii. 3, 5, in LXX, and see Kypke in Mat. [Schleusner adds, Mark x. 37, (where our translation, with Parkhurst, says *grant*; but Schleus. so translates from Mat. xx. 21.) John xiv. 27. (In the last cited place of St. John, I think the best Commentators (especially Lampe) refer the peace spoken of to the peace of *justification*; and as that could not be *given*, as Lampe says, till the sacrifice necessary to ensure it was made, perhaps Schleusner is right in translating the verb *to promise*. John xvii. 22. (This place Schleusner understands of the future glory and happiness of Christ and the apostles in heaven. But I would refer here to what I have said on δόξα, as the meaning of δίδωμι in this place must depend on the meaning of δόξα.) 2 Thess. ii. 16. (This interpretation is, I think, unnecessary; the verb may be simply *to give*. 2 Tim. i. 9.) See Diod. Sic. xx. 15. Xen. Ages. iv. 6.]

XIII. *To place, appoint, constitute.* Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Isa. lv. 4. Jer. xxix. 26, answering to the Heb. נתן. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5, in the Heb. and see Gusset. Comment. Ling. Heb. p. 544.

XIV. *To place, put.* Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. נתן, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. & al.

XV. [*To suggest* or *supply*. Mat. x. 19. Mark xiii. 11. Eph. vi. 19. Deut. xi, 32.]

XVI. [*To place* or *send*. Luke xii. 51. 2 Cor. xii. 7. Heb. viii. 10. Rev. xvii. 17.]

XVII. [*To teach* or *deliver*. John xvii. 7 and 8. Acts vii. 38. Prov. ix. 9. Æsch. Dial. ii. 20. So in Latin *dare* is used for *dicere*.]

Διδόναι ἐκδίκησιν, *To inflict punishment*. 2 Thess. i. 8.

Διδόναι ῥάπισμα, *To give a slap on the face*. occ. John xviii. 22. xix. 3. So Scapula cites from Plato, Πλήγας ΔΙΔΩΜΙ, *I give* strokes. [On the phrase διδόναι ἐργασίαν. See Markland ad Lys. p. 545.]

Διεγείρω, from διὰ emphat. and ἐγείρω *to raise, rouse*.

I. *To raise*, *excite*, as the sea by a violent wind. occ. John vi. 18.

II. *To raise*, or *rouse from sleep*, *to awake*. occ. Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up*, *to rouse*, in a spiritual sense. 2 Pet. i. 13. iii. 1.

Διέξοδος, ȣ, ἡ, from διὰ *through*, and ἔξοδος *a way out*.—*An outlet*, *a passage outwards*. Thus applied by Thucydides and Dionysius Halicarn. [v. 47.] occ. Mat. xxii. 9. See Scott's Note. [De Dieu understands by this phrase the ends of the streets, where there were frequently, in the East, gates separating the street from the next. Kypke, after Beza, thinks it means those squares or open places where many streets met; because in such places the people assembled. But Fischer (de Vit. Lex. N. T. p. 637.) observes, that from St. Luke (xiv. 21, 23.), it is clear our Lord speaks of the *country*, and not a *city*; for the διέξοδοι are distinguished from the πλατεῖαι and ῥύμαι; and that if διεξ· had signified these open places, εἰς and not ἐπὶ would have been used. It appears that Hesychius has this gloss on διέξοδοι, ὅθεν ἐκπορεύονται. This cannot apply to διέξοδοι ὑδάτων, Ps. i. 3. and cxix. 36. as ὀχετοὶ or *channels of water* are there meant; and hardly to the same words in Ps. cvii. 33 and 35, as it seems to require the addition of some word showing its application to streams *of water*. The gloss therefore, probably, refers to this place. The phrase διεξ· ὁδῶν does not occur either in the LXX, or in any Greek author. Fischer explains it with the Latin version, as *exitus viarum* or *loca unde exitur*, and says that our Lord, under these *country roads*, signifies the foreign and barbarous people who were to receive the call to which the Jews would not listen. It might be well to look to the meaning of the word in Ps. cxliii. 14. and Joshua xv. 4.]

☞ Διερμηνευτὴς, ȣ, ὁ, from διερμηνεύω.—*An interpreter*. occ. 1 Cor. xiv. 28. [The miraculous gift of interpreting unknown languages is meant here, says Schleusner rightly, as in the verb in 1 Cor. xii. 30. xiv. 27. The word occurs 2 Macc. i. 26. Polyb. iii. 22. 3.]

☞ Διερμηνεύω, from διὰ emphat. and ἑρμηνεύω *to explain*, *interpret*.

I. *To explain clearly and exactly*. occ. Luke xxiv. 27.

II. *To interpret*, *translate*, *explain*, out of one language into another. occ. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.

Διέρχομαι, from διὰ *through*, and ἔρχομαι *to come*, *go*.

I. *To go* or *pass through*. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38. [In Luke xix. 4, the sense is *to pass by*. See Krebs. Obss. Flav. p. 128. Abresch. Annot. ad loca quædam N. T. p. 553. It is hence used of *time* in good Greek. Xen. Mem. iv. 3, 8. Irmisch. ad Herodian. i. 5, 21. Again, in some other passages it is *to go* or *travel*. Luke ii. 15. xvii. 11. John iv. 4. Acts ix. 32, 38. xi. 19.; and with ἀπὸ, *to go away*, Acts xiii. 14. xviii. 27. Again, it is *to go* or *travel over*, or *about*, in Mat. xii. 43. Luke ix. 6. xi. 24. Acts viii. 4. x. 38. xiii. 6. Josh. xviii. 4. Gen. xli. 47.]

II. *To pass over*. Mark iv. 35.

III. *To go* or *be spread abroad*. Luke v. 15, Διήρχετο—ὁ λόγος, *The report* or *rumour* was spread abroad. Raphelius shows that Xenophon applies the verb διέρχομαι in like manner. [Anab. i. 4, 7. Thuc. vi. 46.]

☞ Διερωτάω, ῶ, from διὰ emphat. and ἐρωτάω *to ask*, *enquire*.—*To enquire diligently* or *repeatedly*. occ. Acts x. 17.

☞ Διετής, έος, ȣ̃ς, ὁ, ἡ, καὶ τὸ —ες, from δὶς *twice*, and ἔτος *a year*.—*Of two years' continuance* or *two years old*. Hence —Διετὲς, τὸ, *The age of two years*. occ. Mat. ii. 16, where ἀπὸ διετȣ̃ς means, I think, *from the beginning* or *entrance into their second year*. Aristotle uses the word in this sense, when he says, Hist. Anim. lib. ix. 5, *stags* διετεῖς of the second year *begin first to produce horns*. But it is certain, that stags do this at the *beginning* of their second year. Further, Herod is said, Mat. ii. 7, to have *accurately learned of the Magi the time of the star's* (first) *appearance*, τὸν χρόνον τȣ̃ φαινομένȣ ἀςέρος, and verse 16, *to have slain all the children* ἀπὸ διετȣ̃ς *and under*, according to the time which he had of them learned by accurate enquiry. But it is improbable that the Magi, whether they were of Arabia or Persia (comp. under Μάγος), should spend *more than a year* in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of ἀπὸ διετȣ̃ς here given*. [Mr. Benson, in his admirable Essay on the Chronology of our Saviour's Life, says, that although the passages in Aristotle

* See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

and Hesychius *justify* the attribution of this meaning to Διετής, yet that, both in sacred and profane authors, and, as far as he knows, in every one of the Fathers, it is almost universally used in the sense which our version gives. He observes, that the time about which Herod enquired, was probably the time when the star appeared, which might *probably* have been a considerable time before the birth of Christ; this time might have been spent in deliberation, as to the course to be pursued. Herod, as St. Matthew says, enquired diligently; and the Magi probably answered accurately. The inference, of course, is not that Christ was born, but that perhaps the star had appeared more than a year before the massacre. Besides Herod, when he found that the Magi did not return, might fancy they had deceived him, and therefore to make assurance doubly sure, and from the wanton cruelty which certainly (see Jos. de B. J. i. 19. p. 766.) was a part of his disposition, he might, very probably, extend the slaughter unnecessarily in time, as he obviously did in space. Schleusner, Wahl, and Bretschneider, all agree in this, observing that ἀπὸ διετῦς is for ἀπὸ διετῶν, *all the children of two years old*, and disapproving of the supposition that χρόνυ is to be understood. We have ἀπὸ τριετῦς in 2 Chron. xxxi. 16. ἀπὸ εἰκοσαετῦς καὶ κάτω in 1 Chron. xxvii. 23. See Ezra iii. 8. and 3 Esdr. v. 58. ἀπὸ εἰκ· καὶ ἐπάνω, Numb. i. 45. The word occurs 2 Macc. x. 3.]

Διετία, ας, ἡ, from δὶς *twice*, and ἔτος *a year*.—*The space of two years*. occ. Acts xxiv. 27. xxviii. 30.

Διηγέομαι, ῦμαι, from διὰ *through*, and ἡγέομαι *to tell, declare;* (though I do not find that the simple verb ἡγέομαι is used by the Greek writers in the sense here assigned; but comp. Ἐξηγέομαι.)—*To declare thoroughly* or *particularly*, *to recount*, *relate*. Mark v. 16. Luke viii. 39. ix. 10. & al. [It is properly used of *historical narration*. See Thucyd. vi. 54. But it has sometimes the sense of *encomiastic narration*, as Luke viii. 39. See Ps. xlvii. 13. Luke ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32. It is construed with Acc. *of the thing*, and Dat. *of person ;* with or with πῶς, ὅσον, περὶ.]

Διήγησις, ιος, Att. εως, ἡ, from διηγέομαι.—*A narration, history*. occ. Luke i. 1.

Διηνεκὴς, έος, ῦς, ὁ καὶ ἡ, καὶ τὸ —ὲς, from διὰ emphat. or *through*, and ἠνεκὴς *extensive, prolonged*, which from ἐνέχω *to extend*, from ἐν *in*, and ἔχω *to have*.—*Continual, perpetual*. Hence—Διηνεκὲς, τὸ, used as a substantive, Εἰς τὸ διηνεκές, *For a continuance, continually*. occ. Heb. x. 1. *During life*. Heb. vii. 3. Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein, and Macknight. Also, *For perpetuity, for ever*. occ. Heb. x. 12, 14. In verse 12, "connect εἰς τὸ διηνεκὲς with what precedes: *After he had offered one sacrifice* for ever, not, *sat down* for ever, for then it would have been SITTETH DOWN for ever." Bowyer. But Qu? and see Macknight. [Nothing can be harsher than Bowyer's and Macknight's version. Bowyer's objection is frivolous, for the aorist has perpetually the sense of the present. See Mathiæ's Gr. Gram. § 505, 3, or rather § 506.]

☞ Διθάλασσος, υ, ὁ, from δὶς *twice*, and θάλασσα *a sea*.—*Where two seas meet*, or rather, *Washed on each side by the sea*, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502, says, This *Isthmus* is shown to this day on the north-eastern part of the island of Malta, and is called by the inhabitants La Cala * di S. Paolo, *The landing-place of St. Paul*.

Διϊκνέομαι, ῦμαι, from διὰ *through*, and ἱκνέομαι *to come*. See under Ἀφικνέομαι. *To go through, pierce, penetrate*. occ. Heb. iv. 12. [Exod. xxvi. 28.]

Διΐστημι, from διὰ denoting *separation*, and ἵστημι *to stand*. [It is properly *to part* or *separate*, in an active sense. See Isa. lix. 2. Prov. xvii. 9.]

I. *To part, be separated*. occ. Luke xxiv. 51.

II. *To part, depart, remove, proceed*. occ. Acts xxvii. 28.

III. It denotes *distance* or *interval of time*. occ. Luke xxii. 59, καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, *and about* the space *of one hour* after; literally, *and about one hour* separating or intervening. So Montanus, interstante. Comp. Διάστημα.

☞ Διϊσχυρίζομαι, from διὰ emphat. and ἰσχυρίζομαι *to corroborate, confirm, affirm*, which from ἰσχυρὸς *firm, strong*.—*To affirm*, or *assert strongly* or *vehemently*. occ. Acts xii. 15. Luke xxii. 59, where Wetstein and Kypke show that the Greek writers use the Verb in the same sense. [See Æl. H. An. vii. 11.]

* [Schl. and Bretsch. say it is rather a *projecting rock* than an isthmus, here spoken of.]

Δικαιοκρισία, ας, ἡ, from δίκαιος *just*, and κρίσις *judgment*.—*Just* or *righteous judgment*. occ. Rom. ii. 5. [Hos. vi. 5. *a just cause*.]

Δίκαιος, αια, αιον, from δίκη *right*, *justice*.

I. Of persons, *Just, acting conformably to justice and right, without any deficiency* or *failure*. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. James v. 6. 1 John ii. 1.—to mere men, of whom in this sense it is said *there is not one just*, Rom. iii. 10. In Mat. xxvii. 24, Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δίκαιος in the *forensic* sense, i. e. *innocent*, or *not guilty*, of the crime whereof he was accused. Comp. Luke xxiii. 14. and see Campbell's Note on Matthew.

II. The Pharisees trusted that they were δίκαιοι (see Luke xviii. 9. Mat. ix. 13.) not *absolutely without sin*, but *righteous of themselves by the works of the law*, i. e. they thought themselves *righteous* or *just* in the sight of God, by *their own* external, or at best partial observation of what is called the *moral* law, and by great scrupulosity and zeal with respect to the *ceremonial; the outward expiations* enjoined, by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3, and Doddridge there. See also Luke xv. 7, and Bp. Pearce on that text.

III. *Just, upright, righteous*, though not in the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7. & al. [The word is used, according to the German Lexicographers, not only to express *righteousness* or *virtue in general*, but also *particular virtues*, especially that of *clemency* or *mercy*, and they quote Mat. i. 19. John xvii. 25. Rom. iii. 26. 1 John i. 9. as instances. Schleusner quotes Longin. de Sublim. xliv. 1. Eurip. Med. 724. On the two passages, Mat. i. 19. and Rom. iii. 26, there is a valuable note by Archbishop Magee, vol. i. p. 477, and following. Whitby says, the word occurs eighty times in the N. T., and he thinks not once in the sense of *merciful*. The right interpretation of Mat. i. 19, is, according to Archbishop Magee, *Joseph being a just man*, i. e. actuated by a sense of right, in obedience to the law (Deut. xxiv. 1.), resolved to put Mary away; and *yet* not willing to make her a public example, &c. That καὶ has this sense of *tamen*, may be seen in Raphel. ii. p. 519. Palairet, pp. 41, 96, 221, 236. Elsner, i. p. 293. Krebs. p. 147. Another sense ascribed to δίκαιος, is *true* or *attached to truth*, John vii. 24*.] Stockius remarks, that δίκαιος is never thus applied by any of the heathen Greek writers, who, to express this meaning (saith he), would use χρηστὸς, ἀγαθὸς, καλὸς κ᾽ αγαθὸς; and therefore he is of opinion, that we must say with Vorstius (Philol. cap. ii.) that in the N. T. δίκαιος answers to the Heb. word צדיק, which, *according to him*, signifies not only a *just*, but also a *good, upright* man, as Gen. vi. 9. xviii. 23. For my own part, I much doubt, whether צדיק ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to *men*, it seems to denote, not a *just* but a *justified* person, one who *hath obtained justification* in the sight of God *through faith in the promised Redeemer*. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9, with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in *all* the passages of the N. T. where δίκαιος has been supposed to be used for what we commonly call a *just, upright*, or *good* man, it does not more properly import a man *justified by faith, and showing forth his faith by his works*, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δίκαιος here mentioned, but by no means insisted on, will coincide with the following one.

IV. *Just* or *righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith*; (Phil. iii. 9.) or *justified through faith*, (Rom. v. 19.) *and bringing forth the fruits of righteousness* or *justification*. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.

V. Of things, *Just, right, righteous*,

* [This meaning is found in Plat. Phæd. 34. Theoph. Char. v. 2. Hence some commentators interpret ἀδικία in Luke xvi. 8 and 9, by *false, fallacious*, citing Eur. Phœn. 484. Lev. v. 22. Job xxvii. 4. Jer. v. 31. al.]

*conformable to justice* or *righteousness*. John [v. 30.] vii. 24. Rom. vii. 12.—*Δίκαιον, τὸ, What is just* or *right, justice*. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.—This word in the LXX most commonly answers to the Heb. צדיק or צדק, which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures. Comp. Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10, and see Heb. and Eng. Lex. in צדק.

*Δικαιοσύνη, ης, ἡ*, from *δίκαιος*. [The reader will observe that Parkhurst has adopted a division which appears to me to be fanciful. The word expresses, undoubtedly, *virtue* in general, and perhaps some *particular virtues*. In Sense II. he makes it express *natural* virtue; in Sense IV. *Christian* virtue acquired through the assistance of the spirit. All that can be properly said is, that the word, like any other expressive of good qualities, may be and is used of man in a state of nature and a state of grace; but it does not of itself *point out* any difference in the qualities ascribed to him in those states, either in kind or in origin. Sense III. is clearly established. Bretschneider gives it as *justificatio;* Schleusner and Wahl, apparently with some reluctance, as *favor divinus*, and *immunitas a peccatorum pœnis*. There is difficulty in some particular passages, a few of which I have noticed at the end of the article.]

I. *Justice*, *righteousness*, as of God, in judging the world, Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins, Rom. iii. 25, 26.

II. *Righteousness* of man, *inherent* and *proper*, which consists in *performing the commands* and *works* of the law of God. Phil. iii. 6, 9. Tit. iii. 5. Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *Thus it behoveth us to fulfil* all righteousness, i. e. to perform *all the works*, and submit to *all the ordinances*, appointed by God. Macknight, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks that "The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin; but *as it prefigured his dying and rising again from the dead*, and because he was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6, and Macknight on those texts.—Mat. xxi. 32, *John came in the way* of righteousness. He was a *Nazarite* even from his mother's womb (Luke i. 15. comp. Num. vi. 3. Jude xiii. 4, 5.), a strict observer of *legal righteousness*, and a zealous preacher of *repentance* and *righteousness* to others. [The word means not only *virtue* in general, but seems to designate some particular virtues; as (1.) *liberality* or *beneficence*. See Mat. vi. 1. *τὴν δικαιοσύνην ποιεῖν, to exert your beneficence,* or perhaps *to do your alms*. See Lightf. Hor. Hebr. on this text. See also Ps. lxxxv. 11. Isa. xlv. 8. li. 5, 6. Prov. x. 2. Tobit. ii. 14. xii. 9. xiv. 9, 11.; and (2.) *veracity*, Rom. ix. 28. On this point, Fischer de Vit. Lex. N. T. p. 576. (Prol. xxv. 4.), observes, that *truth* and *justice* are so nearly allied, that in both Greek and Latin, words expressing them are perpetually interchanged. See Abresch. Diluc. Thuc. p. 334. Biel. ad Hesych. i. p. 227. and many instances in Fischer's Note. Schleusner thinks, that in 2 Cor. ix. 9, the word means *the reward of beneficence;* and in Heb. xi. 7, that *of integrity*. *Piety* is supposed by some to be expressed in various passages, as Acts x. 35. Mat. v. 20 *.]

III. *Righteousness imputed* to sinful man through faith in Christ, by which his *past* sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, *as righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *Evangelical* or *Gospel righteousness* is opposed to that last mentioned, Rom. ix. 30, 31. x. 3. & al. It is several times called *Δικαιοσύνη Θεῶ, The righteousness of God*, Rom. † i. 17. iii. 21, 22. x. 3. (comp. Mat. vi. 33.) as being that *method*

* [It is *truth* in Isa. xxxviii. 19. See Gen. xxiv. 49.]

† See Clark and Doddridge on this text. I add from Œcumenius on Rom. iii. p. 269. Δικαιοσύνη Θεῶ, ἡ παρὰ Θεῶ διδομένη· ἢ, ἡ ἀπὸ Θεῶ δικαίωσις, καὶ ἀθῶωσις καὶ ἀπαλλαγὴ τῶν ἁμαρτιῶν. *The righteousness of God*, that which is given by God, or justification from God, acquittal, and absolution from sins; and from Theodoret on Rom. x. 3. p. 82, Θεῶ δικαιοσύνην προσηγόρευσε τὴν κατὰ χάριν διὰ τῆς πίστεως γιγνομένην. He calls that *the righteousness of God*, which is according to grace through *faith*.

which God hath exhibited in the Gospel, of *man's justification*, or *being made righteous through the merits and death of Christ*, whence it is once termed *the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1. * ; and Christ is styled *our righteousness*, as being the *procurer of righteousness to us through his merits and sufferings*, 1 Cor. i. 30.; for he is JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6, (comp. Isa. xlv. 24.): *He clothes* the church *with the garments of salvation, and covers her with the robe of righteousness*, Isa. lxi. 10.; and *of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear*, Rev. iii. 18. For, further, He is *the Sun* or *Light of righteousness*, שמש צדקה, Mal. iv. 2, (comp. Wisd. v. 6.) *with which* the church is represented as *clothed*, *περιβεβλημένη clothed all over*, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God *made Him, who knew no sin, to become sin* (or *a sin-offering*, to which the *sin* was *imputed*, or on which it was *laid*, see Lev. i. 4. iv. 4, 15. xvi. 21. Isa. liii. 6, 10, 12. 1 Pet. ii. 24.) *for us, that we might be made the righteousness of God in Him.* 2 Cor. v. 21, i. e. *righteous* in that manner which God hath ordained through faith in him. (See Whitby on this text.) *For as by one man's disobedience,* THE *many* (or multitude of mankind 'ΟΙ *πολλοί*) *were made* or *constituted* (*κατας́άθησαν*) *sinners, so by the obedience of one shall* THE *many* ('ΟΙ *πολλοί*) *be made* or *constituted* (*καταςαθήσονται*) *righteous*. Rom. v. 19. Comp. Isa. liii. 11. 1 Cor. i. 30, 31; and on this whole subject see Whitby's Discourse on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.—In James i. 20, putting the effect for the cause, *the righteousness of God*, seems to be used for "*the faith which God counts to men for righteousness.*" Macknight.

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit.* Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "*Honest industry* is fitly termed *righteousness*, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves." Macknight. Comp. ver. 9, where *righteousness* signifies *beneficence*. This word in the LXX answers most usually to the Heb. צדק or צדקה. [In addition to these senses, the last of which may be referred to the 2d, the word appears to signify, *truth* or *true doctrine in religion*. See 2 Cor. xi. 15. In the passage John xvi. 8, 10, there is much difficulty. Schl. says, *He shall teach men what is the duty incumbent on me*, viz. *to die according to the divine decree*. Wahl, '*He shall teach concerning that which is just*, viz. *regard being had to Jesus*. For it was just that one who had done so much for mankind should receive the highest reward.' Bretsch. '*He shall teach you concerning my innocence*, which will be manifested by my resurrection and return to heaven.' In 2 Cor. iii. 9. *ὁ λόγος τῆς δικ·* is for *ὁ λ· περὶ τῆς δικ·*—Again, there is a phrase which often occurs, *λογίζεσθαί τι εἰς δικαιοσύνην*, and by which it is signified that the quality mentioned, as, for example, faith, is so attributed to a person, that on that account his sins are pardoned, and he is considered as justified. See Rom. iv. 3. Gal. iii. 6. The word occurs in Gen. xv. 6. Ps. cvi. 31.]

Δικαιόω, ῶ, from δίκαιος.

I. *To justify, acknowledge*, or *declare to be just* or *righteous*. Mat. xi. 19; (where see Bowyer and Wolfius) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16, where it is said of *God incarnate*, 'Εδικαιώθη ἐν Πνέυματι, *He was justified by the Spirit*, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were *justified*, or *proved to be true*, by the descent of the *Holy Spirit* upon him at his baptism; by those miracles which he wrought by the *Spirit* of God; by his being declared or marked out as the Son of God with power, according to the operation of the *Spirit of Holiness*, or *Holy Spirit*; by the resurrection from the dead, Rom. i. 4, (comp. 1 Pet. iii. 18.); and lastly, by the *Holy Spirit* shed forth on his disciples in miraculous gifts and sanctifying graces. [This interpretation of 1 Tim. iii. 16. is in substance, that of Schl. and Wahl. With respect to the other passages which Parkhurst has passed over in silence, some explanation is required. In Mat. xi. 19. Schl. says, *Wisdom can be rightly appreciated by its*

* ΠΙ'ΣΤΙΝ 'ΕΝ—*Faith in*—Comp. Rom. iii. 25. 1 Tim. iii. 13. 2 Tim. i. 13. iii. 15.

*cultivators.* Wahl gives nearly the same, adding, 'The sense is, only a wise man can judge who is a wise man.' Fischer (De Vit. Lex. N. T. p. 574 seq. Prol. xxv. No. 4.) defends at great length an explanation offered by Munster and Perizonius, not differing, perhaps, in foundation from these; *The divine doctrines which I teach, and, which are recited by the heads of the Jews, are approved and reckoned true by the people.* They, as receiving it, would be properly called *τέκνα τῆς σοφίας*, *children, disciples of wisdom.* We know that the Jews called their teachers fathers from Mat. xxiii. 9. That δικαιόω will bear the sense *to reckon good* or *right* is clear enough; and the gloss on ἐτιμήθη was found substituted for this word in a MS., and is used by Theophylact on St. Luke p. 246. Rom. in explaining the passage in this way. Elsewhere Theophylact on St. Mat. p. 44. and also St. Jerome on the place, make σοφία to be Christ himself. It may be added, that καὶ has often the adversative sense, which this explanation of the passage makes necessary. See my note on δίκαιος, Sense II. In Luke vii. 29, the verb seems also to signify, *to approve, to praise, to reckon righteous*, and so Fischer, Wahl, Schleusner, Rosenmüller, and others. In Rom. iii. 4. Wahl says, *That thou mayest, in thy promises be,* or *be declared, such as thou oughtest to be,* i. e. *true and faithful.* Schl. *That thou mayest be reckoned true in all thy decrees, and conquer* or *be pronounced victorious, (over thy adversaries) when thou art judged.* These words are taken from Ps. li. 4.]—Δικαιῶν ἑαυτὸν, *To justify oneself, to show, pretend,* or *feign oneself to be just* or *righteous.* Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

II. It is most usually applied to *evangelical justification. To justify, to esteem, pronounce,* or *declare just* or *righteous*, i. e. *to acquit* or *absolve from past offences*, and accept as just to the reward of righteousness.* In this view it is plainly a *forensic* term, answering to the Heb. הצדיק, for which the LXX have used it, Deut. xxv. 1. 1 Kings viii. 32. 2 Chron. vi. 23. Isa. v. 23. & al. Comp. Prov. xvii. 15. It is in the N. T. applied either to *present justification* in this life, Acts xiii. 39. Rom. [iii. 20.] v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25, & al. or to *final justification* at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See Suicer Thesaur. on this word. —Δικαιόομαι, οῦμαι, *To be* or *continue inherently just* or *righteous*, or perhaps *in a justified state.* occ. Rev. xxii. 11. If indeed δικαιωθήτω be the true reading in this text; for the Alexandrian, and sixteen later MSS., with several printed editions, instead of δικαιωθήτω have δικαιοσύνην ποιησάτω, *let him* do righteousness *still*, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the Syriac in Walton's Polyg. זדקותא נעבד *let him do righteousness*, and is accordingly embraced by Mill and Wetstein, and received into the text by Griesbach. It should, however, be observed, on the other hand, that the V. active δικαιόω is used by the LXX in the sense of *making just, righteous, pure, holy*, for the Heb. זכה *to cleanse, purify.* Ps. lxxiii. 13. Comp. Rom. vi. 7, where Basil, cited by Suicer, Thesaur. under Δικαιόω I. explains δεδικαίωται ἀπὸ τῆς ἁμαρτίας by ἀπήλλακται, ἠλευθέρωται, κεκαθάρισται πάσης ἁμαρτίας, *is released, is freed, is cleansed from all sin.* Comp. 1 Pet. iv. 1.

Δικαίωμα, ατος, τὸ, from δεδικαίωμαι, perf. pass. of δικαιόω.

I. [*Law, precept,* or *statute.* (In good Greek, it means, *the sentence pronounced by the judges to do justice to the injured, and punish the oppressor,* and so Rev. xv. 4. Hence it comes to signify *any thing pronounced* or *decreed.)* Used of God's laws. Luke i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Perhaps in Rom. i. 32. it is rather, *threats of punishment.* The LXX use it for חק, Exod. xv. 25. חקה Levit. xxv. 18. מצוה, Deut. xxx. 16. See also Ex. xxi. 31. Ps. xix. 9.]

II. [*Justification, remission of the punishment due to sin.* Rom. v. 16.]

III. [*Righteousness,* or *freedom from sin.* Rom. v. 18. Rev. xix. 8. In the last place, it answers, says Parkhurst, to the Hebrew צדקות in Is. xlv. 24.]

Δικαίως, Adv. from δίκαιος.

I. *Justly, conformably to justice.* occ. 1 Pet. ii. 23. [Xen. Mem. iii. 5. 20.]

II. *Justly, honestly, without injuring any one.* occ. 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly,* jure, merito. occ. Luke xxiii. 41. [Polyb. iv. 19. 3. Xen. Symp. iv. 60.]

IV. *As it is fit, proper,* or *right,* ritè,

* [So used Luke xviii. 14.]

debitè. occ. 1 Cor. xv. 34, Ἐκνήψατε δικαίως, *Awake from your drunken sleep, as it is fit you should.* So Castalio, ut æquum est. Arrian and Menander use δικαίως in this sense, as may be seen in Alberti on the text.

Δικαίωσις, ιος, Att. εως, ἡ, from δικαιόω. *Justification, a being esteemed,* or *adjudged just* or *righteous.* occ. Rom. iv. 25. v. 18, in which latter passage it is opposed to κατάκριμα *condemnation.*—The LXX have once used this word for the משפט *law, judgment,* Lev. xxiv. 22. [In good Greek, it is generally used for *sentence of condemnation,* or *punishment according to sentence.*]

Δικαςὴς, ȣ̃, ὁ, from δικάζω *to judge,* which from δίκη.—*A judge.* occ. Luke xii. 14. Acts vii. 27, 35. [Exod. ii. 14. Ælian. V. H. i. 34. Xen. Cyr. i. 3. 17.]

ΔΙ'ΚΗ, ης, ἡ, from the Heb. צדק or צדיק *just,* or the fem. צדקה *justice,* the צ being dropt by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin, *judex, judico,* and in the Eng. *judge, judicial, judicature,* &c. which may be from the same root צדק.

I. *A judgment, a judicial sentence.* occ. Acts xxv. 15.

II. *Judicial punishment, vengeance.* occ. 2 Thess. i. 9. Jude ver. 7. [The phrase δίκην ὑπέχειν here, is the same as δίκην διδόναι (i. e. *to suffer punishment inflicted,*) and occurs in Ælian. V. H. ii. 4. See Perizon. ad Ælian. V. H. iii. 38. and Wetstein, N. T. ii. p. 734. Wisd. xviii. 11. 2 Mac. viii. 11, 13.]

III. *Vindictive justice,* of which the heathen made a * goddess. In this sense it is used by the pagan inhabitants of Melita or Malta, Acts xxviii. 4. [Arrian Exp. Al. iv. 9. 9.]

Δίκτυον, ȣ, τὸ, Eustathius deduces it from δίκω *to cast, cast down.*—*A net* for fishing. Luke v. 4, 5. John xxi. 6. & al. [Herodian. iv. 9. 12.]

☞ Δίλογος, ȣ, ὁ, ἡ, from δὶς *twice,* and λόγος *speech.*—*Double-tongued, varying,* or *deceitful in one's words.* occ. 1 Tim. iii. 8. So Chrysostom explains διλόγους by ὑπούλους, δολερούς, *deceitful, fraudulent;* and Theodoret, by ἕτερα μὲν τούτῳ, ἕτερα δὲ ἐκείνῳ λέγοντας, *saying one thing to this man, and another to that.* [Theophylact, on this place of Timothy, uses nearly the same words, and so Zonaras Lex. col. 510. Διλογέω and διλογία are used by Xenophon and Diodorus. See Xen. de Re Eq. viii. 2. Diodor. xx. 37.]

Διό, a Conjunction, from διὰ *for,* and ὅ (neut. of ὅς) *which.*—*For which, wherefore, therefore.* See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

Διοδεύω, from διὰ *through,* and ὁδεύω *to journey.*—*To journey, travel,* or *pass through.* occ. Luke viii. 1. Acts xvii. 1. [Gen. xiii. 17. Isa. lix. 8.]

Διόπερ, a Conjunction, from διό and πὲρ an emphatic particle.—*Wherefore truly, wherefore by all means,* or *especially.* occ. 1 Cor. viii. 13. x. 14. xiv. 13. [Wahl says, *for that same cause.* It occurs Diod. Sic. i. 65. Xen. Mem. N. 8. 7.]

☞ Διοπετὴς, εος, ȣς, ὁ, ἡ, from Διὸς (gen. of Δὶς or Ζεύς) *Jupiter,* and πέτω (obsol.) *to fall.* [*Which fell from Jupiter,* or *heaven.* It occurs Acts xix. 35. where ἄγαλμα *an image,* is understood.] So Numa persuaded the Romans, that a certain shield *fell from heaven,* to which Plutarch, in Numa, p. 68, E, applies the same word ΔΙΟΠΕΤΗ'Σ, as he also doth (Parall. p. 309, F.) to the famous Trojan *Palladium,* or image of *Pallas* which protected Troy, and was supposed to have *fallen from heaven;* and Euripides, speaking of the image of Diana Taurica, says, Iphig. in Taur. line 86 *,

Λαβεῖν τ' ἄγαλμα Θεᾶς ὅ φασιν ἐνθάδε
Ἐς τούσδε ναοὺς οὐρανοῦ πεσεῖν ἄπο.

And th' image of the Goddess take, which *fell,*
They say, *from heav'n* into this holy fane.

And afterwards calls it ΔΙΟΠΕΤΕ'Σ ἌΓΑΛΜΑ, *the image which fell from Jupiter.* So Herodian, lib. i. cap. 35. edit. Oxon. calls *the image of the mother of the gods.* ἌΓΑΛΜΑ ΔΙΟΠΕΤΕ'Σ. Comp. also Wetstein on Acts.—In the apology which the town-clerk makes for the Apostle and his followers, Acts xix. 35, &c. there is an artfulness beyond what has been commonly observed. Demetrius had accused Paul, ver. 26, of teaching that they were no gods *which were made*

* See Pole Synops. Alberti, Wetstein, and Bowyer on Acts, Bochart. Opera, vol. iii. 371. 2. the Orphic Hymn to ΔΙ'ΚΗ, and Hesiod Op. et Dies, lin. 218, &c. 254, &c. [Proclus in Theol. Platon. iv. 6. p. 205. Pliny N. H. xi. 45. Pollux Onom. viii. 1.]

* [See Barnes on this place, and Irmisch. on Herodian. i. 11. 2.]

*with hands;* and he had thence inferred, that there was danger that the *Great Diana of the Ephesians,* and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the *Ephesian Diana, and to the image which fell down from Jupiter,* and consequently was *not made with hands;* and that therefore Paul and his companions were *not blasphemers of the goddess.*

[Διόρθωμα, τος, τὸ. *Amendment.* This is the reading of the Alex. and three other ancient MSS. in Acts xxiv. 3. The common reading is κατορθ. The word occurs in Polyb. iii. 118. 3.]

☞ Διόρθωσις, ιος, Att. εως, ἡ, from διορθόω *to correct, amend,* which from διὰ emphat. and ὀρθόω *to make right,* which from ὀρθὸς *right.—An amendment, reformation.* occurs Heb. ix. 10. [The phrase is, *The times of reformation,* and the time of the Messiah, when a better state of worship and religion would be introduced, is signified. So Theophylact explains the passage. The word occurs Polyb. v. 88. 2. vi. 38. 4. Diod. i. 75. Διόρθοω occurs in Jer. vii. 2. Is. xvi. 5. lxii. 7. See Sallier ad Thom. Mag. p. 241.]

Διορύσσω, from διὰ *through,* and ὀρύσσω *to dig.—To dig,* or *break through,* as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. Thucydides uses the word in the same sense, lib. ii. cap. 3, ΔΙΟΡΥΣΣΟΝΤΕΣ τοὺς κοίνους τοίχους, *digging through* the party walls. Xenophon in Conviv. Ἐφοβέμην μή τίς μυ τὴν οἰκίαν ΔΙΟΡΥΞΑΣ—I was afraid that some one *digging through* (i. e. breaking into) my house— And Aristophanes, Plut. 565. ΚΛΕΠΤΕΙΝ καὶ τὺς τοίχυς ΔΙΟΡΥΤΤΕΙΝ. Comp. Kypke on Mat. 6.— In the LXX it answers to the Heb. חתר *to dig through,* Job xxiv. 16. Ezek. xii. 5, 7, 12, which see; as the N. διόρυγμα does to the Heb. מחתרת *a digging through,* Exod. xxii. 2. Jer. ii. 34.— Harmer, in his Observations, vol. i. p. 175—8, remarks a peculiar propriety in the expression of *digging through houses,* Job xxiv. 16, by observing, that the Arabians, Egyptians, and inhabitants of Damascus, still build of mud and slime, or of unburnt brick, and that their walls are of a *great thickness.*

Διόσκυροι, ων, οἱ, from Διός (gen. of Δίς, or Ζεύς) *Jupiter's,* and κῦρος *a young man.—Castor* and *Pollux, Jupiter's sons by Leda,* according to the fabulous mythology of the heathen. They were usually represented under the form of *two young men* armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated on horseback *, and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See Wetstein. [They are called Διόσκουροι σωτῆρες in Ælian. V. H. i. 30. See Xen. Symp. viii. 29. and Cyrop. iii. 3. 26. Spanh. ad Callim. Lav. Pall. v. 24. and de Usu Numism. i. p. 295. This word is also written Διόσκοροι, on which point see Lobeck on Phrynichus p. 235.]

Διότι, A Conjunction, from διὰ *for,* and ὅτι *what, which.*

1. Illative, *Wherefore, therefore.* Rom. iii. 20.

2. Causal. *For, because,* Luke i. 13. ii. 7. xxi. 28. Acts x. 23. & al. [Schl. says that in Rom. i. 20. it is *although,* but this does not seem necessary.]

Διπλόος, ῦς; όη, ῆ; όον, ῦν; from δὶς *twice,* and πλόος a termination denoting, like πλάσιων, *times* or *—fold.—Double.* occ. 1 Tim. v. 17. Rev. xviii. 6, where see Wetstein, and on 1 Tim. Macknight. [In both places it means, *great* or *increased,* and not definitely *double.* So in Soph. Œd. T. 1328. See Is. xl. 2. Jer. xvi. 18. Ecclus. xx. 10. It is put for משנה in Gen. xliii. 15. שנים in Deut. xxi. 17. and כפל in Job xi. 6. xl. 2.]

Διπλότερον, υ, τὸ, Comparat. Neut. of διπλῦς, used adverbially.—*Twofold more, twice as much again.* occ. Mat. xxiii. 15. [Schleusner, Rosenmüller, and Kypke, make διπλότερος here an adj. from διπλόος signifying *crafty, deceitful,* as in Xen. Hellen. iv. i. Ecclus. ii. 13. and so διπλόη is *deceit* in Suidas.]

Διπλόω, ῶ, from διπλόος.—*To double.* occ. Rev. xviii. 6, where see Daubuz. Comp. Jer. xvi. 18, and Lowth there.

Δίς, Adv. from δύω *two.—Twice, two times.* Mark xiv. 30. & al. On Luke xviii. 12, we may observe, that Herodotus, lib. ii. cap. 37, uses a similar phraseology. Λῦνται—ΔΙΣ ΤΗΣ ἩΜΕΡΗΣ ἑκάςης—καὶ ΔΙΣ ἑκάςης ΝΥΚΤΟΣ.

Διςάζω, from δὶς *twice (two ways),* and ςάω *to stand.—To doubt, waver.* It is a figurative word, taken either from a person *standing where two ways meet,* not knowing which to choose, but in-

* See Montfaucon Antiquité Expliquée, tom. i. part 2. p. 295. pl. 194.

clining sometimes to one, sometimes to the other; or from the *tremulous motion* of a balance, when the weights on both sides are nearly equal, and consequently now the one, and now the other scale seems to preponderate and *fix* the beam. The French word *balancer* very exactly answers to διστάζειν in this latter view. occ. Mat. xiv. 31. xxviii. 17, where see Bowyer's Conject. [The word occurs Clem. Ep. ii. ad Corinth. p. 175, and Ep. i. p. 82. Plutarch. tom. v. p. 620. (Reiske's ed.) Diod. Sic. iv. 62.]

*Δίστομος*, *ου*, *ὁ*, *ἡ*, either from δίς *twice*, and στόμα (in the Hellenistical style) *an edge*, (comp. Στόμα V.); or rather from δίς *twice (two ways)* and τόμος *cutting, sharp*, from τέτομα perf. mid. of τέμνω *to cut*; for Elsner on Heb. iv. 12, cites from Euripides Orest. line 1303. ΔΙ'ΣΤΟΜΑ φάσγανα, swords *cutting on both sides*, or *two-edged*; and from his Helena, line 989, ΔΙ'ΣΤΟΜΟΝ ξίφος *a two-edged* sword.—[If derived from τόμος we must write διστόμος. See Barnes. ad Eur. Hel. 989. But Schleusner and Wahl derive it from στόμα, which may figuratively be used of *an edge*.]—*Having two edges, two-edged*, or *cutting on both sides*. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So Ecclus. xxi. 3.—The LXX use the word in the same sense for the Heb. פיות *edges*; Prov. v. 4; for פיפיות *several edges*. Ps. cxlix. 6; and for שני פיות *two edges*, Jud. iii. 16.

Δισχίλιοι, αι, α, from δίς *twice*, and χίλιοι *a thousand*.—*Two thousand*. occ. Mark v. 13.

Διϋλίζω, from διὰ denoting *separation*, and ὑλίζω *to filter*, *percolate*, *strain*, which from ὕλη *matter*, also *dregs*.—*To separate from liquor by filtering*, *to strain off*. So Vulg. excolantes. occ. Mat. xxiii. 24, where see Bowyer's Conject. and Gentleman's Magazine for January 1779, p. 26. The text alludes to a custom the Jews had of *filtering* their wine, for fear of swallowing any insect forbidden by the aw as unclean*. Maimonides, in his Treatise of forbidden meats, cap. i. art. 20, affords a remarkable illustration of our Saviour's proverbial expression: "He who *strains* wine, or vinegar, or strong drink," says he, "and eats the *gnats*, or *flies*, or *worms*, which he hath *strained off*, is whipped." That the Jews used to *strain* their wine appears also from the LXX version of Amos vi. 6, where we read of ΔΙΥΛΙΣΜΕ'ΝΟΝ οἶνον, *strained* or *filtered wine*. [From Aristot. H. A. v. 19. and Buxtorf. Lex. p. 516. we find there is a *wine-gnat* which breeds in the wine.]

* See Bochart, vol. iii. 565.

Διχάζω, from δίχα *in two parts*, which from δίς *twice*.

[I. The primary meaning is, *To divide into two parts*. Inc. Interp. (who is said to be Aquila) Lev. i. 17. Deut. xiv. 6. for שסע. Plat. Polit. 8. The sharp teeth are called διχαστῆρες, because, says Pollux. ii. 91. διχάζουσι τὸ προσπεσόν. See Xen. Anab. iv. 8. 15. Eustath. ad Odyss. H. p. 1582. 11. Rom. The above is from Fischer de Vit. Lex. N. T. p. 334.]

II. *To divide, set at variance*. occ. Mat. x. 35. [The word פלג, which, like this, is properly, *to divide into two parts*, is also metaphorically used in this sense. See Buxtorf. Lex. Talmud. p. 1730. and Schaef. Lex. Syr. N. T. p. 450.]

☞ Διχοστασία, ας, ἡ, from δίχα *in two parts*, and στάσις *a faction*, *sedition*.—*A separate faction, division, separation*. occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20. [1 Mac. iii. 29. Dion. Hal. viii. 72.]

Διχοτομέω, ῶ, from δίχα *separately, in two*, and τέτομα perf. mid. of τέμνω *to cut*.

I. *To cut in two* or *asunder*. If this word be understood in its primary and literal sense, it must denote that most horrible punishment of *being cut in sunder whilst alive*, by which there is a tradition that the prophet Isaiah suffered; and to this the Apostle is thought to allude, Heb. xi. 37, ἐπρίσθησαν *they were sawn asunder*. There are many instances in ancient writers *, of this manner of executing criminals (see Wetstein on Mat. xxiv. 51. and comp. 1 Chron. xx. 3.), and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. Shaw †. [The verb is used simply to express, *cutting in two*, in Lucian. Dial. Mer. p. 745. Polyb. vi. 28. 2, and thence in the sense of *dissecting into many parts*, Exod. xxix. 17. Polyb. x. 15. 5.] But in the N. T. Διχοτομέω seems rather to denote,

* [See Judg. xix. 29. Dan. ii. 5. iii. 29. 1 Sam. xv. 33. 2 Sam. xii. 31. Herod. iii. 13. Diod. Sic. i. 2. Sueton. Calig. 27. Liv. i. 28. viii. 24. Gell. xx. 1. Joseph. Ant. J. viii. 2. Poll. On. viii. 32. 10.]

† Travels, p. 254, 2d edit. Comp. Harmer's Observations, vol. iv. p. 468.

II. Figuratively, *To scourge with the utmost severity, to cut asunder*, as it were, *by scourging*. occ. Mat. xxiv. 51. Luke xii. 46 *. This seems the true sense of the word in these passages; for *scourging* was usually inflicted upon idle and negligent servants among the Jews (see Ecclus. xlii. 5.) and in Matthew the servant is represented as *surviving* his punishment; and in the verse following the text of Luke, express mention is made of the *many stripes* with which the wicked servant should be *beaten*, δαρήσεται πολλάς. Comp. Δέρω. [Schl. thinks that the sense is, generally, *To punish cruelty*. Hesychius has διχοτομεῖν· ἀναιρεῖν, and Schl. refers to Krumbholz in the Bibl. Bremens. Class. vii. p. 234. Bonnet (Bibl. Hagana, Class. iv. p. 471.) thinks it is, *to remove from his office, dismiss*, like גזר in 2 Chron. xxvi. 21, and other words in Hebrew. On the other hand, *scindo* and *descindo* are used for scourging. See Plaut. Mil. Glor. v. 1. 2. Sueton. Calig. 39. Martial. iii. 93. Wahl gives both senses.]

Διψάω, ῶ, from δίψα *thirst*.

I. *To be dry* or *athirst, to thirst*. Mat. xxv. 35, 37, 42, 44. & al.

II. *To thirst* in a *figurative* sense, *to desire ardently*. Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. Comp. Isa. xli. 17. lv. 1. Ps. xlii. 2. lxiii. 1, in the LXX, and see Campbell's Note on Mat. v. 6, and Wolfius on John vii. 7. The Greek writers likewise use διψῶ for *vehement desire*. Thus Xenophon, Ουτως εγω υμιν ΔΙΨΩ χαρίζεσθαι, So much do I *thirst* to oblige you. Cyropæd. lib. iv. 6. 7. In Josephus De Bel. lib. i. cap. 32. § 2. Διαφεύξεται δ' οὐδεὶς ΔΙΨΗΣΑΣ τοὐμὸν αἷμα, No one (says Herod) shall escape who *thirsts for* my blood; where observe the V. is followed by an accusative, as in Mat. But in lib. iv. cap. 11. § 4, he says, the emperor Vitellius was ΔΙΨΩΝ αἵματος εὐγενοῦς, *thirsting for* noble blood; thus joining διψῶν with a genitive, according to the more usual Greek construction. Comp. under Πεινάω. In Homer, Il. iv. line 171, πολυδίψιον, from πολὺς *much*, and δίψος *thirst*, means *much desired* or *longed for*. [In John iv. 14. vi. 35. the meaning of the phrase *He shall not thirst again*, is, *He shall have nothing more to desire*. So in Rev. vii. 16. On this meaning of διψάω, see Abresch. Diluc. Thucyd. pp. 382, and 837. and Gataker. Opera Critica, p. 118.—See Suicer Thesaur. on this word. The forms διψᾷ in John vii. 37. διψᾷν Rom xii. 20, which are found also in Æschin. Dial. Socrat. iii. 38. Athen. iii. 474. are not ancient Greek forms. See Lobeck. ad Phrynich. p. 61.]

* See Whitby and Doddridge on these texts.

Δίψος, εος, ους, τὸ, See Διψάω.—*Thirst*. occ. 2 Cor. xi. 27. [Xen. Cyr. viii. 1. 12.]

☞ Δίψυχος, ου, ὁ, ἡ, from δίς *twice*, and ψυχή *the mind*.—*Double-minded, having the mind divided*, or *having*, as it were, *two minds tending opposite ways*. occ. Jam. i. 8. iv. 8. [Schl. observes, and I think rightly, that in James i. 8, no *want of sincerity*, but *doubt* or *uncertainty* is indicated, and so Œcumenius interprets the place. The word occurs in the same sense in the Constitutt. Apostol. vii. 11, and 1 Ep. Clem. ad Corinth. p. 82. and so διψυχέω in Eustath. Erot. 286. (356.) See Dougtæi Anal. Sacr. p. 146. In James iv. 8. on the contrary, *want of sincerity* is clearly meant.]

ΔΙΩΓΜΟ'Σ, ῦ, ὁ, from δεδίωγμαι, perf. pass. of διώκω.—*Persecution, hostile prosecution*. Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11. [& al. Pol. i. 87. 7.]

Διώκτης, ου, ὁ, from διώκω.—*A persecutor*. occ. 1 Tim. i. 13.

ΔΙΩ'ΚΩ.

I. [Properly, *To run* or *fly quickly*, used of fugitives. Thucyd. viii. 120. Xen. Anab. vii. 2. 11. Then]

II. [*To pursue a fugitive hostilely*. See Thuc. i. 137. and Mat. xxiii. 34. and generally, *To prosecute, persecute, pursue with enmity*, used especially of the persecutions of the Christians. See Mat. v. 10, 11, 12, 44. Luke xxi. 12. John xv. 20. Acts vii. 52. ix. 4, 5. xxii. 4, 7, 8. xxvi. 11, 14, 15. 1 Cor. iv. 12. xv. 9. 2 Cor. iv. 9. Gal. i. 13, 23. iv. 29. v. 11. vi. 12. Hence in Mat. x. 23. it is, *to pursue* or *drive into exile* (see Polyæn. viii.) and from this sense, perhaps, it comes to signify, *to accuse*. (See Jul. Poll. Onom. viii. 6. 30. and 7. 67.) as in John v. 16.]

III. [*To follow as one's master or guide*. Luke xvii. 23. and so in Xen. Mem. ii. 8. 5. Appian. Bell. Civ. ii. p. 741. v. p. 1113. See Warton. ad Theoc. xi. 75. and Abresch. ad Æschyl. p. 88. Horat. Serm. i. 9. 16.]

IV. *To follow* or *press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining*. Rom. ix. 30, 31. Phil. iii.

12, 14. [on which last place we may observe, that διώκω is used, in Greek, of the racers who were left behind and *followed* after the others. Add 1 Thess. v. 15. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. xii. 14. Plat. de Rep. t. vi. p. 210. Eurip. Jon. 440. Ecclus. xxvii. 8. In Rom. xii. 13. xiv. 19. and 1 Cor. xiv. 1. the meaning is nearly the same, *to be studious of.*]

Δόγμα, ατος, τὸ, from δέδογμαι perf. pass. of the verb δοκέω, *to think good, determine, decree.—A decree, ordinance,* whether divine, occ. Eph. ii. 15. Col. ii. 14, where see Whitby and Macknight, and comp. Acts xvi. 4;—or human, occ. Luke ii. 1. Acts xvii. 7. [Dan. vi. 9. Xen. An. viii. 1. 209.]

Δογματίζω, from δόγμα, ατος.—*To decree, impose a decree* or *ordinance;* [as in Diog. Laert. iii. 575. See 2 Mac. x. 8.] whence in the pass. δογματίζομαι, *To have decrees* or *ordinances imposed upon one, to be subject,* or *submit, to ordinances.* occ. Col. ii. 20, where see Wetstein and Kypke. [Dan. ii. 13, 15. Sec. Chish.]

ΔΟΚΕ'Ω.

I. *To think, imagine, judge.* Mat. vi. 7. Luke xvii. 9. John v. 39. [1 Cor. ii. 9.] & al. freq. On 1 Cor. vii. 40, Wolfius remarks, that the V. δοκέω imports not an uncertain opinion, but conviction and knowledge, as John v. 39. [and perhaps 1 Cor. iv. 9.] So in Xenophon Cyropæd. at the end of the proœm. Ἡσθῆσθαι ΔΟΚΟΥ͂ΜΕΝ, expresses *assurance,* not doubt. See Hutchinson's Note, and Macknight on 1 Cor. vii. 40. [Herodian. v. 8. 5.]

II. [*To judge,* or *pass an opinion.* Luke xvii. 9. John v. 39. 1 Cor. xii. 23. Hebr. x. 29.; and hence, δοκεῖ μοι means, *it appears to me, it is my opinion.* Mat. xvii. 25. xviii. 12. xxii. 2. Luke x. 36. Acts xxv. 27.]

III. [*To decree* or *determine,* used generally impersonally, δοκεῖ μοι, *it seems good to me, I determine.* Luke i. 3. Acts xv. 22, 25, 28, 34. Hence, τὸ δοκοῦν, *what seems good,* Heb. xii. 10. Κατὰ τὸ δοκοῦν ἀυτοῖς, *according to their own pleasure,* where Chrysostom says, *Often fulfilling their pleasure, and not everywhere seeing what is advantageous.* Thucyd. i. 84. Simplic. in Epictet. p. 115. Symm. 1 Sam. xx. 9. Theod. Dan. iv. 14. 3 Esdr. viii. 12. Xen. Anab. iv. 1. 10. Parkhurst, without sufficient grounds, in my opinion, refers 1 Cor. xi. 16. to this sense. See, however, Wolf.]

IV. [*To seem* or *appear,* Acts xvii. 18. 1 Cor. xii. 22. 2 Cor. x. 9. τὰ δοκοῦντα μέλη, *the limbs which seem,* &c.]

V. It imports *dignity* or *eminence.* Thus Δοκοῦντες, ὁι, *Persons of eminence, note,* or *reputation.* Gal. ii. 2, 6. Euripides, Heraclid. line 897, and Troad. i. 608. Herodian, lib. vi. cap. 1. and Xenophon in Hiero use this particle in the same sense (see Grotius, Elsner, and Kypke, on Gal. ii. 2.); and the Apostle explains his meaning, ver. 6, by δοκούντων εἶναί τι, *those who* appeared *to be somewhat,* i. e. *who* really were *eminent, considerable.* Comp. ver. 9, and under Τὶς III. Theophylact explains Τοῖς δοκοῦσι, Gal. ii. 2, by τοῖς μεγαλοῖς, τοῖς ἐνδόξοις, *the great, the eminent;* adding ὀυκ ἀναιρεῖ τὸ εἶναι ἀυτὸς, ἀλλὰ τὴν κοίνην ἁπάντων ψῆφον τίθηαι, he does not deny their being (i. e. what they seemed), but declares the common suffrage of all.—And in the like view I think, and not as a mere expletive, it is joined with the V. ἄρχειν *to rule,* Mark x. 42, as it often is in the Greek writers with other words expressive of *dignity* or *authority.* So Epictetus Enchirid. cap. 51, speaks, τῶν ἘΝ ὙΠΕΡΟΧΗ͂Ι ΔΟΚΟΥ͂ΝΤΩΝ, of those who *are elevated* in rank or dignity. Herodian, lib. vii. cap. 15, τῶν—πρωτεύειν ΔΟΚΟΥ͂ΝΤΩΝ, who *were* the principal persons. Josephus, De Bel. lib. i. cap. 5. § 3. & al. ὁι ΠΡΟΥ͂ΧΕΙΝ ΔΟΚΟΥ͂ΝΤΕΣ, those who *were most eminent.* And lib. iv. cap. 3. § 12, he has the very phrase ΤΩ͂Ν ἌΡΧΕΙΝ ΔΟΚΟΥ͂ΝΤΩΝ. Comp. Kypke in Mark. [Some, with Beza, translate this place of St. Mark, *Who are thought to rule;* for δοκέω has this sense in Thucyd. viii. 90. Plut. Rom. p. 11. Pyrrh. p. 406. But there are many passages, where δοκέω is nearly or wholly an expletive. See Luke xxii. 24. 1 Cor. iii. 18. iv. 9. vii. 40. x. 12. xiv. 37. Heb. iv. 1. Schl. even refers Mat. iii. 9. μὴ δόξητε λεγεῖν to this head. Bretschn. says, it there implies arrogance, *Do not arrogantly say.* Gataker makes it, *Do not think within yourselves.* Advers. Miscell. i. 3. p. 191. See Hist. Susann. v. 5. Soph. Aj. 1114. Eur. Heracl. 865.]

Δοκιμάζω, from δοκιμή.

I. *To try, prove, assay,* as refiners do metals by *fire,* in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonicus, cap. 12, Τὸ μὲν γὰρ ΧΡΥΣΙ'ΟΝ ἐν τῷ

ΠΥΡΙ ΔΟΚΙΜΑ'ΖΟΜΕΝ, τὺς δὲ φίλυς ἐν ταῖς ἀτυχίαις διαγινώσκομεν. For *we try gold in the fire*, and distinguish our friends in adversity. Ovid has expressed the same thought, Trist. lib. i. eleg. 4. line 25, 6,

*Scilicet ut* fulvum spectatur in ignibus aurum,
*Tempore sic duro est inspicienda fides.*

See Wolfius. Comp. Ps. lxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμάζειν for the Heb. בחן *to try, prove*, and in the last, for the Heb. צרף. See also Wisd. iii. 6. and Ecclus. ii. 5. [Jer. ix. 3.]

II. [Hence, generally, *To try, prove, examine, try the fitness* or *goodness of*. Used of *oxen*. Luke xiv. 19; of *men* trying themselves or others. Rom. xii. 2. 1 Cor. xi. 28, where comp. Simpl. ad Epict. p. 90. 2 Cor. viii. 8. xiii. 5. Gal. vi. 4. Eph. v. 10. 1 Thess. v. 21. 1 Tim. iii. 10. 1 John iv. 1. So the Hebrews use בחן, Job xxxiv. 5. Ps. xvii. 3. xxvi. 2. Jer. ix. 7. Xen. de Rep. iii. 4. In two or three passages, it seems to be rather, *to discern* or *distinguish by trying*. Luke xii. 56. (in the parallel place of St. Mat. xvi. 3, there is διακρίνειν) Rom. ii. 18. *You can distinguish between good and evil.* 1 Cor. iii. 13. Phil. i. 10. In Heb. it is used in the same sense of *trying* or *tempting* God, according to Wahl, but Schleusner and Rosenm. say it means *To doubt of God's power and goodness;* the Hebrew is בחן, which appears to be *To try God, to see what he would do.* See Schulz. in Voc.]

III. [*To have experience of by trial.* 2 Cor. viii. 22. *Whom we have found by experience to be diligent;* and hence, *to approve.* 1 Cor. xvi. 3. *whom if ye approve.* (Joseph. Ant. iii. 4. 1. xiii. 2, 3. Lucian. Scyth. 8.) 1 Thess. ii. 4. *We are approved by God, so as to have the gospel trusted to us.* And so 2 Macc. iv. 3. Xen. Mem. iii. 5, 20. Parkhurst Bretsch. and Wahl add Rom. i. 28, and I think rightly. *They did not approve of God, so as to know him, did not think him worthy of being known.* Schleusner says it is *to wish; they did not wish to know God,* which is merely putting the effect for the cause. He cites Joseph. Ant. ii. 7. 4. Again, in Rom. xiv. 22, Schleusner refers the verb to this meaning, and translates, *If he judges any thing agreeable to God's will;* Parkhurst says it is *To allow, to choose.* Bretsch. has, *In that which he approves.*] The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28, and on 1 Cor. xvi. 3. I add from Xenophon's Memorab. lib. i. cap. 2. § 4, Τὸ μὲν ὖν ὑπερεσθίοντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ ὅσα ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν 'ΕΔΟΚΙ'ΜΑΖΕ. He (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but *approved* of digesting moderate food by labour.

Δοκιμή, ῆς, ἡ, from δοκέω *to approve.*

I. *Proof, trial*, properly of metals by fire, to examine their purity. [Hence, generally *proof* or *trial*, as of faith by affliction. 2 Cor. viii. 2.]

II. [*That which is made clear by proof, the approved and excellent nature of any thing.* Rom. v. 4. *And patience, experience*, and *experience, hope*, i. e. *our patience makes us approved, and thus gives us a hope of future reward.* 2 Cor. ii. 9. *That I might know your praiseworthy disposition towards me.* ix. 13. δοκιμὴ τῆς διακονίας, i. e. διακονία δοκιμασθεῖσα. (See Gesen. 641. 2. Fischer ad Well. T. iii. P. i. p. 293.) *By means of this approved* or *excellent ministration.* So Phil. ii. 22. τὴν δοκιμὴν αὐτῦ γινώσκετε, *you know his excellent* or *approved nature.* And Symmachus in Ps. lxvii. or lxviii. 31, has δοκιμὴ ἀργυρίυ for *tried silver.* In 2 Cor. xiii. 3, the word is rather *a criterion, argument*, or *proof.*]

Δοκίμιον, υ, τὸ, from δόκιμος.

I. *A proof, criterion, test, that by which any thing is proved* or *tried*, as faith by *afflictions*. occ. James i. 3. See Wolfius and Wetstein, and comp. 1 Pet. iv. 12.—The LXX use this word, Prov. xxvii. 21, for the Heb. מצרף *a refiner's crucible.* [So Longin. § 32. γλῶσσα γεύσεως δοκίμιον. Dion. Hal. t. ii. p. 65. Herodian. ii. 10, 12.]

II. [The same as δοκιμή, *The approved nature of any thing.* So 1 Pet. i. 7, it is *our tried and approved faith.*]

Δόκιμος, υ, ὁ, ἡ, from δοκέω *to approve.*

I. *Proved, tried*, as metals by *fire*. In this sense it is used by the LXX for the Heb. מוקק *refined*, 1 Chron. xxviii. 18. xxix. 4; for טהור *pure, purified*, 2 Chron. ix. 17; for מוזז *solid*, 1 Kings x. 18.

II. *Proved, approved*, as acceptable men in the *furnace* of adversity. (See

Ecclus. ii. 5.) occ. James i. 12. Comp. Rom. xvi. 10.

III. *Approved, accepted.* occ. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19*.

Δοκὸς, ῦ, ἡ, from δέκεσθαι, Ionic, for δέχεσθαι *to receive*, because in building *beams* are *received* at their ends into other pieces of timber. So the Heb. name קרה or קורה, to which δοκὸς several times answers in the LXX, is from the V. קרה *to meet.—A beam*, or *rafter* in building. But in the N. T. it is only used figuratively, for a *great fault* or *vice*†, according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δόλιος, ια, ιον, from δόλος.—*Deceitful.* occ. 2 Cor. xi. 13. [Xen. An. i. 4. 7.]

Δολιόω, ῶ, from δόλιος.—*To use deceit.* occ. Rom. iii. 13, where observe ἐδολιῦσαν, which the Apostle seems to have taken from the LXX version of Ps. v. 9, is the 3d pers. plur. imperf., according to the Bœotic or Doric dialect, for ἐδολίων. Verbs of a similar form in the imperfect and 2d Aorist are very common in the LXX. Thus Exod. xiv. 9, we have εὕροσαν for εὗρον; Deut. i. 24. ἤλθοσαν for ἦλθον; verse 25. ἐλάβοσαν for ἔλαβον. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under Alexander, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add from Maittaire's Dialects some other instances of the 3d person plural imperf. of *contracted* Verbs being formed in —σαν, like ἐδολιῦσαν.—1st, then, of Verbs in άω, we have in the LXX ἐγεννῶσαν, Gen. vi. 4; ἑῶσαν, Jer. xxxiv. 10.—2dly, In έω, κατενοῦσαν, Exod. xxxiii. 8; ἐπηξονῦσαν, Num. i. 18; ᾠκοδομῦσαν, Neh. iv. 18; ἐποιῶσαν, Job i. 4.—3dly, In όω, ἠνομῦσαν, Ezek. xxii. 11. [See Sturz. de Dial. Maced. p. 58. Fisch. ad Well. i. p. 192. The word occurs, Num. xxv. 17. Ps. cv. 25.]

Δόλος, υ, ὁ, from δέλω *to take with a bait*, which see under Δελεάζω.—*Deceit, fraud, guile*, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16, ἀλλ' ὑπάρχων πανῦργος δόλῳ ὑμᾶς ἔλαβον, *but being crafty I caught you* by guile, seems plainly an *objection* or *insinuation* put by the Apostle into the mouth of his *opposers*. [This last remark is confirmed by Wolf and Rosenm. But Schleusner does not agree in the opinion, and says that the word is used for *prudence*. He cites the Schol. on Apoll. Rhod. iii. 89. Æschyl. Prom. 476. Suicer i. p. 939, and others. Parkhurst is surely right.]

Δολόω, ῶ, from δόλος.—*To corrupt, falsify*, falsare. occ. 2 Cor. iv. 2, where observe, that Wetstein cites Lucian, in Hermotim. applying the Verb to vintners *adulterating wine;* and comp. 2 Cor. ii. 17, and under Καπηλεύω. [So Wolf and Rosenmüller, and the Commentators in general. But Schleusner mentions that some translate δολόω like δολιόω here; *We do not deal craftily with the word of God, either suppressing the truth*, or *mixing up falsehood.* This seems very nearly the same. See Suicer in Voce.]

Δόμα, ατος, τὸ, from δέδομαι, perf. pass. of δίδωμι *to give.—A gift.* occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17.

Δόξα, ης, ἡ, from δοκέω *to seem, think, esteem.*

I. [*Glory, honour, esteem, praise.* It is used, (1.), of honour given to men.] Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.—Δόξαι, αἱ, *Dignities*, an abstract term is used for the concrete. occ. 2 Pet. ii. 10. Jude verse 8. In which both texts Vitringa, Obs. Sacr. lib. iv. c. 9. § 36, explains Δόξας of the Gentile, i. e. the Roman *magistrates*, but Whitby, on 2 Pet. ii. 10 (whom see), of the *angelical powers* or *angels*, [as in Philo de Mon. tom. ii. p. 216. It is sometimes put for, *that from which glory is got*, as in 2 Cor. viii. 23, where it is used of Christian teachers, who are said to be a *source of glory* to Christ; and so 1 Thess. ii. 20. A similar use of κῦδος occurs in Hom. Iliad ix. 669; and of *gloria* in Macrob. Somn. Scip. i. c. i. and Valer. Flacc. i. 162.—Δόξα is in this sense used, (2.), of the *glory, honour*, and *praise* given to God.] Luke ii. 14. xvii. 18. Acts xii. 23. Rom. [iv. 20.] xi. 36. xv. 7. & al. freq. John ix. 24. *give* glory *to God*, i. e. *glorify* God by confess-

* [Wahl and Schleusner refer all these passages, except Rom. xiv. 18, to Sense II.]

† See Stockii Clavis on the word, and Pole Synops. and Wetstein on Mat. vii.

ing ingenuously the truth. Comp. Josh. vii. 18, 19, 20, and see Doddridge and Campbell on John. [See Ps. xxix. 1. cxiii. 4. 1 Sam. vi. 5.] In 1 Pet. iv. 14, there "is an allusion to Isa. xi. 2. *The spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was *a spirit of fortitude* enabling them to suffer the greatest evils, without shrinking, a virtue which the heathens *greatly admired*." Macknight, in whom see more.

II. [*Excellence* of any kind, either of *mind* or *body*. It is used of the beauty of the body. 1 Cor. xv. 43: and so Phil. iii. 22. of Christ's glorified body. In 2 Cor. iii. 7. ἐγενήθη ἐν δόξῃ, it means *had an external excellence*, and also verse 8. It expresses *glorious attributes of God* very frequently. In John xi. 4. Rom. vi. 4. and 40, it is *(power)* ix. 23, *(mercy)* xiv. 1, *(power)* Eph. i. 12. iii. 16, *(mercy)*. Vitringa Obss. Sacr. p. 227. (Diss. iii. lib. i. c. 7), says, that in both the Old and New Testament it denotes the *strength* and *majesty* of God, as in St. Mark xiii. 26. and Rom. vi. 4. See Exod. xxxiii. 19. Isa. xii. 2. xl. 26. xlv. 24.]

III. *Visible glory*, *splendour*, *brightness*, *irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29.—or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. 'Η Δόξα seems to denote that *supernatural light*, *splendour*, or *glory*, constantly accompanying the ark of the covenant, (which is therefore called *the Glory*, Ps. lxxviii. 61. 1 Sam. iv. 21, 22.) and the Cherubim, which are therefore styled by St. Paul Cherubim of Glory, Heb. ix. 5. Comp. 1 Kings viii. 10, 11. [See Lampe on John i. 14. The word especially denotes *the majesty* or *splendid glory of God's state* or *appearance*, of which brilliant light conveys the best image to us; see Mat. xvi. 27., several of the passages quoted by Parkhurst at the beginning of this sense, and 2 Thess. i. 9.; and so of the *glory of Christ* in his heavenly kingdom, on which I shall speak at the end of the word. It would seem, says Schleusner, that Δόξα, when used about the Ark, denoted especially *the cloud*, which was a symbol of God's glorious presence. Exod. xl. 34, 35. Levit. ix. 6. Ezek. x. 4. Rom. ix. 4. St. Paul tells us especially, 2 Tim. vi. 16, that God dwells in *light* inaccessible. So any thing which denotes, or is a symbol of God's glory, is called δόξα Θεῦ; see 1 Cor. xi. 7. In Rom. i. 29, the word means *the glorious form of God*. I think that the phrases, "*the God* or *Lord of Glory*," in Acts vii. 2. and 1 Cor. ii. 8., and which mean the *glorious God* or *Lord*, may be referred to this sense, or to that which I have noticed, at the end of the preceding head.]—I do not find that Δόξα is ever used for *light* or *splendour* by the profane Greek writers (though Plutarch, in Nicias, tom. i. p. 538. F. speaks of 'Η Πλάτωνος 'ΕΚΛΑ'ΜΨΑΣΑ ΔΟ'ΞΑ, *The glory* of Plato *shining forth*); but very frequently by the LXX, answering to the Heb. כבוד. See, inter al., Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Isa. lx. 1, 2. This IIId Sense of the word, therefore, I apprehend to be Hellenistical.

IV. As the divine nature in Christ is in the O. T. styled כבוד יהוה *The Glory-Jehovah*, or—*of Jehovah* (see Hab. ii. 14. Isa. xl. 5. lx. 1, 2), so in the N. T. this is expressed, Rom. vi. 4, by τῆς Δόξης τῦ Πατρός, *the Glory of the Father* (i. e. *of the Essence*, for Christ raised *himself* from the dead, John ii. 19—21. x. 18.), and by τῆς Δόξης, James ii. 1. Comp. Rev. xxi. 11, 23. [Parkhurst has here entirely neglected some very important passages in which the word occurs in a peculiar sense, namely, the especial glory given to Christ in his *mediatorial capacity*, i. e. in his twofold nature, as differing from his glory as God, and his glory as man. See John i. 14. xvii. 5 and 22. Lampe, on John i. 12, says that the glory consisted in the prophecies and types of the O. T., the manifestation in the flesh, the effusion of the spirit after the exaltation to the right hand of God, the preaching of the gospel, and the authority over the church. The very attentive consideration of the xviith chapter of St. John will, I think, confirm this opinion. But many of the fathers, Hilary, Chrysostom, Augustine, Theophylact, and others, as well as most Lutheran writers, think that the glory spoken of in verse 5, is Christ's glory as a man. Lampe answers, that it is the same glory as is spoken of in verse 1, that that is the glory promised to the person of Christ in the eternal covenant for man's salvation, that the glory possessed by Christ as God before the world began, can never be shown to be the same as that which he possessed in his human character; for they who thus argue, must either say that Christ possessed this glory by predestination, or,

with Glass, must confound the divine essence with the economy of grace, by saying that Christ possessed the glory, which he seeks in his human character here, in his divine character, not by predestination, but by real communication through the eternal generation, inasmuch as, being the only begotten Son of God, he partakes fully of the Father's nature. If it be said that Christ says, *Now glorify me*, it is to be remembered that the full manifestation of the glory of the Mediator could only be made when the sacrifice was accomplished. If it be urged that *God* could not be glorified, it may be replied, (1.), that all which is meant here is a *manifestation* of his glory, and that it may be shown that there was to be such a manifestation in heaven; and (2.), that it is not as God, but as the Mediator, that the Son is here to be glorified. These seem the most material objections and answers to this view of the subject. Some minor ones may be found in Lampe iii. p. 382. I must add, that in John xvii. 22. Gregory Nyssene (i. p. 710. ii. p. 17.) Ammonius (Caten. in Johan. p. 415.) and Theophylact on this place (p. 803.) explain *the glory* to be the Holy Ghost. But Suicer, as well as Lampe, explains it of the υιοθεσία (see John i. 12.) the privilege of becoming sons of God, heirs of God, and coheirs of Christ. See Lampe, vol. i. p. 352. and Suicer, vol. i. p. 944. Comp. Rom. viii. 17. 1 John iii. 2.]

V. *The glory*, or *state of glory* and *blessedness*, reserved for true believers. See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1, 4. This is called, Rom. v. 2, Δόξης τȣ̃ Θεȣ̃, *The glory of God*. Rom. iii. 23, *All have sinned*, καὶ ὑστερȣ̃νται τῆς δόξης τȣ̃ Θεȣ̃, *and fall short of*, or *fail of attaining*, the glory of God, i. e. "that glory which *God* hath *appointed* for the *righteous*," Locke; or "the *fruition of God in glory* without a free act of justification by grace." Whitby. "But since John v. 44, δόξαν παρ' ἀλλήλων *praise from one another*, is opposed to δόξαν τὴν παρὰ τȣ̃ Θεȣ̃ *the praise which cometh from God;* and the *loving of* τὴν δόξαν *the praise of men* more than τὴν δόξαν τȣ̃ Θεȣ̃ *the praise of God*, is mentioned John xii. 43, the words δόξης τȣ̃ Θεȣ̃ in this passage [Rom. iii. 23.] may very well be translated, *the praise* or *approbation of God*." Macknight. [We must add, 1 Cor. ii. 7. Heb. ii. 10. 2 Cor. iv. 17. 2 Thess. ii. 14. Δόξα denotes a *state of happiness* in the Apocryphal books, Ecclus. iv. 16. 2 Macc. xiv. 6. And so Luke ii. 32.]

Δοξάζω, from δόξα.

I. *To glorify, make glorious* or *honourable*, or *to cause to appear so*. John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the *glorious* resurrection of Christ, and his ascension to the right of God. John vii. 39. xii. 16. [Exod. xv. 6. Ecclus. iii. 3.]

II. *To glorify, honour, magnify, praise*. Mat. v. 16. vi. 2. ix. 8. & al. freq. Comp. Rom. xi. 13. [When used of *one's self*, it means *to claim glory* or *praise for*, as John v. 54. Heb. v. 5. Rev. xviii. 7. In Rom. xi. 13. it is *I think my office glorious*. Schleusner says, *I get glory from my office*.]

III. *To glorify, admit to the eternal state of glory* and *blessedness*. Rom. viii. 30. Comp. under Sense I. and Δόξα V. and 1 Cor. xv. 40—43. [It signifies sometimes *To judge of*, from δόξα *an opinion*, as Ecclus. x. 31.]

Δορκὰς, άδος, ἡ, from δόρξ the same, which from δέδορκα, perf. mid. of δέρκω *to see, behold*, of which see under Δράκων.—*A gazelle*, or *antelope*, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its *fine eyes*, which in those countries are even proverbial. Ὀξύδερκες γὰρ τὸ ζῶον καὶ εὐόμματον, "For it is *a sharp-sighted* and *fine-eyed* animal," says the Etymologist in Δορκάς. See Shaw's Travels, p. 414, and Heb. and Eng. Lexicon, under צבה IV. occ. Acts ix. 36, 39.—This word in the LXX constantly answers to the Heb. צבי, or fem. צביה *an antelope*. [See Ælian. H. A. xiv. 14. Bochart. Hieroz. P. i. L. iii. c. 25. p. 925. But in Acts ix. 36, 39, it is a proper name, as it was at Rome also. See Gruter. Inscrip. N. DCCCXCI. 4.]

Δόσις, ιος, Att. εως, ἡ, from δέδοσαι 2d pers. perf. pass. of δίδωμι *to give*.

I. *A giving*. occ. Phil. iv. 15. [The phrase is δόσις καὶ λῆψις, which occurs also Ecclus. xli. 24. xlii. 7. Wahl and Schleusner translate the phrase λόγος δοσ' κ' λήψ' *an account of what has been given and received*, i. e. says Schleusner, *the church has sent me money which it might charge as paid, and I acknowledge as received.*]

II. *A gift*. occ. James i. 17. [Comp. Ecclus. xxxviii. 8. Prov. xxi. 14. xxv. 14.

Heisen (Nov. Hyp. ad Ep. Jacob. p. 541.) says δόσις means *a smaller gift*, and δώρημα *a larger*. Wolf thinks not.]

Δότης, ου, ὁ, from δέδοται 3d pers. perf. pass. of δίδωμι *to give*.—*A giver*. occ. 2 Cor. ix. 7. [Comp. Prov. xxii. 8.]

Δουλαγωγέω, ῶ, from δοῦλος *a servant* or *slave*, and ἄγω *to lead, carry*.—*To bring* or *carry into servitude* or *subjection*. occ. 1 Cor. ix. 27, where Deylingius in Wolfius observes, that this is a word taken from the boxers, who *dragged off* their conquered antagonists, like *slaves*. Longinus uses this uncommon verb, De Sublim. sect. xliv. towards the middle, p. 246, edit. 3tiæ, Pearce. [*To treat like a slave*, say Wahl and Schleusner.]

Δουλεία, ας, ἡ, from δοῦλος *a servant* or *slave*. *Servitude, slavery, bondage*, as opposed to liberty. In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. In Heb. ii. 15, [it is *misery*.]

Δουλεύω, from δοῦλος *a servant* or *slave*. It is construed with a dative.

I. *To serve*, in a civil sense, as a servant, or slave. 1 Tim. vi. 2. Comp. Mat. vi. 24. [Eph. vi. 7.]

II. *To serve, be in subjection*, in a political sense, as a conquered nation. John viii. 33. Comp. Acts vii. 7. Rom. ix. 12.

III. *To serve, be serviceable to* one another, [Luke xv. 29. Rom. xiv. 18;] even by the reputedly *meanest* or most *servile* acts of charity. Gal. v. 13.

IV. *To serve*, or *be in bondage to*, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts. See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xenophon Apol. Socrat. § 16, we have ΔΟΥΛΕΥΌΝΤΑ ταῖς τῦ σώματος 'ΕΠΙΘΥΜΙ'ΑΙΣ, *serving*, or *enslaved to, the lusts of* the body; and in Lucian's Hermotimus, tom. i. p. 537, 'ΕΠΙΘΥΜΙ'ΑΙΣ —ΔΟΥΛΕΥ'Ηι. See more in Wetstein and Kypke on Tit. iii. 3.—"Several MSS. have τῷ κάιρῳ δυλεύοντες, for τῷ Κυρίῳ δυλεύοντες, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS. in general, and that of Gottingen in particular, abbreviate very frequently Κυρίῳ into Κῳ, which might be mistaken by a later transcriber for an abbreviation of καίρῳ, which he would therefore write in the copy that he was taking; καίρῳ, on the contrary, was written at length in the ancient MSS., which a transcriber would hardly mistake for Κυρίῳ. Hence we may conclude that καίρῳ is the false reading, because this might arise through error from Κυρίῳ, not Κυρίῳ from καίρῳ." Michaelis, Introduction to N. T. vol. i. p. 284, edit. Marsh.

Δούλη, ης, ἡ. See Δοῦλος.—*A female servant, a handmaid*. occ. Luke i. 38, 48. Acts ii. 18. Comp. Δοῦλος IV. [In both cases it is used figuratively.]

ΔΟ'ΥΛΟΣ, ου, ὁ, and neut. plur. δοῦλα, τὰ.

I. *One in a servile state, a servant*, or *slave*. Mat. x. 24. xxi. 34, 35, 36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Phil. verse 16. & al.—Of the wretched condition of *slaves*, according to the laws and customs of the Romans, a late * learned writer gives us the following delineation. —"The common lot of *slaves in general*," says he, "was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held pro nullis, pro mortuis, pro quadrupedibus, *for no men, for dead men, for beasts*; nay, were in a *much worse* state than any cattle whatsoever—They had no head in the state, no name, tribe, or register—They were not *capable of being injured*; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever*;—were not entitled to the rights and considerations of *matrimony*, and therefore had no relief in case of adultery; nor were the proper objects of *cognation* nor *affinity*;—they could be *sold, transferred*, or *pawned* as goods, or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even *put to death* by his authority; together with *many other civil incapacities*, which I have not room to enumerate." So truly deplorable was the *legal* state of these unhappy per-

* Dr. John Taylor, Elements of Civil Law, p. 428, 9. See also Potter's Antiquities of Greece, book i. ch. 13. p. 56. 1st edit. Le Clerc's Note on Exod. xxi. 20. Leland's Advantage, &c. of Christian Revelation, part ii. ch. 3, 4. vol. 2. pp. 44, 60, 8vo.

sons under the Roman government, far different from that of Hebrew servants among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Levit. xxv. 39—55. Deut. xv. 12—18, which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of *slavery* according to the Roman law, because by it we shall be the better enabled to enter into the full *meaning* and *spirit* of several passages of the N. T. particularly in the epistles of St. Paul. See 1 Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 16. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. μόρφην δϋλυ λαβὼν, *to have taken the form of a* servant, because he truly *served* his Father (comp. Isa. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.), not only in declaring his will to men (see Mat. xv. 24. Rom. xv. 8.), but in submitting to the most *servile* offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. *A servant* of God, whose ministry he uses in declaring his will to men, as Moses and the Prophets, Rev. xv. 3. x. 7, and Apostles, Acts xvi. 17. (where see Elsner) Tit. i. 1, who also call themselves, in the same view, *the servants of Christ*. See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. James i. 1. Jude verse 1. Rev. i. 1. [In the O. T. עבד יהוה is similarly used, of Moses, Joshua, David, the Prophets, Exod. xiv. 31. Numb. xii. 7. Joshua i. 1. xxiv. 29. Judges ii. 8. Ps. xxxvi. 1. Jer. vii. 25. In 2 Cor. iv. 5. δϋλυς ὑμῶν διὰ Ἰησῦν *administering to you for Christ's sake*, i. e. occupied in teaching you Christ's religion.]

IV. *A servant* of God, or Christ, i. e. one who worships, *serves*, and obeys him. See Luke ii. 29. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16.—of righteousness, who *earnestly conforms* himself to it. Rom. vi. 19.—of sin, who is *enslaved* to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19. [Comp. Ælian. V. H. ii. 41. Xen. Mem. i. 3, 11. Again, the word is used of *one who gives himself up entirely to* and *depends on another*, as in 1 Cor. vii. 23. *Do not depend entirely*, or *make yourselves blind followers of men.* Ælian. V. H. ix. 19.]

Δουλόω, ῶ, from δϋλος.

I. *To reduce to servitude* or *slavery, to enslave*, in a civil or political sense. occ. 2 Pet. ii. 19. Acts vii. 6. [In 1 Cor. ix. 19. where we have πᾶσιν ἐμαυτὸν ἐδϋλωσα, the sense is figurative. *I made myself every one's servant; I served* or *obliged every body.*]

II. In pass. *To be enslaved* or *in bondage*, in a figurative sense, [i. e. *to obey, follow*. Rom. vi. 18, 22.] occ. 1 Cor. vii. 15. Gal. iv. 3. Tit. ii. 3. [Herodian, i. 13, 15.]

Δοχὴ, ῆς, ἡ, from δέχεσθαι *receiving*, namely, the guests.—*An entertainment, a feast.* occ. Luke v. 29. xiv. 13. [Gen. xxi. 8. xxvi. 30. Est. i. 3 *.]

Δράκων, οντὸς, ὁ, from ἔδρακον (Homer Odyss. x. line 197.) 2 Aor. of δέρκειν *to see*, which perhaps from the Heb. דרך *to proceed, go forwards;* for the *sight*, or, more philosophically speaking, the *rays of light*, by which we *see* any object, *proceed* only *in straight lines.*—*A dragon*, i. e. a large kind of serpent, so called from his *sight*, which is very acute, (comp. Ὄφις); but in the N. T. it is used only in a figurative sense for the devil, that *old serpent*. Rev. xii. 9. xx. 2. & al. Comp. Gen. iii. 1.

[Δράσσω or Δράττω, and in the middle Δράττομαι, from δρὰξ *the fist*. See Levit. ii. 2 and 12. Numb. v. 26. See Eustath. ad Odyss. T. p. 707. 44. Diod. Sic. xviii. 17. Dionys. Hal. ix. 21. It is properly *to enclose in the fist*, and then] *to take fast hold on*. occ. 1 Cor. iii. 19, where it answers to the Heb. לכד *to take, catch*, in Job v. 13, for which the LXX use καταλαμβάνω *to take hold of*.

ΔΡΑΧΜΗ, ῆς, ἡ, from δέδραγμαι, perf. pass. of the preceding δράσσω *to hold, clutch in the hand.*—*A drachm*, so called according to Eustathius in Il. iii. (whom see in Dammi Lexic. col. 261.) because anciently equal in value to six ὀβολὸι or *bars of iron*, of such a size that six of them were as many as a man could *clutch* in his hand, ὅσων ΕΠΙΔΕΔΡΑΧΘΑΙ ἐδύνατο χείρ. And hence the name being retained after the use of iron money ceased, the Attic *drachm* of silver was equal to the Roman *denarius*, or about seven-pence three farthings of our money. occ. Luke xv. 8, 9. [The δράχμη of the Old Testament was a golden corn equal to one-eightieth of an ounce. Hesychius says, that in brass and iron the drachm

* [See Athen. viii. p. 348. F. And ὑποδοχὴ occurs in Diod. Sic. xvii. 105.]

was one-eighth, in gold one-eightieth of the ounce. See Poll. Onom. ix. 60.]

[Δρέμω *To run.* See τρέχω.]

Δρέπανον, ου, τὸ, from δρέπω *to crop, cut off;* or else δρέπανον may be derived immediately from the Heb. דרבן *a sharp instrument*, which the LXX render by δρέπανον, 1 Sam. xiii. 21.—*A sickle, a reaping* or *pruning-hook.* Mark iv. 29. Rev. xiv. 14. & al. [Joel iii. 13. Artemid. ii. 24.]

Δρόμος, ου, ὁ, from δέδρομα perf. mid. of δρέμω.—*A course.* It properly denotes *the act of running;* and so the LXX apply it, 2 Sam. xviii. 27. & al. for the Heb. מרוצה *; but in the N. T. it is only used figuratively for *a course of action* or *ministration.* occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7. In which last passage, as in many others, the Apostle alludes to the Grecian games, and particularly to that of *running* in a race. See Alberti.

ΔΥΝΑΜΑΙ.

I. *To be able, to have power.* Mat. iii. 9. ix. 28. xvii. 19. & al. freq.—Δύνασθαι ἀκούειν *to be able to hear,* Mark iv. 33. This phrase, Raphelius has justly observed, means the same as δύνασθαι βαστάζειν *to be able to bear,* John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. lib. i. cap. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. *To be capable, have a capacity.* Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50. —Our English word *can* comprehends both the above senses. [The word is used also to express *capacity from knowledge, skill;* δυναμένους κολυμβᾶν, *who knew how to swim.* Acts xxvii. 43. and perhaps Mat. xvi. 3. though διακρίνειν may be understood, and the verb referred to Sense I. Xen. Symp. iv. 64. Hell. v. 4, 8. But it also expresses *natural capability,* as Mat. v. 14. *A city on a hill cannot* (from its nature as to position) *be hid.* Mark iv. 33. ix. 39. (perhaps John v. 19.) vii. 7. xii. 39. 1 Cor. iii. 2. Heb. iv. 15. 1 John iii. 9. Rev. ii. 2. (where δύνῃ is for δύνασαι. Ion. δύνεαι, and by crasis δύνῃ, as in Soph. Phil. 798. Eur. Hec. 257, & al.) See Xen. Œc. xi. 11. and Ages. xi. 10. Georg. Hierocrit. N. T. P. i. pp. 118 and 184, and Wetstein N. T. t. ii. p. 753.]

III. *To be able,* or *capable, justly, reasonably,* or *lawfully.* Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

* [It is also used for *the course* or *place of running.* See Xen. Equit. iii. 6. Aristoph. Nub. 28. and Thom. Mag. in Voce.]

IV. It implies *propriety,* or *fitness,* as Luke xvi. 2, Οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν, *For you* cannot (i. e. with propriety) *be any longer steward,* [and so in Mat. ix. 15. Schleusner and Wahl refer, Mark ii. 7, to this sense, but I think it belongs to Sense I. John iii. 27. (See Erasmus Opp. t. ix. p. 1509. C.) Acts iv. 20. (See Glass. Philol. S. p. 413. ed. Dathe) v. 39. x. 47. xxv. 11. 1 Cor. x. 21. 2 Cor. xiii. 8. So Gen. xliii. 32. Numb. ix. 6. Deut. xii. 17. See Palairet Obss. Phil. p. 315.]

V. [*To wish* or *will.* Hesychius has δύνασθαι, θέλειν, and another gloss to the same purpose. Alberti cites Theophr. Char. c. vi. and Schleusner refers to notes of Valckenær on two passages of Herodotus (vii. 133. and ix. 44.) in neither of which does the word occur. He may mean vii. 163, though there is no note of Valckenær's. I confess I cannot find any *decisive* authority in good Greek for this sense. But it is found in the LXX, Job vi. 7; and in Mark vi. 5. *He could do no mighty works there,* the Greek fathers, Episcopius (Lect. Sacr. ad Apoc. xi. 2.) Grotius (in loc.), Heinsius, Saubert, (Op. Posth. p. 72.) Deyling, (Obss. Sacr. I. Diss. xlvi. p. 226. ed. 3.) Bentley, (Sermons on Atheism, Serm. vi. p. 180. edit. 1809), and many others, decide that the verb has this sense. Bentley observes, with great justice, the frequent change, in all * languages, between words expressive of *will* and *power.* Deyling thinks that the word has the same sense in Acts iv. 20. John vii. 7. 2 Cor. xiii. 8. Rev. ii. 2, which are referred above to another head. Bentley also refers the two first to this sense. Witsius (Meletem. Sacr. p. 342.) has the following interpretation: Christ did not do miracles usually, except at the request of others, and where they had faith in his power of doing them. Hence, as the people were not believers, he could not do any miracles there. This, however, as Wolf says, comes to the same meaning as he *would* not. Olearius (on Matthew, p. 422.) proposes the same interpretation in substance, by saying that, as from the disbelief of the people, no sick, &c. were brought to Christ, he had no *occasion* of doing any miracles. So Rosenmüller. Kuinöel, with others, translates, *He did no mighty works;* and observes, that δύναμαι is often redundant, as Deut.

* [See Virg. Æn. xii. 177. Ovid Met. iii. 436. Schæffer. ad Phædr. iii. 7, 8.]

xii. 17. Gen. xviii. 17. xliii. 32. John xii. 39. See Gregor. de Dial. p. 56. Fischer ad Plat. Phœd. 49, 42. Krebs. ad Decret. Athen. p. 76.—Kidder says (Demonst. P. ii. p. 59) that the Arabic version is, *He did not*, and that this is agreeable to the Hebrew, which says, *That cannot be which ought not*, or *shall not be*. So he explains Deut. xii. 17. xvi. 15. Josh. ix. 19. & al. He therefore says this place means, *It was not fit that Christ should do miracles there, as the people had not faith.*]

Δύναμις, ιος, Att. εως, from δύναμαι.

I. *Power, energy, strength, ability to act*, as of God, Mat. xxii. 29. Rom. i. 20. & al.—of Christ, Luke iv. 36. Heb. i. 3. & al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. [When used of *speech, doctrine*, &c. it expresses their *efficacy, power of persuading, exciting*, &c. as Rom. i. 4. ἐν δυνάμει, *so as to succeed in persuading*, and verse 16, 1 Cor. i. 18, is, by Schleusner, and perhaps rightly, referred to this head, 2 Cor. iv. 7. Phil. iii. 10. *the efficacy of his resurrection in amending men's lives*, (or, according to Macknight, *its power in confirming my faith and hope of salvation*.) 2 Tim. iii. 5. *the power of piety, which shows itself in works*, Heb. vi. 5. *the powers of the life to come*, where, as Wolf says, "the goods of heaven are called δυνάμεις, from their efficacy on the minds of believers." We may also refer, 1 Cor. iv. 19 (*what effect they produced*) and 20, to the same head. Wahl refers Acts iv. 33, and 2 Tim. i. 7, to this sense; Schl. translates it there, *liberty* or *freedom*.] On 2 Cor. viii. 3, Wetstein cites from Polybius κατὰ δύναμιν, and from Plutarch ὑπὲρ δύναμιν, used in the same senses as by the Apostle.

II. It is used as a *title*,

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10 *.

2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) Grotius remarks on Luke i. 17, that as often as the word δύναμις is mentioned together with πνεῦμα *spirit, a power of the Spirit greater* than usual is intended. He instances in Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5, where see Macknight. —In 1 Pet. iv. 14, the Alexandrian and eleven or twelve later MSS. after δόξης add καὶ δυνάμεως, and this reading is favoured by several ancient versions, and received into the text by Griesbach.

* See Allix's Judgment, p. 133, 4. and Enfield's Hist. of Philos. vol. ii. p. 161—163.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69, in which passages the expressions of *sitting at the right hand of power*, or *of the power of God*, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that *royal sceptre*, which was in the *right hand* of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by Vitringa, Observ. Sacr. lib. ii. cap. 4, 5. [The Jews called God גבורה. See Buxtorf. Lex. Talmud. p. 385. and Carpzov. Exerc. ad Heb. i. 3. In Tobit. i. 5, the word is used of Baal.]

III. *Abundance*, as vis, *power*, is used in Latin, and חיל in Heb. Job xxxi. 25. Ezek. xxviii. 4, and *power* vulgarly in English. occ. Rev. xviii. 3.

IV. *Force, import*, of a language. 1 Cor. xiv. 11. [See Ælian. V. H. ix. 16.]

V. Δυνάμεις, έων, αἱ, Attic, for δυνάμιες, ιων, αἱ, *Angelical powers, angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21. [It is a disputed point, whether, in Rom. viii. 38, angelical powers, or *persons in power on earth* be referred to. Angels are directly mentioned just before, and this seems to militate against a repetition of the mention of them. Limborch ad loc. and Elsner (Obss. Sacr. p. 43.) are doubtful, Olearius (see Wolf), Hammond, Schleusner, Wahl, and Rosenmüller, refer the phrase to *earthly rulers*, but Wolf and others are against them, referring ἄγγελοι, ἀρχαι, and δυνάμεις *to angels*, and saying, that the Jews called angels *powers* or *virtues* (See Jalkut Chadasch, fol. 89. col. 4.) as Valesius ad Euseb. p. 254. (and see Præp. Evang. iv. 6.) shows that the Greeks did. And 1 Pet. iii. 22, where the same words occur, is from the context in favour of this opinion. In the two other places angels are certainly meant.]

VI. Δυνάμεις, αἱ, *Mighty*, i. e. *miraculous, powers*, Mat. [xiii. 54.] xiv. 2. Mark vi. 14, Ἀι δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, *The* or *these* mighty, or miraculous, powers *operate in him*. [Acts vi. 8.]

VII Δυνάμεις, αἱ, *mighty*, i. e. *mira-*

*culous*, *works*, or *miracles*, effected by a supernatural and divine *power*. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. Heb. vi. 5. [In 1 Cor. xii. 28. it seems rather, *one endued with the power of working miracles*. So Schl. and Wahl.]

[VIII. *The powers* or *hosts of heaven*, i. e. *the stars*. Δύναμις and vis in Latin often denote the *armies* or *forces* of a kingdom. See Thucyd. iv. 26. Isoc. Paneg. 26. Polyb. v. 33. Flor. iv. 2. And hence, δυνάμεις τῶν ȣρανῶν (like צבא השמים in Heb. Gen. ii. 1. which the LXX render by ϛρατία in 2 Chron. xxxiii. 5. Jer. xxxiii. 22. and by δύναμις in Ps. xxxiii. 6. Is. xxxiv. 4. Dan. viii. 10. 2 Kings xvii. 16.) denote *the stars*, or splendid bodies with which the heavens are adorned. Mat. xxiv. 29. But in 2 Chron. xviii. 18. (Comp. Neh. ix. 6.) and 1 Kings xxii. 9. the phrase denotes *the angels*, whence Schl. explains ἄγγελοι δυνάμεως ἀυτȣ̃ in 2 Thess. i. 7. But others take this to be only *His powerful angels*, and so I judge from Ruth iii. 11. Judg. iii. 29. xviii. 2. xx. 46. 1 Sam. x. 26. In Acts iv. 2. and 1 Cor. v. 4. the word is perhaps, *authority*, *right*, and so Schl. makes it in Rev. iii. 8.]

Δυναμόω, ῶ, from δυνάμαι.—*To make strong* or *powerful*, *to strengthen*. Pass. Δυναμόομαι, ȣ̃μαι, *To be strengthened*. occ. Col. i. 11. [Ps. lxviii. 28. Dan. ix. 27. Synes. de Provid. p. 100. B.]

Δυνάϛης, ȣ, ὁ, from δύναμαι.—*A mighty*, or *powerful one*.

I. *A potentate, a sovereign*, spoken of men. occ. Luke i. 52.—of God. occ. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Ecclus. xlvi. 5.

II. *A man of power, though not sovereign, a great man, a grandee*. occ. Acts viii. 27. [Lev. xix. 15. Jer. xxxiv. 19.]

☞ Δυνατέω, ῶ, from δυνατός.—*To be powerful*. occ. 2 Cor. xiii. 3. [and perhaps Rom. xiv. 4.]

Δυνατός, ή, όν, from δύναμαι.

I. In an active, or neuter sense, *Powerful, mighty, able, strong*. Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. & al. [It seems to be properly, *able to do any thing*. See Luke xiv. 21. 2 Cor. xii. 10. James iii. 2. and hence, to get the sense of *powerful*, &c. In 2 Cor. x. 4. it is *effectual*. It frequently signifies, one *who is powerful by situation* or *office*, *chief men*. Acts xxv. 5. (though others understand κατηγορεῖν and translate, *they who are able to discharge the office* of *accusers*.) 1 Cor. i. 26. Rev. x. 15. So Xen. de Rep. Lac. i. 1. See his Hell. vii. 4. 34. Thucyd. ii. 25. and Ecclus. xxix. 25. It also frequently signifies, *one able by skill* or *knowledge to do any thing*. See Acts xviii. 24. Schl. understands Luke xxiv. 19, and Acts vii. 22. in the same way.]

II. Δυνατόν, τὸ, used as a substantive, *Power*. Rom. ix. 22.

III. In a passive sense, *Possible, capable of being done*. Mat. xix. 26. [xxiv. 24. xxvi. 39.] Mark ix. 23. Acts ii. 24. xx. 16. & al.

Δύνω, from δύω, which see.—*To go off*, or *set*, as the *sun*. occ. Luke iv. 40.

ΔΥ'Ο, Att. ΔΥ'Ω, οἱ, αἱ, τὰ, from the Chald. תרין *two*.—A noun of number, *Two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. & al. freq. In the N. T. δύο is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the *dual form* (of which there are none either in the N. T. or in the LXX version of the Old), employ the poetic δυσὶ or δυσὶν for the dative of δύο. Mat. vi. 24. xxii. 40. & al. Δυσὶ, however, is used by Thucydides*, as well as by the LXX, Jud. xv. 13. See Wetstein on Mat. vi. 24. Luke xvi. 13.

ΔΥ'Σ.—A particle used only in *composition*. It is the opposite to ἐυ *well*, and denotes *badly*, *grievously*, *hardly*, *difficulty*.

Δυσβάϛακτος, ȣ, ὁ, ἡ, from δὺς *hardly*, and βαϛακτὸς *borne*, *carried*, which from βαστάζω *to bear*, *carry*.—*Hardly borne* or *carried*, *grievous to be borne*. occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. נטל *burdensome*. Prov. xxvii. 3.

☞ Δυσεντερία, ας, ἡ, from δὺς denoting *illness* or *sickness*, and ἔντερον *a bowel*, *intestine*, which from ἔντος *within*.—*A dysentery*, *a diarrhœa*, or *flux*, wherein the stools are mixed with *blood*, and the *bowels miserably tormented with gripes* †," *a bloody flux*. occ. Acts xxviii. 8. [This, says Mœris, is the Attic form, the Hellenic is δυσεντέριον. It occurs Polyb. xxxii. 25. 14. and the Adjective δυσεντερικός, Plutarch t. vi. p. 384. x. p. 483. Reisk.]

☞ Δυσερμήνευτος, ȣ, ὁ, ἡ, from δὺς

* See Maittaire's Dialects, p. 34. B.

† New and Complete Dictionary of Arts.

*hardly*, and ἑρμηνεύτος *explained*, which from ἑρμηνεύω *to explain.*—*Hardly*, or *with difficulty, explained, hard to be explained.* occ. Heb. v. 11. [Artem. iii. 67. Phil. de Somn. t. ii. p. 649.]

Δυσκόλος, ου, ὁ, ἡ, from δὺς importing *difficulty*, and κόλον *food.*

I. Properly, *Difficult in taking food, squeamish.*

II. It is applied to any thing that is *difficult* or *disagreeable.* occ. Mark x. 24, where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling* and *mortifying* doctrines of the Gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious worldling. [Xen. Œc. xx. 10. Arrian. de Venat. xviii. 4.]

☞ Δυσκόλως, Adv. from δύσκολος, which see.—*Hardly, with difficulty.* occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24. [Poll. Onom. iii. 32.]

Δυσμὴ, ῆς, ἡ, from δύω or δύνω *to go off, set,* as the sun, or solar light.

I. *The going off*, or *setting of the sun*, though I do not find that the N. in the singular is used in this sense; but hence

II. Δυσμαὶ, ῶν, αἱ, *The setting* of the sun. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. & al. [Is. ix. 11.]

III. *The western parts* of the earth or heavens where the sun *sets, the west.* occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54, on which text comp. 1 Kings xviii. 43—46, and Shaw's Travels, p. 329, to which I add from Mons. Volney's Voyage en Syrie, tom. i. p. 297, "*L'ouest & le soud-ouest*, qui regnent (en Syrie & Palestine) de Novembre en Fevrier, sont, pour me servir de l'expression des Arabes, *les péres des pluies.* *The west* and *south-west* winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, *the fathers of showers.*" [Josh. i. 4. Xen. Anab. vii. 3. 34.]

☞ Δυσνόητος, ου, ὁ, ἡ, from δὺς *hardly*, and νοητός *understood.*—*Hardly understood, hard to be understood.* occ. 2 Pet. iii. 16. [Diog. 4. ix. 13.]

[Δυσφημέω, ῶ. *To abuse*, or properly, *to speak words of ill omen.* This is the reading of some MSS. in 1 Cor. iv. 13. See 1 Mac. vii. 41.]

Δυσφημία, ας, ἡ, from δὺς *badly*, and φημὴ *fame, report.*

I. [*Words of ill omen.* Plut. ii. p. 341. and viii. 323. Reisk: and hence, *abuse*, and sometimes, *wickedness, crimes*, either as *things of ill omen*, or *objects of abuse.*]

II. *Evil report, infamy.* occ. 2 Cor. vi. 8. [1 Mac. vii. 38. iii. Eccl. i. 43. Dion. Hal. vi. 42. Aristid. ii. p. 482.]

ΔΥΩ, δύνω, or δῦμι.—It seems properly to denote, in general, *to go in*, or *under.* So Scapula, subeo, ingredior.

I. *To go under*, i. e. the enlightened hemisphere, *to go off, set*, (subeo, ingredior, occido, Mintert.) as the ἥλιος or *solar light* doth, of which Homer Il. i. line 605,

—Κατέδυ λάμπρον φάος ἠελίοιο.
The sun's resplendent *light* was set.

occ. Mark i. 32. Luke iv. 40. [Gen. xxviii. 11. Micah iii. 6. Xen. An. ii. 2. 2. Ælian. V. H. iv. 1.]—In the LXX the verb is frequently used in this sense for the Heb.* בא *to go off.*

II. *To invest, put on clothes*, i. e. *to go into*, or *under* them, as it were. Thus Homer says not only δῦναι τέυχεα, but δῦναι ἐν τέυχεσι, literally *to go into*, i. e. to put on, armour. The *simple* V. occurs not in this latter sense in the N. T. but hence ἐνδύω, ἐκδύω, &c.

Δώδεκα, οἱ, αἱ, τὰ. Undeclined, from δύω *two*, and δέκα *ten.*—*Twelve*, Mat. ix. 20. x. 1. & al. freq. As the Greek name is derived from δύω *two*, and δέκα *ten*, so the Eng. *twelve*, Saxon twelf, is from twa *two*, and belifan *to leave*, i. e. *two left*, or remaining above the first *ten.* Comp. under Ἕνδεκα.

Δωδέκατος, η, ον, from δώδεκα.—*The twelfth.* occ. Rev. xxi. 20.

☞ Δωδεκάφυλον, ου, τὸ, from *twelve*, and φυλὴ *tribe.*—*Twelve tribes.* occ. Acts xxvi. 7. Comp. under Ἰούδαιος.

Δῶμα, ατος, τὸ, q. δόμημα, which from δομέω *to build*, and this from δέμω the same, which see.

I. *A house.* Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which, it is well known, in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely Hellenistical, or not, has been doubted.

* Comp. Heb. and Eng. Lexicon in בא and שמש.

The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. גג *a flat roof;* [as for ex. Josh. ii. 6, 8. 1 Sam. ix. 25, 26. Ps. cxxix. 6.] but the most usual meaning of δῶμα in the Greek classics, on the other hand, is *a house* or *chamber*. (See Wolfius on Mat. x. 27.) Eustathius however (and, I think, justly) explains δώμασι in Homer's Odyss. x. line 554, to mean a *flat roof*, and Alberti, p. 504, shows that Herodian [ii. 6. 19. vii. 11, 12.] applies the N. in the same sense *. It may be worth adding, that Josephus likewise uses it for *a flat roof*. Ant. lib. xiii. cap. 5. § 3. Τῶν 'δε 'Ιυδαίων ἀπὸ ΔΩ'ΜΑΤΟΣ ἐπὶ ΔΩ'ΜΑ διαπηδώντων, But the Jews leaping from *roof to roof*—So De Bel. lib. iv. cap. 1. § 4. ἀποπίπτοντες—τῶν ΔΩΜΑ'ΤΩΝ, falling from the *roofs*. And to illustrate what our Saviour says, Mat. x. 27, we observe, that Josephus, De Bel. lib. ii. cap. 21. § 5, tells us, that he himself harangued the Jews at Tarichææ, ἀναβὰς ἐπὶ τὸ τέγος, *having got upon the roof;* and that the modern eastern houses are commonly low, not more than two stories high †.—On Luke v. 19, see under 'Αποστεγάζω. [Schleusner says, that in Acts x. 9. it means *an upper chamber*, and he quotes Jerome, Ep. ad Sunniam, and on Dan. vi. 10. In the Ep. ad Sunniam, Jerome says distinctly, that δῶμα means *a flat roof*. See Irmisch on Herodian. i. 12. 16.]

Δωρεὰ, ᾶς, ἡ, from δῶρον.—*A gift, a free gift*. See Acts ii. 38. Rom. v. 15, 17. John iv. 10, where Campbell, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25. [In Eph. iv. 7. it seems to be *the benignity, kindness*. Δωρεὰ and χάρις are often joined. See Rom. v. 15, 17. Diodor. Sic. iii. 37 and 72. Joseph. Ant. V. i. 16.]

Δωρεὰν, Adv. It is properly the accusative case of δωρεὰ, used adverbially, q. d. κατὰ δωρεὰν *for a gift*.

I. *Freely, gratis, as a free gift*. Mat. x. 8. Rom. iii. 24. 2 Cor. xi. 7.

II. *Undeservedly, without cause*. occ. John xv. 25. This seems an Hellenistical sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52, for the Heb. חנם. [Aq. Tob. ii. 3.]

III. *In vain, without cause*. occ. Gal. ii. 21. [Job i. 9. Ezek. xiii. 10.]

Δωρέω, ῶ, from δῶρον.—Δωρέομαι, οῦμαι, mid. and pass. *To give freely*. occ. Mark xv. 45. 2 Pet. i. 3, 4, in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20. [Est. viii. 1.]

Δώρημα, ατος, τὸ, from δεδώρημαι perf. pass. of δωρέομαι. *A gift, a free gift*. occ. Rom. v. 16. James i. 17.

Δῶρον, ου, τὸ, from the obsolete V. δόω *to give*, which see under Δίδωμι.

I. *A gift*, of God to man. occ. Eph. ii. 8.

II. *A gift, present*, of man to man, occ. Rev. xi. 10.

III. Most usually, *A gift*, or *offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11. where see Suicer Thesaur. in Λίβανος. On Mat. xxiii. 18, we may observe that Josephus, in his 1st book against Apion, § 22, expressly mentions the oath by the Corban or Δῶρον, as peculiar to the Jews, and observes from Theophrastus, that their Tyrian neighbours were by their own laws prohibited from using it. Comp. Κορβᾶν below. [It especially meant, *the money put into the treasury*. Luke xxi. 1. and thence, was put for *the treasury* itself. Luke xxi. 4. comp. Mark xii. 43.]

* [Add Æsop. Fab. xi. and see Gataker de Styl. N. T. c. 23. Schwarz. Comm. p. 385.]

† See Shaw's Travels, p. 207. Busbequii Epist. Turc. iii. p. 160, 1. "The houses (says Dr. Russel) consist of a ground floor, which is generally arched, and an upper story which is flat on the top, and either terrassed with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

# E.



E, ε. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He*, but its form is that of the Samaritan or Phenician *He* turned to the right-hand; and there is little doubt but its ancient name in Greek was nearly the same as in Hebrew or Phenician, though the latter Greeks call it *E psilon*, (Ε ψῖλον) i. e. E *slender*, or *short*, to distinguish it from their H *Eta* or E *long*, just as they called their O O μικρὸν, or *small*, in contradistinction to their long O named Ω μέγα, or *great*. See Thomasinus's Preface to his Glossarium Heb. p. 87.

"ΕΑ, Interj.—It may be understood as a natural exclamation of *indignation* or *grief*, like *Ah! Hah!* as it is often used by the Greek writers (see Wetstein and Raphelius)*; and thus Grotius makes it parallel to the Heb. particles הה, אהה; or else it may be taken as the 2d pers. sing. imperative of the V. ἐάω *to suffer, let alone*. So the Vulg. renders it in Luke *sine*, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

'Εάν, A Conjunction, from ἄν, or immediately from the Heb. אם, *if*, to which this word, when used in the LXX, generally answers; or else ἐὰν may be from the Chald. הן *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 6; or from the Heb. הן *behold*, to which it corresponds in the LXX of Job xl. 23, or 18.

1. Conditional, *If, on condition that, supposing that*. Mat. iv. 9. vii. 10. viii. 2. & al. freq.

2. Concessive, *Though, although*. 1 Cor. iv. 15. 2 Cor. x. 8. Comp. Mark viii. 36.

3. Repeated, 'Εὰν—'Εὰν *Whether—or*. Rom. xiv. 8.

4. *When*. 2 Cor. v. 1. 1 John iii. 2. John [vi. 62.] xii. 32, (where see Whitby and Doddridge) [xiii. 20. xiv. 3. xvi. 7. & al.] So Clement, 1 Cor. § 44, 'ΕΑ'Ν κοιμήθωσιν, *When* they were dead.

5. Indefinite, answering to the Eng. —*soever*, and Lat. —cunque. [It is so used, when it follows ὅς, ἥ, ὅ, or ὅσος, ὁσακίς, and ὅπυ.] See Mat. v. 19. viii. 19. x. 14. 42. xviii. 19. 1 Cor. vi. 18. Comp. "Αν 2. That this use of ἐὰν is not peculiar to the LXX, and the sacred penmen of the N. T. but frequent also in the purest Greek writers, may be seen in Zeunius's edition of Vigerus, De Idiotismis, cap. viii. sect. 6. reg. 14. p. 516. [It must be observed, that, ἐάν and ἄν are so little different, that Herman on Viger, proposes in the Classics to correct always ἄν for ἐάν. Herm. ad Vig. p. 855. No. 313.]

6. 'Εὰν μή, *If not, unless, except*. Mat. v. 20. [John iii. 22.] Rom. x. 15. *But*, in an adversative sense. Gal. ii. 16. Comp. 'Ει μή under 'Ει 8.

'Εάνπερ, A Conjunction, from ἐὰν *if*, and πὲρ emphat.—*If indeed, if truly*. occ. Heb. iii. 6, 14. vi. 3.

'Εαυτοῦ, ῆς, ῦ, A Pronoun wanting the nominative case, and compounded of the Ionic ἕο, for ὗ, *of his own*, and ἀυτῦ *him*.

I. *Himself, herself*, or *itself*. See Mat. xii. 26. ix. 21.—This pronoun is properly of the *third person*, but is sometimes used for the *second*, as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Thess. v. 13, and Wolfius there; and for the *first*, Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as Schmidius hath shown on Mat. iii. 9, (see Pole Synops.); and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9, eleven MSS, three of which ancient, read σεαυτόν. See Mill and Wetstein. [Take as examples of the 1st person, Polyb. ii. 37. 2. Ælian. V. H. i. 32. Thucyd. i. 82. See Buttman. § 114. not 5. Matth. § 489. Fisch. ad Well. t. ii. p. 239.; of the 2d sing. Ælian. V. H. i. 21. Æschyl. Agam. v. 1308., of the 2d Plur. Polyb. xviii. 6. 4.]

II. Plur. *One another*. See Eph. iv. 32. Col. iii. 16. Jude ver. 20. [Add Mark x. 26. xi. 31. John xii. 19. Rom. i. 24, 27. 1 Thess. v. 13. Xen. Mem. iii. 5. 2. and 16. Thuc. iii. 81. Soph. Antiq.

* See Polyæn. ii. 30. Achill. Tat. vi. p. 339.

153. See Perizon. ad Ælian. V. H. i. 21. Reitz. ad Lucian. ii. p. 98. Matthiæ § 489. Fisch. ad Well. ii. p. 241.]

III. It sometimes denotes a person's *home*. Thus John xx. 10, *πρὸς ἑαυτὰς to their own home*. So Luke xxiv. 12, ἀπῆλθε πρὸς ἑαυτὸν, *he went* to his own home. See Griesbach. Thus the French say, chez *eux*. Comp. under Πρὸς III. 1. [See Numb. xxiv. 28. Prov. xv. 27. Gen. xliii. 31. 1 Sam. xxvi. 12. Joseph. Ant. x. 10. 3. Polyb. v. 93. 1. So *ad sese redire* in Plautus Menœchm. v. 2. 12. Παρ' ἑαυτῷ is, *in his own house*. 1 Cor. xvi. 2. Xen. Mem. ii. 13. 3.]

[IV. Ἐν ἑαυτῷ γενέσθαι. *To come to one's self*, as after fainting or stupefaction. Acts xii. 11. See D'Orvill. ad Charit. vi. 1. p. 510. ed. Lips. and Locell. ad Xen. Eph. p. 228. Polyb. i. 49. 8. Xen. Anab. i. 5. 17.]

[V. Ἐις ἑαυτὸν ἔρχεσθαι. Originally this had the same meaning as IV.; but thence it came to signify, *To return to a better mind after being vicious*. Luke xv. 17. See Schwarz. Comm. Ling. Gr. p. 388.]

[VI. Ἀφ' ἑαυτῶ, *Of one's self, of one's own accord, of one's own power*, or *at one's own bidding*. John vii. 18. xi. 51. v. 19. 2 Cor. iii. 5. (In the two last it is *power*.) Luke xii. 57. 2 Cor. x. 7. See Markl. ad Lys. Orat. xxxi. p. 603.]

[VII. Ἐν ἑαυτῷ. *In one's mind, within*. Mat. iii. 9. ix. 3, 21. John v. 26. vi. 53. Mark v. 30. John vi. 61. xi. 38. Acts x. 3. Other phrases are δοξάζειν ἐν ἑαυτῷ. John xiii. 32. which is difficult. Kuinöel after Heuman says, that the words ἐν ἑαυτῷ are redundant, and added only because ἐν ἀυτῷ stood in the former part of the verse. Rosenmüller avoids a clear explanation, saying, "*God will glorify him by himself*, i. e. by raising him from the dead, taking him to heaven, &c.—Ἐν ἑαυτῷ either *by himself*, or with *himself*." Lampe doubts whether ἑαυτῷ here relates to God or Christ. If to the first, God glorifies Christ *in himself* because *by himself*, by his own divine glory (See Rom. vi. 4.), his perfections all shining in the Son—because he will himself be glorified by the glorification of the Son—because he glorifies his Son *with himself*, giving him a communion and equality of glory, &c. If to the Son (and to this sense Lampe inclines) he is glorified *in himself*, because the glory, though given by the Father, *is his own*, and because by the glorification, he possesses an eternal fount from which the glory of all the elect to the end of world will be derived. Again, in Eph. ii. 15. ἐν ἑαυτῷ is *by his intervention*. Rosenmüller seems to think it is the same as ἐν τῇ σαρκὶ ἑαυτῶ *by the sufferings endured in his person*. In Acts xxviii. 16. James ii. 17. Καθ' ἑαυτόν is, *Alone, by one's self*, (and so πρὸς ἑαυτόν in Luke xviii. 11.) See Polyb. i. 24. 1. Xen. Mem. iii. 54.]

Ἐάω.

I. *To permit, suffer*. Mat. xxiv. 43. Luke iv. 41. & al. Luke xxii. 51, Ἐᾶτε ἕως τύτυ, "*Let this suffice—Let pass what is done—Enough of this—No more of this*." Campbell, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. Diodati renders Luke xxii. 51, as if there was a comma after ἐᾶτε, "Lasciate, non più; *Have done, no more*." But Kypke, whom see, "thinks that the words, ἐᾶτε ἕως τύτυ were spoken to the men who were about to carry off Christ as a prisoner, and translates them, *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After ἐᾶτε is to be understood *μέ, leave* me *at liberty*. comp. Acts v. 38, and LXX in Exod. xxxii. 9. Jud. xi. 37. Job vii. 16; after τύτυ supply χρόνυ. Polybius likewise uses ἕως τύτυ elliptically for *so long*." Comp. Doddridge. [Schl. says the meaning is, *Be content, acquiesce, do not go farther, do not offer violence*. Wahl translates, *Desist (from revenging me); so far!* i. e. *what is done is enough*, and supposes the words directed to the disciples. So Rosenm. Kuinöel and Bretschn.]

II. *To let go, let fall*. occ. Acts xxvii. 40. Comp. under Περιαιρέω II.

Ἑβδομήκοντα, οἱ, αἱ, τὰ, Indeclinable, from ἕβδομος *the seventh*.—*Seventy*, i. e. *seven tens*. occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἑβδομηκονταέξ, from ἑβδομήκοντα, and ἕξ *six*.—*Seventy-six*. occ. Acts xxvii. 37.

Ἑβδομηκόντακις, Adv. from ἑβδομήκοντα, and κις, the numeral termination, which see.—*Seventy times*. occ. Mat. xviii. 22, Ἑβδομηκόντακις ἑπτα, *seventy times seven*. It is an Hebraical or Hellenistical phrase for *a number of times however great*. *Seven* itself is in Hebrew the number of *sufficiency*, and *seven times* is used for *often* (see Prov. xxiv. 16.); *seventy times seven* therefore is an *infinite*, or *indefinitely great, number of times*.

Comp. Gen. ix. 24, in the LXX, where ἑβδομηκόντακις ἑπτὰ occurs in this sense.

Ἕβδομος, η, ον, from ἑπτὰ *seven*, the tenues π and τ being changed into their respective mediæ β and δ. Comp. Ὄγδοος.—*Seventh*. John iv. 52. Jude ver. 14. & al.

☞ Ἑβραϊκός, ή, όν, from Ἑβραῖος. Hebrew. occ. Luke xxiii. 38.

Ἑβραῖος, αία, αῖον, from Heb. עברי, of which presently.—*An Hebrew, a native Jew*, in opposition to Ἑλληνιστής, or one who had been converted from Heathenism to Judaism. (Comp. Ἑλληνιστής.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5, Ἑβραῖος ἐξ Ἑβραίων, *an Hebrew of*, or *from Hebrews*, i. e. descended from *Hebrews*, or *native Jews*, both by the father's and mother's side. Josephus, the Jewish historian, who himself tells us in his Life, § 1. that he was of a *sacerdotal* family, and by his mother related to the Asamonéan race, is by Eusebius (Demons. Evang. lib. vi. cap. 18. p. 291. edit. Colon.) styled Ἑβραῖος ἐξ Ἑβραίων. Comp. Kypke. [In Acts vi. 1. the native Jew is certainly distinguished from the Hellenist; but in 2 Cor. xi. 22. Phil. iii. 5. *the Hebrew* is distinguished from the *Israelite*, and the *Jew*, whence Carpzoff. (Proleg. ad Exerc. Philon. in Ep. ad Hebr. p. 3.) thinks that *Hebrew* pointed out the *religion*, *Israelite* and *Jew*, the *nation*. Bretschneider entirely denies this.]—Ἑβραῖος is in the LXX constantly used for, and is plainly derived from, עברי *an Hebrew*, which word may need some explanation. The V. עבר then signifies *to pass, pass through, remove* from one place to another; and * *Shem* the progenitor of the holy line is called, Gen. x. 21, אבי כל בני עבר *the father of all the children* (not *of Eber* his great grandson; for how was he more the father of them than of his other descendants? but) *of passage* or *pilgrimage*—The father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly*. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham, in particular, it is written, Gen. xii. 6, that עבר *he passed through the land*, and during his *pilgrimage* from one place to another in the land of promise, *wherein he sojourned, as in a strange country*, the epithet עברי, that is, the *pilgrim* or *sojourner* (LXX περάτῃ *passenger*), formed as נכרי *a stranger*, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

☞ Ἑβραΐς, ΐδος, ἡ, from the same as Ἑβραῖος *Hebrew*. It is applied only to the Hebrew *language*. Comp. Διάλεκτος. occ. Acts xxi. 40. xxii. 2. xxvi. 14. A strange notion, originally derived from the * Jewish Rabbins, the descendants of those who crucified the Lord of Life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee, or Babylonish, instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac, or Syro-Chaldaic. But,—1st. Prejudice apart, Is it probable that any people should lose their native language in a captivity of no longer than seventy years' continuance †? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2), that after a captivity of no more than seventy years they should be restored to their own land? But,—2dly, ‡ It appears from Scripture, that *under the captivity* the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else,

* See the learned Bate's Appendix to his Enquiry into the Similitudes, p. 327.

* See Walton Prolegom. III. § 24.

† [Carpzoff also supposes that the Jews lived *together* very much in Chaldæa like a colony, and refers to Ezek. i. 1. but that does not seem very clear. Prideaux (Connect. B. iii. at the beginning) says they lived in different parts, though he does not give any proof.]

‡ See Jenkin on the Christian Religion, vol. i. page 197, 3d edit.

what meaneth Esth. viii. 9, where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, *and to the Jews according to their writing, and according to their language?* (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux (Connect. pt. i. book 5.), *five years after* Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.—3dly. "Ezekiel, who prophesied during the captivity to the Jews in Chaldea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229, 3d edit. where see more.—4thly. "The prophets who flourished *soon after* the return of the Jews to their own country, namely Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy * about an *hundred* years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the *body of the people*, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew *only*.—5thly. Nehemiah, who was governor of the Jews about a *hundred years after* their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24, complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak יהודית *the Jews' language*, but spake a mixed tongue. Now † יהודית is Hebrew, as appears from *all* the other passages wherein it occurs, namely 2 Kings xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of Nehemiah, that the *children of some* Jews, who had taken foreigners for wives, could not speak *pure* Hebrew, if *that* tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer *, to whom I am greatly indebted in the above observations) *this very text of* Nehemiah, I think, refutes the received supposition of the Hebrew being lost in the Babylonish captivity."—6thly. It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term Hebrew to signify a different language from that which the Grecizing Jews denoted by that name; but the language which those Jews called Hebrew after the Babylonish captivity, was not Syriac, or Chaldee, but the same in which the law and the prophets were written. This appears from the prologue to Ecclus. which, according to Prideaux, was penned by the grandson of Jesus about † 132 years before Christ; for he there observes, that "the same things uttered in Hebrew ('ΕΒΡΑΪΣΤΙ' *λεγόμενα*) and translated into another tongue, have not the same force in them: and not only these things (this book of Ecclesiasticus), but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken *in their own language*."—Lastly. It may be worth adding, that Josephus, who frequently uses the expressions *τὴν* 'ΕΒΡΑΙ'ΩΝ *διάλεκτον*, *γλῶτταν τὴν* 'ΕΒΡΑ'ΙΩΝ, 'ΕΒΡΑΪΣΤΙ', for *the language in which Moses wrote* (see inter al. Ant. lib. i. cap. 1. § 1, 2. comp. lib. x. cap. 1. § 2.) tells us, De Bel. lib. vi. cap. 2. § 1, that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but *τοῖς πολλοῖς the (Jewish) multitude* who were with him, 'ΕΒΡΑΪΖΩΝ *in the Hebrew*

* See Prideaux Connect. pt. i. book 6. an. A. C. 428.

† If any one should be so unreasonable as to contend, that יהודית in this text of Nehemiah means not Hebrew but Chaldee, the language pretended to be then spoken by the Jews; I answer, that the Chaldee language is in Scripture not only always called by other names, once לשון כשדים *the language of the Chaldees*, Dan. i. 4; and usually ארמית *Aramitish* (see inter al. Ezra iv. 7. Dan. ii. 4.) but that under the latter appellation it is also expressly *contradistinguished* from יהודית, or *Jewish*, in 2 Kings, xviii. 26. Isa. xxxvi. 11.

* Spearman, On the LXX, &c. letter v. where the reader may find several of the above arguments enforced, and objections answered.

† See Prideaux Connect. pt. ii. book v. an. A. C. 132.

*tongue*, which was therefore *the common language* of the Jews at that time, *i. e.* about forty years after our Saviour's death. Comp. Ant. lib. xviii. cap. 7. § 10.—On the whole, I conclude that the Jews did not exchange the Hebrew for the Chaldee language at the captivity, and that the terms Ἑβραΐς, Ἑβραϊκός, Ἑβραϊστί, in the N. T. denote* not the Syriac, or Syro-Chaldaic, but the Hebrew language, commonly so called; though I readily grant that this language, especially as spoken by the Galileans (see Mark xiv. 70. Mat. xxvi. 73, and under Γαλιλαῖος), had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words Ἀββα, Ἀκέλδαμα, Βοάνεργες, Γόλγοθα, which see in their proper places. As to the language in which the ancient Syriac *version* is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *Raka*, Mat. v. 22, *Talitha kumi*, Mark v. 41, and *Corban*, Mark vii. 11, are preserved in that version. But the three first words of our Saviour's dolorous cry, Mat. xxvii. 46. Mark xv. 34, are there represented by *Ail, Ail, lemena—; Boanerges*, Mark iii. 17, is explained by *Beni Roma; Golgotha*, Mat. xxvii. 33. Mark xv. 22. John xix. 17, is expressed by *Gegultha; Gabbatha*, John xix. 13, by *Gepiptha;* and *Akeldama*, Acts i. 19, is interpreted by *Quirith dem*. [The passage in Neh. viii. 7, 8, where the Levites are said 'to make the people understand the law, and to give the sense,' is the one cited by those in opposition to Parkhurst, but Carpzoff (Crit. Sacr. Vet. Test. p. 214.) observes very justly, that there is no need to understand *translation* there, but only *exposition*. See on one side, Ephodœus the grammarian, book vii; Elias Levita Pref. to the book Methurgeman; Kimchi Pref. to book Michtol; Hottinger. Smegm. Orient. p. 33; Walton Proleg. iii. § 24; Buxtorf Dissert. Philol. iii. § 38. seqq. On the other, Mayer Philol. Sacr. p. ii. c. 2; Alting Dissert. Acad. Hept. vii. Diss. i. Opp. T. V. p. 195; Morinus Exercit. xi. p. 77; Pfeiffer Crit. Sacr. ch. iii. qu. 4; Leescher De Caus. Ling. Hebr. lib. i. cap. v. p. 49 seq.]

Ἑβραϊστί, Adv. See Ἑβραΐς.—*In Hebrew, in the Hebrew language*. occ. John v. 2. xix. 13, 17, 20. Rev. ix. 11. (N. B.) xvi. 16. So Josephus, Ant. lib. x. cap. i. § 2, relating the history in 2 K. xviii. 26, 28, says, that Rabshakeh spake to the Jews Ἑβραϊστί, *In Hebrew*.

Then we must construe

Ἐγγίζω from ἐγγύς. [This verb is properly *active* (Gen. xlviii. 10. Is. v. 8. xlvi. 13.) but like βαδίζω, ἐλπίζω, is used generally as *Neuter* or *Middle*. It has a dative, or εἰς, or ἐπὶ with it.]—*To approach, come,* or *draw near*. It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8.—of things, or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11.—of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25. [Deut. xxxi. 14. Is. xxvi. 17. In Mat. xv. 8. Heb. vii. 19. James iv. 8. *To draw near to God* is *to worship him*. See Exod. xix. 22. Is. xxxix. 13. Ez. xlii. 13. In the last place, by God's *drawing near to men*, is meant his *conferring benefits on them*. In the O. T. it is *to offer gifts* or *sacrifice*.]—In Luke xviii. 35, "a distinction (or comma) should have been placed after αὐτὸν, thus: *But it came to pass, as he drew near* (viz. *to Jerusalem*), *at Jericho, a blind man*, &c." Markland in Bowyer's Conject., where see more; and with this *great* critic I agree, notwithstanding the *unusually confident* remarks in Campbell's Note. Comp. Εἰς I. 14. [Schl. says on this place, that the verb does not always denote *motion to*, but *distance from* a place. *When he was not far from Jericho*.]

Ἐγγράφω, from ἐν *in* or *on*, and γράφω *to write*. [*To inscribe*. 1 Mac. xiii. 40. Xen. Cyr. viii. 2. 17.]—*To ENGRAVE*, or *write in* or *on*. occ. 2 Cor. iii. 2, 3. [It obviously means *to fix deep*.]

☞ Ἔγγυος, ου, ὁ, from ἐγγύη *a pledge*, or *pawn*, so called from being lodged* ἐν γύοις *in the hands* of the creditor.—*A sponsor, surety*. occ. Heb. vii. 22. See Wolfius. This word occurs not in the LXX, but they use the N. Ἐγγύη for the Heb. ערבה *suretyship, joining with another in contract*, Prov. xvii. 18; and the V. mid. ἐγγυάομαι, *to make oneself a surety*, for the V. ערב, Prov. vi. 1. xvii. 18; and in Ecclus. xxix. 15, 16. 2 Mac. x. 28, we have the N. ἔγγυος.

* See this point more particularly proved by the learned Spearman, On the LXX, letter v, and comp. Walton's Prolegom. xiii. 5.

* Duport from Eustathius in Theophrast. Charac. Eth. p. 406, and Dammi Lexicon, col. 62, 65.

[Deyling (Obss. Sacr. i. p. 373.) says with great truth, that it is not, in this place of the Hebrews, simply *Fidejussor*, or *one who leaves the old debtor still under the burden of his debt*, but *Expromissor*, or *one who takes it on himself; ἀνάδοχος*, as Hesychius explains it.]

'ΕΓΓΥΣ, Adv.—Governing a genitive, *Near, nigh*, of place. John iii. 23. vi. 19. —of time. Mat. xxiv. 32. xxvi. 18. [where *time* is meant, the word is used in the N. T. without a case after it]—of state. Eph. ii. 13, 17. Heb. vi. 8.

'Εγγύτερος, α, ον, Comparat. from ἐγγύς.—*More near, nearer*. occ. Rom. xiii. 11.

'ΕΓΕΙ'ΡΩ, from Heb. העיר Hiph. of ער *to raise, raise up*, ע being, as usual, changed into γ. The LXX have in several passages used ἐγείρω for the Heb. העיר, as in Cant. ii. 7. iii. 5. & al.

I. Transitively, *To raise up*, [*one sitting*. Mat. ii. 20, 21.] from the ground. Acts [ix. 16.] x. 26. [*From a pit*. Mat. xii. 11.] 'Εγείρομαι, Mid. *To raise up oneself, rise up*, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. 'Εγείρομαι, Pass. The same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up*, [*to bid to arise*,] as children to Abraham, a prophet, &c. See Mat. iii. 9. Luke [iii. 8.] vii. 16. Mat. xxiv. 11, 24. [In this metaphorical sense, see Luke i. 69, to which, perhaps, referring, Hesychius has ἤγειρεν, ἀνέδειξεν, ἀνέστησεν. Acts xiii. 22. And in the Pass. Mat. xi. 11. *There hath not arisen*. John vii. 52.]

III. 'Εγειρόμαι, Pass. *To rise up*, in hostility. Mat. xxiv. 7. [So ἐπεγείρω, Isa. xix. 2.]

IV. *To rouse* or *raise from sleep*. Mat. viii. 25. Pass. *To be roused, awake*, or *rise from sleep*, and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual*, Rom. xiii. 11. 'Εγείρομαι, Mid. The same. Eph. v. 14. [Acts xii. 7. Mark iv. 27. Prov. vi. 9.]

V. *To raise up*, as a person lying sick. Mark i. 31, 'Εγείρομαι, Pass. and Mid. *To be raised*, or *rise up*, as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12. [James v. 15.]

VI. *To rouse*, or *raise up*, the dead. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19, where Kypke shows that Lucian frequently uses the phrase ναὸν ἐγείρειν for *building a temple*, and that Josephus applies the V. to *restoring, rebuilding*, as it signifies in John. Pass. *To be raised up*, from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. & al. freq. The word is applied in the same sense by the LXX, 2 Kings iv. 31, for the Heb. הקיץ *is awakened*.

VII. [*To build up again*. John ii. 20. So Herodian. viii. 2, 12. Ælian. H. A. xi. 10.—Sometimes the word is redundant, and according to Schleusner, in Mat. viii. 26. ix. 6, 7, 19. Luke xiii. 15.]

"Εγερσις, ιος, Att. εως, ἡ, from ἐγείρω. *Resurrection, resuscitation, being awakened*, as it were, from the sleep of death. occ. Mat. xxvii. 53. [*Rising up*. Psalm cxxxiv. 2. 3 Esdr. v. 83.]

'Εγκάθετος, ȣ, ὁ, ἡ, from ἐν *in*, and καθίημι *to let down, set in ambush*.—*A lier in wait, one who lets himself down*, as it were, or *crouches* in some secret place to spy, listen, catch, or hurt. So Hesychius explains ἐγκάθετοι by ἐνεδρέυοντες *persons lying in wait* or *ambush*; and Suidas, ἐγκάθετος by δόλιος *deceitful*, κατάσκοπος *a spy*. Josephus, however, plainly uses this word for a person *suborned* for a particular purpose, De Bel. lib. ii. cap. 2. § 5, where Antipater accuses Archelaus as μετὰ τὴν Ἡρώδȣ τελευτὴν 'ΕΓΚΑΘΕ'ΤΟΥΣ ὑπόπεμψας (*mittendos* subornavit, Hudson) τȣ̀ς περιθήσοντας ἀυτῷ τὸ διάδημα, after Herod's death *suborning* persons to put the diadem on his own head. And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, De Bel. lib. vi. cap. 5. § 2, he says, Πολλοὶ δ' ἦσαν 'ΕΓΚΑ'ΘΕΤΟΙ παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται. Many prophets were then *suborned* by the tyrants (and sent) to the people. So the learned Hudson, "*Multi autem tunc à tyrannis* subornati sunt *ad populum prophetæ*." occ. Luke xx. 20, which text Wolfius remarks that Jos. Scaliger has not improperly rendered "*Observato eo*, subornarunt *qui se justos simularent*, Having watched them they *suborned* some who should feign themselves just men." Comp. Kypke.—The LXX use the phrase ἐγκάθετος γίνομαι for the Heb. ארב *to lie in wait*, Job xxxi. 9, [and xix. 12. Polyb. xiii. 5. 1. Æsch. S. Dial. iii. 12.]

'ΕΓΚΑΙ'ΝΙΑ, ων, τὰ, from ἐν *in* or *at*, and καινός *new*.—*The feast of dedication, festal solemnities in memory of the dedi-*

* [See Glass. Philol. Sacr. p. 1174. ed. Dath.]

*cation* of the temple at Jerusalem, or of its *purification* and *renovation*, as it were, after it had been polluted by heathen idolatries and impurities [by Antiochus Epiphanes]. Of the institution of this feast by Judas Maccabeus, we have a particular account, 1 Macc. iv. 36—59. Comp. 2 Macc. x. 5—8, and Josephus, Ant. lib. xii. cap. 7. § 6, 7. occ. John x. 22, where see Whitby, Doddridge, and Campbell. [It was celebrated in the month Astev, which answered to our December, and lasted for eight days. It was kept all through Judea, and one custom was to keep lights burning in the houses through the eight nights of the feast.]—In the LXX this N. answers to the Heb. חנכה *a religious dedication*. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

Ἐγκαινίζω, from ἐν *in* or *at*, and καινός *new*. *To handsel*, in a religious sense, *to dedicate*, *consecrate*. occ. Heb. ix. 18. x. 20. In the LXX it denotes the *dedication* of the temple by Solomon, 1 Kings viii. 64. 2 Chron. vii. 5, answering to the Heb. חנך. Comp. Deut. xx. 5. 1 Macc. iv. 36. [Witsius on Heb. ix. 18. (in his Œcon. Fœd. iii. 3, 29. p. 292.) says that it does not necessarily mean that that of which it is predicated is *new* and *recent*. For in 1 Macc. vi, it is used of the temple when dedicated afresh: and Grotius, on John x. 22, says, that the Hebrew word to which this answers, חנך, is used of either a first or second dedication.]

Ἐγκαλέω, ῶ, from ἐν *into*, and καλέω *to call*.

I. With a dative of the person, *To summon into a court of judicature, to call to a judicial account*, in jus vocare, *to indite*, *implead*. occ. Acts xix. 38. Ἐγκαλέομαι, οῦμαι, Pass. *To be called to a judicial account*. occ. Acts xix. 40. [See Exod. xxii. 9.]

II. With a dative of the person, *To accuse*, *lodge an accusation against*, *object a crime to*. occ. Acts xxiii. 28. Ἐγκαλέομαι, οῦμαι, Pass. *To be accused*. occ. Acts xxiii. 29. xxvi. 2, 7. Followed by κατὰ, and a genitive of the persons accused. occ. Rom. viii. 33. [See Mathiæ § 346. Fisch. ad Well. iii. p. 382.]

Ἐγκαταλείπω, from ἐν *in*, and καταλείπω *to forsake*, *desert*.—"This word," says Leigh, "is particularly *emphatical*. Καταλείπω is *to leave*, *forsake*; but this is more; it is *to forsake* a person *in* the utmost distress, *to leave him plunged in* the deep mire." Josephus uses it in this *emphatical* sense for *forsaking in time of danger* or *distress*. Vit. § 4. De Bel. lib. iii. cap. 7. § 15. and lib. iv. cap. 1. § 5.

I. *To forsake*, or *desert* a person *in* distress, persecution, calamity, or the like. occ. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1, have ἐγκατέλιπες for the Heb. עזבתני *hast thou forsaken?* Comp. Σαβάχθανι. See also Ecclus. xxiii. 1.

II. *To forsake*, or *desert*, as the christian assemblies, *in* persecution. occ. Heb. x. 25.

III. *To leave remaining, to reserve* some faithful *in* the midst of apostacy. occ. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Isa. i. 9, for the Heb. הותיר *to leave remaining*.

Ἐγκατοικέω, ῶ, from ἐν *in*, *among*, and κατοικέω *to dwell*.—*To dwell among*. occ. 2 Pet. ii. 8. [Bar. II. 17.]

☞ Ἐγκεντρίζω, from ἐν *in*, and κεντρίζω *to prick*, *make a puncture*, which from κέντρον.—*To insert by making a puncture* or *small opening*, *to ingraff*. occ. Rom. xi. 17, 19, 23, 24, where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is *not usually* done in the natural world, that *a branch of a wild olive tree should be grafted into a good olive tree*, though a branch of the good be sometimes grafted into the wild*. This latter, † Pliny says, was formerly practised in Africa; and Kolben, in his Natural History of the Cape of Good Hope, vol. ii. p. 278, tells us, that "long ago some *garden olive* slips were carried to the Cape from Holland, and *grafted on the stocks of the wild olives* at Constantia, a seat so called in the Capian colony." Theophrastus [Hist. Plant. ii. 13.] cited by Wetstein (whom see), takes notice of both the abovementioned modes of grafting olives. [It is used in this place of the Gentiles engrafted into the body of Christians. It is also used in Wisd. xvi. 11. and usually translated *to graft*. Schleus. prefers *to prick* or *sting* in that place.]

☞ Ἔγκλημα, ατος, τὸ, from ἐγκέκλημαι perf. pass. of ἐγκαλέω *to accuse*.—An

* See Pole Synops. in Rom. vi. 17, and Burkitt on Rom. xi. 22—24.

† Nat. Hist. lib. xvii. cap. 18. "*Africæ peculiare quidem in* oleastro *est* inserere (oleam)."

*accusation*. occ. Acts xxv. 16. xxiii. 29. where Kypke cites Demosthenes, Appian, and Lucian using the phrase ἜΓΚΛΗΜΑ ἜΧΕΙΝ for ἐγκαλεῖσθαι *to be accused*. So in the text ἔγκλημα ἔχοντα is equivalent to the preceding ἐγκαλούμενον. [Thucyd. i. 26.]

☞ Ἐγκομβόομαι, οῦμαι, Mid. from ἐν *in*, and κομβόω *to gather*, or *tie in a knot*; and hence in 1st Aor. mid. *to clothe*, which V. is derived from the N. κόμβος *a knot*.—*To clothe*, properly *with an outer ornamental garment tied closely upon one with knots*. occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, Œcumenius explains ἐγκομβώσασθε by ἐνειλήσασθε, περιβάλλεσθε, *invest, clothe yourselves*. 2dly, Ἐγκόμβωμα denotes *an outer* or *upper garment*. Thus Longus, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away τὸ ἐγκόμβωμα *his outer garment*, ran away naked (i. e. as 1 Sam. xix. 24. Isa. xx. 2.) 2dly, The word imports *ornament*. So Suidas interprets κομβώματα by καλλωπίσματα *ornaments*. Theodotion uses ἐγκομβώματα for some *female ornaments* (Heb. קשרים *fillets* or *ribbands*), Isa. iii. 20. And in this view Epicharmus applies the V. κομβοῦσθαι, Ἐι γε μὲν ὅτι καλῶς κεκόμβωται, But if because *he is well dressed*. So στολίσασθαι, by which Hesychius expounds ἐγκομβώσασθαι, signifies not only *to clothe* but *to adorn*. 4thly, Ἐγκομβοῦσθαι imports being *tied closely with knots*. So in Hesychius ἐγκομβωθεὶς is the same as δεθεὶς *bound, tied with knots*; and * Gloss. Albert interprets ἐγκομβώσασθε not only by ἐνειλήσασθε, περιβάλεσθε (as Œcumenius above), but also by ἀναστείλασθε *draw tight*, contrahite. Apollodorus likewise says, τὴν ἐπωμίδα—ἄνωθεν ἐνεκομβωσάμην, *I tied my cloak* at the top †. On the whole then this beautiful and expressive word ἐγκομβώσασθε used by St. Peter implies, that the humility of Christians, which is one of the most *ornamental* graces of their profession, should constantly *appear* in all their conversation, so as to *strike the eye of every beholder*; and that this amiable grace should be so *closely connected* with their persons, that no occurrence, temptation, or calamity should be able to *strip* them of it. *Faxit Deus!* [Fischer (Prol. de Vit. Lex. N. T. p. 140.) also gives this explanation of the word. He thinks that κόμβωμα was especially used of a short cloak, put over other garments and hanging by a knot from the shoulder. Gataker Advers. Misc. i. 8, 227. and Dresig. de Verb. Med. N. T. i. p. 42. Sibrandas (Bibl. Brem. Class vii. Fasc. vi. No. 1.) and Suicer i. p. 996. have written much on the word.]

☞ Ἐγκοπή, ῆς, ἡ, from ἐνέκοπον, 2 Aor. of ἐγκόπτω.—*A hindrance*. occ. 1 Cor. ix. 12. [Diod. S. i. 32.]

Ἐγκόπτω, from ἐν *in*, and κόπτω *to strike*.—*To interrupt, hinder*. occ. Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18: and, according to the reading of almost all the ancient, and many modern MSS., Gal. v. 7. Comp. under Ἀνακόπτω. And in 1 Pet. iii. 7, the Alexandrian, and many later MSS., and several printed editions, have ἐγκόπτεσθαι, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach. The compliment intimated by Tertullus to Felix, in Acts xxiv. 4, is of the same cast with that of Horace to Augustus, Epist. i. lib. 2. lines 3, 4.

——————*In* publica commoda *peccem*,
*Si longo sermone morer tua* tempora—————

To make a long discourse, and waste your time,
Against the *public good* would be a crime.

CREECH.

[Dan. ix. 26. *to cut off* or *destroy*.]

☞ Ἐγκράτεια, ας, ἡ, from ἐγκρατής.—*Self-government* or *moderation with regard to sensual pleasures, temperance, continence*. occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6. [Ecclus. xviii. 30. Andron. Rhod. π· παθῶν, p. 12. Act. Soc. Lit. Jenens. ii. p. 24.]

Ἐγκρατεύομαι, Mid. from ἐγκρατής.—*To contain* or *restrain one's self, with regard to sensual pleasures, to be temperate*. occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned Raphelius and others, how beautifully this latter text may be illustrated by a passage of Epictetus, Enchirid. ch. xxxv. which may afford an excellent lesson to Chris-

* In Appendix cited by Stockius.

† See the Commentators in Pole's Synops. to whom, and particularly to the learned Gataker, I am principally indebted for the above exposition of the word. See also Suicer and Wetstein; but Sibranda in Wolfius, whom see, contends that κόμβος, κόμβωμα, and ἐγκόμβωμα in the Greek writers properly refer to the dress of *girls, shepherds*, and *slaves*, which is fastened with a *knot*; and so interprets ἐγκομβώσασθε in St. Peter, as *in itself* implying not *ornament* but *humility*. The French translation has, "Soiés parés par dedans *d'humilité*, Be ye inwardly adorned *with humility*."

tians. "Would you, says that philosopher, be a victor in the Olympic games? so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable (* ἀναγκοτροφεῖν), refrain from delicacies; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word you must be as submissive to all the directions of your master as to those of a physician." [See Notes on Ælian. V. H. x. 2. xi. 3.]

Ἐγκρατής, έος, ῦς, ὁ, ἡ, from ἐν *in*, and κράτος, *power, government.*

I. *Having something in one's power*, a *master of it.* In this general sense it is used by the profane writers; as by Demosthenes, ἐπειδὴ ἘΓΚΡΑΤΗ'Σ ἐγένετο τῦ ἀργυρίυ, when he became *master* of the money; and by Hecatæus in Josephus contr. Apion. lib. i. § 22. "After the battle of Gaza, Ptolemy, ἐγένετο τῶν περὶ Συρίας τόπων ἘΓΚΡΑΤΗ'Σ, became *master* of the places in Syria." So Josephus himself, speaking of Simon the son of Gioras, De Bel. lib. iv. cap. 9. § 12, says, Ἱεροσολύμων ἘΓΚΡΑΤΗ'Σ ἐγένετο, He became *master* of Jerusalem. And of Eleazer, lib. vii. cap. 8. § 4. τῦ φρυρίυ—ἘΓΚΡΑΤΗ'Σ δόλῳ γενόμενος making himself *master* of the castle by fraud.

II. In the N. T. *Having power over one's own appetites and inclinations, master of one's self*, as we say, *temperate.* occ. Tit. i. 8. So Xenophon, Memor. Socrat. lib. ii. cap. 1. § 3. edit. Simpson, uses ὕπνυ ἘΓΚΡΑΤΗ' *moderate* in sleep, ἀφροδισίων ἘΓΚΡΑΤΗ' *moderate* in venereal pleasures.

☞ Ἐγκρίνω, from ἐν *in* or *among*, and κρίνω *to judge.*—Joined with ἑαυτὺς, *ourselves*, and the dative τισὶ, *To adjudge ourselves to the number* or *rank of, to judge* or *reckon ourselves in the number* or *rank of, to annumerate, number, reckon*, or *rank ourselves with.* occ. 2 Cor. x. 12. On which text see Hammond and Elsner. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from Josephus, who, after describing the probation which a candidate for admission among the Essenes must first undergo, adds, καὶ φανεὶς ἄξιος ὅτως εἰς τὸν ὅμιλον ἘΓΚΡΙ'ΝΕΤΑΙ, and appearing worthy he is then *admitted* into the society. De Bel. lib. ii. cap. 8. § 7. [From Lobeck on Phrynicus, p. 385, it appears that it was a word used as to the probation of senators and wrestlers. See Demosth. Lept. p. 489. Reisk. Xen. Hell. iv. 1, 19, and 40. Apoll. Rhod. i. 49. Krebs. Obss. Flav. p. 310. Zonaras Lex. c. 611. explains it by συναριθμῆσαι.]

[Ἐγκρύπτω, from ἐν *in*, and κρύπτω *to hide.*—*To hide any thing in another thing*, (as in Diod. Sic. iii. 62.) and then *To mix.* Mat. xiii. 33. Luke xiii. 21. Ezek. iv. 12. See Schultens ad Job. xxx. 25.]

Ἔγκυος, υ, ἡ, from ἐν *in*, and κύω *to be pregnant*, which see.—*Pregnant, big with child*, in utero gestans. occ. Luke ii. 5. [Jer. xxxi. 8. Ecclus. xlii. 2. Athen. ix. p. 387.]

Ἐγχρίω, from ἐν *in*, and χρίω *to anoint.*—*To anoint, rub in*, inungere. occ. Rev. iii. 18. [It occurs Jer. iv. 30. for the Hebrew קרע *to tear*, and our Bible has *to rent.* Gesenius says, that the Jewish women made a certain collyrium to anoint the inside of the eyelid, so as to make a small black circle. He explains it, *To mark the eyes* with stibium. See Tobit. vi. 8. xi. 8. It appears that it is now done with *a fine long pencil*, (see Sandys's Travels, p. 67.); or (as Juvenal, Sat. ii. 92, calls it) *a needle;* or, according to Dr. Shaw (Travels, p. 294.), *a bodkin*, whence the use of the word *to tear.* See Bishop this verb Lowth on Isaiah iii. 16. and comp. Ezek. xxiii. 40. 2 Kings ix. 30. Schleusner, in the Lexicon to the LXX, says, that in Jeremiah it is *to fill the eyes beyond measure with stibium*, and refers to Simonis Lex. Heb. p. 1461.]

ἘΓΩ', from Heb. אנכי *I.* But the traces of the Hebrew appear much more evident in the *dialectical* variations of the Greek pronoun, as in the Attic ἔγωγε, the Bœotic ἴωγα and ἴωγγα and the Doric ἔγων, ἐγώνη, ἔγωνγα; so the Gen. ἐμῦ and μῦ, Ionic ἐμέο and μέο, are plainly from the Heb. מי, which is compounded of the particle מ *from, of*, and י *me*, (whence, by the way, the Eng. I, and *me;*) and the Dual νῶϊ, νῶ, from נו *we, us*, and even the plural ἡμεῖς, ἡμῶν, &c. *we*, Doric ἆμες, Æolic αμμες, and Ionic ἡμέες, seem corruptions of the Heb. אנחנו *we.* A pronoun of the *first* person, *I, me.* Plural, *We, us.* Mat.

* On this word see Simpson's Note, and Elsner on 1 Cor. ix. 25, who reads here ἀναγκόφαγειν, which is likewise the word used in the parallel passage of Arrian, Epictet. lib. iii. cap. 15.

iii. 11. & al. freq. On Mat. xxi. 30, see Elsner and Wolfius*.

Ἐδαφίζω, 1st Fut. ἐδαφίσω, and Att. ἐδαφιῶ, from ἔδαφος.—*To lay level* or *even with the ground;* spoken of a city, *to raze to the ground;*—of men, *to dash against the ground.* It is used in both senses by the LXX; in the former, Amos ix. 14, answering to the Heb. שמם *to make desolate;* in the latter, Ps. cxxxvi. or cxxxvii. 9, for the Heb. נפץ *to break, dash in pieces*, and in Hos. x. 14, or 15. xiii. 16. Nah. iii. 10, where it corresponds to the Heb. רטש *to dash.* occ. Luke xix. 44.

ἜΔΑΦΟΣ, εος, ους, τὸ.—*The ground* whereon things *rest*, and against which they are *impelled* in falling, or, more philosophically speaking, towards which they are *impelled* by the pressure of the expansion whether in resting or falling. occ. Acts xxii. 7. [Numb. v. 17. 1 Kings vi. 15.]

Ἕδρα, ας, ἡ, from ἐδοῦμαι, 2d fut. of ἕζομαι *to sit.*—*A seat,* or *sitting.* It occurs not in the N. T. but is here inserted on account of its derivatives.

Ἑδραῖος, αῖα, αῖον, from ἕδρα. [So the Lexicographers.]—*Settled, steady, stedfast.* occ. 1 Cor. vii. 37. xv. 58. Col. i. 23. [Plut. v. p. 214. Reisk. It is *sedentary*, Xen. de Rep. Lac. i. 3.]

☞ Ἑδραίωμα, ατος, τὸ, from ἑδραιόω *to establish*, which from ἑδραῖος.—*A support, stay, ground.* occ. 1 Tim. iii. 15. [In the LXVIth Dissertation of the 1st vol. of Deyling's Obss. Sacr. the reader will find all the interpretations of this passage. The Romanists explain it of their church. Episcopius Inst. Theol. i. 1, 8. and others would put a stop after ζῶντος; and the interpretation thence arising, is not wholly, as it would seem, without approbation of Irenæus, Basilius Seleuciensis, and Theodoret. See Suicer, ii. 1047, and Grotius ad loc. Others explain ἑδρ' of Timothy, the same words being applied to the Apostles or their successors. See Theodoret. Orat. x. de Provid. p. 441. and a letter of the Gallican Church in Eusebius Hist. Eccl. v. 1. p. 157. So Gregory Nyss., Procopius Gaz., Gataker, Chillingworth, &c. Then Gothofredus (Exerc. i. de Ecclâ) says, that the Apostle, probably, referred in the word στύλος, to the many columns of the heathen temples supporting falsehood, and contrasted with them the true Church supporting truth. Hence, ἑδραίωμα also would refer to some part of an edifice, and was, perhaps, an architectural term of the day, expressing something on which other parts rested, as the foundation of the building, the stereobata of the column (Vitruv. iii. 3.), the seats on which masses were placed, the footstool under their feet, &c. Junius (adv. Bellarm. ad T. i. Cont. iii. 4. vii. c. xiv. § 6.) thinks St. Paul refers to the pillars in public places on which decrees, &c. were exposed, and says, that in the Church (like a column and base) are the decrees of God preserved and exposed to view. For other explanations, see Heins. Exerc. ad p. l. p. 514. Alex. Mor. ad loc., Schmidt Coll. Bibl. N. T. p. 301.]

☞ Ἐθελοθρησκεία, ας, ἡ, from ἐθέλω *to will*, and θρησκεία *religion, worship.*—*Voluntary worship,* performed without any positive command, or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning; but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23, it manifestly refers to ver. 18, ΘΕΛΩΝ ἐν ΘΡΗΣΚΕΙΑι τῶν ἀγγέλων, and must therefore be understood in a bad sense, and is well rendered by our translators *will-worship.* Comp. under Θρησκεία II. [Ἐθέλω in composition and with a preposition, not only frequently expresses *voluntary action*, (as ἐθελόδουλος *a voluntary slave.* Poll. Onom. iii. 69 and 80. ἐθέλεχθρος *a voluntary enemy*), but the *affecting* or *aiming* at *some object.* Thus ἐθελόπονος *aiming at the reputation of industry*, ἐθελάρειος *aiming at elegance*, ἐθελοσοφός, ἐθελοκακεῖν, &c. Hence, Schl. interprets the word under notice, as *an affected zeal for religion,* τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ, as Theophylact says. The word occurs in the Letter of the Oriental Bishops (see Mansi Collectio Conciliorum, iv. p. 1380. and Theodoret. Opp. T. iv. p. 1331. ed. Halle), and in this sense. Bretsch. makes it rather *a voluntary and supererogatory worship invented by man.* Ἐθελοπερισσοθρησκεία in Epiphan. Hæres. i. 16. p. 21. ed. Bas. points to this meaning. For the worship of angels Bretsch. refers to the Test. xii. Patriarch. in Fabr. Cod. Pseud. i. pp. 547, 562, 657. The last passage is positive, if it is to be depended on. That commonly cited from Tobit xii. 12.

* [This word, with a few others, is left unaltered, as a specimen of Parkhurst's etymology, and a justification of the change effected in other cases.]

only shows that the Jews thought the angels *brought their prayers to remembrance*, not that they worshipped them as mediators. On this latter point, see Bishop Bull, Sermons xi. and xii, of Some Important Points, &c. vol. ii. p. 432. The fact, however, as to the passage of the Colossians, seems to me to be as Mr. Davison, on Primitive Sacrifice, p. 103, states. St. Paul is condemning certain forms of specious, but unsound worship; of which he says, *they have a show of goodness* or *wisdom in them, in their voluntary tribute of worship, and in their humility*. He does not therefore use the word in a bad sense, but merely says, that certain forms of worship which falsely assume the quality denoted by it, are deserving of censure.]

'ΕΘΕ'ΛΩ, or 'ΕΘΕΛΕ'Ω. The learned Damm, Lexic. col. 620, observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have θέλω, ἐθέλω ought to be replaced.—*To will, be willing, resolve*. Mat. ii. 18. xvii. 12. xxiii. 37, & al. See under Θέλω.

☞ 'Εθίζω, from ἔθος *custom*. [Eccles. xxiii. 9.]—*To accustom*. 'Εθίζομαι, pass. *To be accustomed*, or *customary*. occ. Luke ii. 27. [Perhaps *the precept*, for ἐθισμὸς in 1 Kings xviii. 28. answers to the word usually translated by *commandment*. Josephus also calls the ceremonial rites ἔθη. See his Ant. xvi. 6. 7. Xen. Cyr. i. 6, 19. 2 Mac. iv. 2.]

☞ 'Εθνάρχης, ϐ, ὁ, from ἔθνος *a nation*, and ἄρχω *to govern*.—*An Ethnarch*, or *governor of a nation*. occ. 2 Cor. xi. 32, where it plainly means a *deputy*, or *subordinate governor*. Thus Lucian *, Macrob. tom. ii. p. 639, uses it as a title inferior to Βασιλεὺς, Ἄσανδρος—ἀντὶ 'ΕΘΝΑ'ΡΧΟΥ Βασιλεὺς, ἀναγορευθείς. So Josephus, De Bel. lib. ii. cap. 6. § 3. [See 1 Mac. xiv. 47. xv. 1, 2.] As to the historical difficulty in 2 Cor. xi. 32, of Damascus being then subject to king Aretas, see Wetstein, Wolfius, and Marsh's Translation of Michaelis's Introduct. to N. T. vol. i. p. 55.

☞ 'Εθνικός, ϐ, ὁ, from ἔθνος.—*An Heathen, a Gentile, a man of an heathen nation*. occ. Mat. vi. 7. [Properly, *belonging* or *peculiar to a nation*, as Polyb. xxx. 10. 6.] xviii. 17.

* [And so 1 Mac. xiv. 47. xv. i. 2. Joseph. Antiq. xiv. 7. 2.]

☞ 'Εθνικῶς, Adv. from ἐθνικός.—*Heathenishly, after the manner of the Heathen* or *Gentiles*. occ. Gal. ii. 14.

"ΕΘΝΟΣ, εος, ϐς, τὸ.

I. *A nation, a people*. Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvii. 26, in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation* *. [Schl. says, it means *The Jewish nation*, in Luke vii. 5. xxiii. 2. John xi. 48, 50, 51, 52. Acts xxiv. 3, 10, and Luke xxi. 23; but the remark is unworthy of Schleusner, for either a Jew is speaking, or some indicative word (*this* or *that*) is always added.]

II. *Christians*, in general, are styled *an holy nation*, by St. Peter, 1 Ep. ii. 9, even as the ancient Israelites were, Deut. vii. 6. xiv. 2. & al. freq.

III. "Εθνεα, η, τὰ, plur. in the N. T. frequently signifies *the Heathen* or *Gentiles*, as distinguished from the Jews, or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. & al. freq. This is an Hellenistical sense of the word, in which it is very often used by the LXX [as Neh. v. 8.] for the Heb. גוים *the nations, the heathen*; but in the N. T. it often also denotes or includes the *believing* or *Christian Gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14, & al.—It may not be amiss to observe, that our Eng. *Heathen* is from the Greek "Εθνη.

"Εθος, εος, ϐς, τὸ, from ἔθω.

I. *Custom, usual practice*, or *manner*. Luke ii. 42. [xxii. 39.] John xix. 40. [Heb. x. 25.] & al.

[II. *Rite, solemn custom*. Luke i. 9. Acts vi. 14. xvi. 21. xxi. 22. Especially the Jewish law and ceremony, rite. So in Philo and Josephus Ant. xvi. 6. 7.]

"ΕΘΩ.—*To use, be accustomed, be wont*, whence perf. mid. Attic εἴωθα, and pluperf. εἰώθειν. occ. Mat. xxvii. 15. Mark x. 1. 'Ειωθός, τὸ, particip. perf. mid. Attic neut. *What was customary* or *usual*. occ. Acts xvii. 2. Luke iv. 16, Κατὰ τὸ εἰωθὸς αὐτῷ, *According to his custom*. So LXX, Num. xxiv. 1.

* "Εθνος is used for a *troop* or *company* by Homer, Il. iii. line 32,

"Αψ δ' ἑτάρων εἰς "ΕΘΝΟΣ ἐχάζετο.—

Back he retreated to a *troop* of friends.

So Il. vii. line 115, & al.

'EI, A conjunction, [is used with the Indic. Opt. and very rarely with the conjunctive.]

1. Conditional, *If*, q. d. *it being that*. Mat. iv. 3. v. 29. & al. freq.

2. *Since*. Rom. viii. 31. [Schl. adds Acts iv. 9. xi. 17. xviii. 15. Mark ix. 22. The first Wahl agrees in, the two next he gives nearly the same meaning for, *quodsi*, and in the last, supposes certainty to be implied.]

3. Concessive, *Though*, *although*. 2 Cor. xiii. 4. So 'Ει καὶ, *Although*, etsi. Mat. xxvi. 33. Luke xi. 8. xviii. 4. & al. freq. [Add 1 Cor. ix. 2. Rom. xi. 17. It is *even though*, in Mat. xxvi. 33. Luke xvii. 2. See Herman. on Viger. p. 832.]

4. Implying the event, *That*. Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25, where Whitby takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called Hellenistical, and supposed to be taken from the like use of the Heb. particle אם *if*, to which in the LXX ἐι indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 Kings i. 51. But it may be observed, that the purest Greek writers have used ἐι in the same manner. Of this Raphelius on Acts xxvi. 8, has produced instances from Polybius and Vigerus, De Idiotism. cap. viii. sect. 6. reg. 3. from Demosthenes and Isocrates; to which I add from Plato, Phædon § 23. p. 207. edit. Forster, Δεῖν δὲ προσαποδεῖξαι ἔτι, 'ΕΙ καὶ ἔπειδαν ἀποθάνωμεν ἐδὲν ἧττον ἔςαι ἢ πρὶν γενέσθαι. But (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from Josephus, De Bel. lib. v. cap. 11. § 6. καὶ πολλὰ τὲς ςρατιωτὰς φαυλίσας, 'ΕΙ κρατῦντες τῶν πολεμίων τειχῶν κινδευνέυεσι τοῖς ἰδιοις, and severely upbraiding the soldiers, *that* being in possession of the enemies' walls, they were exposed to danger in their own. Thus the learned Hudson renders it, "*Multumque increpatis militibus* quod, *cum hostium muros obtinuissent*, *in suis periclitarentur*." So lib. i. cap. 26. § 2. τῷ μεν ὀνειδείζων 'ΕΙ—upbraiding him *that*—*illi quidem exprobrans* quòd—Hudson. Raphelius has well shown in his Annotation on Mark xv. 44, that ἐθάυμασεν ἐι in that text means *he wondered* that, and does *not* imply that Pilate had any *doubt* whether Jesus *were* dead, but that he was surprised that he was dead *so soon*. To the passages alleged by that learned writer, where Herodotus and Xenophon use θαυμάζειν ἐι in this sense, we may add Xenophon's Memorab. lib. i. cap. i. § 13, where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of Socrates, 'ΕΘΑΎΜΑΖΕ δὲ, 'ΕΙ μὴ φάνερον ἀυτοῖς ἐςιν, ὅτι τᾶυτα ἐ δύνατον ἀνθρώποις ἐυρεῖν, *He wondered that* it was not manifest to them, that it was impossible for men to discover these things. The reader may find other plain instances of the like application of the phrase in Josephus, Ant. lib. xiv. cap. 7. § 2. and De Bel. lib. i cap. 10. § 2. and Cont. Apion. lib. ii. § 37, and will meet with many more in reading the best Greek writers. Comp. Kypke. [Add 1 John iii. 13. See Markland ad Lys. p. 670. (Reisk.) Krebs. Obss. Flav. p. 95. Liv. vii. 31. 'Ει is also used for *ut*, *that*, where there seems an ellipse. Acts viii. 22. (*Pray God*, *and try if he will.*) xvii. 27. Mark xi. 13. See Æsop. Fab. 128. Hom. Iliad. ii. 99. x. 19. where Eustathius says ἐι is for ὅπως. In some of the places I have cited, it may be rendered by *whether*.]

5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle אם, and to the correspondent Hellenistical use of ἐι by the LXX. See Whitby on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3, both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live*, *let me not be God*, *let me not be true*, or the like, *if*—

6. Of interrogation or doubt, *Whether*, *if*. Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. & al. freq. The Greek writers use it in the same manner. See Vigerus, De Idiotism. cap. viii. sect. 6. reg. 4. [Add Mark viii. 23. Luke vi. 7. Acts xvii. 11. 1 Cor. i. 16. vii. 16. 2 Cor. xiii. 5. See Matth. § 608.]

7. Of wishing, *O if! O that!* O si! Luke xix. 42. Comp. Luke xii. 49. xxii. 42. 'Ει is not only thus used by the LXX, Josh. vii. 7. Job vi. 2, but Raphelius shows that Herodotus, Polybius, and Homer (to whom I add Lucian in Prometh. tom. i. p. 118.) have applied it in the same manner. Comp. Vigerus De Idiotism. cap. viii. sect. 6. reg. 1. in 'Ει, and

Kypke on Luke xix. 42. But perhaps both in Luke xix. 42, and xxii. 42, there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after ἐι and ἐαν. Comp. under Κᾷν 1. On Luke xii. 49, see Campbell *.

8. Ἐι μὴ, *If not*, i. e. *unless*, *except*, *but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. & al. freq. *But*, in an adversative sense. Mat. xii. 4. Mark xiii. 32. Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. Ἐι δὲ μὴ, *But if not*, *otherwise*. John xiv. 2. [This is generally used where there is an ellipse, which can be easily supplied. In John xiv. 2. Wahl says, *If it were not so*. Schl. misrepresents Lampe by giving as his opinion, one out of four which he mentions. But all seem harsh †, and all are, I think, necessarily false, by neglecting the particle ἂν; εἶπον ἂν ὑμῖν must be, as our translation has it, *I would have told you*. Kuinöel says, that this is the most simple and true method of translation, and he explains it properly, 'If there were not many mansions in my Father's house, and ye could not follow me thither, I would not have deceived you, but told you so openly.' This too is the interpretation of Valla, Beza, Grotius, and others. I recommend my readers to compare Epictet. Enchir. xiii. xxvi. (twice) xxx. Ælian. V. H. xiii. 42. Aristoph. Plut. 4. 8. for instances of this ellipse, and Casaub. ad Athen. v. 2. with Bos. Compare also Xen. Anab. iv. 3. 6. Cyrop. iii. 1. 35. Plato Lysis, p. 134. (Herndof) Arrian. Exp. Al. iv. 4. 17. and Buttman Gr. Gr. § 135. not. 10.]

* [The use of Si in this sense in Latin is very common, as O! si nunc aureus iste, &c. O! mihi præteritos referat si Jupiter annos.]

† [The first takes ἐι as interrogative, *Have I not told you that I am going to prepare a place for you?* referring to some unrecorded conversation. The 2d supposes an ellipse, *If I have not before told you, I tell you now that I am going, &c.* The 3d (which Schl. gives) I cannot construe so as to suit the explanation. Præterquam autem, quod dixi vobis, proficiscor paraturus, &c. This means, says Lampe, 'Not to repeat what I have often said of the glory of my Father's house, nor to remind you of my promise, that you shall hereafter follow me thither, I now say as an additional consolation, I am going to prepare a place for you.' He gives satisfactory instances of ἐι δὲ μὴ meaning *besides*. The 4th is, 'But if that is not enough, (namely, the assurance of mansions in Heaven for them,) if you are still anxious about me, I have already told you (on former occasions) that I go to prepare,' &c.

10. Ἐι δε μήγε, *But if not truly*, *otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that Xenophon applies ἐι δὲ μὴ in the same manner, as referring to the *sense*, not to the words, in Cyri Exped. lib. iv. p. 271. edit. Hutchinson, 8vo, who, in Note 4, shows that the phrase is thus used also by Demosthenes, Thucydides, Ælian, and Dio Chrysostom.

Ἔιγε, A conjunction, compounded of ἐι *if*, and γὲ *truly*.

1. *If indeed*, *if truly*. occ. Gal. iii. 4. Col. i. 23.

2. *Since indeed*, *since truly*. occ. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See Doddridge [and Whitby] on the two latter texts. [Phil. Op. p. 424. Dion. Hal. iv. p. 211.]

Ἔιδος, εος, ους, τὸ, from ἔιδω *to see*.

I. *The act of seeing*, *sight*. occ. 2 Cor. v. 7.

II. *The object of sight*, *form*, *appearance*. occ. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. Exod. xxiv. 17, in the LXX, where, as in many other parts of that version, ειδος answers to the Heb. מראה *sight*, *appearance*; the Greek writers likewise use it in the same sense. Comp. also Num. xii. 8, in Heb. and LXX. Campbell, whom see, understands John v. 37.— ὅτε, &c. to the end of ver. 38, *interrogatively*, and refers ἔιδος to the *bodily form* (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and φώνην to the *voice* which was then heard *from heaven*.

ἘΙΔΩ and ἘΙΔΕ´Ω, from the Heb. ידע *to feel*, *perceive*, *know*, to which it frequently answers in the LXX.

I. *To perceive* or *know* with the outward senses, particularly with the *sight*, *to see*. Mat. ii. 2, 9, 10. & al. freq. [It means, *to look at*, in Mat. xxviii. 6. Mark xiv. 67. Luke xxiv. 39. John xx. 27. and thence, *to attend to*, in Acts xiii. 41. 1 John iii. 1. Verbs of sense are so often changed, that it seems to mean *to hear* in Luke i. 29. as in Ælian. V. H. ii. 10. Soph. Œd. T. 513. We may add that the verb is used as well of things actually seen as of others *seen in visions*. See Rev. i. 19. & al. John viii. 56. (καὶ ἔιδε) xii. 41. Heb. xi. 13. Acts xi. 6.]

II. *To perceive with the eyes of the mind*, *to know*, *perceive*, *understand*. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. & al. freq. In John iii. 3, Campbell renders it *discern*; see his Note. On Acts xxiii. 5,

comp. Wetstein and Wolfius, and see Marsh's Translation of Michaelis's Introduct. to N. T. vol. i. p. 51. [Οἶδα is especially used to express *positive knowledge*. See Mat. vi. 8. Rom. viii. 28. 1 Cor. viii. 2. 2 Cor. xi. 11, 31. xii. 2, 3. (ὁ Θεὸς οἶδεν) John xx. 2. xxi. 15, 16, 17. Jer. xx. 12. In Eph. vi. 8. Col. iii. 24. 1 Pet. i. 18, it is *to know from consideration* or *persuasion*. In Mat. xxiv. 43. John xviii. 4. Acts xx. 22, 25, and 29, it is *to know beforehand*.]

III. *To see, experience*, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35, 36, 37. Rev. xviii. 7. [*To experience good fortune* in 1 Pet. iii. 10. (the phrase being *to see good days*. Hence came perhaps the other phrase, John viii. 56, *to see my day*, i. e. *to live to my time*, to have *experience of me*.) Such expressions are common in] Heb. and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. *To know, be acquainted with*, as a person. Mat. [xxv. 12.] xxvi. 72, 74. Mark [i. 26, 34.] xiv. 71. [Luke xxii. 34. There is one passage of great difficulty in John i. 32, by some referred to this head. The difficulty is this; in St. Matthew we are told that John wished not to baptise Christ, as not requiring his baptism, while in this place of St. John, he says *he did not know him* when he came to be baptised. Many and very various solutions have been offered. Witsius, Miscel. Sacr. ii. p. 539, says, that the easiest is to suppose that John was not acquainted with Jesus, but at the moment of his coming was warned by the Holy Spirit that this was the Messiah, and that this was afterwards *confirmed* by the visible descent of the *Spirit*: but besides many other objections, this is contrary to Scripture. I think, on the whole, with Macknight, that personally John must have known Jesus, must have known his holy life, and *therefore* have refused to baptise him with the baptism of repentance, which he needed not, but that *he knew him not* as the Messiah. Indeed I go farther. John had been expressly told (John i. 33.) that a definite sign would be given him to point out the Messiah, viz. the visible descent of the Spirit; and he might therefore not presume, *before* seeing the sign, to pronounce any one to be the Messiah, while yet his knowledge of the circumstances of Christ's birth, might strongly incline him to believe that *he* would be declared to be so; and that feeling might dictate the address in St. Matthew, which certainly only indicates respect and veneration, and contains no distinct acknowledgment of Jesus being the Messiah. Macknight (Harmony, i. Paraphr. Sect. xv.) contains all the various opinions.]

V. *To know, esteem, regard*. 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own*. Mat. xxv. 12. 2 Thess. i. 8. [1 Thess. iv. 5. Tit. i. 16. Heb. viii. 11. x. 30. 1 Sam. ii. 12. Ælian. V. H. ii. 13.]

VII. *To know how*, implying both *knowledge* and *inclination*, [and even *power*]. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65. [Luke xii. 56. Phil. iv. 12. 2 Pet. ii. 9. 1 Tim. ii. 5. 1 Thess. iv. 4. Ælian. V. H. ii. 21.]

VIII. *To see, consider*. Acts xv. 6.

IX. *To see, converse with*. Luke viii. 20. (Comp. Mat. xii. 47.) Thucydides [iv. 125.] and Lucian [Dial. Nept. and Merc. 17.] use ἰδεῖν in this sense. It is then an Attic application of the verb. See Wolfius and Wetstein. [See John xii. 21. Acts xvi. 40. xxviii. 15. 2 Tim. i. 4. The following are peculiar senses, *To see about* (i. e. *to consider*). Acts xv. 6. *To remember* or *recall*, 2 Tim. iii. 14. 1 Pet. iii. 9. In 1 Cor. i. 16, it is *I do not remember whether*, or *I am not sure whether*. In Acts xxiii. 5, Schleusner says, *I did not* consider. So Bishop Sanderson. But Wolf, Deyling, iii. p. 325. Witsius (Mel. Leid. p. 156), and others, say that Paul, from long absence, did not know the High Priest, as out of the temple he wore his common dress. See Reland Antiq. ii. 1. p. 149.]

Εἰδωλεῖον, ου, τὸ, from εἴδωλον.—*An idol's temple*. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 Esd. ii 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have Ἀσταρτεῖον for the *temple of Ashtaroth*, or *Astarte*; in 2 Mac. xii. 26, Ἀτεργατεῖον for the *temple of Atergatis*; and in the heathen writers, Μουσεῖον for the *temple of the Muses*; Βακχεῖον —*of Bacchus*; Βενδιδεῖον —*of Bendis*, i. e. Diana, &c. Comp. Wetstein in 1 Cor. That it was the custom of the ancient heathen to *feast in the temples of their idols*, Elsner on 1 Cor. viii. 10, has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the She-

chemites, Jud. ix. 27. Comp. also Jud. xvi. 23, 25, with Josephus Ant. lib. v. cap. 8. § 12; and see Amos ii. 8. 3 Mac. iv. 16, and Wolfius and Kypke on 1 Cor. viii. 10.

☞ **Ἐιδωλόθυτον, ȣ, τὸ,** from ἔιδωλον *an idol*, and θύω *to sacrifice.—Somewhat sacrificed*, or *offered in sacrifice to an idol.* Acts xv. 29. [xxi. 25.] 1 Cor. viii. 1, 4. [v. 10. x. 19, 20. Rev. ii. 14.] This word is also used in § 5. of the treatise concerning the Maccabees, printed at the end of Hudson's Josephus; where it is said that Antiochus commanded his soldiers to force the Hebrews ἘΙΔΩΛΟΘΥΤΩΝ—ἀπογεύεσθαι to taste *meat offered to idols.* [All the victim was not burnt; and the parts left were either used for a feast by the sacrificer, or sold. To this is the allusion made in the N. T.]

☞ **Ἐιδωλολατρέια, ας, ἡ,** from ἐιδώλον *an idol*, and λατρέια *worship*, which see.—*Idolatry, worship of idols* or *false gods, idol-worship.* occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 8. [In Gal. v. 20, it is *generally idolatry;* in 1 Cor. x. 14. 1 Pet. iv. 3, the eating of the food described in the last word; in Col. iii. 5, *a vice as bad as idolatry.* We learn from Schœtgen, Hor. Heb. i. p. 779, that the Jews called other great vices by this name.]

☞ **Ἐιδωλολατρὴς, ȣ, ὁ,** from ἔιδωλον *an idol*, and λάτρις *a servant, worshipper.* Comp. under Λατρεύω.—*An idolater, a servant*, or *worshipper of idols.* 1 Cor. v. 10. Eph. v. 5. & al.

**Ἔιδωλον, ȣ, τὸ,** from ἔιδος *a form, appearance.*

I. *An image* or *representation*, whether corporeal or mental, of some other thing. Thus Herodotus and Xenophon (Memor. Socrat. lib. i. cap. 4. § 4.) use ἔιδωλα for *statues* of men, Plato sometimes for *universal ideas*, or *conceptions of the mind*, and Longinus (De Sublim. § ix. p. 46. edit. 3tiæ. Pearce) for a *poetical image.* In Homer ἔιδωλον is used for the *shade*, or *aërial vehicle* of a departed soul or mind, and is distinguished both from the body and the soul. Comp. Il. xxiii. lines 103, 104, with Odyss. xi. lines 600, 601, and see Pope's Note on the former passage, and Lucian on the latter, in Dial. Diog. et Hercul. tom. i. p. 262. Plato also applies it in this sense, Phædon, § 30, where consult Forster's Note. See further Homer's application of this word, Il. v. line 449. Odyss. iv. line 796. Hesychius explains ἔιδωλον by ὁμοίωμα *a similitude*, ἐικὼν *an image*, σημεῖον *a sign*, χαρακτήριον σκιοειδὲς *a shadowy representation*, or *delineation.*

II. In the N. T. *An idol*, or *image* set up to be *worshipped for God*, and that whether intended as a *representative of the true God*, as * Acts vii. 41; or *of a false one*, Acts xv. 20. 1 Cor. xii. 2. Rev. ix. 20.

III. *A false god, usually worshipped by an image.* See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 21. St. Paul says, 1 Cor. viii. 4. (comp. ch. x. 19.) that *an idol is nothing in the world*, which surely cannot mean *absolutely nothing* (whether by an *idol* be understood the *image* itself, or the *sun, moon, air, Cæsar*, or, &c. represented thereby), but "*nothing of a God:* for the Apostle proves that an *idol* is *nothing*, because there *is* no *God* but one," as Whitby remarks; or, to use the words of the truly learned and excellent † Brevint, "*Idols* may be somewhat as to the *material part*, for so they are sometimes brave works of men's hands, statues of gold, &c. sometimes excellent works of God himself, as sun and moon, &c. but as to their other *formal being* of any excellency, which might require *divine worship*, they are *nothing at all of that which fond worshippers are pleased to conceive of them.*" [This is also, in substance, Schleusner's explanation.] Comp. Isa. xli. 24. Hab. ii. 18, 19. and Ὀυδεὶς II. See also Suicer's Thesaur. in Ἔιδωλον, and Wolfius, Cur. Philolog. on 1 Cor. viii. 4.—In the LXX this word answers not only to the Heb. צלם *an image*, פסל and פסיל *a graven image*, and to עצבים *elaborate images*, but also to בעלים *ruling gods*, and to אלהים *gods, saviours.*

* The *Heathenish idolatry of worshipping the host of heaven*, &c. is in the immediately following verses mentioned as *distinct* from that of the *calf;* and it is evident from the history, Exod. xxxii. that this latter was intended as a representative of Jehovah; for not only *the people said* of it (ver. 4.) *These be thy gods* (Aleim) *which brought thee up out of the land of Egypt*, but Aaron also (ver. 5.) *built an altar before it*, and *Aaron made proclamation and said, To-morrow* is a feast to JEHOVAH: And the similar *idolatry* of the *golden calves* set up by Jeroboam in Dan and Bethel is likewise in a very clear and striking manner *distinguished* from the worship of *Baal*, or *the sun*, 2 Kings x. 28, 29, 31. In short, the worship of the *calves* was *Arian*, that of *Baal*, or *the sun*, was *heathenish idolatry.* Comp. 1 Cor. x. 7.

† In his Depth and Mystery of the Roman Mass, p. 69.

Ἐικῇ, Adv. from εἴκω *to yield.*

I. *Rashly, without sufficient cause.* occ. Mat. v. 22, where it plainly implies *yielding,* or *giving way to* an evil passion. Comp. Col. ii. 18. So Homer *expressly* uses ἘΙΚΕΙΝ θυμῷ for *yielding* to one's mind or passion. See Il. ix. lines 109, 110, 594. Il. xxiv. line 43. Odyss. v. line 116. [Pol. i. 52. al.]

II. *In vain, to no purpose.* occ. Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. In this sense also is implied a *being overcome,* or *yielding to* opposition and difficulty. On Gal. iii. 4, see Elsner and Wolfius. [Xen. Cyr. v. 1, 6.]

Ἔικοσι, οἱ, αἱ, τὰ, Indeclinable.—The number *twenty.* Luke xiv. 31. & al. freq.

Ἐικοσίπεντε, Indeclinable, from εἴκοσι and πέντε *five.*—*Twenty-five.* occ. John vi. 19.

Ἐικοσιτέσσαρες, οἱ, αἱ, declined as τέσσαρες, from εἴκοσι, and τέσσαρες *four.*—*Twenty-four.* occ. Rev. v. 8, 14.

Ἐικοσιτρεῖς, οἱ, αἱ, declined as τρεῖς, from εἴκοσι, and τρεῖς *three.*—*Twenty-three.* occ. 1 Cor. x. 8. where see Wolfius, Whitby, and Doddridge.

ἘΙΚΩ, *To yield, submit.* occ. Gal. ii. 5. [Wisd. xviii. 5.]

ἘΙΚΩ, [Only ἔοικα is used.] *To be like, resemble.* occ. James i. 6, 23.

Ἐικών, όνος, ἡ, from εἴκω *to be like, resemble.*

I. *A corporeal representation, an image,* as of a man made of gold, silver, or, &c. occ. Rom. i. 23. [Schleusner says here that it is not *the image of the form,* but *the form* or *figure of the thing;* and he compares Tacit. v. 5. *Deos in species hominum effingere.*] Of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. Herodian, lib. i. cap. 27, uses the word in this latter view, Νομίσματα—ἐκτετυπώμενα τὴν ἐκείνου ἘΙΚΟ'ΝΑ, Money struck with his *image.*

II. *An image, resemblance, likeness.* See 2 Cor. iv. 4. Col. i. 15. 1 Cor. xi. 7 *. Col. iii. 10. Rom. viii. 29. 1 Cor. xv. 49.

III. It seems from the tenor of the Apostle's argument, to be used Heb. x. 1, for the *essential* or *substantial form* of a thing, that is, for the *very thing itself,* as opposed to its σκία *shadow* or *delineation;* so it is parallel to σῶμα *the body* or *substance,* which the Apostle elsewhere opposes in like manner to its σκία, or *shadow,* Col. ii. 17. And accordingly the Syriac version explains εἰκόνα, Heb. x. 1, by קנומא *the substance,* and Chrysostom by τὴν ἀλήθειαν *the truth* or *reality.* (See Ἀλήθεια II.) Comp. Rom. viii. 29. and see Wolfius on Heb. x. 1. and Suicer's Thesaur. in Ἐικών III.

* [Compare with this text Diog. Laert. vi. 51. Lucian Imag. 28. Artemid. ii. 37. iii. 31.]

☞ Ἐιλικρίνεια, ας, ἡ, from εἰλικρινής.—*Sincerity, purity.* occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17. [In 2 Cor. i. 12, it is, says Schleusner, *the sincerity approved by God.* (For the derivation of this word see the next). Theophylact says "purity of sentiment and want of guile, having nothing in shade, nor foul under a fair cover."]

Ἐιλικρίνης, εος, ους, ὁ, ἡ, from εἵλη, or ἕλη the *shining* or *splendour of the sun,* and κρίνω *to judge, discern.*—*Sincere, pure, unsullied, without,* or *free from spot* or *blemish,* properly to such a degree *as to bear examination in the full splendour of the solar rays.* In this view the word in the N. T. is generally understood to relate to the *lives* or *wills* of Christians, and the learned Elsner has shown that it is sometimes applied in this view by the Greek writers: but since in St. Paul it seems to refer to δοκιμάζειν *discernment,* and is by St. Peter joined with διάνοιαν *understanding,* the learned critic just mentioned takes it to import that *clearness* or *perspicuity of mind* or *understanding,* by which one is able to *see* all things *evidently,* and proceed without mistake. So εἰλικρινής may be rendered *clear, clearly discerning, of clear judgment* or *discernment,* i. e. spiritually, in all things both of Christian faith and practice. Elsner shows that the Heathen writers in like manner apply εἰλικρινεία, εἰλικρινῶς, and εἰλικρινές to the *understanding.* occ. Phil. i. 10. 2 Pet. iii. 1. So Clement in his 1st Epistle to the Corinthians, § 32: Ἐι τίς καθ' ἓν ἕκαστον ἘΙΛΙΚΡΙΝΩ'Σ ΚΑΤΑΝΟ'ΗΣΗι—If any one shall distinctly and *accurately consider.* But in Phil. i. 10, as the being εἰλικρινέις seems to be distinguished from δοκιμάζειν, as the consequence from the antecedent, and refers to the *persons;* and as it does not appear that *a man* is ever denominated εἰλικρινής in respect of his *understanding,* Kypke adheres to the common interpretation of εἰλικρινεῖς, by *sincere, sound, faultless,* and adds two or three instances of this application by the Greek writers.

ἘΙΛΙ'ΣΣΩ. It is generally derived

from εἰλέω *to turn*, *roll* or *whirl round*, (verso, circumago, Scapula). Compare Ἑλίσσω.

I. *To roll* or *whirl round.* So Aratus, in Aristotle, applies this word to the *apparent motion* of the stars *rolling round* the earth; and in Homer, Il. xxiii. line 309, we have

Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἑλίσσεμεν· (for ἑλίσσειν)—

For well thou know'st to *whirl* around the goal.

Comp. line 466.

II. In the N. T. *To roll up*, as a scroll. occ. Rev. vi. 14.

Εἰμί, from ἔω *to be*, which from Heb. הוה the same; but the σ, which we find in some of the deflections of εἰμί, as in εἶς, ἐςί, ἔσμεν, ἔςω, ἴσθι, &c. seems to be communicated to them from the Heb. יש *is*, *are*.

I. *To be*, *exist*, *have existence* or *being*. John i. 1, 2, 10. viii. 58. [xvii. 5.] Heb. xi. 6. [Acts xvii. 28. Rom. iv. 17. & al.]

II. And most generally, *To be*, denoting the *quality*, *state*, *condition* or *situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. & al. freq. [Schleusner says it has a future sense in Mat. xxii. 23. Mark xii. 18, 25. Luke xx. 36. Acts xxiii. 8.]

III. *To be*, *to happen*. Mat. [i. 13. xii. 44, 45.] xiii. 40, 49. xvi. 22. [xxiv. 3.] Mark xiii. 4. [Luke i. 66. & al.]

IV. *To be reckoned*, or *reputed*. Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7. [Schleusner adds John v. 31. (and so Hackspan, p. 421. and Episcopius i. P. II. p. 6. This seems too to be the notion of Rosenmüller and Kuinöel) Rom. iii 26. 1 Cor. ii. 14. 2 Cor. iv. 7.]

V. *To signify*, *denote*, *represent figuratively* or *symbolically*. Mat. xiii. 37, 38, 39. & al. Comp. Mat. xxvi. 26, 28. [Add Luke viii. 9. xv. 26. xviii. 36. John vii. 36. x. 6. Acts x. 17. Rom. i. 12. 1 Cor. x. 4. (The rock was a *sign* or *sacrament* of Christ. See Mede Disc. xliv.; of course the Lutherans do not agree.) Gal. iv. 24. Eph. iv. 9. (*What does it denote* or *signify but that*, &c.) Rev. v. 8.]

VI. *To mean*, *import*. Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes *possession* or *property*. Mat. vi. 13, Σοῦ ἐςὶν, *Of thee* is, i. e. *thine* is. So with a dative, Luke ix. 13, Οὐκ εἰσιν ἡμῖν, There are not *to us*, i. e. we *have* not. See Luke viii. 42. But, Mark xi. 24, the fut. ἔςαι imports the *obtaining* somewhat asked, ἔςαι ὑμῖν, they shall be *unto you*, i. e. ye *shall have* or *obtain* them. Raphelius on this text produces a similar passage from Arrian De Exped. Alexand. ii. 14, 16. Ὅ, τι γὰρ ἂν πείθῃς ἐμὲ, ἜΣΤΑΙ ΣΟΊ; For, whatever you ask of me, *you shall obtain* or *have*. Comp. Elsner. [With the gen. it denotes also *to be a follower of*, as Rom. xiv. 8. 1 Cor. i. 12. iii. 4. 2 Tim. ii. 19. In Heb. xii. 11. seems *to belong to*, *to be connected with joy*, i. e. *to be joyous*. See Buttman, § 119. note 8. Mathiæ, § 372. With the dative, Luke i. 14. is similar to Mark xi. 24., as are Mat. xix. 27. Luke xiv. 10. Est. v. 6. In 1 Cor. ix. 2, it is, *If I am not acknowledged by others*, &c.]

VIII. Οὐκ εἰμί, *Not to be*, i. e. *alive*, *to be dead*. occ. Mat. ii. 18. This is not only an Hebraical and Hellenistical phrase (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX), but the purest Greek writers have used it in the same sense. See the instances produced by Elsner, Raphelius, Alberti, Wolfius, and Wetstein; to which I add from Homer, Il. vi. lines 130, 131, 139, 140, ΟΥΔΈ— δὴν ἮΝ, *Nor lived* he long. Comp. Il. ii. lines 641, 642. So Virgil, Æn. vi. lines 869, 870.

*Ostendent terris hunc tantum fata, neque ultra*
*Esse sinent.* [Eur. Hipp. 357. Alcest. 270.]

IX. Εἰμί εἰς—*To be for*, i. e. *to become*. Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely Hellenistical expression, and in the LXX often answers to the Heb.—ל היה. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under Γίνομαι I. [Add Mark x. 8. 1 Cor. iv. 3. vi. 6. xiv. 22. Comp. Isa. xl. 4. xlix. 6. and see Vorst. Phil. Sacr. c. 36. p. 679. The following Senses are peculiar. In Mat. vi. 5, *Thou shalt not behave thyself*. In Heb. ix. 15, οὐκ ἔςιν is, *It is not allowed*, or *it is not possible*. Comp. Ecclus. xiv. 17. xxxiv. 21. and Perizon. ad Ælian. V. H. ix. c. 7. There is a class of phrases which hardly admit of any description, but have a certain similarity. John xii. 50. *His commandments are (are the source of) eternal life*. In 2 Cor. iii. 17, Wahl says, *Now the Lord is (the giver of) the Spirit*. But I think Macknight right in explaining it from verses 6 and 16, *That ye may know what I mean by the Jews turning to the Lord*, "*the Lord*" *signifies the*

*covenant of the spirit of which we are ministers,* just as in verse 15, the covenant of the letter is called *Moses.* Rosenmüller, I think, means the same thing. In Eph. ii. 14, *He is* (the author of) *the peace between Jews and Gentiles.* Again, with τὶς, ἐιμί has the sense of *to be of consequence* (See Acts v. 36. Matthiæ, § 487); and indeed with other words it takes the same meaning, and with ὀυδέν the opposite. See Mat. xxiii. 18. John viii. 24, according to Vitringa, and 54. Acts xxi. 24. xxv. 11. 1 Cor. vii. 19. xiii. 2. 2 Cor. xii. 11. 1 Cor. iii. 7. x. 19. Gal. ii. 6. vi. 3, 15. And perhaps it has this sense without any adjunct. See 1 Cor. i. 28, according to Wolf and Elsner after Chrysostom, and this gives the best meaning. Comp. Xen. Anab. vi. 2, 10. Cyr. vi. 2, 8.—The verb is constructed with many prepositions. (1.) With ἐκ, it denotes either *to derive one's origin from persons, places,* &c. Mat. i. 20. xxi. 25. Luke ii. 4. John i. 47. iv. 22. vii. 52. Acts xxiii. 34. 1 Cor. xi. 8. 1 John iv. 7. & al. Xen. Cyr. ii. 1, 26.—or *to belong to any body, sect, people.* Mat. xxvi. 73. Mark xiv. 69, 70. Luke xxii. 58. John vi. 64. xviii. 17, 25. Col. iv. 9. 2 Tim. iii. 6. Herodian i. 7. 6. John viii. 23. Lampe on St. John observes, that ἐκ often implies not only *origin from,* but *close connection with, a mystical generation.* Thus, John viii. 23. ἐιναι ἐκ τῶν ἄνω or κάτω, ἐκ τῦ κόσμυ, &c. This last phrase denotes especially *to have received only a carnal* or *worldly generation, not to have the divine life.* John xiii. 44, *you are sprung from the evil one, and closely connected with him.* See John xv. 19. xvii. 14, 16. 1 John iii. 12. iv. 1—6. 3 John ii.: ἐιναι ἐκ τῆς πίςεως or ἐκ τῆς ἀληθέιας, seem to mean *attached to the faith* or *the truth,* see John xviii. 37. 1 John iii. 19. Gal. iii. 10. With μετὰ, besides the obvious meanings, this verb implies *to assist.* Mat. xxviii. 20. John iii. 2. viii. 29. Acts vii. 9. x. 38. xviii. 16. Rom. xvi. 20. Phil. iv. 9. With σὺν it implies *to be among the followers of.* Luke viii. 38. Acts iv. 13. v. 17, or *to be of the party of.* Acts xiv. 4.]

Ἔιμι.—*To go.* This sense of the V. seems evidently derived from ἐιμί *to be;* the correspondent verbs to which latter do in other languages often import *motion;* as, for instance, the French *être,* and English *to be.* Thus the French say, *Je suis à vous dans un moment,* I *am* with, i. e. I *come* to you in a moment; *Je* l'étois *voir l'autre jour,* I *was,* or *went,* to see him the other day; and the English, I *am* for London, i. e. I am *going* thither, &c. &c. The simple V. ἔιμι *to go,* occurs not in the N. T., though some have taken it in this sense, John vii. 34, 36, but is here inserted on account of its compounds and derivatives.

Ἕινεκεν the same as ἕνεκεν (which see), ι being inserted according to the Attic dialect. *On account of.* occ. 2 Cor. vii. 12, thrice.

Ἔιπερ, A conjunction, from ἐι *if,* and πὲρ *truly.*

1. *If truly, if indeed.* occ. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. *Since indeed, since.* occ. 2 Thess. i. 6. 1 Pet. ii. 3.

3. *Although, indeed.* occ. 1 Cor. viii. 5.

Ἔιπως, from ἐι *if,* and πῶς *anyhow, by any means.*—*If by any means.* occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. 11.

Ἐιρηνένω, from ἐιρήνη *peace.*—*To* [*follow after*] *peace, be peaceable.* occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13. It is used by the LXX in the same sense, answering to the Heb. השלים. [Ecclus. vi. 6. Polyb. v. 8. 7.]

Ἐιρήνη, ης, ἡ, from ἔιρειν (ἐις) ἕν *connecting into one* or *together* (see Eph. ii. 14—17.) *Peace, freedom,* or *cessation from enmity* in general.

I. *Peace* temporal, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11. [*Tranquillity.* Luke xi. 21. John xvi. 33. 1 Thess. v. 3.]

II. *Peace* spiritual, i. e. with God and our own consciences through Christ, Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7, where see Macknight, & al. freq. Hence

III. It is used as a *personal title* of Christ (comp. 1 Cor. i. 30.), *the Prince of Peace.* (Isa. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In an Hellenistical sense it denotes *any,* or *all kind of happiness* or *well-being.* See Rom. ii. 10. James iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence

V. It is used as a *wish of happiness* and *welfare* in salutations, see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26.—and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שלום; and it may be worth adding, that the old Heb. compliment, שלום לך *peace* be *to thee,* is still retained in the East, with only a slight variation.

[Wahl observes, that these words were perhaps used on more solemn occasions by the *old*, and as mere salutations by the *later* Jews. See Gen. xliii. 23. Judges vi. 23. Dan. x. 19. Luke xxiv. 36; and again in leave-taking, Luke vii. 50. viii. 18. 1 Sam. i. 17. xx. 42. xxix. 7. Winer Bibl. Realwörterb. p. 299, and Gesenius's Lex. in שלום.]

VI. Ἐιρήνην διδόναι, *To give*, or *grant peace*. occ. John xiv. 27, where Raphelius shows that Polybius uses this Greek phrase for *giving* or *granting peace* in a political sense, and that in a like view he applies ἀπολείπειν εἰρήνην *to leave peace*, which corresponds to ἀφιέναι εἰρήνην of the Evangelist.

[VII. *Concord* or *desire of peace*. Mat. x. 34. Luke xii. 51. Acts vii. 26. Rom. xiv. 17. 1 Cor. vii. 15. Eph. iv. 3. In Col. iii. 15, Schleusner says, *That peaceableness which is approved by God;* but Wolf understands *the peace* or *favour of God* (gained by Christ), *which is so to rule in their hearts*, or *take possession of them, that they should think of nothing else*. And certainly this is the sense of the same words in Rom. v. 1. Phil. iv. 7.]

Ἐιρηνικός, ή, όν, from εἰρήνη.

I. *Peaceable, peaceful*, occ. Jam. iii. 17. [Ecclus. iv. 8. Ps. xxxviii. 37.]

[II. *Wholesome, productive of happiness*. Heb. xii. 11. Though Wolf prefers adhering to the first sense. Bos construes it *cheerful*, or *pleasant*. See Lucian. Imag. p. 2. Starck Not. Select. p. 99. says *agreeable*, referring to Micah vii. 3. Deut. xxiii. 7. Jerem. ix. 7.]

Ἐιρηνοποιέω, ῶ. from εἰρήνη *peace*, and ποιέω *to make*.—*To make peace*. occ. Col. i. 20. [Prov. x. 10.]

☞ Ἐιρηνοποιός, ὃ, ὁ, from εἰρηνοποιέω.—*A peace-maker*, i. e. not only between man and man, but between man and God. So Theophylact explains εἰρηνοποιοί by οἱ ἑτέρȣς ϛασιάζοντας καταλλασσόμενοι,—οἱ διὰ διδασκαλίας τȣ̀ς ἐχθρȣ̀ς τῷ Θεῷ ἐπιϛρέφοντες, those who reconcile others at difference, those who by their doctrine convert the enemies of God. See more in Suicer's Thesaur. on the word. occ. Mat. v. 9. [Xen. Hell. vi. 3. 4.]

ΈΙΡΩ. [See ἐρέω.]

ἙΙΣ, μία, ἕν.—A noun of number, *One*. It is by some derived from the V. εἰμί, *to be*, q. d. *a*, i. e. one, *being* or thing.

I. *One*, Rom. iii. 10. & al. freq. John x. 30, *I and the Father are* (not εἷς *one person*, but) ἕν *one thing*, as the word is accordingly rendered by many translators cited in Campbell's Note. 1 Cor. x. 17, *Because the bread (is)* one, i. e. the memorial of one and the same thing, namely, the body of Christ broken for us, *we, being many, are* one *body* (of Christians;) *for we are all partakers of the one bread*. See Bowyer's Conject. and especially Dr. Bell, On the Lord's Supper, p. 77, 81, 182. 2d edit.—On Luke x. 42, see under Χρεία I.

II. It denotes *unanimity* or *consent*. Acts iv. 32, where see Wolfius and Suicer's Thesaur. under Ἑις I. 4. Ἀπὸ μίας (γνώμης, or βȣλῆς, namely) *With one consent*. Luke xiv. 18, where see Elsner and Wetstein.

III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. אחד, used in like manner; yet this application is not *merely* Hellenistical; for in Polybius [p. 1401.] we meet with this expression, ἐν τῇ ΜΙΆι καὶ εἰκόϛῃ βίβλῳ, i. e. as we also say in English, in the *one* and twentieth book; and in Herodotus, lib. v. we read τῷ ἙΝΙ καὶ τριακόϛῳ, (ἔτει, namely) in the *one* and thirtieth year, for τῷ πρώτῳ, &c.* See Mat. xxviii. 1. 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One, one only*, unicus. Mat. v. 18, 41. vi. 27. x. 29, 42. & al. freq.

V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7. Though I once thought this a *merely* Hellenistical or Hebraical sense of εἷς conformable to the similar use of the Heb. אחד one; yet Kypke on Mat. viii. 19, produces Euripides, Plutarch, Lucian and Dionysius Halicarn. applying the masc. εἷς, and fem. μία in like manner. So εἷς τις *a certain one*, Mark xiv. 47, 51, is used in the same sense by the Greek writers, as by Homer. Il. i. line 144. ἘΙ͂Σ ΤΙΣ ἄρχος ἀνήρ—*Some certain* chief man; and by Arrian (see Raphelius), and Lucian, tom. i. p. 670. ἘΙ͂Σ ΤΙΣ μὲν ἀυτῶν—*A certain one* of them. Comp. Luke vii. 10. [Add Luke xxii. 50. and in the Hebrew 1 Sam. i. 1. 2 Sam. xii. 1. Gen. xxvii. 44. Dan. ii. 31. Herodian vii. 5. 10. Herod. iv. 71. v. 105. Thucyd. i. 85. and Bergler. ad Alciphr. Epp. i. 3. p. 15.]

VI. Ἑις καὶ ἕτερος, *One and another*, Mat. vi. 24. Luke vii. 41. So in the profane writers.

* [Add Herod. iv. 161. Thucyd. iv. 115. Hom. Iliad. xvi. 173. Eur. Bacch. 680. Cic. de Sen. c. 5.]

VII. Ἕις καὶ ἕις, *One and the other*, for ἕις μὲν—ἕτερος δὲ, or ὁ μὲν—ὁ δὲ, Mat. xx. 21. xxiv. 40, 41. That this use of ἕις is agreeable to the Hebrew and Hellenistical idiom cannot be disputed. See [Levit. xii. 8.] 2 Chron. iii. 17. Zech. iv. 3, in Heb. and LXX. But it is no less true that Aristotle, as cited by the learned Hoogeveen on Vigerus De Idiotism. cap. i. reg. 4, applies the word in the same manner, when he says, Δύο τὰ λόγον ἔχοντα, ἝΝ μὲν ᾧ θεωροῦμεν τὰ τοιαυτα τῶν ὄντων, ὧν αἱ ἀρχαὶ μὴ ἐνδέχονται ἄλλως ἔχειν, ἝΝ δὲ γε, ᾧ τὰ ἐνδέχομενα. There are two parts of which reason consists (*Duas animæ rationalis partes*, Hoogeveen); *one* by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies. I add from Pindar, Nem. vi. line 1,

> ἝΝ ἀνδρῶν, ἝΝ θεῶν γένος.
>
> *One* is the race of men, *another* that of the Gods.

See also Soph. Elect. 696. So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Thess. v. 11, Οἰκοδομεῖτε ἕις τὸν ἕνα, Edify *one another*. For similar expressions in the Greek writers see Kypke.

VIII. Ἕις καθ' ἕις, *One by one*. occ. Mark xiv. 19. John viii. 9. Ὁ δὲ καθ' ἕις —And *each one in particular*—occ. Rom. xii. 5. If καθ' in these expressions be put for the preposition κατὰ, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places (see 1 Cor. xiv. 31. Eph. v. 33.), to have been the accusative ἕνα. Some therefore regard καθ' ἕις as an Hebraism, and remark that ἕις is here used as if it were undeclined, like Hebrew nouns. It may seem, however, from Lucian's producing καθ' ἕις in his* Solœcista, that, though not indeed a pure Attic phrase, yet it was sometimes used among the Greeks themselves in his time, as it certainly is by Eusebius, Præp. Ev. X. 1. Hist. Eccl. X. 4. See Wetstein Var. Lect. on Mark. But Beza, and after him other learned men, and particularly Blackwall, Sacred Classics, vol. ii. p. 43, in order to vindicate the sacred writers from the charge of solecism, have maintained, that καθ' should be taken not as a preposition, but as a contraction of the two particles καὶ ἔιτα *and then;* so that ἕις καθ' ἕις, might be strictly rendered *one* and then *one*, or *another;* and ὁ—καθ' ἕις *one*, or *this*, and then *one* or *another*. And true indeed it is, that the purest Attic writers often put κᾆτα for καὶ εἶτα; and Blackwall cites from Aristophanes κᾆθ' applied in the same manner before an *aspirate* breathing. But still neither of the phrases ἕις καθ' εις, nor ὁ—καθ' ἕις, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of Beza and Blackwall, yet that of the latter seems on their principles still less defensible. We do indeed meet with ὁ καθ' ἕις for *each one* in the 3d book of Maccabees, chap. v. 22, and in several of the later Christian Greek writers, but I believe in none of the ancient classic authors. On the whole, therefore, it seems most just and reasonable to say, that καθ' ἕις, as used by the sacred penmen, is either an Hebraical or Hellenistical expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See Bowyer's Conject. on Mark, and comp. under Ἰδιωτής.

[IX. *Each*. Rev. iv. 8. *Each by itself.* Is. vi. 2. Lucian. Deor. Jud. t. ii. p. 12. It is used with ἕκαστος in this sense. Luke iv. 40. Acts ii. 3. See Wessel. ad Diodor. Sic. xvi. 35.]

[Ἐις. A preposition governing the accusative, and *properly* answering the question *whether?*]

[I. *It* indicates *motion* of any kind, or the direction of motion to a place, and signifies (1) *To*, or sometimes *into*, as Mat. ii. 11. ἐλθόντες ἐις τὴν οἰκίαν *, ibid. 13, 14, 20, 21, 22. iii. 10. ἐις πῦρ βάλλεται, ibid. 12. iv. 1, 5, 8, 12, 18, 24. v. 1, 29, 30. vi. 6, 26. ix. 26. xiii. 22. xv. 16. xxvi. 71. Mark ix. 22, 43, 45. Luke viii. 8. xiii. 19, 21. John xiii. 2. Acts iv. 3. ἐις τήρησιν. v. 16. viii. 26. xiii. 4. (2)

* ΛΟΥΚ. Ἐι ἄρα ΚΑΘ' ἝΙΣ λανθάνει σε περιϊών; ΣΟΛ. Ἐοίκασι γε. ΛΟΥΚ. Ὀδὲ ΚΑΘ' ἝΙΣ πῶς πάρηλθε; Luc. What? Does *each* (solecism) escape you as it passes? Sol. So in truth they seem to do. Luc. But how could ΚΑΘ' ἝΙΣ (for *each*) miss you? Lucian Solœcist. tom. ii. p. 984. E. edit. Bened. [On this solecism, see Grævius on this place of Lucian.]

* [In Acts xvi. 40. translate *into Lydia's house*, and compare Aristoph. Plut. 237, 242, where, as well as elsewhere in good Greek, the person is put for his house after ἐις; but many good MSS. read πρὸς for ἐις. See also Xen. Cyr. i. 5. 1. ii. 1. 1. Lysias, p. 134. Hom. Iliad. xv. 402. Greg. Cor. p. 46. ed. Schœf. Fisch. ad Well. t. iii. pt. ii. p. 150. Viger. p. 594.]

*On*, as to *spit* on. Mat. xxvi. 67. xxvii. 30. Mark viii. 23.—to strike one *on*. (3) *Amongst*, as Luke x. 36. *To fall among thieves*. xiii. 21. John xxi. 23. Acts iv. 17. xix. 30. Herodian vii. 11. 10. Xen. Mem. i. 1. 14. In this sense, too, it shows the object to which any thing is directed; and may be rendered (4) *Towards, near to*, Mat. xxi. 1. ἤγγισαν ἐις Ἱεροσόλυμα. xxii. 3. Mark vii. 31. Luke vi. 20. ix. 62. xi. 49. xxii. 24. John iv. 5. (comp. v. 8.) ix. 11. xi. 32. (*at* i. e. with a motion *towards*), and 38. xxi. 4. *(stood near to)* Acts vi. 15. xiii. 9. xxi. 4. xxvi. 24. Rom. ii. 4. xi. 36. *(all things are referred to him)* viii. 21. *Shall be freed*—(and shall come) *to liberty*, & al. See Viger p. 593. It likewise points out the state into which any thing passes by any *change, division*, or *collection*, and must be translated (5) *Into*. Mat. xiii. 40. *(bind them into bundles)* where comp. Herodian. i. 1. 4. xxvii. 51. Mark xv. 38. [*was rent into two (parts)*] μέρη being understood, (compare Polyb. ii. 16. 11. Lucian. Dial. Deorum viii. 1. Dio Cass. xxxv. p. 5. Bos. Ellips. p. 287. ed. Schœf. Herodian. iii. 8. 4. & al.) Acts ii. 20. Rom. i. 26. Rev. xi. 6. (This notion of *change* is very strong in Julian. Antic. Anthol. Gr. t. iii. p. 230. ed. Jacobs. Diod. Sic. i. 12. xix. 32. Polyb. ii. 41. 5. Antiphon. 651. 9.) John xi. 52. xvii. 23. Again it is (6) *Towards*, or sometimes *in*, expressing the disposition or direction of the mind, hopes, feelings, &c. John v. 45. ἐις ὃν *in whom ye hope*, i. e. towards whom you look with hope. Comp. Herodian. vii. 10. 1. Polyb. x. 317. and so Acts xxiv. 15. Rom. i. 27. v. 8. xii. 12. 2 Cor. ii. 4. ix. 13. 1 Pet. iv. 9. John i. 12. ii. 11, 23. (Perhaps one should rather say, that this sense explains the origin of the expression in the three last passages, where it is *to believe in*.) On this usage, see Fischer. t. iii. pt. ii. p. 154. From the same reasons arises another meaning, (7) *Against*, expressing the object against whom action or feeling is directed. Mat. xviii. 15. Mark iii. 29. Luke xii. 10. xv. 18, 21. xvii. 3. xxii. 65. Acts vi. 11. 1 Cor. viii. 12. & al. Herodian. vi. 7. 11. Xen. Cyr. ii. 2. 2. and frequently elsewhere.]

[II. It seems to express *the final cause or purpose* of any thing, either when motion is or is not signified, and is translated by *for*, Mat. x. 18. xxvi. 18. *Shed for the remission*, &c. Mark i. 4. ii. 17. Luke ii. 32. ix. 62. John i. 7. xviii. 37. Acts vii. 5. ix. 21. xi. 18. Rom. i. 1, 5, 24. vi. 16. ix. 21. xiii. 4. xiv. 9. *(with this intent.)* Heb. xi. 11. & al. Thus ἐις τί; is *why?* for *what?* Mat. xxvi. 8. & al. freq. See Herod. i. 6. 20. Diod. Sic. i. 56. & al. In Mat. xxvii. 10. *they gave them for the field*, i. e. *to buy the field*. The preposition is often joined with an infin. in this sense, and may be translated *For the purpose of*, or *To the end that*. Mat. xx. 19. xxvi. 2. xxvii. 13. Mark xiv. 55. Acts iii. 19. Eph. i. 18. & al. With the negative μὴ, it may be translated (1) *Lest*, as in Acts vii. 19. *Lest they should live*, 1 Pet. iii. 7. & al. In Heb. xi. 3. Heinsius and others join μὴ to φαινομένων. Compare Xen. Mem. iii. 6. 2. Gr. i. 4. 5. Ἐις in a similar way expresses *the event*, and may be translated (2) *Unto*, where some verb like *causing, bringing*, or the like is often to be supplied. See Luke ii. 34. Rom. v. 16. twice, vi. 16., though these may also come under head V. Where the cause is expressed, it is frequently to be translated (3) *With respect to*, or *regard being had to*, Mat. vi. 34. Luke vii. 30. xii. 21. *(not rich, regard being had to God's will)* John iv. 36. Acts ii. 26. xxv. 20. Rom. iv. 20. 2 Cor. ix. 13. xii. 6. Gal. v. 10. Eph. iii. 16. v. 32. Heb. vii. 14. & al. 2 Sam. xi. 4. (for ל) Diod. Sic. xi. 50. Pausan. vi. 2. 4. x. 24. In Mat. x. 41. Wahl says, *ratione habita doctoris, sc. sibi noti*; but others, (as Schl.) more rightly say, *because he is a prophet*.]

[III. *For the use of, for the advantage*, or *disadvantage of*. Mat. xx. 1. xxvi. 10. Mark viii. 19. Luke ix. 13. xv. 22. John vi. 9. Acts ii. 22. xxiv. 17. Rom. i. 17. viii. 18. xi. 32. 1 Cor. viii. 6. (*for his glory*, say Wahl and Rosenm.; but M'Knight thinks there is an ellipse of προσκυνῶμεν (Numb. xxv. 2.) and so, I think, Hammond) xv. 16. xvi. 6. 2 Cor. viii. 4. ix. 1. Gal. iv. 11. Col. i. 20. & al. 1 Sam. xix. 4. Diodor. Sic. i. 98. & al.]

[IV. Used of time, *Until*. In Mat. x. 22. xiii. 13 xxiv. 13. John xiii. 1. *Until the end*. In Mat. xxi. 19. Mark iii. 19. we have ἐις τὸν ἀιῶνα, i. e. *until the most distant period*, i. e. *for ever*. Luke i. 50. Rev. 1. Acts iv. 3. ἐις τὴν ἄυριον. 2 Tim. i. 2. Heb. ii. 3. & al. Diod. Sic. xv. 2. Herod. vi. 97. Xen. Symph. viii. 18. & al. In Luke xii. 19. it is *for* many years.]

[V. With an adjective, it makes a periphrasis for the adverb, or describes *the*

*manner.* Luke xiii. 11. εἰς τὸ παντελὲς *altogether,* (which in Heb. vii. 25. means *always),* Rom. xiii. 14. εἰς ἐπιθυμίας *so that evil desires are excited.* Perhaps this is the sense in Rom. v. 16, 18, *so that* (men) *were condemned.* 2 Cor. x. 15. εἰς τὰ ἄμετρα, and εἰς περισσείαν, *immoderately* and *abundantly.* al. Xen. Mem. iii. 3. 4. & al.]

[VI. It is used for ἐν with (1) Nouns of place. Thus, Mat. ii. 23. lived *in* the city. Mark i. 9. baptized *in* the Jordan, and 39. ii. 1. v. 14, 34. xi. 8. xiii. 3. xiv. 9. Luke i. 20. xi. 7. John i. 18. ix. 7. xx. 7, 19, 26. In Acts ii. 39. εἰς μακρὰν is, according to Wahl, for ἐν μακρᾷ sc. χώρᾳ *afar off,* meaning the Gentiles, (comp. Eph. ii. 13.); though others, from Xen. Cyr. v. 4. 21. refer the words to *time,* and think it is, *they who live in remote ages.* Compare with the first passages in this head, Ælian. V. H. vii. 8. Orph. Argon. 509. Soph. Aj. 80. Taubm. ad Plut. Amphit. i. 1. 25 Krebs. Obss. Flavv. p. 78 and 215. It is also used (2) for ἐν *among,* or *in presence of,* as Acts ii. 22. *among you.* xxii. 30. *before them.* 2 Cor. viii. 23. *before.* Herod. viii. 26. (3) With nouns of *time.* Mat. xii. 41. Luke xi. 32. *at the preaching.* So εἰς & ἐν are used by the LXX for ב Gen. xxxvii. 20. 2 Chron. xi. 4. and so in Greek. Diod. Sic. iii. 43. v. 84. & al. freq. In Acts vii. 53. for ἐν, it expresses the *manner,* '*by the disposition.*' In Rom. vi. 17. it is *according to,* or *in which;* in Mat. xii. 18. 2 Pet. i. 17. it is for *with;* and in Mat. v. 35. for *by.*]

[VII. With εἰμί, γίνομαι, &c. it expresses, *To be accounted for,* or *as, to become.* See Luke iii. 5. xiii. 9. Mat. xix. 5. xxi. 42. Mark x. 8. xii. 10. 1 Cor. vi. 16. Eph. v. 31. Acts iv. 11. xix. 27. Rom. ii. 26. iv. 3, 22. ix. 8. Gal. iii. 6. Hence, explain Mat. v. 13. Gen. ii. 22, 24. xv. 6, &c.]

[VIII. With an accusative after τίθημι, ἐγείρω, and the like, it has the meaning of an accusative only, which is an Hebraism. See Acts xiii. 22, 47. vii. 21. Eph. ii. 15. So Gen. xxvii. 20. xlviii. 4. Jer. i. 5, &c. for ל. In Mat. v. 22. it is the simple *Dative.*]

['Εισάγω, from εἰς and ἄγω *to lead,* or *bring.*]

[I. *To lead in,* or *introduce.* Luke xiv. 21. xxii. 54. John xviii. 16, where it is *to get a person in,* & al. Polyb. xxiv. 1, 8. Xen. Hell. i. 3, 13. v. 4. 1. 4.]

[II. *To bring in,* of a person. Luke ii. 27.—of things. Acts xii. 45. in which sense it is often used of merchandise in good Greek. Xen. Vect. iv. 40. 5. De Rep. Ath. ii. 3. In Heb. i. 6, perhaps it is to be referred to sense I. It means, I think, the formal introduction of one vested with great authority to those he is to govern, and Wahl very rightly refers to the title of Psalm xcviii. This, too, is Schleusner's opinion, as he says, *To propose openly, to constitute and declare;* and Rosenmüller quotes Phil. de Agricult. p. 193. C. as another instance. Chrysostom, however, translates *when he delivers to him the kingdom over the world.*]

['Εισακούω, from εἰς and ἀκούω *to hear.* This verb is used also in the simple sense. Thuc. v. 45. Aristot. Probl. xi. 37. and Psalm lviii. 5.]

[I. *To hear favourably,* as prayers. Mat. vi. 7. Luke i. 13. Acts x. 31. Psalm iv. 1. With ἀπὸ it means *to save,* the consequence of such a favourable hearing being put for the antecedent, as Heb. v. 7. and Job xxxv. 12; and without ἀπὸ, in Psalm lv. 16.]

[II. *To obey* or *heed.* 1 Cor. xiv. 21. Comp. Deut. i. 43. ix. 23. Thucyd. i. 126. Xen. Hell. v. 2, 12.]

['Εισδέχομαι, from εἰς and δέχομαι *to receive.*—*To receive with kindness.* 2 Cor. vi. 17, where a reception into communion is meant. See verse 16. and Isa. lii. 12. Ezek. xi. 17. xx. 35. xxii. 20. Zech. x. 8. Hos. viii. 10. 2 Macc. iv. 22. Wisd. xix. 15. Xen. Cyr. v. 5, 9.]

'Εισέρχομαι, from εἰς *in,* and ἔρχομαι *to come.* It borrows most of its tenses from εἰσελεύθω.

I. *To come in, enter,* in whatever manner. See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8, in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.—[*To enter violently.* Mark iii. 27. Acts xx. 29.]

II. *To enter into the possession of.* occ. Luke xxiv. 26. Comp. Luke xxii. 3. John xiii. 27. [Add Mat. xix. 23, 24. Luke xi. 52. Rom. xi. 25. of the kingdom of heaven, and again, Mat. xix. 17. xxv. 21. Heb. iv. 1, 3, 6, 10, 11. εἰσέρχεσθαι εἰς τὸν κόσμον, is *to be born* in Rom. v. 12. 2 John 7. or *to appear in the world.* Heb. x. 5, εἰς τὸν κόπον τινος, is *to succeed* to any one's labours. In Heb. vi. 10, it is *to reach,* or *get within.*]

[III. *To enter the mind.* Luke ix. 46. Parkhurst says, *to happen;* Schleusner

says, it is also *to enter and excite the mind;* and refers Luke xxii. 3. John xiii. 27, to this sense. Comp. Xen. Anab. v. 1, 11.]

[IV. *To fall into* (of temptation). Mat. xxvi. 41. Mark xiv. 38. Luke xxii. 40, 46.]

[V. *To come forward to.* Acts xix. 30. Polyb. iii. 44. 10. See Loesner. Obss. Philon. p. 220.]

VI. Ἐισέρχεσθαι καὶ ἐξέρχεσθαι, *To go in and out.* John x. 9. Acts i. 21. It is a Hebrew phrase for *familiar conversation,* or *performing the usual actions of life,* or, according to Wolfius, for *executing a public office.* Comp. Num. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX, and Ἐισπορέυομαι II.

Ἐισκαλέω, ῶ, from ἐις *in*, and καλέω *to call.*—*To call* or *invite in.* occ. Acts x. 23. [Xen. Œc. iv. 15.]

[Ἐίσοδος, from ἐις and ὅδος *a way.* Properly *the way of entrance,* as the door, &c. See Xen. Gr. i. 3, 10. Herod. i. 12, 16. Prov. viii. 34.]

[I. *Entrance, approach.* 1 Thess. ii. 1. and figuratively in Acts xiii. 24, of the Messiah's entrance into his office; which the fathers misinterpret of his birth.]

[II. *Admission, reception.* 1 Thess. i. 9. Heb. x. 19. 2 Pet. i. 11.]

Ἐισπηδάω, ῶ, from ἐις *in* or *into,* and πηδάω *to leap.*—*To leap, spring,* or *rush in.* occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical Verb used by the Greek writers to express *violent exertion on sudden emergencies.* [Amos v. 19. Ælian. V. H. xiii. 2. Xen. Anab. i. 5, 81.]

Ἐισπόρευομαι, from ἐις *in*, and πορεύομαι *to go.*

I. *To go,* or *enter in.* [Properly Mark i. 21. v. 40. vi. 56. Luke viii. 16. & al., of food put in. Mark vii. 15, 18, 19. In Mark iv. 19. and vii. 19, it is *to enter the mind.*]

II. Ἐισπορεύομαι καὶ ἐκπορεύομαι *To go in and out;* a Hebraism denoting *familiar conversation,* or the *executing of a public office.* occ. Acts ix. 28. Compare Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16, in Heb. and LXX, and Ἐισέρχομαι IV.

Ἐιτρέχω, from ἐις *in, into,* and τρέχω *to run.*—*To run in.* [Acts xii. 14. 2 Macc. v. 26. Herodian i. 9. 7.]

Ἐισφέρω, from ἐις *in* or *to,* and φέρω *to bring.*

[I. *To bring into.* Luke v. 18, 19. 1 Tim. vi. 17. Heb. xiii. 11. Xen. Cyr. viii. 8, 10. Joined with ἐις τὰς ἀκοάς *(to bring into one's ears)* it is *to teach.* Acts xvii. 20. Comp. Eurip. Bacch. 649. Dan. 55. Soph. Aj. 149.]

[II. *To lead into.* Mat. vi. 13. Luke xi. 4. These passages are usually translated, *Suffer us not to be led;* but the arguments on it are rather of a metaphysical than philological nature. For the opinions of the fathers, see Suicer ii. p. 655.]

ἘΙΤΑ, an Adv. of time or order.—*Then, afterwards.* Mark iv. 17, 28. viii. 25. & al. freq. In Heb. xii. 9, Alberti and Raphelius understand ἔιτα to denote an animated interrogation, like the Latin Itane? Itane vero? *What then?* And they cite Aristophanes, Demosthenes, and Ælian applying it in this manner. But Qu.? whether the common interpretation, *Further, furthermore,* quod accedit, as ἔιτα often signifies, is not better*?

Ἔιτε, A conjunction, from ἐι *if, whether,* and τε *and.*

1. *And if.* 1 Cor. xiv. 27.

2. *Whether,* repeated ἔιτε—ἔιτε, *whether—or.* 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2, where Kypke produces Dionysius Halicarn., Demosthenes, and Josephus repeating ἔιτε in the same manner. So Plato; see Vigerus De Idiotism. p. 515. edit. Zeunii, Lips. 1788.

Ἐιώθειν and Ἐιωθός. See under Ἔθω.

ἘΚ before a consonant, ἘΞ before a vowel. A preposition [governing a genitive.]

[I. Used of motion from a place, *from* or *out of.* Mat. ii. 15. iii. 17. viii. 28. xii. 34, (according to Wahl, but Bret. refers this place to sense III. Schleusner says *according to;* ad animi indolem componit se oratio) 42. Luke xvii. 7. John vi. 23. Acts xix. 16. 2 Cor. v. 8. xiii. 11. & al. Herodian i. 15. 2. & freq.]

[II. It shows the *origin* or *source* of any thing; *out of, from.* Mat. i. 3. ἐκ τῆς Θαμᾶρ. xxi. 16, 19, 25. Luke viii. 27. John i. 13. Rom. v. 16. xi. 6. 1 Cor. viii. 6. 1 Tim. i. 5. 1 John iv. 6. & al. Hom. Il. i. 6. Xen. Mem. ii. 7, 9.; and so it shows *the material* of which any thing is made. Mat. iii. 9. xxvii. 29. Luke xvi. 9. (perhaps, but Schleusner says *by means of,*

[* Schl. and Bretsch. say it is *if then;* Wahl translates it by *tum,* and says it is used in questions and disputes, quoting Lucian. Dial. Deorum. iv. 2 and 3. x. 2.]

*by a right use of*) Rom. ix. 21. Gen. ii. 23. Song of Solomon iii. 9. Job xxxiii. 6. Herodian viii. 4, 27. Xen. Symp. viii. 32. The *source* of assistance, &c. is indicated in Mat. xv. 5. Mark vii. 11. John vi. 65, where Wahl construes it *by*, and says it is for ὑπὸ.]

[III. It serves for *partition*, and is used either with τὶς or ἑὶς, &c. as Mat. vi. 27. Mark ix. 17. & al.; or without, as Mat. xxiii. 34. xxv. 8. Luke xi. 49. xxii. 31. xxiv. 35. John iii. 1. viii. 46. xii. 6. Acts xv. 14. Rom. ix. 24. 2 Kings x. 23. Isa. xviii. 7. (in Heb.) Herod. v. 3. 18. Xen. Mem. iii. 6. 17. To this Sense must we refer the expressions where πίνειν, φαγεῖν, &c. are joined with ἐκ. Mat. xxvi. 27. Mark xiv. 23, 25. John iv. 12—14. 1 Cor. ix. 7. xi. 28. Heb. xiii. 10. Rev. ii. 7. iii. 19, 21. x. 18. In John vi. 64, 70. xii. 20. Acts xx. 30. Col. i. 18. translate *among*.]

[IV. It expresses the *cause*, and is *out of*, or *on account of*, and *by*. Gal. ii. 16. *The works of the law are not the cause of his justification*. Acts. xxviii. 3. *on account of the heat*. Rev. xvi. 10. John. vi. 66. xix. 12. Rom. iv. 16. ἐκ πίστεως, *on account of faith* (we shall be heirs), al. Thucyd. iv. 74. Ælian. V. H. iii. 8. In Rom. i. 17, Wahl says, *on account of faith;* Schleusner gives *by*, or *through faith towards believers*. The efficient cause is denoted, Mat. i. 18. John x. 32. & al. Diod. Sic. xvi. 61. Herod. viii. 80.]

[V. It is used of *the standard, rule*, or *example*, by which things are judged, *according to*. Mat. xii. 33, 37. Luke xix. 22. James ii. 18. 1 John iv. 6. Ælian. V. H. i. 21. Xen. Mem. i. 2. 57. In all these cases we may perhaps translate, *by means of*.]

[VI. It is used of *time*, and means *after, just after*. John xiii. 4. 2 Cor. iv. 6. Rev. xvii. 11. (according to Schleusner and Wahl; but Bretschn. says *among*.) Herodot. viii. 12. Thucyd. iii. 10. Matt. § 574. Sometimes it is *from*, or *ever since*. Mat. xix. 12, 20. Luke viii. 27. Acts ix. 33. xv. 21. xxiv. 10. Rom. i. 4. John vi. 66. xix. 12. & al. Ælian. V. H. iii. 4. Polyb. iv. 17. 4.]

[VII. It is used of *price, for* or *at*, as Mat. xx. 2. xxvii. 7. Acts i. 18. Palœph. i. 46. 3 and 4. Fisch. ad Well. iii. P. ii. p. 122. In good Greek the gen. in this sense stands without ἐκ. See Matthiæ, § 342.]

[VIII. Used of *place*, *On* (or according to Wahl, *of the relation of one thing to another*), as Mat. xx. 21, 23. xxii. 44; and so in LXX, says Parkhurst, for מ, as in Exod. xiv. 20. 2 Sam. xvi. 6. 1 Kings xxii. 19. 2 Chron. iii. 16. iv. 8.]

[IX. Used for the simple genitive, as in Mat. xiii. 47. (fish) *of every kind*. Luke ii. 35. John iii. 25. xvi. 17. John vi. 13; and so in Polyb. ix. 29. 7. Herod. ii. 6. 16. Perhaps this division might be referred to II. or III.]

[X. Joined with a Substant., it serves as an Adjective. Thus Luke xi. 13. ὁ πατὴρ ὁ ἐξ ὀρανῶ (your) *heavenly father*. Acts x. 45. Rom. ii. 8, Ὁι ἐξ ἐριθείας *that are contentious*, iv. 16. τὸ ἐκ πίστεως Ἀβραὰμ σπέρμα, *the descendants who have the same faith as Abraham*, τὸ ἐκ νόμȣ σπέρμα, *they who have the law*. 1 Cor. ii. 8. Gal. iii. 7. Tit. ii. 8. *(the adversary.)* Diod. Sic. xx. 57. Polyb. iv. 71. 11. Ælian. V. H. i. 21.]

[XI. Joined with Subst. or Adject. it is used for *Adverbs*. Thus ἐκ δευτέρȣ, *a second time*. Mat. xxvi. 42, 44. ἐκ περίσσȣ, *vehemently*. Mark vi. 51. ἐξ ἱκανȣ̃, *for a long time*. Luke xxiii. 8. Diod. Sic. xx. 13. Herodian viii. 2. 11. ἐκ μέτρȣ, *moderately*. John iii. 34. In 2 Cor. viii. 13, *equally*. In Eph. vi. 6, *readily*. Xen. Œc. x. 4. & al.]

Ἕκαστος, η, ον, "παρὰ τὸ ἕκας, ὁ μὴ πέλας, διον κεχωρισμένος, from ἕκας *far, far off, not near*, as being *separated*, or considered as *distinct* from others," says the Etymologist: but Eustath. in Dammi Lexicon, col. 2610, observes more particularly, "that ἕκαστος is the *superlative* of ἕκας, by syncope for ἑκάσατος: for unity, adds he, remains as it were *rolled up* (στρογγυλȣμένη) by itself; the number two *recedes* from it in two parts, whence the comparative ἑκάτερος *both* is spoken of *two; three, four*, &c. *recede* still further; hence to these is applied the superlative ἕκαστοι, which denotes a multitude *far removed* (ἕκας ὄσαν) from unity, and *divided* in itself."—*Each, every one*, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers and in the N. T. joined, when singular, with verbs plural, as Mat. xxvi. 22, *They began to say unto him* ἕκαστος ἀυτῶν, viz. each one *of them*. Phil. ii. 4. Μη τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, *Regard not ye*, i. e. each one of you, *your own things*. Comp. Mat. [xvi. 27.] xviii. 35. Acts ii. 6, 8.

Ἑκάστοτε, an Adv. of *time*, from ἕκαστος *each*, and ὅτε *when*.—*Always*, q. d. *each*

*when, at every time.* occ. 2 Pet. i. 15. [Herodian i. 17. 23.]

Ἑκατόν, οἱ, αἱ, τά. Indeclinable.—A noun of number, *a hundred.* Mat. xiii. 8. & al. freq. Herodotus, lib. i. cap. 193, says that the country about Babylon was so fertile as constantly to produce *two hundred*, and sometimes *three hundred* fold.

Ἑκατονταέτης, εος, ους, ὁ, ἡ, from ἑκατόν *a hundred*, and ἔτος *a year.—Of a hundred years, a hundred years old.* occ. Rom. iv. 19.

Ἑκατονταπλασίων, ενος, ὁ, ἡ, καὶ τό—ον, from ἑκατόν *a hundred*, and πλασίων, which is used only as a *numeral termination*, answering to -plex in Latin, and *-fold* in English.—*A hundred-fold*, centuplex. occ. Mat. xix. 29. Mark x. 30.

Ἑκατοντάρχης, εος, ὁ, from ἑκατόν *a hundred*, and ἄρχω *to command.—A centurion, a Roman military officer commanding a hundred men.* Acts x. 1. & al. [Herodian v. 4. 12.]

Ἑκατονταρχός, ου, ὁ.—The same as ἑκατοντάρχης, which see. Mat. viii. 5. & al. freq. [Herodian ii. 13. 8.]—The LXX have frequently used this word in the plur. for the Heb. שרי מאות *captains of hundreds.*

Ἐκβάλλω, from ἐκ *out*, and βάλλω *to cast, drive.*

I. *To cast out,* [*eject.* Mat. xv. 17.] with the hands. Acts xxvii. 38. [& al. Herodian vi. 1. 21.]

II. *To cast*, or *pull out.* Mat. vii. 4, 5. Mark ix. 47.

III. *To cast out, reject, despise, contemn.* occ. Luke vi. 22, where Kypke shows the V. is thus used by Arrian, Josephus, Dionysius Halicarn., Demosthenes, and Plutarch; and he here explains ὄνομα by *authority, credit, credibility*, and produces Josephus applying the N. in the like sense. But comp. Campbell. [Ælian V. H. ii. 24. Polyb. xxii. 8, 13. and add Rev. xi. 2. In John vi. 37, it is simply *I will not refuse to receive.*]

IV. Ἐκβάλλειν ἔξω, *To cast out*, of the synagogue and congregation, namely, *to excommunicate.* John ix. 34, 35. Comp. Rev. ix. 2, and see Vitringa there.

V. *To cast* or *drive out, to expel.* See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John verse 10. On Mat. xii. 27, see Whitby; and comp. Ἐξορκιστής below. [It is often used of those expelled from their country, kingdom, &c. See Mat. ix. 25. Acts xiii. 50. (Xen. Anab. i. 1, 7. Ælian. V. H. ix. 12.) especially of the devils. Mat. vii. 22. Mark i. 34, 39. Luke ix. 40, 49; and so John xii. 31.]

VI. *To send out* or *forth* [*without violence.*] Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VII. *To send away, dismiss.* Mark i. 43. James ii. 25. [Add Mat. ix. 45. Acts ix. 40. xvi. 37. Gal. iv. 30. 2 Chron. xxiii. 14.]

VIII. *To bring out* or *forth, to produce.* Mat. xii. 35. xiii. 52. Luke x. 35. Raphelius cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35, observe that Herodotus, lib. vi. cap. 69, uses the phrase ἘΚΒΑ´ΛΛΕΙΝ ἔπος for *uttering* an expression.

☞ Ἔκβασις, ιος, Att. εως, ἡ, from ἐκβαίνω *to go out, escape, happen*, evadere, evenire, which from ἐκ *out*, and βαίνω *to go.*

I. *A way out, a way to escape.* occ. 1 Cor. x. 13.

II. *An event, end.* occ. Heb. xiii. 7. [Schl. and Wahl seem to make it *end* in both places. It occurs in the sense of *egress.* Polyb. iv. 64. 5. Hom. Od. v. 410. See Wisdom ii. 17. viii. 8. xi. 14.]

Ἐκβολή, ῆς, ἡ, from ἐκβέβολα perf. mid. of ἐκβάλλω.—*A casting out.* occ. Acts xxvii. 18, where ἐκβολὴν ποιεῖσθαι, literally, *to make a casting out,* signifies to lighten a ship, by *throwing out*, or *heaving overboard*, the wares with which she is laden. Wetstein cites the same phrase from Dio. Chrys. the LXX have also used it in the sense of *throwing overboard.* Jon. i. 5, where it answers to the Heb. הטיל *to cast forth.*

Ἐκγαμίζω, from ἐκ *out*, and γαμίζω *to give in marriage*, which from γάμος *marriage.—To place out in marriage*, nuptui colloco, *to give in marriage*, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38. [In each place, but the last, the verb occurs in the passive voice, *I am placed out, I become a wife.*]

Ἐκγαμίσκομαι, Pass. from ἐκ *out*, and γαμίσκω *to give in marriage.* Comp Ἐκγαμίζω.—*To be given in marriage.* occ. Luke xx. 34, 35.

Ἔκγονα, ων, τά, from ἐκ *from*, and γέγονα perf. mid. of γείνομαι *to be born.—Descendants, grand-children.* occ. 1 Tim. v. 4, where the English translation renders it *nephews*, which, at the time that

translation was made, signified * *grand-children*, or *descendants however distant*, but is now no longer commonly used in either of these senses. [Hesychius says τέκνα τέκνων; the Etymologist τέκνον· ὁ υἱός. And hence, I conceive, Schl. makes it *any descendant in a right line*, in opposition to ἔγγονος. On the changes in signification, however, in these words, as well as the interchanges of the words themselves, he refers to Ernesti ad Callim. t. i. p. 237; and on Hom. Odyss. iii. 123. D'Orville ad Charit. p. 327. Ammon. ad Ammon. p. 69.]

Ἐκδαπανάω, ῶ, from ἐκ *out*, or *entirely*, and δαπανάω *to spend*.—*To spend entirely*, expendere. occ. 2 Cor. xii. 15. [Polyb. xvii. 11. 10. It is frequently used in this way with respect to men's consuming their lives. as in Strab. xii. p. 387. Kypke ii. p. 272, has collected instances.]

Ἐκδέχομαι, from ἐκ *out*, and δέχομαι *to look*, *expect*, which see. [The proper meaning is, *To manage what you receive from another*.]

I. *To look out for*, *to expect*. occ. John v. 3. Observe, that the words at the end of verse 3, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, were originally wanting in the Alexandrian, and another ancient MS., as they still are in a third ancient, and another later one, and that all the 4th verse was likewise wanting in the second MS. just mentioned, as it also is in the Vatican, Cambridge, and another later MS.; that in three later MSS. it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, Griesbach marks all the words beginning with ἐκδεχομένων in the third, to νοσήματι at the end of the fourth verse, as what ought *probably* to be omitted. [The word occurs Acts xvii. 16. 1 Cor. xvi. 11. Heb. x. 13. xi. 10. James v. 7; and perhaps 1 Pet. iii. 20, where see ἀπεκδέχομαι. Polyb. iii. 45. 6. xx. 4. 5.]

II. [*To receive at a feast*. 1 Cor. xi. 33. The meaning seems rather *to act as if receiving at a feast*, i. e. *to bestow food on one another*. Hence δοχή means *a feast*; and so *excipio* is used in Latin.]

Ἔκδηλος, ου, ὁ, ἡ, from ἐκ *out*, and δῆλος *manifest*.—*Manifest*, *evident*. occ. 2 Tim. iii. 9. [3 Macc. iii. 19. Polyb. iii. 12. 4.]

Ἐκδημέω, ῶ, from ἔκδημος *one who is absent*, or *hath travelled*, *from his own people* or *country*, which from ἐκ *out of*, *from*, and δῆμος *a people*.

I. *To be absent from one's own people*, *to be abroad*, in this sense, *to travel*. Thus it is used in the Greek writers.

II. In the N. T. *To be absent*, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. Socrates in Plato's Phædon. § 12, calls his *departing out of this life* 'ΑΠΟΔΗ'ΜΙΑ. See Campbell's Prelim. Dissertat. to the Gospels, p. 239. [Schleusner says, that the emphasis of the phrase here depends on the notion of those who are *in the body* being in a state of *pilgrimage* or *travel*. Comp. Heb. xi. 13, 14. xiii. 14. 2 Cor. v. 8.]

Ἐκδίδωμι, from ἐκ *out*, and δίδωμι *to give*.—*To let out*, i. e. *to set to farm*. occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. Plato uses this word. See Wetstein on Mat. [So Polyb. vi. 17. 2. Herodian i. 6. 8. It is used of *men hired out* in Xen. de Vect. iv. 15, 16, and *girls put out in marriage*, Exod. ii. 22. Ecclus. vii. 26. 1 Macc. x. 58. Xen. Anab. iv. 1, 17, *of animals*, Xen. de Re Equest. ii. 2, 3. See Perizon. ad Ælian. V. H. xiv. 15, and Salmas. de Modo Usur. p. 195, seq. Irmisch. ad Herodian i. 2. 3. The primary sense is *to give out from yourself to others*. Hence it is *to publish a law*. 3 Esdras i. 32. viii. 4, *a book*, Pref. Ecclus.]

Ἐκδιηγέομαι, οῦμαι, from ἐκ *out*, or intensive, and διηγέομαι *to recount*.—*To recount*, *rehearse*, or *relate particularly*, enarro. occ. Acts xiii. 41. xv. 3. [In the first place, it is a quotation from the LXX in Habbak. i. 5, where, as in Ezek. xii. 16, it is for ספר. Ecclus. xliii. 27.]

Ἐκδικέω, ῶ, from ἐκ intens. and δίκη *vengeance*, *punishment*.

I. With an accusative of the person, *To avenge*, *revenge*. occ. Luke xviii. 3, 5. Rom. xii. 19. Rev. vi. 10. xix. 2.

II. With an accusative of the thing, *To avenge*, *punish*. occ. 2 Cor. x. 6. [The word occurs, Jer. iv. 18. 2 Kings ix. 7. 1 Macc. xiii. 6. See Herodian ii. 6. 13.]

Ἐκδίκησις, ιος, Att. εως, ἡ, from ἐκδικέω.

I. *Avengement*, *vengeance*, *revenge*. Luke xviii. 7, 8. xxi. 22. Rom. xii. 19. [Hos. ix. 8. Judges xi. 36.]

II. *Punishment*. 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11, of the incestuous person namely. See Macknight on the two latter texts, [Ezek. xx. 4. Ecclus. vii. 17.]

☞ Ἔκδικος, ου, ὁ, ἡ, from ἐκδικέω.—*An avenger*. occ. Rom. xiii. 4. 1 Thess. iv.

* See Johnson's English Dictionary in *Nephew*.

6. But in Rom. ἔκδικος may be considered as an adjective, and joined with διάκονος, *a* vindictive *minister* (see Bowyer); or rather, as Bishop Pearce conjectured (Epist. Altera ii. §), and, as four MSS. cited by Wetstein, and six by Griesbach, read, εἰς ὀργὴν should be placed before ἔκδικος, and joined with διάκονος, *a minister for wrath*, as just before διάκονος—εἰς τὸ ἀγαθὸν *a minister for good*. [Wahl says, that ἔκδικος occ. Ps. viii. 2; but the word there is ἐκδικητής, by which the Etym. M. explains it. It occurs Ecclus. xxx. 6. Wisd. xii. 12. 1 Macc. xv. 29, and in Symm. Ps. xcviii. 8.]

'Εκδιώκω, from ἐκ *out*, or intens. and διώκω *to persecute*.—[*To expel by persecution*, as Luke xi. 49. Comp. Mat. xxiii. 35. Deut. iv. 19. Joel ii. 20. 1 Chron. viii. 13. xii. 15. Ecclus. xxx. 19. Poll. Onom. viii. 70. In 1 Thess. ii. 15, it is simply *to persecute*.]

"Εκδοτος, ου, ὁ, ἡ, from ἐκδιδῶμι *to deliver up*. *Given*, or *delivered up*. "In Polybius [iii. 20. 8.] and Herodian, ἔκδοτοι are those who are *delivered up* to the enemy, to be treated according to their pleasure." Stockius. occ. Acts ii. 23. See also Raphelius, Wolfius, Kypke, Wetstein, and Bowyer.

'Εκδοχὴ, ῆς, ἡ, from ἐκδέχομαι *to look for, expect*, which see.—*A looking for* (Eng. trans.), *expectation*. occ. Heb. x. 27. [See Sallier. ad Thom. M. p. 280.]

'Εκδύω, from ἐκ *out*, and δύω *to clothe*. —*To unclothe, divest, strip off*, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30. [In this last place, it is used of a stripping by robbers; see Gen. xxxvii. 22. It governs two accusatives, like verbs of clothing; see Matthiæ § 412, 6.]—of the body. occ. 2 Cor. v. 4.

'ΕΚΕΙ͂, an Adv. of place.

1. *There, in that place*. Mat. ii. 13, 15. & al. freq.

2. *Thither, to that place*. Mat. ii. 22. xvii. 20. & al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in Elsner, Kypke, and Wetstein, Var. Lect. on Mat. ii. [Add Mat. xvii. 20. xxvi. 36. Luke xxi. 2. John xi. 18. xviii. 2, 3. xix. 46. Herodian iv. 8, 9. Herodot. i. 121. So in Heb. שם for שמה. 1 Sam. ii. 3. & al. freq.]

[3. As an Adverb of time, *Then*. I give this sense in deference to Schl. and Wahl, though with some doubt. Schl. refers to it, Mat. v. 24. xxiv. 51. Luke xiii. 28. Heb. vii. 8. Wahl only the 3d passage. In Heb. שם is so used, Ps. xiv. 5. xxxvi. 13. & al.]

'Εκεῖθεν, an Adv. of place, from ἐκεῖ *there*, and the syllabic adjection θεν denoting *from a place*.

I. *From thence*. Mat. iv. 21. v. 26. [ix. 9, 21.] & al. freq. [Gen. xx. 10.]

II. [*There*, in Acts xx. 13. Perhaps, however, this is hardly necessary. We may say "to take Paul in from that place."]

'Εκεῖνος, η, ο, a Pronoun demonstrative.

I. *That, that there* (as we say), or as the French celui-là, *He, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. James iv. 15.

II. [*Such*. Mat. x. 15. James i. 7.—It is used *emphatically*, to express *the great day of the Lord*. Mat. vii. 22. Luke x. 12. 2 Thess. i. 20. 2 Tim. i. 12, 18. iv. 8; and to express *the happiness of the future life*. Luke xx. 35. On the other hand, Schleusner observes that it expresses ignominy and contempt in Mat. xxvi. 24. xxvii. 63.]

'Εκεῖσε, an Adv. of place, from ἐκεῖ *there*, and σε a syllabic adjection denoting *at a place*.—*There, at that very place*, [and so Ammonius and Thomas Magister.] occ. Acts xxi. 3. xxii. 5. [It is *thence* in Job xxxix. 29.]

'Εκζητέω, ῶ, from ἐκ *out*, or intensive, and ζητέω *to seek*.

I. *To seek out*, or *diligently*, in order to *obtain*. occ. Heb. xii. 17.—or *to know*. occ. 1 Pet. i. 10. [Ps. xliv. 21. Ezek. xxxix. 14.]

II. *To seek diligently*, or *earnestly after*, namely God, with a sincere and earnest desire to obtain his favour. occ. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase ἐκζητεῖν Θεὸν for the Heb.—דרש or את יהוה בקש. See inter al. Deut. iv. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2. [xxiv. 6. Isa. lxv. 10.]

III. *To require*, or *exact severely*. occ. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. בקש or דרש. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

'Εκθαμβέω, ῶ, from ἐκ *out*, or intensive, and θαμβέω *to amaze, astonish*.—*To amaze, astonish exceedingly*. [Ecclus. xxx. 9.] whence 'Εκθαμβέομαι, οῦμαι, Pass. *To be amazed, astonished exceedingly*, either with *wonder*, or *fear, to be terrified out* of one's senses, or wits, as we say, *to be*

*astounded*, or *confounded*. occ. Mark xiv. 33. xvi. 5, 6. ix. 15,—ἐξεθαμβήθη "*was struck with astonishment;* probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30.);" Doddridge's Paraphrase, whom see, as also Whitby.

Ἔκθαμβος, ου, ὁ, ἡ, from ἐκ *out*, or intensive, and θάμβος *amazement.—Amazed, astounded, astonished exceedingly.* occ. Acts iii. 11. [It is used in this sense in Symm. 1 Sam. iv. 13, and Polyb. xx. 10. 9; and in the active sense *causing fear* in Theodot. Dan. vii. 7.]

Ἔκθετος, ου, ὁ, ἡ, καὶ τὸ—ον, from ἐκτίθημι *to put out, expose* a child, which see *.—*Exposed, cast out, abandoned.* occ. Acts vii. 19.

Ἐκκαθαίρω, from ἐκ *out*, and καθαίρω *to purge.—To purge out, purge, cleanse.* occ. 1 Cor. v. 7. 2 Tim. ii. 21. [It is used of cleansing metals from dross, in Judges vii. 4. Compare Lucian. Dial. Dion. xiii. 2. Xen. Anab. i. 2. 16; and in the figurative sense, as in the passage in Timothy. Ceb. Tab. c. 14. Xen. Symp. i. 4. In 1 Cor. v. 7, it is rather *cleanse away, remove.*]

Ἐκκάω, from ἐκ *out*, or intensive, and κάω *to burn.—To burn, be violently inflamed*, exardere. occ. Rom. i. 27, where see Wetstein; and observe, that an authentic and striking comment on this passage of St. Paul may be found in Virgil's 2d Eclogue, where the poet, describing his unnatural lust for Alexis, in the strongest terms, even uses the very words ardeo and uro *burn, inflame*, to express the violence of his abominable passion, line 1,

*Formosum pastor Corydon* ardebat *Alexin.*

line 68,

*Me tamen* urit *amor.*

How painful and horrid is it to think, that a man of Virgil's *elegant* and *improved* understanding should be given up to a mind so undiscerning, and to such vile † affections! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 3. p. 49, &c. and ch. vi. p. 61, &c., and ch. viii. p. 126, &c., and ch. xi. p. 183, 8vo. Comp. also Juvenal's IId Satire. [Compare, for ἐκκάω applied to *lust*, Ecclus. xxiii. 23, and Plutarch. tom. iv. pp. 72 and 498, ed. Reisk.—to *anger*. Diod. Sic. xiv. 108. Polyb. ix. 10. 10.]

Ἐκκακέω, ῶ, from ἐκ *out*, and κακὸς *bad, weak, faint-hearted.* [See Olear. de Stylo N. T. p. 99, where he proves that κακὸς has these meanings.]

[I. *To flag, faint*, or *give out.* See Luke xviii. 1, where the Vulg. has *non deficere.* 2 Cor. iv. 1. Gal. vi. 9. 2 Thess. iii. 13. Polyb. iv. 19.]

[II. *To despond* or *be fainthearted.* 2 Cor. iv. 16. (though Wahl refers this to Sense I.) Eph. iii. 13. Hesychius ἐκκακῶμεν· ἀμελῶμεν, ἀκηδιῶμεν, to which Phavorinus adds ἀπαγορεύομεν, which word is used of this word in Zonar. Lex. c. 679. and Suidas. See Suicer. Thes. Eccl. t. i. p. 1047.]

Ἐκκεντέω, ῶ, from ἐκ intens. and κεντέω *to stab.—To stab* or *pierce* [*through*]. occ. John xix. 37. Rev. i. 7. [Polyb. xv. 31. Polyd. V. c. 3.]—In several places of the LXX it answers to the Heb. דקר *to pierce, stab;* and, according to Aldus's edition, even in Zech. xii. 10, where Aquila, Symmachus, and Theodotion have likewise ἐξεκέντησαν.

Ἐκκλάζω, from ἐκ *out*, and κλάζω *to break.—To break out* or *off.* occ. Rom. xi. 19, 20. [and Levit. i. 17.]

Ἐκκλείω, from ἐκ *out*, and κλείω *to shut.* [Properly, *To exclude, by shutting the doors.*]

[I. *To keep off* or *separate.* Gal. iv. 17. *They desire to separate me from you and your love;* and so Schleusner, who however mentions another sense in Arrian. Diss. Epictet. ii. 22, namely *to compel;* and says, if we give the word this sense

* [On *exposing infants*, see Sen. Controv. v. 33.]

† Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mons. Bayle in his Dictionary, Art. VIRGIL, Note (E), where see more. In his Bucolics "he (Virgil) relates very criminal passions, but that is no proof that he was tainted with them. *The passion for boys was not less common in the Pagan times than that for girls*, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without its being a sign that he related his own adventures, or approved the passions he mentioned."

here, and with Bengel, Wetstein, Griesbach, and Grotius read ὑμᾶς, the sense is, *they wish to compel you to follow them.* Bretschner, however, adopts this reading with the other sense, *they wish to separate you from following me.* Wahl says, *to drive you from a connection with me.*]

[II. *To take away*, or in the Pass. *(to be taken away) to disappear.* Rom. iii. 27. *All ground for boasting disappears.* Theodoret. ὀυκ ἔτι χώραν ἔχει. Chrysost. ὀυκ ἔτι γὰρ ἔχει καιρόν. Zonaras (Lexic. c. 785.) has ἐξεκλείσθη, ἀντὶ τῦ ἀπέκλεισεν ἀυτὴν ἡ πίςις. Phavorinus omits the two last words, whence the explanation is not intelligible. See Raphel. Anim. p. 525. Alberti Gloss. p. 98.]

'Εκκλησία, ας, ἡ. It seems to be derived from ἐκκαλεῖν *to call out*, though the learned Mintert chooses to deduce it from the Heb. קהל *an assembly*, for which the LXX have very frequently used 'Εκκλησία.

I. *An assembly of the people, called out* by the civil magistrate. In this sense it is used by the * Greeks, and particularly by the † Athenians, and thus it is applied, Acts xix. 39. Hence

II. *An assembly of the people,* though *not* thus lawfully *called out.* occ. Acts xix. 32, 40.

III. *A general assembly* of the Israelitish people. occ. Acts vii. 38. Comp. Heb. ii. 12. See Doddridge on Acts vii. 38, and comp. Exod. xix. 17, &c., xx. 18. Deut. iv. 10. xviii. 16.

IV. And most generally in the N. T. *A church of God*, i. e. *an assembly*, or *society of men called out* of mankind by the word of God. In this view it denotes,

1. *The universal Christian church militant*, that is, *the whole society of Christians* wheresoever dispersed, or howsoever distressed, throughout the world. Mat. xvi. 18. [1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18.] Eph. [i. 22.] v. 23, 25, 27. Col. i. 18, 24.

2. *The universal church triumphant, and glorified.* Eph. v. 27. Comp. Heb. xii. 23.

3. *A particular church,* though consisting of *several congregations.* Acts viii. 1. (comp. ch. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8, & al. From these latter passages of the Revelation it is evident that the number of churches is estimated by the number of *angels* or *bishops*, and that each of these churches was therefore reckoned as *one* because governed by *one* ruler, how many soever were the *particular congregations* it contained.

4. *A particular* or *single congregation of* Christians. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. verse 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2. [Scott (Christian Life, part ii. vol. ii. ch. vii. p. 293) gives a more particular definition: *Those believers who were wont to assemble in any one particular house to worship God.*]

5. *The place where such a congregation assembled.* Acts xi. 26. 1 Cor. xi. 18, 22. comp. 1 Cor. xiv. 23. See the learned Jos. Mede's Works, fol. p. 319, & seqt. and Wolfius on 1 Cor. xi. 22. [Schleus. says that many interpreters explain 1 Cor. xi. 18. xiv. 19, 28, 33, 34, 35. 3 John 6, in this sense, but thinks them wrong in all. He says it is *a body of Christians meeting in a private house for worship.*] —In the LXX this word almost constantly answers to the Heb. קהל, which denotes in like manner *an assembly,* or *congregation,* and is often applied to the *general assembly* of the Israelitish people. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 Kings viii. 14, 22, 55, 65.

'Εκκλίνω, from ἐκ *out,* and κλίνω *to incline.*

I. *To go out of the way, decline, deviate,* [*(out of the right way.)* Mal. ii. 8; and hence, *to deviate from the faith.* (Numb. xxii. 32. Job xxxiv. 27.) Rom. iii. 12.]

II. With ἀπὸ following, *To decline from, avoid.* occ. Rom. xvi. 17. 1 Pet. iii. 11. [Ps. xxxvii. 27.]

'Εκκολυμβάω, ῶ, from ἐκ *out,* and κολυμβάω *to swim.*—*To swim out,* or *away.* occ. Acts xxvii. 42, where Kypke quotes Polybius repeatedly using the V. in the same sense. [Diod. s. xx. 87. Dionys. Hal. v. 24.]

'Εκκομίζω, from ἐκ *out,* and κομίζω *to carry.*—*To carry out,* i. e. of the city or town: for the * Jews used not to bury

* See Pollux, lib. viii. [c. 9. § 95, 96, 116.] Mintert, Leigh, &c.

† Who, besides their κύριαι ἐκκλησίαι *stated assemblies,* had also their συγκλητὰι, which were *called together* by their military officers, or civil magistrates. See Potter's Antiquities of Greece, book i. ch. 17. [and Deyling Obss. Sacr. iii. p. 375.]

* See Josephus De Bel. lib. v. 13. § 7.

within the walls of their towns. So among * the Athenians and Romans there were even laws to forbid that practice. Elsner shows that ἐκκομίζειν is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from Lucian, Contemplant. tom. i. p. 340. Τὸν γείτονα δὲ τὸν ἘΚΚΟΜΙΖΟΝΤΑ τὸ παιδίον ὐκ ὁρᾷ. But he does not look at his neighbour who is *carrying out* his child *to be buried*. See also Suicer's Thesaur. on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. Mat. xxvii. 60. John xix. 41. [Ælian. V. H. viii. 4. Herodian ii. 1. 5. Artemidor. Oneiroc. ii. 54. Schol Æschyl. Sept. Theb. 930. See Spanhem. ad Aristoph. Plut. 1009. *Effero* is the word in Latin. Comp. Levit. x. 4.]

Ἐκκόπτω, from ἐκ *out*, and κόπτω *to smite, cut*.—*To cut off*.

I. *To cut off* or *down*, as a tree. Mat. iii. 10. † vii. 19 Luke xiii. 9; [metaphorically] as a branch from a tree. Rom. xi. 22, 24; as the hand or foot. Mat. v. 30. xviii. 8.

II. *To cut off, prevent*. occ. 2 Cor. xi. 12. [So Polyb. V. 104. 10. Joseph. Antiq. viii. 12. 1; and so in Latin *præcidere causas*. Terent. Hecyr. iv. 2. 22.]

III. *To hinder, render ineffectual*. occ. 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.

Ἐκκρέμαμαι, from ἐκ *from*, and κρέμαμαι *to hang*.—*To hang from* or *upon*. occ. Luke xix. 48, where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So Eunapius in Ædes. ἘΞΕΚΡΕΜΑΤΟ τῶν λόγων, καὶ τῆς ἀκροάσεως ὐκ ἀνεπίμπλατο. He *hung* on his words, and was not satisfied with hearing. The Latin writers use pendeo in like manner. Thus Virgil, Æn. iv. line 79,

—Pendetque *iterum narrantis* ab ore.
Again with pleasure *on* his *lips* she *hangs*.

And Ovid, Epist. Heroid. I. line 30,

*Narrantis conjux* pendet ab ore *viri*.
Th' attentive wife *hangs on* her husband's *lips*.

Pope, Epist. to Lord Cobham, line 184,

Tho' wond'ring senates *hung on all he spoke*.

* See Duport on Theophrast. Eth. Char. p. 470. edit. Needham, and Potter's Ant. of Greece, book iv. ch. 7.

† [The verb here must be translated *ought to be*, or *is to be, cut down*, as ἀπολῦνται in Mat. xxvi. 52. See Græv. Lectt. Hesiod. vi. 1.]

[It is *entire dependence* in Gen. xliv. 30.] See more in Alberti, Suicer's Thesaur. [i. p. 1065,] in Ἐκκρέμαμαι, and Wetstein.

Ἐκλαλέω, ῶ, from ἐκ *out*, and λαλέω *to speak*.—*To tell, utter*. occ. Acts xxiii. 22.

Ἐκλάμπω, from ἐκ *out*, or emphat. and λάμπω *to shine*.—*To shine forth* or *gloriously*, effulgere. occ. Mat. xiii. 43. Comp. Dan. xii. 3, where the correspondent Heb. word is יזהירו *to shine*. [Xen. Hell. i. 1. 11. Irmisch. ad Herodian. i. 7. 8. Ælian. V. H. xiii. 1.]

Ἐκλανθάνομαι, Mid. from ἐκ *out*, and λανθάνομαι *to forget*, which from λανθάνω *to lie hid*.—*To forget entirely, let slip out of the mind*. occ. Heb. xii. 5. [Polyb. v. 48. Verheyk. ad Anton. Lib. Metam. c. 2.]

Ἐκλέγομαι, Mid. from ἐκ *out*, and λέγω *to choose, select*, from Heb. לקח *to take*, to which ἐκλέγομαι answers in the LXX of Prov. xxiv. 32.

I. *To choose, choose out*, "* *take by way of preference (out) of several things offered*," or *proposed, to elect*. occ. Luke x. 42. xiv. 7.

II. *To choose, choose out*, or *elect* a person to an *office* or *employment*. occ. Luke vi. 13. John vi. 70. † xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, 1 Cor. i. 27, 28, where God is said to have *chosen* the foolish and weak things, &c. of this world, to confound the wise and strong, &c. In Acts xv. 22, "Understand αὐτὺς before ἐκλεξαμένυς, which otherwise ought to have been ἐκλεξάμενοις or ἐκλεξαμένῃ.—This change of the case has been often taken notice of by learned men. Ἐκλεξαμένυς is ill translated delectos and *chosen*, as if it were the passive ἐκλεχθέντας. Markland. (Comp. ver. 25.) Γράψαντες at the end of the verse is referred to Ἀπόςολοις, as if it were γράψασι." Bowyer's Conject. For instances of similar changes of the cases of participles in the purest Greek classics, see Raphelius and Elsner on Acts xv. Kypke and Wetstein on Luke xxii. 20. Vigerus De Idiotism. cap. vi. sect. 1. reg. 12. and Note; and comp. 1 Pet. iv. 3.

* Johnson's Dictionary.

† Ἐγὼ οἶδα ὓς ἐξελεξάμην, i. e. *I am well acquainted with those whom* I have chosen. (Comp. Εἴδω IV.) or, as Doddridge well paraphrases these words, "*I know* the real character, and all the most secret views and transactions of those *whom I have chosen*." Comp. verse 11, and ch. vi. 64, 70, and see Whitby on John xiii. 18.

III. *To choose*, or *choose out to special privileges*, as God *chose* the ancient Israelites, *as a nation*, to be his peculiar people. occ. Acts xiii. 17 *; or as he *chose* Christians, *as Christians*, *to peculiar blessings before the foundation of the world*. occ. Eph. i. 4, ἐιναι —ἁγίυς καὶ ἀμέμπτυς, &c. to the end, or with a design, that *they might be holy, and without blame*, &c. (the infin. being here used in the same sense as ἐις τὸ ἐιναι, verse 12, and denoting the *end* or *design*, as it † often does both in the sacred and profane writers;) or as he hath *chosen the poor in this world, rich in faith, and heirs of the kingdom*, &c. occ. James ii. 5. So, for the sake of the *elect*, i. e. the ‡ Christians, or christian Jews, whom, *as believers in Christ*, he had *chosen* for his people, he shortened the days of the siege of Jerusalem. occ. Mark xiii. 20. And thus Ignatius, in his Address to the Church of the Ephesians, calls it 'ΕΚΛΕΛΕΓΜΕ'ΝΗ *elected* ||.—['Εκλέγομαι is construed with the Acc. except in Acts xv. 7, where it is construed with ἐν, as in 1 Chron. xxxiii. 5. 2 Chron. vi. 5, which is a Hebraism. See Vorst in Philol. Sacr. p. 662.]

'Εκλέιπω, from ἐκ *out*, or emphat. and λέιπω *to fail*.

I. *To fail entirely*, *cease*. occ. Luke xxii. 32. Heb. i. 12. [Jer. li. 30. Thuc. ii. 28. vii. 50.]

II. *To fail*. occ. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had *failed* in the world (as we say), made to himself friends of the deceitful Mammon, and also to our *failing by death* or *dying*, in which sense it is not only used by the LXX, Gen. xxv. 8. & al. answering to the Heb. גוע *to expire*, but by Plato, Dionysius Halicarn. Xenophon, and others of the Greek writers, as may be seen in Wetstein. Comp. Campbell's Note. [Βίος is usually added in Greek writers, as in Alciphr. iii. Ep. 28. Lys. Orat. viii. c. 4. or τὸ ζῆν. Polyb. ii. 41. 3 Macc. ii. 23. See Gen. xxv. 8. xlix. 33. Ps. civ. 29. Wisd. v. 13. Lam. i. 20. Jer. xlii. 17, 22. Job xiv. 11. Judith vii. 22. Test. xii. Pat. apud Fabr. Cod. Pseud. I. p. 677. See Pearson Præf. ad LXX. Pfaff. in Diss. de Var. Lect. N. T. p. 165. Theophylact interprets the word of *death*. So Elsner.]

'Εκλεκτὸς, ὴ, ὸν, from ἐκλέγομαι.—*Chosen, chosen out, elect*.

II. *Chosen out to a certain dignity* or *office*. occ. Luke xxiii. 35. which seems an allusion to Isa. xlii. 1, where the Messiah is called by God בחירי *my chosen*, or *elect one*: and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runs thus, הא עבדי משיחא אקרביניה בחירי, *Behold my servant the Messiah! I will be near him: my chosen*—But, further, the word ἐκλεκτὸς in St. Luke seems not only to denote our Saviour's being *chosen* to the office of the Messiah, but also his being *approved* by God in that capacity (comp. Sense IV. below), and accordingly St. Mat. ch. xii. 18, explains בחירי in Isa. xlii. 1, by ἀγαπητός μυ *my beloved*. Comp. 1 Pet. ii. 4, 6, where at the 4th verse ἐκλεκτὸν is opposed to ἀποδεδοκιμασμένον, *rejected, disapproved*, and at the 6th answers to the Heb. בחן *tried, proved*, in Isa. xxviii. 16.

II. 'Εκλεκτὸι, ὁι, *Chosen men*, *picked out* for soldiers. occ. Rev. xvii. 14, where ἐκλεκτὸι plainly answers but in a figurative sense, to the Heb. בחורים *chosen men*,

* Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 Kings iii. 8. Ps. cxxxiv. or cxxxv. 4. Isa. xli. 8, 9. Jer. xxxiii. 24. in the LXX, in all which passages the V. ἐκλέγομαι is used in this sense for Heb. בחר *to choose*.

† So ἐλθεῖν, Mat. xv. 29; ἆραι, Mark xiii. 15, 16; φυλάσσειν, Acts xii. 4; κατοικεῖν, Acts xvii. 26; ζητεῖν, Acts xvii. 27; and see Bos, Ellips. on 'Εις, p. 329, 7th edit.

‡ See Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 276, 8vo. 2d edit.

|| The reader is particularly desired to observe, that I have carefully set down *every* text of the N. T. wherein this important verb ἐκλέγομαι, and its two derivatives ἐκλεκτὸς, and ἐκλογὴ (which see below) occur; because I am persuaded that a *diligent* and *close attention to the texts* themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real *mind of the Spirit of God* with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent human writers on both sides, yet, till I took the method here *earnestly recommended*, I could never form any *settled judgment*, nor obtain any *solid satisfaction* on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by Milton to a part of the *fallen angels!* Parad. Lost, book ii. line 557, &c.

Others apart sat on a hill retir'd,
In thoughts more elevate, and *reason'd high*
Of Providence, Fore-knowledge, Will, and Fate,
Fixt-fate, Free-will, Fore-knowledge absolute,
*And found no end in wand'ring mazes lost.*

which the LXX render by the same word, Jud. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. & al.

III. *Chosen to peculiar privileges and blessings.* In this view it is used for *professed believers* or *Christians,* whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9. γένος ἐκλεκτὸν *a chosen generation,* i. e. *chosen to be God's peculiar people,* as the Jews anciently were. (Comp. Exod. xix. 6. Isa. xliii. 20, 21, the apocryphal Esth. xvi. 21, and the texts cited from the O. T. in the first Note under Ἐκλέγομαι III.) occ. Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. ii. 9. So Clement applies the word, 1st Epistle to the Corinthians, § 2, "Ye contended day and night for the whole brotherhood, εἰς τὸ σώζεσθαι μετ' ἐλεὺς καὶ συνειδήσεως τὸν ἀριθμὸν τῶν 'ΕΚΛΕΚΤΩ͂Ν ἀυτȣ͂, that through the mercy (of God) and a good conscience the number of his *elect* might be saved." Wake. In the Martyrdom of Polycarp, § 16. edit. Russel. 'ΕΚΛΕΚΤΩ͂Ν the *elect,* or Christians, are opposed to ἀπιςῶν the *unbelievers* or heathen. And Ignatius, in his Address to the Church of the Trallians, styles it 'ΕΚΛΕΚΤΗι *elect.* Comp. 'Συνέκλεκτος.

IV. *Chosen, accepted, approved, excellent.* Comp. under Sense I. occ. Mat.* xx. 16. xxii. 14. Luke xviii. 7. Rom. viii. 3. (Comp. verse 28, & seqt.) Rom. xvi. 13. 2 John verse 1, 13. 1 Tim. v. 21; in which last text the *elect angels* are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare Josephus De Bel. lib. ii. cap. 16. § 4. towards the end, and see Wolfius.—Clement, in his 1st Epistle to the Corinthians, § 49, uses the word in this sense also: By charity were *all the elect of God,* πάντες ὁι 'ΕΚΛΕΚΤΟὶ Θεȣ͂, made perfect. Without charity nothing is *well-pleasing* ἐυάρεςον, to God. Comp. § 1. The LXX have several times applied the word in this last sense, as in Isa. * lxv. 9, 15, 23, answering to the Heb. בחירים *chosen, choice,* and in Prov. xvii. 3. Isa. xxviii. 16, to the Heb. בחן *proved, approved.*

* See Whitby on these three texts of Mat. and Luke. Theophylact's Note on Mat. xxii. 14, seems very remarkable: Πολλȣ̀ς καλεῖ ὁ Θεὸς, μᾶλλον δὲ παντὰς, ὀλίγοι δὲ ἐκλεκτοὶ· ὀλίγοι γὰρ σωζόμενοι καὶ ἄξιοι ἐκλεγῆναι παρὰ Θεῷ. 'Ωςε τȣ͂ μεν Θεȣ͂ τὸ καλεῖν, τὸ δὲ 'ΕΚΛΕΚΤΟ͂ΥΣ γενέσθαι, ἢ μὴ, ἡμέτερον ἐςι. God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but *to be chosen (become elect)* or not, is ours.

'Εκλογὴ, ῆς, ἡ, from ἐκλέλογα perf. mid. of ἐκλέγω *to choose out, elect.*

I. *A choosing out,* or *election* of a person *to a certain office* or *employment.* occ. Acts ix. 15. [So Schleus. The phrase is σκεῦος ἐκλογῆς for ἐκλεκτόν. Others say *an excellent instrument,* choice implying excellence in the thing chosen.]

II. *A choosing out,* or *election* of one nation *rather than another to certain privileges and blessings.* occ. Rom. ix. 11. xi. 28. Thus in the first text there was an *election* of Jacob rather than of Esau, so that the *posterity* of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. verse 12, 13. Gen. xxv. 23. and Mal. i. 2, 3, and see Doddridge's Note on Rom. ix. 13. And thus in Rom. xi. 28, there was *an election* of the Jews to *be God's peculiar people* for their fathers' sake (comp. Deut. iv. 7, 37. vii. 6, 7, 8. x. 14, 15.), which *election* it is plain the Apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See Whitby on Rom. xi. 28, and the following verses.

III. *An election,* or *being chosen to the blessings of the Gospel.* occ. Rom. xi. 5. 2 Pet. i. 10. 1 Thess. i. 4, where see Macknight. Also, *The persons so chosen.* occ. Rom. xi. 7. [Schleusner says that ἐκλογὴ here is the same as the λεῖμμα in verse 8, and κατάλειμμα in ix. 27, *a few* (of the Jews.)]—In this latter sense Clement applies the word to the Corinthian christians. 1 Ep. to Cor. § 29. ὃς (rather † ὃς) 'ΕΚΛΟΓΗ͂Σ μέρος ἐπόιησεν ἑαυτῷ, whom he hath made part of *the election* to himself. The expression λεῖμμα κατ' ἐκλογὴν χάριτος, Rom. xi. 5, means *a remnant* of Jews *reserved,* or *left, according as they were elected* or *chosen out* (comp. Mat. xx. 16. xxii. 14. Mark xiii. 20, under 'Εκλέγομαι III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. *For by* GRACE *they were saved through* FAITH,

* On which passages compare Rom. xi. particularly verse 5, 7.

† See Davies's Note on the place.

*and that not of themselves, it was the gift of God, not of works, lest any man should boast.* See Eph. ii. 8, 9.

Ἐκλύω, from ἐκ *out,* or intens. and λύω *to loose.—To dissolve.* Whence

Ἐκλύομαι, Pass. *To be dissolved, to become faint, to faint,* either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb. xii. 3, 5. In the profane writers likewise it denotes *being faint.* See Wetstein on Mat. xv. 32, and Wolfius and Campbell on Mat. ix. 36; in which latter text Wetstein and Griesbach for ἐκλελυμένοι adopt ἐσκυλμένοι, which is the reading of very many MSS., six of which ancient. See Σκύλλω.—It occurs in the N. T. only in the above passages, but is used by the LXX in the same senses; [of the body] 1 Sam. xiv. 28. 2 Sam. xvi. 14. xvii. 29. & al. for the Heb. יעף and עיף *to be tired, faint.* Comp. 1 Mac. iii. 17; [of the mind, Deut. xx. 3. 2 Sam. iv. 1.]

Ἐκμάσσω, from ἐκ *out,* or intens. and μάσσω *to wipe,* which see under Ἀπομάσσομαι. [See Oudendorp ad Thom. m. p. 649. and Eustath. ad Odyss. T. p. 684. 43.]—*To wipe, wipe dry.* occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5. [Ecclus. xii. 13.]

Ἐκμυκτηρίζω, from ἐκ *out,* or intens. and μυκτηρίζω *to mock, sneer,* which see. *To mock,* or *sneer exceedingly.* occ. Luke xvi. 14. xxiii. 35.—The LXX have used it in two passages, Ps. ii. 4. xxii. 7, for the Heb. לעג *to mock, deride;* but Kypke on Luke xvi. 14, observes that the profane writers very rarely use either the simple V. μυκτηρίζω or its other compounds; he, however, produces ΜΥΚΤΗΡΙΖΩΝ, and ὙΠΟΜΥΚΤΗΡΙΣΑΣ from Stobæus, and ἘΠΕΜΥΚΤΗΡΙΣΑΝ from Menander cited by Plutarch.

Ἐκνεύω, from ἐκ *out,* and νεύω *to move, tend, incline.*

I. *To decline, go aside.* So Plutarch De Gen. Socrat. tom. ii. p. 577, B. ἘΚΝΕΎΣΑΣ τῆς ὅδȣ, *going out of* the way.

II. Simply, *To depart, go forth,* or *away,* in Ælian, and thus it seems used John v. 13. The 1st aor. ἐξένευσα in Thucydides and Lucian denotes *swimming out, escaping by swimming:* but is not this rather from the V. νέω *to swim,* than from νεύω? See more in Elsner, Wolfius, and Wetstein on John v. 13. [Schl. seems to consider the verb as ἐκνέω decidedly, and says, that its meanings are *to swim out, emerge, escape from, secede,* the last applying to John v. 13. The Vulgate has *declinavit.* Battier (Bibl. Brem. Class. v. p. 90.) says it is *to give a sign by a nod, command by a nod,* but this is rejected by Wolf, Palairèt, &c. Erasmus derives the word from ξενεύω, *to become a stranger.*—The word ἐκνεύω *to avoid by a motion of the head,* occurs in Xen. de Re Eq. x. 41. Diod. Sic. xv. 87. Ἐκνέω in Thucyd. ii. 90.]—The LXX have used it for the Heb. פנה *turn, turn aside,* 2 Kings ii. 24. xxiii. 16; and, according to some copies, for סור *decline, turn aside,* Jud. iv. 18.

Ἐκνήφω, from ἐκ *out,* and νήφω *to be sober.—To awake sober out of a drunken sleep,* applied spiritually. occ. 1 Cor. xv. 34. The LXX have used it in the same sense, for the Heb. יקץ *to awake,* Joel i. 5. Ἐκνήψατε, οἱ μεθύοντες, Awake, *ye drunken.* (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So Plutarch, in Demosth. tom. i. p. 855, B. of Philip who had been *drunk,* μεθύων, ἘΚΝΗΨΑΣ δὲ—[Joel i. 5. Aretæus iii. 6. iv. 3.]

Ἑκούσιος, α, ον, from ἑκὼν—ȣσα—ον *willing.—Voluntary spontaneous,* whence the neuter being used as a substantive κατά ἑκȣ́σιον, *of freewill,* i. e. *voluntarily.* occ. Philem. ver. 14. [The same phrase occurs Numb. xv. 3. See Levit. vii. 16. xxiii. 38. Xen. Mem. ii. 1. 18. Polyb. vi. 14. 7.]

Ἑκουσίως, Adv. from ἑκȣ́σιος.—*Willingly, voluntarily.* occ. Heb. x. 26. [*without necessity*] 1 Pet. v. 2.

Ἔκπαλαι, Adv. from ἐκ *of,* and πάλαι *anciently formerly.*

I. *Of old, in ancient times.* occ. 2 Pet. iii. 5*.

II. *Of a long time.* occ. 2 Pet. ii. 3, where Alberti, Wolfius, Kypke, and Wetstein show that this compound particle ἔκπαλαι is used by Josephus, Arrian, and Plutarch. [Phrynichus objects to this word as a compound of an adverb and preposition. But see Alberti Obss. Phil. p. 463. Schwarz Comm. Ling. Gr. p. 444.]

Ἐκπειράζω, from ἐκ intens. and πειράζω *to try, prove, tempt.—To try, prove, tempt, make trial* or *proof of.* occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See Wetstein, Witby, and

* [Schl. says, 'tempore creationis;' why, I do not see.]

Campbell on Mat. iv. 7, and Macknight on 1 Cor. x. 9.—The LXX have used this verb for the Heb. נסה, Deut. vi. 16. [viii. 16.] Ps. lxxviii. 18.

'Εκπέμπω, from ἐκ *out*, and πέμπω *to send*.—*To send out* or *forth*. occ. Acts xiii. 4. xvii. 10. [1 Sam. xx. 20. xxiv. 19. Polyb. xx. 9. 2. Xen. Hell. iii. 5. 8.]

'Εκπέρισσος. See under Πέρισσος.

'Εκπετάω, or 'Εκπετάννυμι, from ἐκ *out*, and πετάω *to open, stretch out*. [See Glass. Phil. Sacr. p. 934. ed. Dath.]—*To stretch out, expand*, as the hands, in *earnestly addressing* and *persuading*. occ. Rom. x. 21, where see Kypke; and Vitringa on Is. lxv. 2. [Prov. i. 24. Is. lxv. 2.]

['Εκπηδάω, from ἐκαπηδάω *to leap*.—*To leap out* or *forward*, *rush into*. This is Griesbach's reading in Acts xiv. 14. See Palæph. de Incred. viii. 14. 2 Macc. iii. 18. Xen. Cyr. i. 4, 8.]

['Εκπίπτω, from ἐκ and πίπτω *to fall*.]

I. [*To fall off from*, or *fall down*—of chains falling off a person, Acts xii. 7; of a boat falling down into the sea, Acts xxvii. 32; of flowers falling off, James i. 11. and 1 Pet. i. 24; of stars falling from heaven, Mark xiii. 25. Schleusner explains this last phrase by *ceasing to shine*; eodem redit. Πίπτω is the word in Mat. xxiv. 29. Compare Herodian iii. 7, 8. Artem. v. 23. Xen. Cyr. v. 4. 8.]

II. [*To fall from (a former state)*, or *lose it*. Thus Gal. v. 5, *to fall from grace*. 2 Pet. iii. 17, *that ye do not fall from your own solid foundation of Christian grace and knowledge*. Rev. ii. 5. (though Palairet, Obss. p. 522, translates it *to degenerate*, as in Philost. V. p. 193.) Ecclus. xxxiv. 7. Athen. xiii. 1. Ælian. V. H. iv. 7. See Loesner. Obss. Philon. p. 291. 'Αποπίπτω occurs in this sense, Judith xi. 6. Ps. v. 10. Polyb. v. 3. 6. ix. 7. 1.]

III. With εἰς following, *To fall upon, to run foul of, be cast upon*, as a ship. Elsner remarks, that a ship is said (i. e. in the Greek writers) ἐκπίπτειν when it is *dashed against* the rocks, or *runs aground*: for the latter use of the word he quotes Polybius and Aristides: and of the former, Herodotus, cited by Raphelius, furnishes us with an example, 'ΕΞΕ'ΠΙΠΤΟΝ πρὸς τὰς πέτρας, *They ran foul*, or *were dashed* against the rocks. The persons sailing are also, in the above-mentioned circumstances, said ἐκπίπτειν, as Raphelius on Acts xxvii. 26, shows from Xenophon. "'Εκπεσεῖν signifies *to fall upon* any thing, contrary to your expectation and will, *by erring* and *wandering from your original course and destination*. So Hutchinson in Xenoph. 'Αναβ. p. 452, 8vo. on 'Εκπίπτοντας: *Eodem sensu adhibetur* ἐκπίπτειν, Acts xxvii. 17, 26, *nempe de navigantibus*, qui cursu proposito excussi, vel in brevia incidunt vel in littus ejiciuntur." Bryant's observations, &c. p. 27, and Note. occ. Acts xxvii. 17, 26, 29. [Comp. Polyb. i. 51. Herod. viii. 13. Eurip. Hel. 1227. Diod. Sic. v. 54. for the sense *to dash against*. Schleusner explains, Acts xxvii. 26, simply *to run the ship ashore*, and quotes Diod. Sic. i. 31. ii. 60. Lycoph. Cass. 1084.]

IV. * "*To fall to the ground*," i. e. *be ineffectual*, excidere. occ. Rom. ix. 6. [נפל is so used in Josh. xxi. 45, (where LXX use διαπίπτω,) xxiii. 14. (LXX πίπτω,) and 2 Kings x. 10. comp. Judith vi. 9, and Dion. Hal. iii. 28, for similar use of διαπίπτω. Schleusner quotes very well χαμαιπετὲς ἔπος from Pindar Pyth. Od. vi. 37.]

V. *To fall, cease, be abolished*. occ. 1 Cor. xiii. 8. [So Theophyl. ad loc.]

'Εκπλέω, ῶ, 1st fut. ἐκπλεύσω from ἐκ *out*, and πλέω *to sail*.—*To sail out* or *forth*. occ. Acts xv. 39. xviii. 18. xx. 6. [Xen. Anab. v. 8. 21.]

'Εκπληρόω, ῶ, from ἐκ intens. and πληρόω [*to fill*, or] *to fulfil*.—*To fulfil entirely*. occ. Acts xiii. 32. [The simple meaning is *to fill*, as in LXX. Exod. xxxii. 29, in some copies. It is used in Polyb. i. 67. 1, of *fulfilling promise*.]

'Εκπλήρωσις, ιος, Att. εως, ἡ, from ἐκπληρόω.—*A fulfilling, accomplishment*, [*end*.] occ. Acts xxi. 26. Comp. Numb. vi. 5, 13. in LXX, and 1 Macc. iii. 49.

'Εκπλήσσω, or —ττω, from ἐκ intens. and πλήσσω *to strike*.—'Εκπλήσσομαι, Pass. *To be exceedingly struck* in mind, *to be astonished, astounded*. Mat. vii. 28. xiii. 54. Luke ii. 48. & al. freq. Thus Plato De Rep. I. cited by Wetstein in Mat. 'Εγὼ ἀκούσας 'ΕΞΕΠΛΑ'ΓΗΝ, Hearing it, I was *astonished*. So Lucian, Scytha, tom. i. p. 653. "For as soon as I arrived in your city, 'ΕΞΕΠΛΑ'ΓΗΝ μὲν εὐθὺς, I was immediately *astonished*." Plato applies the simple πλήσσω in like manner, Epist. 7. ΠΛΗΓΕΙ'Σ ἐγὼ τῷ λεχθέντι, (just as we say in English) "I being *struck* with what was said." [Add Wisd. xiii. 4. 2 Macc. vii. 12. Xen. Cyr. vi. 3, 7. Polyb. i. 63. 7.]

* Doddridge.

Ἐκπνέω, ῶ, from ἐκ *out*, and πνέω *to breathe*.

I. *To breathe out, emit the breath*. Thus sometimes used by the profane writers.

II. *To expire, die*. occ. Mark xv. 37, 39. Luke xxiii. 46. Sophocles [Aj. 1045.] and Plutarch apply the V. in this latter sense. See Wetstein in Mark. [Eur. Phœn. 1168.]

Ἐκπορέυομαι, from ἐκ *out*, and πορέυομαι *to go*.

I. *To go*, or *come out* or *forth*, spoken of persons, Mat. iii. 5. xx. 29. John v. 29. & al.—of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15.—of fame or rumour, Luke iv. 37.—of lightnings and thunders, Rev. iv. 5.—of evil spirits, Mat. xvii. 21.

II. *To proceed*, or *come forth*, as the Holy Spirit from the Father. John xv. 26.

III. Comp. Ἐισπορέυομαι II.

Ἐκπορνέυω, from ἐκ intens. and πορνέυω *to commit fornication* or *lewdness*.—*To commit habitually*, or *give one's self up to, excessive* or *abandoned fornication*, or *lewdness*. occ. Jude ver. 7. [Gen. xxxviii. 24.]

Ἐκπτύω, from ἐκ *out*, and πτύω *to spit*.—Properly, *to spit out*, thence, *to reject with disgust*, or *contempt*, respuere. occ. Gal. iv. 14, where see Kypke Observ. Sac.

Ἐκριζόω, from ἐκ *out*, and ῥιζόω *to root*.—*To root out* or *up*, *to eradicate*, properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude verse 12. [Jer. i. 10. Zeph. ii. 4.]

Ἔκστασις, ιος, Att. εως, ἡ, from ἐξίστημι, which see.—*An ecstacy*, in which the mind is for a time *carried*, as it were, *out of*, or beyond itself, and lost.

I. *Great astonishment, amazement*. occ. Mark v. 42. xvi. 8. [Comp. Gen. xxvii. 33.] Luke v. 26. Acts iii. 10. [Deut. xxviii. 28. Zach. xii. 4.]

II. *A sacred ecstasy*, or "* *rapture of the mind out of itself*, when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants the prophets or apostles, who are then *taken*, or *transported out of themselves*." occ. Acts x. 10. xi. 5. xxii. 17. In this latter sense Ἔκστασις in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. תרדמה *a deep* or *dead sleep*. Excellently therefore have our translators rendered it in the Acts by the English word, *a trance*. [See Schweigh. ad Polyb. ii. 55.]

* Stockius.

Ἐκστρέφω, from ἐκ *out*, and στρέφω *to turn*. *To turn out of the way, pervert*. occ. Tit. iii. 11, where see Wolfius. [Comp. Deut. xxxii. 20. The original sense seems to be *to turn inside out*; see Schol. on Aristoph. Nub. 89.]

Ἐκταράσσω, from ἐκ intens. and ταράσσω *to disturb*.—*To disturb very much* or *exceedingly*. occ. Acts xvi. 20. [Plut. t. vi. p. 545. Reisk.]

Ἐκτέινω, from ἐκ *out*, and τείνω *to stretch*.

I. *To stretch out, extend*, as the hand. Mat. viii. 3. xii. 13. & al. freq. On Acts xxvi. 1, Wetstein cites from Polyænus, ἈΝΈΤΕΙΝΕ ΤΗ͂Ν ΔΕΞΙ͂ΑΝ ὡς δημηγορήσων, *He lifted up his right hand*, as going to harangue. Comp. Prov. i. 24. [It is a common Hebraism, when a man does any thing with his hand, to add the words *stretching out his hand*. See Judg. xv. 15. 2 Kings vi. 7. Vorst. de Hebraism. c. xxxviii. p. 710, though Georgius (Vindic. N. T. p. 354.) does not assent. The remark applies to Mat. viii. 3; but certainly the phrase very frequently is not pleonastic. Mat. xiv. 31. xxvi. 51. Mark i. 41. iii. 5. Luke v. 13. vi. 10. John xxi. 18. Again, it implies God's exerting his power in Acts iv. 30. See Glass. Philol. Sacr. p. 934. ed. Dath. With ἐπὶ it implies a *violent laying of hands*, as in Luke xxii. 53. and Jer. li. 25.]

II. *To cast out*, or *let down*, as an anchor from a ship. occ. Acts xxvii. 30.

Ἐκτελέω, ῶ, from ἐκ *out*, or intens. and τελέω *to finish*.—*To finish entirely, complete*. occ. Luke xiv. 29, 30. [Deut. xxxii. 45. Polyb. x. 26. 1.]

Ἐκτένεια, ας, ἡ, from ἐκτενής.—*Intenseness* or *continuance*. So Ἐν ἐκτενείᾳ for ἐκτενῶς, *Intensely, instantly*, comp. Luke xxii. 44.—or *continually*, comp. Luke ii. 37. occ. Acts xxvi. 7. [Properly *extension*, from ἐκτέινω. See Herodian vi. 2. 8. The word does not occur according to Lobeck ad Phryn. p. 311. in old Greek writers. See Phalar. Epist. 68. Apollon. Epist. lii. 398. Ἐκτενία or ἐκτενέια occurs in the same sense in Judith iv. 7. 2 Macc. xiv. 38. In 3 Macc. vi. 41. and xi. 34, it means *intent, tenour, purport*.]

Ἐκτενέστερον, Compar. neut. of ἐκτενής (which see) used adverbially.—*More intensely* or *earnestly*. occur Luke xxii. 44.

Ἐκτενής, έος, ῦς, ὁ, ἡ, καὶ τὸ—ες, from ἐκτείνω.—*Continual*, or *intense*. occ. Acts

xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8 *. Comp. ch. i. 22.

'Εκτενῶς, Adv. from ἐκτενής. [A word of late date. See Lobeck ad Phryn. p. 311.]—*Intensely, earnestly*. occ. 1 Pet. i. 22.—The LXX use this word for the Heb. בחזקה *in strength, strongly*. Jon. iii. 8. Comp. Judith iv. 10. [Joel i. 14. Pol. xxxi. 22. 12.]

'Εκτίθημι, from ἐκ *out*, and τίθημι *to put*.

I. *To expose*, as an infant, *to put* or *cast him out* to chance (as we say). occ. Acts vii. 21. Herodotus, lib. i. cap. 112, uses the V. twice in this sense. [Wisd. xviii. 5.] See also Wetstein.

II. *To expound, explain, declare*. occ. Acts xi. 4. xviii. 26. xxviii. 23. [Job xxxvi. 15. But the passage is obscure.] The Latin exponere answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages. [Theoph. Char. Procem. § 2.]

'Εκτινάσσω, from ἐκ *from*, and τινάσσω *to shake*, which see under 'Αποτινάσσω.—*To shake from* or *off*. occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13, in LXX.

"Εκτος, η, ον, from ἕξ *six*.—*The sixth*. Mat. xx. 5. & al. freq. In order to reconcile John xix. 14. with Mark xv. 25, Dr. Macknight thought it sufficient to observe, that St. Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: but that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was *best known*, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. Macknight, in his Fifth Preliminary Observation to his Harmony, 1st edition. But was this indeed the manner in which the Romans reckoned their *hours*? It were easy to quote from their writers many passages which clearly prove that it was not †. But I shall only produce the well-known lines of Martial, lib. iv. epigram. 8.

> Prima *salutantes atque* altera *distinet* hora,
> *Exercet raucos* tertia *causidicos*,
> *In* quintam *varios extendit Roma labores*,
> Sexta *quies lassis*—&c.

"The *first* and *second hour* are engaged at the temples of the gods, the *third* exercises the hoarse pleaders, from that unto the *fifth* the Romans are employed in various occupations, the *sixth* affords rest to the weary," &c.—The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sunrise, and of the night from sunset *. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14, with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in Wolfius and others. I shall mention but two: 1st, That which proposes with a few MSS. to read in John τρίτη *third* instead of ἕκτη *sixth* (see Whitby and Doddridge); but as that reading does not appear to be supported by sufficient authorities, (see Mill and Wetstein), this method may be rather thought cutting the knot than untying it. 2dly, The most satisfactory solution of the difficulty seems to be that stated by Harmer, who refers *the sixth hour* in John, not *to the time of day*, but to the immediately preceding Παρασκευη τȣ Πάσχα, *Preparation of the Paschal peace-offerings*, which he shows from Dr. Lightfoot might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews *about the sixth hour after this time*, according to St. John's account, and be crucified at the *third hour of the day*, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to Harmer himself, Observations,

* [Œcumenius here explains it thus, ἐκτενῆ, διαρκῆ, ἐπὶ πολὺ διατείνουσαν.]

† See Cicero Orat. pro Murenâ, § 33. edit. Olivet.—Epist. ad Attic. lib. ii. epist. 10. & lib. xiii. epist. 52.—Ad Famil. lib. vii. epist. 30. Cæsar. Comment. lib. iv. § 22. edit. Clarke and Maittaire. Horat. lib. i. sat. 5. lines 23, 25. sat. vi. line 122. lib. ii. sat. vi. line 34. Persius, sat. iii. line 4, & Not. Delph. Martial. lib. viii. epig. 67.

* See Rutherforth's Astronomy, Nos. 375, 376. Plutarch. Quæst. Rom. p. 284.

vol. iii. p. 130. & seq.—In John iv. 6, it does indeed seem at first sight as if the Evangelist reckoned the *hours of the day* in the manner mentioned by Macknight; because the *usual* time when the women in the East draw water was anciently (see Gen. xxiv. 11.) as it still is, *the evening*. But in reply to this it may be observed, that from the whole of the narration, John iv. it is evident that Jesus found the woman *alone* at the well, and that therefore it could hardly have been the *usual* time of women's drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character (see verses 17, 18.), it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of her's might especially recommend her to the favour of HIM who came to save *sinners*, and knew *her* heart. [Grotius's theory deserves mention. He says that the third, sixth, and ninth hours, which were the most esteemed for prayer and other services (see Wolf on Acts iii. 2.), were marked by the sounding of a trumpet; and that hence, after the sounding the trumpet at the third hour, the sixth hour was considered as approaching, and at hand. The Evangelist then added this remark on the time to show the reason for the great haste of the Jews, as it was not only the day of Preparation, but the very hour of killing the Passover which was at hand. Glass, Lampe, and others, adopt this opinion; and Lampe adds, that from Maimonides ad Berach. cap. i. Mischir. 2, it appears that the Jews really divided the day into four quarters. Dr. Tittman, of Dresden, the most recent commentator on St. John (whose Commentary, so unlike that of many of the recent German works, may be safely recommended, though too long, to the young student), adopts the theory of reading τρίτη for ἕκτη after Beza, Theophylact, &c., adding, that Wassenberg * and others thought that the words Ἦν, δὲ — ἕκτη, were a mere gloss. Schleusner agrees with Macknight, and cites Plin. IV. H. ii. 77. and Aul. Gell. iii. 2.]

Ἐκτὸς, an Adv. governing a gen. from *ἐκ out*.

* [In a Dissertation prefixed to Valckenær's Schol. in libros quosdam N. T. tom. i. p. 50.]

1. *Without*, as opposed to *within*. occ. 1 Cor. vi. 18. (where see under Πᾶς IV.) 2 Cor. xii. 2, 3. With the neuter article, Τὸ ἐκτὸς *the outside*. occ. Mat. xxiii. 26.

2. *Except*, *besides*. occ. Acts xxvi. 22. 1 Cor. xv. 27.

3. Ἐκτὸς εἰ μὴ, *Except that*, *unless*. occ. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. Lucian often uses the same phrase; Revivisc. tom. i. p. 389. ἘΚΤΟ'Σ ἘΙ ΜΗ'—εἴη *Unless* he be. Quom. conscrib. Hist. p. 677. Ε.'ἘΚΤΟ'Σ ἘΙ ΜΗ'—τοῦθ' ὑπολάβοι τις, *Unless* any one should suppose.—See more instances in Wetstein and Kypke on 1 Cor. xiv.

Ἐκτρέπομαι, from ἐκ *out*, *from*, and τρέπω *to turn*.

I. *To be turned out* of the way, or *aside*. occ. Heb. xii. 13. Also, *to turn aside*, in an intransitive sense. occ. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See Kypke on 1 Tim.

II. With an accusative following, *to turn from*, *avoid*, aversari. occ. 1 Tim. iv. 20.

Ἐκτρέφω, from ἐκ intens. and τρέφω *to nourish*.

I. *To nourish*. occ. Eph. v. 29.

II. *To nourish*, or *bring up*. occ. Eph. iv. 4. In this latter sense of *bringing up* or *educating*, it is frequently used by the LXX, answering to the Heb. גדל. See inter al. 1 Kings xii. 8, 10. 2 Kings x. 6. Hos. ix. 12.

Ἔκτρωμα, ατος, τὸ, from ἐκτέτρωμαι perf. pass. of the V. ἐκτιτρώσκω *to suffer abortion*, *miscarry*, which from ἐκ and τιτρώσκω *to wound*, *hurt*, and this from the simple τρώω or τρῶ the same.—*An abortion*, or *abortive birth*. occ. 1 Cor. xv. 8, where see Macknight.—In two passages of the LXX, Job iii. 16. Eccles. vi. 3, it answers to the Heb. נפל, of the same import, from the V. נפל *to fall*, *fall away*. [1 Sam. vi. 3.]

Ἐκφέρω, from ἐκ *out*, and φέρω *to bring*, *carry*.

I. *To bring* or *carry out*. occ. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. *To carry out* to burial. occ. Acts v. 6, 9, 10. Comp. Ἐκκομίζω. Raphelius shows from Herodotus and Polybius [vi. 51.], that ἐκφέρειν is a funereal term, as the correspondent efferre is in Latin. See also Wetstein. [Xen. Mem. i. 2. 55.]

III. *To bring forth*, *produce*, as the earth. occ. Heb. vi. 8. [Gen. i. 12.] It is used in the same sense by the Greek

writers. See Wetstein. [Plut. De Educ. Puer. c. 14. § 10.]

'Εκφεύγω, from ἐκ *out*, and φεύγω *to flee*.

I. [*To escape by actual flight*. Acts xvi. 27. xix. 16. 2 Cor. xi. 33. Eur. Phœn. v. 1232. Homer. Il. Z. 57. Xen. Cyr. vi. 140. Judg. vi. 11. Job xv. 30. Is. lxvi. 7. Parkhurst and Wahl refer 2 Cor. xi. 33. to the next sense.]

II. [*To escape* (especially *imminent* evils). Luke xxi. 36. Prov. x. 19. Rom. ii. 3. Heb. ii. 3. where, as in Ecclus. xvi. 15. understand κρίμα Θεȣ̃, though Schleusner suggests that ἐκφεύγω, ἀποφεύγω, and φεύγω, (in Heb. xii. 25.) as in good Greek, signify, *to be absolved from punishment*. Aristoph. Vesp. v. 991, 988. Thom. Mag. voc. φεύγω.]

'Εκφοβέω, ῶ, from ἔκφοβος.—*To terrify*. occ. 2 Cor. x. 9. [Deut. xxviii. 25. Nah. ii. 11. Zeph. iii. 13.]

"Εκφοβος, ȣ, ὁ, ἡ, from ἐκ intensive, and φόβος *fear*.—*Exceedingly affrighted, terrified*. occ. Mark ix. 6. Heb. xii. 21. [Deut. ix. 19.]

☞ 'Εκφύω, from ἐκ *out*, and φύω, *to produce*.—*To produce, put*, or *thrust forth*, as a fig-tree its leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts ἐκφύῃ may be rendered either transitively *putteth forth*, or intransitively *spring forth*; and φύλλα may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, ch. xxi. 30, uses προβάλωσι *send forth* *. [Schl. and Wahl give the active sense, but Schl. mentions the other. See Symm. Ps. ciii. 14. Eur. Phœn. T. 958.]

'Εκχέω, from ἐκ *out*, and χέω *to pour*.

I. *To pour out, empty*, [properly, as liquids,] as the phials of wrath. Rev. xvi. 1. & seqt.

II. *To pour out*. occ. Mat. ix. 17. Mark ii. 22. [There is in this sense, a notion also of *waste*, or *utter loss*, for as Schl. observes, ἐκχέω is opposed to συντηρέω, and in the Cambridge MS., the gloss is ἀπόλλυται.]

III. *To shed*, as blood. occ. Acts xxii. 20. Rom. iii. 15. [Rev. xvi. 6. Gen. ix. 6.]

IV. *To pour out, as money*. occ. John ii. 15.

V. *To pour out*, [in the sense of *giving freely*; used of the Holy Spirit. Acts ii. 17, 18, 33. Tit. iii. 6. where Theophylact has δαψιλῶς τȣ́τȣ μετέδωκε; *of pity*, Ecclus. xviii. 11. *Of loaves of bread*, Job iv. 23.]

* See Grotius on Mat. xxiv. 32.

'Εκχύω, or ἐκχύνω, from ἐκ *out*, and χύω or χύνω *to pour*.

I. [*To pour out*, as liquids. (Xen. Cyr. vii. 5. 6.); in the sense of *wasting*, or *losing*, as Luke v. 37. Ecclus. xx. 13. see Sam. ii. 11. In Sam. iv. 1. it is *to disperse*.]

II. *To shed*, as blood. occ. Mat. [xxiii. 35.] xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20. where see Wetstein and Kypke Obs. Sac.

III. Pass. *To be poured*, or *gush out*, as the bowels. occ. Acts i. 18.

IV. Pass. *To be poured out*, or *shed abroad, to be given freely*, as the gift of the Holy Ghost. occ. Acts x. 45.—or the love of God. occ. Rom. v. 3.

V. Pass. *To rush*, or *run violently*, effusè ruere. So Elsner, who shows that not only the LXX, Alexandr. Jud. ix. 44. xx. 37, but Themistius and Polybius, [v. 106.] have used it in this sense, and that the latter particularly applies it to *inordinate desire*. occ. Jude ver. 11, where comp. Kypke. [Ecclus. xxxvii. 32. Aristoph. Vesp. 1460. Test. xii. Pat. (Fab. i. p. 520.) πορνεία, ἐν ᾗ ἐξεχύθην ἐγώ.]

'Εκχωρέω, ῶ, from ἐκ *out*, and χωρέω *to go*.—[*To go*, or *depart out*. occ. Luke xxi. 21. Numb. xvi. 45. Am. vii. 12. 1 Mac. ix. 62.]

'Εκψύχω, from ἐκ *out*, and ψύχω *to breathe*. *To expire, die*. occ. Acts v. 5, 10. xii. 23. [*of fainting in spirit*. Ez. xxi. 7.]

'Εκὼν, ȣ̃σα, ὸν, either from εἴκω *to yield, submit*.—*Willing, voluntary, spontaneous*. occ. Rom. viii. 20. 1 Cor. ix. 17. [Exod. xxi. 13.]

'ΕΛΑΙ'Α, ας, ἡ. [*The olive tree*. Rom. xi. 17, 24. (comp. Jer. xi. 16. Hos. xiv. 7. See Glass. Phil. Sac. p. 1109. ed. Dath.) Rev. xi. 4. (comp. Zech. iv. 11—14. and Glass. ubi sup.)—τὸ ὄρος τῶν ἐλαιῶν, *The Mount of Olives*. Mat. xxi. 1. xxiv. 3. xxvi. 30. see 2 Sam. xv. 30. Zech. xiv. 4. Jos. Ant. xx. 8. 6. Bell. v. 2. 3. (The same as 'Ελαιὼν, see below). Also the *olive-fruit*, as Jam. iii. 12. (Xen. Œcon. 19. 13.)]

"ΕΛΑΙΟΝ, ȣ, τὸ.

I. *Oil, the expressed juice of the olive-fruit*. [Mat. xxv. 2, 3, 8. (*of lamp-oil*, see Jer. xl. 10. a coarser sort than that used for anointing) Luke vii. 46. x. 34. xvi. 6. Mark vii. 13. Rev. xviii. 13. On Jam. v. 14. see Macknight. In Rev. vi.

6. Schl. and Bretschn. unnecessarily suppose it used for ἐλαία the olive-fruit; it is coupled with οἶνος.]

II. Ἔλαιον ἀγαλλιάσεως, *The oil of gladness*, denotes the *unction of the Holy Spirit*, anciently typified by *oil*, by which *unction* Jesus was *appointed* to the offices of *prophet*, *priest*, and *king*. Comp. under Μεσσίας. occ. Heb. i. 9, where see Macknight, and comp. Ps. xlv. 7. 1 Kings i. 39, 40. [See also Exod. xxi. 30. xxv. 31. xxix. 7. 2 Kings ix. 6. 1 Sam. x. 1. Schl. and Bretschn. explain the passage without reference to Christ's offices, as indicating the highest honours and pleasures, as the ancients used to anoint themselves on feasts and joyful occasions, and Bretsch. (referring to 2 Sam. xiv. 2. Ps. xxiii. 5. civ. 15. &c.) says, that anointing oil was thence called ἔλαιον ἡδύσματος. (Ecclus. x. 1.) or ἀγαλλ.; but this falls short of the sense of the passage, which Parkhurst has properly given. Rosenmüller acknowledges the allusion to Christ's regal office. See Glass. Phil. Sac. p. 416. and 1109.]

Ἐλαιὼν, ῶνος, ὁ, from ἐλαία.—Olivet, a mountain on the east of Jerusalem, so called from its abounding in *olive-trees*. occ. Acts i. 12. Josephus several times mentions this mountain in his Jewish War; and in his Ant. lib. vii. cap. 9. § 2, he speaks of it by the name Ἐλαιῶνος ὄρους, as St. Luke does; but lib. xx. cap. 7. § 6, he observes, Τῆς πόλεως ἀντικρὺς κείμενον ἀπέχει στάδια πέντε, It is situated opposite the city, at the distance of *five* stadia or furlongs. This passage the learned Hudson in his note reconciles with Acts i. 12, where Olivet is said to be a Sabbath-day's journey, or *eight* stadia from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three* stadia further upon it. But comp. under Ἔχω XI.—The LXX have frequently used this word for an *olive-yard*, answering to the Heb. זית, as Exod. xxiii. 11. Deut. vi. 11. & al.

Ἐλάσσων, Att. —ττων, ονος, ὁ καὶ ἡ καὶ τὸ—ον, An irregular comparative, from ἐλαχὺς, *small*.

I. *Inferior in worth* or *dignity*, *worse*. occ. John ii. 10. Heb. vii. 7. [Wisd. ix. 5. *Lesser*. Gen. i. 16. Exod. xvi. 17, 18.]

II. *Inferior in age*, *younger*. occ. Rom. ix. 12. 1 Tim. v. 9, where the Neut. ἔλαττον agrees with χρῆμα understood. See Wetstein and Bowyer. [On Rom. ix. comp. Gen. xxv. 23. xxvii. 6.]

Ἐλαττονέω, ῶ, from ἔλαττον, τὸ, *less*.—*To have too little, to lack*. occ. 2 Cor. viii. 15, which is a citation of Exod. xvi. 18, where in the LXX ἠλαττόνησεν answers to the Heb. החסיר *wanted, lacked*. [Sometimes used actively by LXX, *to diminish*, as Prov. xiv. 34.]

Ἐλαττόω, ῶ, from ἐλάττων.

I. *To make lower*, or *inferior*. occ. Heb. ii. 7, 9. The 7th ver. is a citation of the LXX version of Ps. viii. 6, and as well as the Heb. ותחסרהו מעט מאלהים, may be literally rendered, Thou madest him *a little while* inferior to (as in Eng. Marg.) *the Aleim*, i. e. to the *material* Aleim, or *agents of nature*, called by the LXX and the Apostle ἀγγέλους *angels*; [used in this sense by Isocrat. Panegyr. c. 47. p. 127. (ed. Mori) vid. Symmach. 2 Sam. iii. 1. Philo. de Opif. p. 20.]

II Ἐλαττόομαι, οῦμαι, Pass. *To be lessened, decrease*. occ. John iii. 30. [See Ecclus. xli. 2. Sometimes *to be deficient in*. Ecclus. xxv. 2. xlvii. 27.]

Ἐλαύνω, from ἐλάω, the same, whence it borrows several of its tenses.

I. *To drive, impel*. occ. Jam. iii. 4. [(Hom. Od. xv. 502.) 2 Pet. ii. 17. Luke viii. 29. Ecclus. xxxviii. 25. 2 Mac. ix. 4. (metaphorically pass. *to be harassed*. Wisd. xvii. 15. v. xvi. 18. Joseph. A. J. ii. 14. p. 109. ed. Hav.)]

II. *To row*, i. e. *drive* or *impel* a ship or boat with oars. In the profane writers the accusative N. for *a ship* or *ships*, is sometimes expressed with this V. but sometimes omitted, as in the N. T. occ. Mark 6. 48. John vi. 19, where see Elsner, Wolfius, and Kypke. [See 1 Kings ix. 27. Thucyd. iii. 49. viii. 108. Hom. Od. iii. 157.]

☞ Ἐλαφρία, ας, ἡ, from ἐλαφρός.—*Lightness, levity, inconstancy*. occ. 2 Cor. i. 17.

Ἐλαφρός, ὰ, ὸν, q. ἐλαφέρος, from ἔλαφος *a stag*.—*Light*, *not grievous*. occ. Mat. xi. 30. 2 Cor. iv. 17. As to the former passage we may observe, that Lucian has the phrase ΖΥΓΟ'Ν 'ΕΛΑΦΡΟ'Ν. De Merc. Cond. tom. i. p. 470, and that in the latter text the neuter adjective τὸ ἐλαφρὸν is used substantively for ἐλαφρία *lightness*, [or τὸ ἐλαφρὸν τῆς θλίψεως, for ἡ ἐλαφρὰ θλίψις. (See Gesen. p. 643. 1. Fisch. ad Well. vol. iii. Pt. i. p. 293. Matthiæ p. 592. 5.) Exod. xviii.

26. ῥῆμα ἐλαφρὸν· *a trifling matter.* occ. LXX. Ez. i. 7.]

Ἐλάχιϛος, η, ον, Superlat. of ἐλαχὺς *small.—Smallest, least,* in size, quality, state, dignity, or esteem. See Jam. iii. 4. Mat. ii. 6. v. 19. (where see Wetstein and Campbell) 1 Cor. iv. 3. xv. 9.

☞ Ἐλαχιϛότερος, α, ον, An unusual Comparative formed from the Superlat. ἐλάχιϛος. *Less than the least.* occ. Eph. iii. 8. It is a very strong and emphatical word. Grotius on the text cites from the Greek *poets* several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the *prose* writers. Thus Thucydides IV. 118, has καλλιώτερον, Strabo πρώτιϛον, Xenophon Hel. I. ἐσχατώτατος, and Sextus Empir. IX. p. 627, ἐλαχιϛοτάτῳ. So in Lat. minimissimus, postremior, postremissimus. See Wetstein on Eph. iii. 8, and comp. Μειζότερος.

ἘΛΑ'Ω, ῶ.—*To drive, impel,* as a ship with oars. occ. John vi. 19. Homer often uses this V. in a poetic form, as Il. v. line 366, Μάϛιξεν δ' ἘΛΑ'ΑΝ, He whipt to *drive* them, i. e. the horses, and applies it to a ship either with or without νῆα. See Odyss. xii. lin. 47, 55, 109, 124. Comp. Ἐλάυνω II.

Ἔλεγξις, ιος, Att. εως, ἡ, from ἐλέγκω. —*A reproof.* occ. 2 Pet. ii. 16. [Job xxi. 4. xxiii. 2.]

Ἔλεγχος, ȣ, ὁ, from ἔλεγχω.

I. *Conviction, evident demonstration* or *manifestation.* occ. Heb. xi. 1. So Theophylact on the place, Ἔλεγχος, τȣτ' ἐϛι δεῖξις, φανέρωσις ἀδήλων πραγμάτων· ποιεῖ γὰρ ταῦτα βλέπεσθαι τῷ νῷ ἡμῶν ὡς πάροντα. Ἔλεγχος, that is, the *showing* or *manifestation* of things not seen; for it (faith) makes them *to be seen* by our mind as if they were present. So the Syriac version renders ἔλεγχος by גליןא *the manifestation;* and Chrysostom, from this expression, Ἔλεγχος ȣ βλεπομένων, observes, Ἡ πίϛις τοίνυν ἐϛιν ὄψις τῶν ἀδήλων, φήσι, καὶ εἰς τὴν ἀυτὴν τοῖς ὁρωμένοις φέρει πληροφορίαν τὰ μὴ ὁρώμενα. Faith then, says the Apostle, is the *seeing* of things not manifest, and brings those things that are not seen to the same *full demonstration* as those which are. See Suicer's Thesaur. under Πίϛις, vol. ii. col. 374. 1st edit.

II. *Conviction of error, refutation.* occ. 2 Tim. iii. 16. [Is. xxvii. 3. Job xiii. 6. Long. de Sub. fr. iii. 11.]

ἘΛΕ'ΓΧΩ.—*To demonstrate, show by evident and convincing reasons.*

I. *To convince.* John xvi. 8, (where see Campbell's Note.) [The passage here referred to is one of some difficulty. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως. Schl. gives the verb a different sense, as applied to ἁμαρτία, from that which he ascribes to it in the other two cases, which is unreasonable. He says, *He shall convict the Jews of the sin of incredulity and shall convince them of my innocence, and the victory gained over the power of Satan.* Lampe takes κόσμος of the *world at large,* and explains the passage thus. *He shall convince the world,* (1) *that it is sinful* (incredulity being mentioned only as an example); (2) *that justification can only be gained through me;* and, (3) *that I shall then be made Judge of all, and that all must therefore submit to me.* Tittman thinks κόσμος refers only to the Jews here, and gives the following explanation. *He will show clearly* (1) *the great sin of the Jews in rejecting me, by the conversion of many thousands of Jews through the effusion of the Spirit;* (2) *that I was really just and innocent, by teaching through the apostles that God has received me into heaven;* (3) *that the opposition made to me by the rulers of this world is in vain, as my religion will prevail; and that their policy will be judged and condemned.* As to the proof from other places of Scripture, the Lexicographers differ in their arrangements of passages under the two first heads. *To convince,* and *to convict,* seem to differ, when applied to *a fault,* only thus, that the individual is *himself convinced of his fault,* but *is convicted of it in the judgment of others,* the fault being equally proved in each case. The world, in either its limited or extended sense, must be its own judge, and I should, therefore, certainly refer this passage to the first head. In John viii. 46, where the same phrase, τίς ἐλέγχει με περὶ ἁμαρτίας, occurs, as there seems somewhat of an appeal to others, Parkhurst has probably done right in referring it to head II. Add to this, 2 Tim. iv. 2. In 1 Cor. xiv. 24. it is *to refute.* See Thucyd. vi. 86.] Tit. i. 9.

II. *To convict.* John viii. 9, 46, (where see Campbell's Note.) Jam. ii. 9. [Æl. V. H. xii. 51. Aristoph. Plut. 574. Athenag. Leg. c. 2.]

III. *To manifest, make manifest, discover.* John iii. 20, where ἐλέγχθῃ answers to φανερώθῃ in the following verse. So the learned Elsner interprets the word in this text, and in Eph. v. 13, and shows that the Greek writers use it in the same sense, as for instance, Artemidorus, Oneirocrit. lib. i. cap. 68. p. 57. Τὰ κρύπτα 'ΕΛΕΓΧΕΙ, *Manifests* hidden things. Comp. Wetstein on Eph. [Æl. V. H. xii. 5. Schl. thinks this sense belongs especially to judicial cases, where the truth is elicited by inquiry and torments; whence, ἐλέγχω is *to inquire* (see Ernest. ad Callim. H. in Del. 88.) and ἔλεγχος means *torment*, Xen. An. iii. 5. 9.]

IV. *To reprove, rebuke.* by words. Mat. xviii. 15. Luke iii. 19. [1 Tim. v. 20.] Tit. i. 13. [ii. 15. Gen. xxi. 25.]—by afflictions, Heb. xii. 5. Rev. iii. 19. [2 Sam. vii. 14. Tob. xiii. 10.]

☞ 'Ελεεινὸς, ἡ, ὸν, from ἔλεος.—*Pitiable, miserable.* occ. Rev. iii. 17. 1 Cor. xv. 19, in which latter text observe, that the comparative ἐλεεινότεροι is used for the superlative ἐλεεινότατοι. So Anacreon, Ode xlvi. line 3 *. Comp. under Μείζων.

'Ελεέω, ῶ, from ἔλεος.

I. *To pity, have pity,* or *compassion upon.* Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see Wolfius Cur. Phil. Κύριε ἐλέησον—*Lord have mercy*—Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity, it was used also by the Heathen. Thus in Arrian, Epictet. lib. ii. cap. 7. Τὸν Θεὸν ἐπικαλέμενοι δεόμεθα ἀυτȣ̃, ΚΥ'ΡΙΕ ΕΛΕ'ΗΣΟΝ, In our invocations of God we intreat him, *Lord have mercy*—This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under Ψυχὴ VII.

'Ελεέομαι, ȣ̃μαι, Pass. *To be pitied, obtain pity* or *mercy.* Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10, & al.—[*To obtain pardon,* especially 1 Tim. i. 13, 16. So Hos. ii. 3. Prov. xxi. 26. Ez. vii. 4. 9.]

II. *To show mercy, perform acts of mercy* or *pity.* Rom. xii. 8, where see Macknight. [I should be inclined to add more passages to this head, as 1 Cor. vii. 25. 2 Cor. iv. 1. Phil. ii. 27. 1 Pet. ii. 10.; in all of which pity producing acts of mercy, is, I think, implied. See Prov. xxi. 26. xxii. 9.]

* [N. B. The Attic form is ἐλεινός. See Pors. Praef. ad Hec. p. viii. Lobeck ad Phryneck. p. 87. The word sometimes means *compassionate.*]

'Ελεημοσύνη, ης, ἡ, from ἐλεήμων.

I. *Pity, compassion.* So in Callimachus's Hymn to Delos, line 151, 2, Latona speaks to the river Peneus,

—Μὴ σύγ' ἐμεῖο πάθῃς κάκον εἵνεκα, τῆς δὲ
'Αντ' ΕΛΕ'ΗΜΟΣΥ'ΝΗΣ———

Nor shalt thou suffer ill on my account
For this *compassion*———

[See Is. i. 27. xxviii. 27. Prov. iii. 3.]

II. In the N. T. *A work of mercy,* particularly *almsgiving.* Mat. vi. 1, 2, 3, 4. Also, *The alms itself,* or *money given to the poor.* Luke xi. 41. xii. 33. Acts iii. 2, & al. Hence the Latin ecclesiastical writers use the word *eleemosyna,* whence by a corruption our English *alms.* [Dan. iv. 24. The Heb. word צדקה used there, has also the double meaning of *pity* and *alms.*] Though several learned men, as Mill, Doddridge, Bp. Pearce, and Campbell, (whom see) have thought that in Mat. vi. 1, δικαιόσυνην, not ἐλεημοσύνην, was the true reading, yet it seems remarkable that Griesbach should admit the former word, which is found in *only two* Greek MSS., into the text. See Wetstein in Var. Lect.

Ελεήμων, ονος, ὁ, ἡ, from ἐλεέω.—*Pitiful, compassionate, merciful.* occ. Mat. v. 7. Heb. ii. 17. [Jer. iii. 12.]

'ΕΛΕΟΣ, ȣ, ὁ, and 'ΕΛΕΟΣ, εος, ȣς, τὸ.

I. *Pity, compassion, mercy.* Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. & al.

II. [*Kindness,*] *a work,* or *act, of mercy.* Luke [i. 54, 58.] x. 37. [Rom. ix. 23.] Jam. ii. 13. [& al.] Comp. Mat. ix. 13. xii. 7. [Joined with εἰρήνη or χάρις, it seems to express *happiness of all kinds.* Schl. adds the sense of *piety to God,* and cites Mat. ix. 13. xii. 7, where the meaning is obviously *general kindness and beneficence.* In Ecclus. xliv. 27, the meaning is probably the same, and in 1 Mac. ii. 56, it seems used for *goodness in general.* Add to this sense, 2 Sam. xiv. 45.]

'Ελευθερία, ας, ἡ, from ἐλεύθερος.—*Liberty.* In the profane writers it is used for *corporal liberty,* and *freedom from outward servitude;* but in the N. T. it denotes *spiritual liberty* or *freedom,* 2 Cor. iii. 17; especially from *legal ordi-*

*nances*, [1 Cor. x. 29.] Gal. ii. 4. v. 1, 13; [Theodoret, on both places, gives this explanation:]—joined with *freedom* from the *slavery* of sin, James i. 25. ii. 12. Comp. Rom. viii. 21.

Ἐλεύθερος, α, ον.

I. *Free from corporal slavery.* 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. & al. [This sense includes *free birth* and *manumission.*]

II. *Free from legal obligation.* occ. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. [vii. 39.] ix. 1, 19. [Herodian i. 10. 4.]

III. *Free from the slavery of sin.* occ. John viii. 36. Comp. Rom. vi. 20, where they who are *free* from righteousness mean such *as pay no sort of obedience* to it. [In Gal. iv. 26, the heavenly Jerusalem is said by Schleusner to be the Christian system which promises *freedom from sin* to all. Macknight construes the verse thus: *But the Jerusalem above is the free woman,* i. e. *answers to Sarah.* The meaning of the word depends obviously on the context, which is too long for discussion here.]

☞ Ἐλευθερόω, ῶ, from ἐλεύθερος.—*To free, set free,* from legal ordinances, Gal. v. 1.—from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21. [Ecclus. i. 23. 2 Macc. i. 27. ii. 23.]

Ἔλευσις, ιος, Att. εως, ἡ, from ἐλεύθω.—*A coming, advent.* occ. Acts vii. 52. [Dion. Hal. t. i. Opp. p. 565. edit. Reisk. See Suicer i. p. 1089.]

Ἐλεφάντινος, η, ον, from ἐλέφας, αντος, ὁ, *an elephant,* which from the Heb. אלף, or * Phenician אלפא, *an ox,* † to which genus many animals of *large bulk* were anciently referred. Thus the ‡ Romans called *elephants* Lucas boves, *Lucanian oxen; oxen* on account of their *size* and *horns* (or as we less properly call these latter, their *teeth*), and *Lucanian* because they first saw them in Lucania, during the war with Pyrrhus.—*Ivory,* i. e. *made of ivory,* or *elephant's tusks.* occ. Rev. xviii. 12, where see Kypke concerning the value which the ancients set upon *ivory,* and the various uses to which they applied it. [See Ezek. xxvii. 6, 15. Amos iii. 15. vi. 4. 1 Kings x. 22. xxii. 39. Herodian iv. 2, 3, and 13. Reitz. ad Lucian. Opp. t. ii. p. 63.]

ἙΛΙ´ΣΣΩ. Comp. Ἑιλίσσω.

I. *To roll, roll round.* Thus it is used in the profane writers.

II. *To roll up,* as a garment. occ. Heb. i. 12. [Schleusner says, "As that which before having been expanded, when rolled up, vanishes from sight; the word here means *to make to vanish, destroy.* Comp. Isa. xxxiv. 4. Ps. cii. 26, where some would read ἀλλάξεις. Cappell. Crit. S. p. 159. Drus. Misc. Cent. ii. c. 24.]

Ἕλκος, εος, ους, τὸ, from ἕλκω *to draw,* because it seems to *draw* or *attract* the morbid juices to the affected part.—*An ulcer, a sore.* occ. Luke xvi. 21. Rev. xvi. 2, 11. [The first meaning was *a fresh wound.* See Eustath. ad Iliad. Λ. 812. p. 841; but afterwards *the ulcer from an old wound.* Suidas says τὸ τραῦμα τὸ χρονίσαν. Thom. M. κυρίως χρόνιον πάθος ἐκ σιδήρυ γενόμενον. See Foes. ad Œcon. Hipp. p. 122. Comp. 2 Kings xx. 7. Job ii. 7. Polyb. i. 81. 5. Xen. de Re Eq. v. 1.]

☞ Ἑλκόω, ῶ, from ἕλκος.—*To ulcerate, exulcerate,* whence, as a part. perf. pass. ἡλκωμένος *ulcerated, ulcerous, full of ulcers* or *sores.* occ. Luke xvi. 20. [Xen. de Re Eq. i. 4. v. 1. Pollux Onom. i. 201.]

Ἑλκύω, from ἕλκω.

I. *To draw, drag,* as a net. John xxi. 6, 11. [Habbak. i. 16. 2 Sam. xxii. 17. Xen. Hell. vii. 1, 19.]—as men before magistrates, Acts xvi. 19. [Xen. Mem. iii. 6. 1. Sym. Ps. lviii. 4.]

II. *To draw,* as a sword out of the sheath. occ. John xviii. 10.

III. Figuratively and spiritually, *To draw* or *persuade* to the acknowledgment and faith of Christ by the *external miraculous evidences* of his divine mission *inforced* on the soul by the *influence* and *illumination* of the *Holy Spirit.* occ. John xii. 32. vi. 44. Comp. verse 65. John x. 25. xiv. 11. xv. 24. See Jenkin's Reasonableness of the Christian Religion, vol. ii. chap. 32.

ἝΛΚΩ, *To cause to go* or *come.*—*To draw, drag.* occ. Acts xxi. 30. James ii. 6. [Lam. i. 5. Wisd. xix. 4. Aristoph.

* ἌΛΦΑ—φοίνικες οὕτω καλοῦσι τὸν ΒΟΥ´Ν, Plut. in Sympos. lib. ix. qu. 2.

† See Bochart, vol. ii. 250, & seqt.

‡ So Pliny, Elephantos *Italia primum vidit Pyrrhi Regis bello, &* boves Lucas *appellavit in* Lucanis *visos.*—Nat. Hist. lib. viii. cap. 6. And *Varro* still more accurately, A Lucanis Lucas; *ab eo quod nostri quùm maximam quadrupedem, quam ipsi haberent, vocarent* bovem; *& in* Lucanis *Pyrrhi bello primum vidissent apud hostes* elephantos, *id est,* quadrupedes cornutas (*nam quos* dentes *multi dicunt sunt* cornua) Lucam bovem *appellasse.* De Ling. Lat. lib. vi.

Nub. 1220. Xen. Cyr. viii. 1. 32. Cic. pro Mil. 15. Liv. ii. 27.]

'ΕΛΛΑ'Σ, άδος, ἡ.—*Hellas.* occ. Acts xx. 2. Anciently the name of a city in Thessaly mentioned by Homer, Il. ii. line 683, and Il. ix. lines 395, 447. & al. and of the neighbouring country, Il. ix. line 474, which lay on the shore of the Pagasean gulf opposite the coast of Mysia and Æolis in Asia Minor, from which countries it was probably peopled; and it seems to have been called Hellas from the Hebrew word * הלאה *beyond*, as being *beyond* the Ægean sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by Homer named Ἕλληνες, Il. ii. line 684, by which appellation † Thucydides remarks towards the beginning of his first book, " Homer never means *all* the Grecians, but only the inhabitants of the Phthiotis who were commanded by Achilles." But in process of time the name Ἑλλὰς was extended to all the countries lying between Macedonia and Peloponnesus, and even sometimes included both these latter, and the inhabitants of all this region were called Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between Macedonia and Ἑλλὰς or Greece. See Raphelius and Wetstein on Acts xx. 2.—[Ἑλλὰς was first the name of a city in Thessaly, then of Thessaly itself (see Casaub. Diatr. in Dion. Chrys. c. 12, and Salmas. ad Solin. p. 100.); thirdly, of all Greece, without the Peloponnesus; and, lastly, of all Greece, with the Peloponnesus. The last is the sense which occurs in the N. T. The name *Greece* is derived from the Γραικοί, a southern people, who migrated into Italy.]

Ἕλλην, ηνος, ὁ, from Ἑλλὰς.

I. *A Grecian, a native of Hellas* or *Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἑλλὰς. [Add Acts xvi. 1, 3. xviii. 17. In Rom. i. 14, the Greeks are opposed to the Barbarians from that superior culture which they were acknowledged by all to enjoy. I hardly know if it be worth observing, that *Hellen* is said to have been the name of the son of Deucalion, who founded Hellas in Thessaly.]

* See Dr. Hodges's Miscellaneous Reflections, p. 226. edition.

† [Thucyd. i. 3, where see Hudson.]

II. *A Gentile,* who followed the religion and manners of the Greeks, as opposed to a Jew. John vii. 35, twice. Acts xiv. 1. (Comp. verse 5.) xviii. 4. xix. 10. xx. 21. [Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. x. 32.] Gal. [ii. 3.] iii. 28. Col. iii. 11. & al. Comp. 2 Macc. iv. 10—15. vi. 9. xi. 24. [The Jews divided the world into Jews and Gentiles, to distinguish the believers in the true and false religion; and they spoke of the Gentiles generally, as *Greeks,* from the great extent of country through which the Greek tongue was spoken, to which Cicero (in Orat. pro Archia, c. 6.) bears witness*. And so we find in 2 Macc. iv. 13, ἑλληνισμὸς and ἀλλοφυλισμὸς are used as synonimous. See also 1 Macc. viii. 13. 2 Macc. iv. 36. vi. 9. In Is. ix. 12, we have Ἕλληνες for פלשתים. So in the fathers, Justin M. and Tatian wrote discourses *to the Greeks,* i. e. to the Gentiles. See Cyril. Alex. de SS. Trin. c. vi. p. m. 21. Justin M. Resp. ad Quæst. 42 and 74. pp. 324 and 338. In John vii. 35, the meaning is, *they of the Jews dispersed among the Gentiles.* The phrase is fully explained in the note on διασπορὰ.]

III. *A Jewish proselyte descended of Grecian parents* or *ancestors.* occ. John xii. 20. See Doddridge on the place, and comp. Acts xvii. 4. See also Suicer's Thesaur. on this word. [Schleus. refers Acts xvii. 4, to head II; but I think Parkhurst (with Wahl), quite right. There is some dispute on John xii. 20. Selden (De Jure Nat. et Gent. p. 287), wishes to show from this place that the Jews admitted Gentiles to the temple; and so Maldonatus ad loc. Salmasius (de Ling. Hell. p. 218), also contends that Ἕλλην *always* in the N. T. means *a Gentile.* But as Arndt (Misc. Sacr. p. 6) observes, it is difficult to believe that a Gentile would have enquired or cared about the Messiah, or have come to the temple of a despised nation to worship. See Wolf's note for more authorities.]

Ἑλληνικὸς, ἡ, ὀν.—*Grecian, Greek.* occ. Luke xxiii. 38. Rev. ix. 11. [Jer. xlvi. 16. 4. 16. 2 Macc. 10, 15. vi. 9.]

Ἑλληνὶς, ιδος, ἡ, from Ἕλλην.—*A Grecian woman,* i. e. *in religion, a Gentile.* occ. Mark vii. 26. (where see Wetstein.) Acts xvii. 12. [Bishop Horsley (Serm. xxxvi.) says, " This word describes not her country, but her religion. She was

* [Græca leguntur in omnibus fere gentibus.]

an idolatress, bred in the principles of that gross idolatry which consisted in the worship of the images of dead men. And because idolatry in this worst form obtained more among the Greeks than the nations of the East, such idolaters, of whatever country they might be, were, by the Jews of the apostolic age, called Greeks." I think the reason assigned above in Ἕλλην II. for the use of the word, is more satisfactory, especially as it implies a follower of the Gentile idolatry.]

☞ Ἑλληνιστὴς, ȣ̃, ὁ, from Ἕλλην.—*An Hellenist* or *Grecian proselyte*. occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned Wolfius, on Acts vi. 1, that the Ἑλληνιςαὶ mean *such persons as had been converted from heathenism to Judaism*. That it does not signify *merely foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20, where these Ἑλληνιςαὶ are distinguished from the Ἰȣδαῖοι or *Jews by birth*, mentioned in the preceding verse. Doddridge and others, who embrace the last mentioned interpretation of Ἑλληνιςαὶ, are so sensible of the force of this passage, that, upon the authority of the Alexandrian MS., and some of the ancient versions, though opposed by almost all the other MSS., they read Ἕλληνας instead of Ἑλληνιςὰς*; and Doddridge is so bold as to say, that *common sense* would require us to adopt this reading, *even if it were not supported by the authority of any manuscript at all* †. This assertion, however, can only be supported by *supposing*, that Ἑλληνιςὴς *must* signify *a native, though grecizing, Jew*. But see Wolfius on Acts vi. 1. xi. 20. ‡ and Suicer, Thesaur. in Ἑλληνιςὴς II. [I am unable to see that Wolf alleges any arguments for his opinion. Ἑλληνίζω would signify (according to the usual rule of such verbs*) *to imitate the Greeks*, whence Ἑλληνιςὴς ought to be *an imitator of the Greeks*. The word does not of itself define whether the Jew to whom it applies retained the Jewish, or adopted the Christian faith. So Schleusner and Wahl.]

* [Griesbach admits this reading into the text. Schleusner approves it.]

† See what Campbell says very well on this subject in his Preliminary Dissertations to the Gospels, p. 639, &c. and p. 646, &c.

‡ Since writing the above in the first edition, I found that Campbell, in his Preliminary Dissertations to the Gospels, p. 5, &c. has at large stated and defended the opinion that the Ἑλληνιςαὶ mentioned in the Acts, mean not *proselytes to Judaism*, but *those Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well carefully to peruse what he has advanced on this subject, and then judge for himself.

☞ Ἑλληνιςὶ, an Adv. from Ἕλλην.—*In Greek, in the Greek language*. occ. John xix. 20. Acts xxi. 37, Ἑλληνιςὶ γινώσκεις; the expression is elliptical for ἑλληνιςὶ λαλεῖν γινώσκεις; *dost thou know* (how to speak) in Greek? And so our English translation, *canst thou* speak Greek? Xenoph. uses an elliptical phrase exactly parallel, Cyropæd. lib. vii. [6. 8.] Τὰς ΣΥΡΙΣΤΙ ἘΠΙΣΤΑΜΕΝΟΥΣ, Those *who know (how to speak) in Syriac*. Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

☞ Ἐλλογέω, ῶ, from ἐν, *in, into*, and λόγος *an account*.—*To bring into the account, impute, reckon, charge*. occ. Philem. verse 18. [Zonaras Lex. col. 696, refers to this place, and explains ἐμοὶ εἰς χρέος τȣ̃το λόγισαι *reckon this to me for a debt*. The word is metaphorically used for *to impute*, in Rom. v. 13.]

Ἐλπίζω, from ἐλπίς.

I. *To hope, expect with desire*. Luke vi. 24. xxiii. 8. xxiv. 21. & al. In 2 Cor. viii. 5, supply the word μόνον "merely" with Doddridge and Worsley, before ἠλπίσαμεν. [The verb admits an infinitive, as Luke xxiii. 8, or ὅτι, xxiv. 21, or a simple accusative. 1 Cor. xiii. 7. See Herodian ii. § 9. Xen. Mem. ii. 1. 27.]

II. *To hope, trust, confide*, the prepositions ἐν, εἰς, and ἐπὶ (this last either with a dative or accusative case) being prefixed to the object *in* or *upon* which one *hopes* or *trusts*. See 1 Cor. xv. 19. Phil. ii. 19. John v. 45. 2 Cor. i. 10. 1 Tim. v. 5. 1 Pet. iii. 5. Rom. xv. 12. 1 Tim. iv. 10. [In good Greek the dative is generally used in this sense; according to Griesbach (with Wahl's approbation), this is the case in Mat. xii. 21; but Schl. takes the old reading.]—These are hellenistical phrases often occurring in the LXX, and generally answering either to the Heb. בטח ב־, אל—or על—*to trust in, to*, or *upon*, as in Jud. ix. 26. xx. 36. 2 Kings xviii. 5. Ps. iv. 6; or to חסה ב־ *to hope in*, as Ps. v. 12. vii. 1. xvi. 1. & al.

* [Ἰȣδαΐζω *to imitate the Jews*, Φιλιππίζω *to follow the party of Philip*, &c. &c.]

freq. or to יחל ל to wait for, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxxx. 5. Isa. li. 5. & al.

'ΕΛΠΙ'Σ, ίδος, ή. [The word is *generally* used in a good sense, as Thom. M. says ἐλπὶς ἐπὶ καλῶ, in distinction to προσδοκία, which is used to denote also *expectation of evil;* but this is not without exception. It is even sometimes used for *fear*. Thucyd. ii. 42. as is ἔλπομαι. Hom. Il. xv. 110. Herod. vi. 109. See Irmisch. on Herodian i. c. 3. 11. pp. 79 and 824; the Notes on Thom. Mag. p. 299. Ammian. Marcell. xiv. 7. So *spero*. Virg. Æn. i. 547. In the N. T., however, it is always taken in a good sense.]

I. *Hope, desire of some good with expectation of obtaining it.* Acts xvi. 19. Rom. v. 4. Tit. 2. 1 John iii. 3. In 1 Cor. ix. 10, ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS., and is accordingly ejected from the text by Griesbach; and instead of τῆς ἐλπίδος ἀυτῶ μετέχειν, the Alexandrian (ἐφ. edit. Woide), and another ancient, with two later MSS, read ἐπ' ἐλπίδι τῶ μετέχειν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by Griesbach as equal, or perhaps preferable, to the other. See Mill, Wetstein, Bishop Pearce, and Griesbach. On Eph. ii. 12, 1 Thess. iv. 13, see Leland on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. *The object of hope, the thing hoped for*. Rom. viii. 24. Heb. vi. 8. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19. [Add 2 Thess. ii. 16. Job vi. 8. 2 Macc. vii. 14.]

III. *The foundation* or *ground of hope*. Col. i. 27. 1 Tim. i. 1. [Acts xxviii. 20. 1 Thess. ii. 19.]

IV. *Trust, confidence,* joined with *hope*, used with ἐις *in* following. 1 Pet. i. 21.

V. *Confidence, security.* occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9, where ἐπ' ἐλπίδι answers to the Heb. לבטח *in confidence;* and in this sense of *confidence* or *security* ἐλπὶς is used several times by the LXX for the same Heb. word בטח, as in Jud. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. & al.

'ΕΛΥ'ΜΑΣ, α, ὁ.—*Elymas.* The name of a man, signifying *a magician* or *sorcerer,* as St. Luke himself interprets it. "He was called Elymas in Persia, where he had learned *magism.*" Wetstein. It seems ultimately a derivative from the Heb. עלם *to hide*, referring to the magical *secrets* with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. verse 6, and see Wolfius. [The word *Elymon* in Arabic, signifies not only *a wise person in divine and heavenly matters,* but *a magician.* See Vers. Arab. Saadiæ Gen. xli. 8. Exod. xviii. 19. Lud. de Dieu. Crit. S. p. 581. Bochart. Hieroz. part i. p. 750.]

'ΕΛΩΙ'. Heb.—*My God.* It is plainly the Heb. אלהי, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a *propriety* and *emphasis* beyond what has been commonly observed. For Mat. xxvii. 46, ABOUT (περὶ) *the ninth hour, Jesus cried out with a loud voice,* 'Ηλί, i. e. אלי, אלי, (as in Ps. xxii. 1.) My God, My God, *why hast thou forsaken me?* the name by which he *then* addressed the Divinity referring to his *omnipresent* * *power* and *providence;* but, AT *the ninth hour* (τῇ ὥρᾳ τῇ εννάτῃ, Mark), when he was in the very jaws of death, he *again* cries out, 'Ελωΐ, 'Ελωΐ, Eloi, Eloi, *why hast thou forsaken me?* אלהי, אלהי, Thou, Jehovah, who art not only אלי *my powerful God,* but אלהי *bound to bear together with my humanity the curse due to man for sin (for who is* אלוה *but Jehovah?* Ps. xviii. 32. comp. Gal. iii. 13.), *why hast* THOU *forsaken me?* I add, that in the *only* three passages (I believe) wherein אלהי *Eloi* occurs in the Old Testament, it refers to *the sufferings of Christ,* or to *the glory which should follow.* Thus in the xviii. Ps. which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock, and* אלוהי ישעי וירום † *let* my ALUE, *my Saviour, be exalted.* In the cxliii. Ps. which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *Teach me to do thy will* (i. e. by offering

* Aquila renders אלי, אלי, Ps. xxii. 1, by ἰσχύρε μοῦ, ἰσχύρε μοῦ, *my strong one, my strong one.*

† Thus read the unpointed editions of Forster at Oxford, and of Leusden at Amsterdam, 1701; but other editions, as Walton's Polyglott, and Montanus's printed by Plantin, 1572, together with *very many* of Dr. Kennicott's Codices, read אלהי without the ו. If this latter reading be admitted, the words must be rendered *the Aleim of my salvation,* which, it must be confessed, is most agreeable to the usual application of the N. ישע which generally denotes not a *saviour* but *salvation.*

myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.), *for thou art* אלוהי my ALUE. And in *the beloved one's song of praise* *, Ps. cxlv. 1, he breaketh out into this thanksgiving, *I will very highly exalt thee* אלוהי my ALUE, *the king, and I will bless thy name for ever and ever.*

'Εμαυτοῦ, ῆς, ȣ̃. Gen. from ἐμȣ̃ *of me*, and αὐτȣ̃ *self.—Myself.* A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. & al. freq. [ἀπ' ἐμαυτȣ̃ is *of my own will*, or *authority*. John v. 30. vii. 17. viii. 42. x. 18. Numb. xvi. 29.]

'Εμϐαίνω, from ἐν *in, into*, and βαίνω *to go, come.*

I. *To go*, or *enter into*, as into a pool. John v. 4.

II. *To enter into*, or *go aboard*, a ship. Mat. viii. 23. & al. freq.—['Εμβαίνω has this signification either with or without the word *ship* following. See 1 Mac. xv. 36. 2 Mac. xii. 3. Plutarch. tom. i. Opp. p. 54. ed. Reisk. Philost. Vit. Soph. ii. 31. s. 3. Xen. Anab. i. 3. 17. iv. 3. 20. In Nahum iii. 14. it is used in its proper sense *go into*, and does not occur elsewhere in the O. T.]

'Εμϐάλλω, from ἐν *in, into*, and βάλλω *to cast.—To cast into.* occ. Luke xii. 5. [See Jer. xxxvii. 20. and comp. Gen. xxxvii. 22. Dan. iii. 6, 11, 15. Ælian. V. H. xii. 1. Herodian. iv. 9. 14. Xen. Cyr. viii. 1. 38.]

☞ 'Εμϐάπτω, and —όμαι, Mid. from ἐν *in*, and βάπτω *to dip.—To dip in.* occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26. [Test. xii. Patr. p. 637. Arist. Nub. 150.]

'Εμϐατεύω, from ἐν *in*, and βατέω *to tread*, which from βαίνω *to go.—To enter*, or rather, as our translation, *To intrude into;* for the word seems to imply *conceit* and *arrogance.* So Stockius, "*fastuosè* incedo, invado, ingero me;" and Mintert, "incedo, *superbè, fastuosè* incedo." Josephus has used the word in this view, Ant. lib. ii. cap. 12. § 1, where, speaking of Mount Sinai, he says, "the shepherds durst not 'EMBATEΎEIN 'ΕΙΣ αὐτὸ *intrude upon* it, because it was regarded as the habitation of the Deity." And Elsner cites a remarkable passage from Aristides, where he mentions Philip as 'EMBA-ΤΕΥ'ΩΣ 'ΕΙΣ τὰ τῶν 'Ελλήνων πράγματα, *intruding into*, or *impertinently meddling with*, the affairs of the Greeks. Mintert thinks the word alludes to the *tragical buskins*, called by Lucian ἐμϐάδες (read * ἔμϐαται), in which the actors *strutted aloft* upon the stage. It is also applied to *entering upon a possession.* So Chrysostom, 'EMBATEΎEIN 'ΕΙΣ τὴν κληρονομιάν, *to enter upon the inheritance.* (See more in Wetstein.) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb. use it, Josh. xix. 51, καὶ ἐπορεύθησαν 'EMBATEΎΣΑΙ τὴν γῆν, *and they went to* enter upon *the land.* [It occurs also Josh. xviii. 8. Æschyl. Pers. 449, where it has the sense of *frequenting*, as Bp. Blomfield remarks, citing a fragment of Euripides in Dion. Halic. t. ii. p. 59. Cratin. apud Hephæst. p. 57. Soph. Œd. Col. 679. Incert. Rhes. 223. Compare Themist. Orat. vii. p. 90. ed. Harduin. Aristid. Or. in Minerv. t. i. Opp. p. 19. ed. Canter. Schl. on Biel, thinks that the verb is used often of a god's holding or inhabiting some place or temple, and besides the above places, he quotes Eurip. Herac. 875. Hesychius says, 'Εμβατεῦσαι, τὸ κατέχειν καὶ καρπȣ̃σθαι χωρίον ἢ οἰκίαν ἢ ὅλον τὸν κλῆρον—ἢ ζητῆσαι.] The word refers to *hostile entry* in 1 Mac. xii. 25. xiii. 20. xiv. 31. xv. 40. occ. Col. ii. 18. Raphelius on this text produces a passage from Xenophon in Conviv. [iv. 27.] where he uses ἐμϐατεύειν transitively with the accusative case for *searching, scrutinizing*, or *examining into* a thing, and thus also Chrysostom applies the word (see Suicer, Thesaur.); and so Hesychius explains ἐμϐατεύσας by ζητήσας *seeking.* And this last Wolfius thinks the best sense. But is there no difference in meaning between ἐμϐατεύειν and ἐμϐατεύειν εἰς? If there is, I should prefer the first interpretation above given. But comp. British Critic, vol. iii. p. 276. [Schleusner, Bretsch. and Wahl, all agree in adopting Raphelius's explanation. Phavorinus also has ἐμβατεῦσαι, ἐξερευνῆσαι ἢ σκοπῆσαι. See also 2 Mac. ii. 31. Krebs. Obss. Flav. p. 340. Philon. de Plaut. Noë p. 225. Loesner. Obss. e Phil. p. 369.]

'Εμϐιϐάζω, from ἐν *in*, and βιϐάζω *to cause to go.—To cause to go* or *enter in, to put on board.* occ. Acts xxvii. 6. This word is used by the purest Greek writers for *putting on ship-board.* See Alberti

* So the Hebrew title calls it תהלה לדוד *a song of praise for the beloved.*

* See Lucian. Necyomant. p. 314. Quom. conscrib. Hist. p. 678. De Saltat. p. 924, tom. i.

and Wetstein, and comp. Ἐμβαίνω. [See Polyb. i. 49. 5. Xenoph. Anab. v. 3. 1. Thucyd. i. 53. Lucian. V. H. ii. 26. Gataker on Marc. Antonin. x. § 8. p. 295. In Prov. iv. 11, it is, *I cause to walk.*]

Ἐμβλέπω, from ἐν *in, on,* and βλέπω *to look.*

I. *To view, look upon,* i. e. with stedfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. & al. [Add Isaiah v. 30. xvii. 7. Ecclus. xxxiii. 15. Xen. Mem. iii. 11. 10. Cyrop. i. 3. 2. In Luke xxii. 61. Schl. thinks that *contempt* and *indignation* are implied, as by ἐπιβλέπω in 1 Sam. ii. 29. xvii. 42.]

II. *To behold,* or *see.* occ. Mark viii. 25. Acts xxii. 11.

[III. *To consider.* Mat. vi. 26. (comp. Luke xii. 24.) Is. v. 12. xxii. 8. 11. Ecclus. ii. 10. 2 Mac. xii. 45.]

Ἐμβριμάομαι, ῶμαι, from ἐν *in,* or *on account of,* and βριμόομαι or βριμάομαι *to roar, storm with anger,* from βρέμω *to roar,* which see under Βρόντη. See Wetstein on Mat. ix. 30, and comp. Ecclus. xiii. 3.

I. *To groan,* or *grumble,* with indignation, [and hence, *to be indignant.*] occ. Mark xiv. 5, where the Vulg. excellently, *fremebant* in eam. The Latin *fremo* by the way is a derivative from the Greek βρέμω. The LXX have once used the N. ἐμβρίμημα for the Heb. זעם *furious indignation.* Lam. ii. 6, [which word occurs also in the same sense in Theodotion's version of Ezek. xxi. 31. where Symmachus has ἐμβρίμησις, and the LXX πῦρ *(fiery indignation).* See the Schol. on Aristoph. Equit. 815. 1.]

II. *To charge,* or *forbid strictly and earnestly.* occ. Mat. ix. 30. (where see Campbell.) Mark i. 43, (where see Elsner. [It is rather, *to order under a threat,* as Hesychius says, ἐμβριμώμενος, μετὰ ἀπειλῆς ἐντελλόμενος, and thence, *to threaten, rebuke, chide.* Suidas explains it, *to enjoin,* or *chide with severity, to speak with anger;* and Hesychius, *to chide, command with power.* See Ps. cvi. 9. and compare it with Nahum i. 4.]

III. *To groan deeply,* from anguish of heart. occ. John xi. 33, 38. Comp. Ps. xxxviii. 8 or 9.

ἘΜΕ'Ω, ῶ,—*To vomit, spew.* occ. Rev. iii. 16. [Is. xix. 14. Xen. An. iv. 8. 20. Ælian. V. H. ix. 26.]

☞ Ἐμμαίνομαι, from ἐν *on account of,* and μαίνομαι *to be mad.—To be mad upon,* or *against.* occ. Acts xxvi. 11.—[The preposition ἐν has, in composition, sometimes the force of κατὰ. See Abresch. Amin. ad Æschyl. p. 392. Ἐμμάνης occurs Wisd. xiv. 23. Plutarch. tom. ii. p. 798. t. vi. p. 144. ed. Reisk.]

ἘΜΜΑΝΟΥΗ'Λ, Heb.—*God with us.* It answers both in the LXX and in Mat. to the Heb. עמנואל from עם *with,* נו *us,* and אל *God,* Isa. vii. 14. The name imports *God in our nature,* and *for our sakes,* i. e. *for our salvation* and *happiness:* and thus Isaiah's prophecy, that * *THE virgin's son* should be called *Emmanuel,* was fulfilled by Christ's being called *Jesus,* i. e. *Jehovah the Saviour,* a name of the same import. Comp. Ἰησοῦς. occ. Mat. i. 23.

Ἐμμένω, from ἐν *in,* and μένω *to remain.—To remain, persevere in.* occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9. [It is used in this sense in Deut. xxvii. 16. Ecclus. xxviii. 6. and ii. 11. Comp. Xen. de Rep. Æth. ii. 17. Ages. i. 11. Epictet. Enchir. c. 20. Corn. Nep. xvii. 214. Virg. Æn. ii. 160. viii. 643. Krebs. Obss. Flav. p. 321. Markl. ad Lys. p. 592.] A

Ἐμὸς, ἡ, ὸν, from ἐμοῦ *of me,* gen. of Ἐγὼ *I.—Mine, my own.* Mat. xviii. 20. xx. 15. & al. freq. In Mat. xx. 23, Kypke renders Οὐκ ἔστιν ἐμὸν δοῦναι, *it does not* become me *to give, it* is *not* my office *to give,* and produces similar expressions from Plutarch; observing that in such phrases ἔργον *work, business, office* is understood, which is expressed by Xenophon and Euripides. [The word denotes sometimes, *of my inventing,* or *of my doing.* Thus John vii. 16. *My doctrine is not of my own invention;* and see Philipp. iii. 9.]

☞ Ἐμπαιγμονὴ, ῆς, ἡ, from ἐμπέπαιγμαι 1st pers. perf. of the V. ἐμπαίζω.—*A mocking,* or *scoffing.* This N. occurs not in the common editions of the N. T. but in 2 Pet. iii. 3, ten MSS., three of which ancient, have ἐν ἐμπαιγμονῇ ἐμπαῖκται, and this reading is supported by both the Syriac and several other old versions, and is received into the text by Griesbach, whom see, and Wetstein. The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

Ἐμπαιγμὸς, οῦ, ὁ, from ἐμπέπαιγμαι 1st

* Thus Isa. vii. 14, העלמה with the ה *emphatic,* and LXX and Mat. i. 23, Ἡ παρθένος.

pers. perf. pass. of the V. ἐμπάιζω.—*A mocking*, or rather *a being mocked*. occ. Heb. xi. 36. [Ez. xxii. 24. 2 Mac. vii. 7; but ἐμπαῖγμα is more usual. See Is. lxvi. 4. Ps. xxxviii. 7.]

'Εμπαίζω, from ἐν *in*, *upon*, and παίζω *to play*, *sport*.

I. *To play upon, make sport with, mock*. Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29. [It is construed with the dative or with a preposition. Add Judg. xvi. 25. Exod. x. 2. Ps. civ. 26. It signifies, *to punish cruelly and insultingly*, in 2 Mac. vii. 10.]

II. *To illude, deceive*. occ. Mat. ii. 16.

'Εμπαικτὴς, ȣ̃, ὁ, from ἐμπαίζω.—*A mocker, a scoffer*. occ. 2 Pet. iii. 3. Jude ver. 18. [Is. iii. 4.]

'Εμπεριπατέω, ῶ, from ἐν *in*, *among*, and περιπατέω *to walk about*, which see.—*To walk about among*.—[*To live among*. 2 Cor. vi. 16. So used of God, who is said *to live among pious men*, from the delight he takes in them. See Levit. xxvi. 12. Deut. xxiii. 14. Achill. Tat. i. 6. Philon. i. de Ebriet. t. i. p. 358. line 38. ed. Mang.]

'Εμπιπλάω, ῶ, from ἐν *in*, and πιπλάω, or πιμπλάω, *to fill*, which is formed from the obsol. verb πλάω *to fill*, by prefixing the reduplicate syllable πι—*To fill*. occ. Acts xiv. 17. [It means here, *to give abundantly*, see Ps. cxlv. 16; and *to fulfil*, or *satisfy*. Ps. ciii. 5. *to satiate*. Xen. Sympos. iv. 37. See Ecclus. xvi. 29. xxiv. 19.]

'Εμπίπτω, from ἐν *in*, *into*, and πίπτω *to fall*.

[I. *To fall into*, as a ditch. Mat. xii. 11. Luke xiv. 5. Ps. lvii. 6. Is. xxiv. 18. In other Greek usually with a Dative, as Ælian. V. H. xii. 23.]

II. [*To fall among*, i. e. *to fall into one's power*, *to meet with harm*, and perhaps generally, as Schl. says, *accidentally*; and so the Schol. on Epictet. Enchir. c. 9. See Luke x. 36. *fell among thieves*, as in Arrian Epictet. iii. 12, where is the same phrase. See 1 Tim. iii. 6, 7. vi. 9. comp. Prov. xii. 13. Heb. x. 31. 2 Sam. xxiv. 14. Prov. xxvii. 14. 1 Mac. vi. 8. Ælian. V. H. v. 2.]

'Εμπλέκω, from ἐν *in*, and πλέκω *to connect*, *tie*.—*To entangle*, *implicate*, implicare. occ. 2 Pet. ii. 20. 2 Tim. ii. 4. So Epictetus in Arrian, lib. iii. cap. 22, says the Cynic should not be 'ΕΜΠΕΠΛΕΓΜΕ'ΝΟΝ σχέσεσιν *entangled* in relations; Cicero De Nat. Deor. lib. i. cap. 19, uses the expressions, *Nullis est* occupationibus implicatus, and cap. 20, implicatus *molestis* negotiis & *operosis*. See also Wetstein on 2 Tim. [Prov. xxviii. 18. Polyb. i. 17.]

'Εμπλήθω, from ἐν *in*, and πλήθω *to fill*.—*To fill*, *satisfy*, whether naturally or spiritually. occ. Luke i. 53. vi. 25. John vi. 12. Rom. xv. 24, wh[illegible] Kypke. [It is construed with an accusative of the person, and a genitive of the thing. (See Gramm. § xxi. 35. B. (c). One or other of which is often omitted. See Exod. xxviii. 5. Job xxii. 18. Ecclus. xvi. 29. vi. 25. Ps. cvii. 9. Jer. xxxi. 25. In Rom. xv. 24. it is, *When I have enjoyed satisfaction from your society*.]

☞ 'Εμπλοκὴ, ῆς, ἡ, from ἐμπέπλοκα perf. mid. of ἐμπλέκω.—*A plaiting*, or *braiding* of the hair. occ. 1 Pet. iii. 3. Lucian, Amores, tom. i. p. 1057, minutely describes 'Η ΠΛΟΚΗ' ΤΩ'Ν ΤΡΙΧΩ'Ν, *The braiding of the hair*, as particularly employing the attention and pains of the women *. Comp. also Heb. and Eng. Lexicon in קשר III.

'Εμπνέω, ῶ, from ἐν *in*, and πνέω *to breathe*.—*To inspire*, *draw in the breath*. So Josephus, De Bel. lib. v. cap. 11. § 2, uses the verb for *breathing*; ἕως ἐμπνέωσι, whilst they *breathe*, occ. Acts ix. 1, 'Εμπνέων ἀπειλῆς καὶ φόνȣ. The phrase is elliptical, and to complete it, ἀπὸ, ἐξ, or ἕνεκα, *from*, or *by reason of*, may be supplied. It beautifully describes Saul as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him *draw* it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Ps. xxvii. 12. Homer has an expression somewhat resembling this in the Acts (though the *construction* is different), Il. iii. line 8. & al., where he says the Greeks were μένεα πνείοντες *breathing rage*, as Pope renders it, or rather *breathing courage*; so Milton, Par. Lost. b. i. line 554, "—*deliberate valour breath'd*." And Cicero, Catilin. II. 1. uses the expression " scelus an-

* [On the dressing of hair among the ancients, see Pott. Epist. Cathol. N. T. t. ii. p. 95. Hadr. Junius de Comm. c. 8. 'Εμπλόκιον seems a chain, or ornament used in the hair. Exod. xxxv. 21. xxxix. 13, 16. Is. iii. 18, 20. In the 18th verse, it is used in the plural, and Cyprian de habitu Virg. p. 98. (ed. Amst.) translates it by crines.]

helantem, *breathing wickedness;*" and in Rhetor. ad Herennium, usually printed in the Works of Cicero, lib. iv. cap. 55, we have "anhelans *ex intimo pectore* crudelitatem, from the bottom of his breast *breathing cruelty.*" But see more in Elsner, Wetstein, and Kypke on the text. [Add Sil. Ital. xvii. 504. Theoc. xxii. 82. [redacted] Rhes. 786. Chrysost. Hom. ii. de Laud. Paul. t. vi. Opp. p. 484. B. ed. Bened. has the same construction as in our passage. Matthiæ § 362, says that that of which any thing smells, or which it breathes, is put in the genitive. Thus Anacr. ix. 3. and Aristoph. Eq. 437. πνεῖν συκοφαντίας. Our verb is used actively, *to inspire, breathe in.* Wisd. xv. 11. Xen. Hell. vii. 4. 32.]

Ἐμπορεύομαι, from ἔμπορος.—[Properly, *to go, make a journey.* See Polyb. xxviii. 10. 5. Soph. Œd. Syr. 464. Gen. xxxiv. 24. Hence it is, *to journey for purposes of trade:* and then,]

I. Intransitively, *To trade, traffic, merchandise.* occ. Jam. iv. 13. [Gen. xxxiv. 10, 21. Ez. xxvii. 13. Xen. de Rep. Lac. vii. 1.]

II. Transitively with an accusative, *To make a trade,* or *gain of.* occ. 2 Pet. ii. 3. See Kypke. [Athen. xiii. 569, F. See Pott. Lath. Ep. ii. p. 213.]

Ἐμπορία, ας, ἡ, from ἔμπορος.—*Merchandise, traffic,* properly, says Scapula, such as men *pass* the sea to carry on. occ. Mat. xxii. 5. [Is. xlv. 14. Ez. xxvii. 15. Polyb. iii. 23. 4. Xen. Hier. ix. 9.]

Ἐμπόριον, ου, τὸ, from ἔμπορος.—*A market-place, a mart.* occ. John ii. 16. [The sense given by Parkhurst is the original one. See Deut. xxxiii. 19. Is. xxiii. 17. Polyb. xvii. 2. 4. Xen. de Vect. iii. 3; but in this place of St. John, it seems to be used for ἐμπορία, *traffic.* It signifies *objects of traffic* in Xen. de Vect. i. 7.]

Ἔμπορος, ου, ὁ, from ἐν *in,* and πόρος *a passing over* or *way,* which from πείρω *to pass over, through.*

I. Anciently and properly, *A passenger, in a ship.* Thus Telemachus in Homer Odyss. ii. line 319 *, says he will go ἔμπορος as a *passenger,* because, as he immediately adds, he has *no ship of his own;* and Laertes, Ulysses' father, not knowing who he was, asks him, Odyss. xxiv. line 299.

——ἦ ἘΜΠΟΡΟΣ εἰλήλουθας
Νηὸς ἐπ' ἀλλοτρίης;——

—Or art thou come a *passenger*
On board *another's* ship?—

II. *A traveller.* So used by Sophocles in Œdip. Colon. [25. 303.]

III. *One who travels,* especially *by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. Mat. xiii. 45. Rev. xviii. 3, 11, 15, 23.—In the LXX it generally answers to the Heb. סחר *a merchant,* a N. derived in like manner from the V. סחר *to go about.* [See Ezek. xxxviii. 13. Gen. xxiii. 16. Herodian iv. 10. 9. Xen. Mem. iii. 7. 6.]

Ἐμπρήθω, from ἐν *in,* and πρήθω *to set on fire, burn,* which from the old V. πράω the same.—*To set on fire, burn.* occ. Mat. xxii. 7. [See Josh. viii. 8. Judg. ix. 49. xv. 6. xviii. 27. Nehem. i. 3.]

Ἔμπροσθεν, An adv. governing a genitive, from ἐν *in,* and πρόσθεν *before,* which from πρὸ the same, and the syllabic adjection θεν denoting *at* a place, σ being inserted for the *sound's* sake.

I. Of place, (1) *Before,* as opposed to *behind.* Mat. vi. 2. Mark i. 2. Luke xix. 4. John iii. 28. Rev. iv. 6. Τὰ ἔμπροσθεν (μέρη namely) *The parts* or *places which are before.* Phil. iii. 13.—(2) *Before, in the presence of.* Mat. v. 16, 24. [xxiii. 13.] xxvii. 11. & al. freq. (3) [*Forward,* Luke xix. 4. Xen. Cyr. iv. 2. 12.] (4) Of dignity or superiority, *Before, in preference to.* occ. John i. 15, 27, 30. See Campbell on ver. 15, and comp. John iii. 31. The word is used in a sense similar to this last by the LXX, answering to the Heb. לפני, Gen. xlviii. 20. [The passage of St. John i. 16. is one of considerable difficulty. It is doubtful, whether ἔμπροσθεν should be taken of *time,* or of *dignity.* Lampe, who is for the latter signification, thus explains the passage, making much turn on the difference between γίνομαι and εἰμί. *He who comes after me is (as Messiah) made more honourable than I am, because he was (by his own eternal nature as God) more honourable.* Chrysostom, Theodoret, Augustine, Bede, Grotius, Campbell, and all the versions in modern languages, except Luther's, the Rhemish, and an anonymous English one (in 1729), agree in this as far as ἔμπροσθεν goes—Whitby, Schleusner, Wetstein, Tittman,

* [See Eustathius on this place. Phavorinus and the Schol. on Aristoph. Plut. 521.]

Kuinöel, Bretschneider, and others, after the Vulgate, and all the other Latin translations, except Bede, translate "He was before me (in time)," and they generally consider that the second clause expresses the same thing, *for he was before me*, (Kuinöel saying that ὅτι means *certainly*); which is, as Campbell says, proving a thing by itself. Tittman too declares positively (as does Dr. Smith, Script. Test. ii. p. 37.) that in the LXX ἔμπροσθεν never signifies *dignity*, although Lampe, Campbell, and Parkhurst justly cite Gen. xlviii. 20*. In order to avoid what Campbell complains of, Kypke suggests the notion of a parenthesis; *This is he of whom I said (He that comes after me was really before me) for he was before me;* so that the last clause gives the reason why John used such expressions; but this does not seem to do much good, and on the whole I prefer the former sense.] other

Ἐμπτύω, from ἐν *in, upon,* and πτύω *to spit.—To spit upon.* Mat. xxvi. 67. xxvii. 30. & al. Observe, that *spitting*, even *in a person's presence*, was in the east always esteemed a great affront †. How much more then, *spitting in his face?* And as our Blessed Lord was treated with such *barbarous indignity* by the *Roman soldiers*, so the late excellent Jonas Hanway, in his Travels, vol. i. p. 298, informs us that the *Persian soldiers* were ordered to *spit in the face* of a rebel prisoner at Astrabad—"an indignity of great antiquity in the east; and this, adds the truly pious writer, and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetical history of our Saviour," namely in Isa. l. 6.—[This verb is construed with εἰς in Mat. xxvi. 67. xxvii. 30, with the dative, Mark x. 34. xiv. 65. xv. 19. It is put absolutely in Luke xviii. 32. See Numb xii. 14. Deut. xxv. 9. It is constructed in good Attic with the gen. and Thom. M. p. 105, says, that no good writer uses it with the dative; but Ælian does, V. H. i. 15. See Heupel on Mark xiv. 65. p. m. 478. Wetstein i. p. 526. Lobeck on Phryn. p. 17.]

Ἐμφανὴς, έος, οῦς, ὁ, ἡ, καὶ τὸ—ές, from ἐν *in, unto,* and φαίνω *to show.*—[*Manifest, conspicuous.* In Acts x. 40, he *showed himself, made himself manifest.* Comp. 1 Tim. iii. 16. Xen. Mem. iii. 8. 10. Cyr. viii. 7. 23. Polyb. xxii. 15. 7. In Rom. x. 20, it is metaphorically used, *I became manifest*, that is, *I became known.* Isa. lxv. 1. Exod. xii. 14. Ælian. V. H. i. 21. It is *clear* or *conspicuous*, in Symm. Ps. xii. 6.]

Ἐμφανίζω, from ἐν *in, unto,* and φαίνω *to show.*

I. *To show plainly, to manifest.* occ. John xiv. 21, 22. And in the passive, *To be manifested, appear plainly.* occ. Mat. xxvii. 53. Heb. ix. 24. [For a full discussion of this passage of the Hebrews, see S. Deyling. Obss. Sacr. iv. p. 541—580. The meaning is, that "as the High Priest showed himself before God in the earthly sanctuary with the blood of expiation, so our Lord has entered into the heavenly sanctuary, and there shows himself before the face of God as our High Priest and intercessor, and the propitiation of our sins by his own blood." Schl. refers John xiv. 21. to the sense *to declare openly*, or *by argument*, and verse 22. to the sense *to show*, as if Christ spoke the word in the metaphorical sense, and the Apostles in the proper one.]

II. *To declare, signify.* occ. Acts xxiii. 15, 22. Heb. xi. 14. The LXX have used it in this sense for the Heb אמר *to tell, declare*, Esth. ii. 22. [Diod. Sic. xiv. 11. Ælian. V. H. iv. 9. Polyb. Leg. 105. and Joseph. Ant. x. 9. 3.]

III. *To inform, give information,* in a judicial sense. occ. Acts xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for ἐνεφάνισαν ἑαυτοὺς *they showed themselves*, or *appeared* (comp. John xiv. 21, 22.), or according to Theophylact and Ammonius, for ἐνεφάνισαν διδασκαλίκην χάρτην *they presented a memorial.* Comp. Acts xxiii. 15.

☞ Ἔμφοβος, ου, ὁ, ἡ, from ἐν *in,* and φόβος *fear.—In fear, afraid, terrified.* Luke xxiv. 5, 37. & al. [1 Macc. xiii. 2. Theoph. Char. 25. 1.]

Ἐμφυσάω, ῶ, from ἐν *in, upon,* and φυσάω *to breathe, blow, blow up,* "flatu distendo, *distend by blowing.*" Scapula. [Gen. ii. 7. Ez. xxi. 31. Job iv. 21.]—*To breathe* or *blow upon.* occ. John xx. 22.

☞ Ἔμφυτος, ου, ὁ, ἡ, from ἐν *in,* and φύτος *planted,* so *fit for producing* seed or fruit, from φύω *to produce,* which see.

* [Perhaps another instance cannot be found; and it is singular that Schleusner, in his rifacciamento of Biel, has omitted this. The other sense is frequent, Judg. i. 23. iii. 2. Mic. vii. 20. &c.]

† See Heb. and Eng. Lexicon in רק I.

—*Implanted*, *ingrafted*. occ. James i. 21. It is applied to the word of the Gospel, which ministers are said φυτέυειν *to plant*, 1 Cor. iii. 6, 7, 8, and which *bringeth forth fruit*, Col. i. 6. Comp. Mark iv. 7, 8. Barnabas in like manner calls this ʹΕΜΦΥΤΟΝ δωρέαν τῆς ΔΙΔΑΧΗ͂Σ ἀυτȣ͂, *the* implanted *gift of his doctrine*. Epist. § 9. edit. Russel, ad. fin. See Whitby on James i. 21. Further, as in the Greek writers*, ἔμφυτον frequently denotes what is *innate* or *natural*, and sometimes what is *thoroughly implanted* or *infixed in the mind*, (see Elsner, Raphelius, and Wolfius); so in St. James it implies, that the heavenly doctrine not only enters into the ears, but is so *implanted* in the soul as to become, as it were, *a second nature*. Comp. James i. 18. 1 Pet. 23. 2 Pet. i. 4, and Φύσις III. [Polyb. ii. 45. 1. Herod. ix. 94.]

['Εν, a Preposition denoting close connexion, and used in various ways.]

[I. *Of place*.]

[1. *In*. Mat. i. 18. iv. 16. ix. 35. ἐν ταῖς συναγωγαῖς. xii. 40. Mark xii. 38. John xi. 20. Acts vii. 44. & al. freq.]

[2. *On*. Rev. iii. 21. καθίσαι ἐν τῷ θρόνῳ. John iv. 20, 21. Heb. viii. 5.]

[3. *Near* or *at*. Luke xiii. 4. (See Joseph. De Bell. J. v. 4. 1.) John x. 23.† (See Ælian. V. H. xii. 57. and Perizon. there and on ii. 25. Reitz. on Lucian. i. p. 329. ii. p. 36.) Rom. viii. 34. *(at the right hand)*. So ב 1 Sam. xv. 4. Heb. i. 3. viii. 1. x. 12.]

[4. *In presence of*. Luke xvi. 15. 1 Tim. iv. 15. Xen. de Rep. Ath. i. 18. Thucyd. iii. 53. Ælian. V. H. xiv. 26. Diod. Sic. xi. 12. Polyb. xvii. 6. 1. Xen. Cyr. i. 5. 6. See Herman on Viger, p. 858. So ב in Gen. xxiii. 18. Schl. adds Mat. ix. 35. to these places, but I think without reason.]

[5. *With*. Acts ii. 29, *with us*. vii. 44, *with our fathers*. On Acts xii. 11, which belongs to this class *(apud se)* see Γίνομαι XI. Acts xxv. 6. So ב, Judg. xvi. 4. Ez. x. 15.]

[6. *To, into,* of *motion* or *direction* to a place, &c. Mat. x. 16. xiv. 3. Mark i. 16. v. 30. Luke vii. 17. John v. 4. Acts iv. 12. Rom. xi. 17. Rev. i. 9. So Judg. vi. 35. Ezra vii. 10. Ecclus. xlii. 12. Luke xxiii. 42. belongs to this class also, though some translate it *cum regno*. These are instances of actual motion. I subjoin some of motion in an improper sense. Luke i. 17. Rom. i. 24. *to turn the hearts of the disobedient to the wisdom*, &c. 1 Cor. vii. 15. 1 Thess. iv. 7. See Hos. xii. 6. Hence it is,]

[7. *Towards*. Mark ix. 50. John xiii. 35. Rom. xv. 5. 2 Cor. viii. 7. 1 John iv. 9. It is used also for *against* once, Luke xxi. 23; and in the Old Test. Jon. i. 2. Judith vi. 2. Ecclus. iv. 30. Schleusner adds Mat. xvii. 12, where perhaps it is *they did in his case*, like *Talis in hoste fuit Priamo*.]

[II. *Of time*.]

[1. *In*. As the time in which any thing is done. Mat. ii. 1. *In the days of*, &c. iii. 1. & al. freq. Mark x. 37. *in the time of thy glory*. Luke xii. 1. *in which things*, i. e. in the transaction of them, in the meantime.]

[2. *During*. Mat. xii. 2. Luke xxii. 28. John v. 7. ἐν ᾧ (sc. χρόνῳ.) vii. 11. xxiii. 23. Acts viii. 33. xvii. 31. and frequently with the article and infin. Thus ἐν τῷ σπέιρειν. Mat. xiii. 4. denotes the *sowing*. Luke i. 8. ii. 6. v. 1. ix. 36. Acts viii. 6. In Acts iii. 26, it may be this, or *that he may turn you*, for ἐις τὸ. al. freq. Comp. 1 Sam. i. 7. 2 Chron. xii. 11, &c.]

[3. *Within*. Mat. xxvii. 4. Mark xv. 29. John ii. 19, 20. Rev. xviii. 10. 3 Esdr. ix. 4. Dan. xi. 20. Isa. xvi. 14. Diod. Sic. xx. 85. Ælian. V. H. i. 6.]

[4. *At*. 1 John i. 28. *at his coming*. 1 Cor. xv. 52. Rev. xv. 1.]

[III. *Of number*.]

[1. *Among*. Mat. ii. 6. xi. 11. John i. 14. Rom. i. 6. xi. 17. James iv. 1. al. freq.]

[IV. *To express agency, instrumentality*, or *ministry*.]

[1. *Through*, *by*. Mat. ix. 34. xvii. 21. Mark xii. 36. xiv. 1. Luke iv. 1. (comp. Mat. iv. 1.) John xvii. 10. Acts iv. 9. xi. 14. xvii. 21, 28, 31. Rom. v. 9. xi. 2.* 1 Cor. vi. 2. xiv. 6, 21. Gal. iii. 12. Eph. iv. 14. Heb. i. 2. xiii. 9. Perhaps we may add Mat. xiii. 3. xxii. 1. Mark iv. 2. In

* [Xen. Mem. iii. 7. 5. Alciph. i. Ep. 31, and I think Wisd. xii. 10, though Schleusner makes it *planted* or *ingrafted*.]

† [Solomon's Porch, however, may be called *in the temple*, the temple often meaning the whole enclosure of the sacred mount. See Lampe on John ii. 11. p. 576.]

* [Bretschneider says these are the words of Elijah. See 1 Kings xix. 10. Michaelis, after Jablonski, says that this is an instance of the common way of citing in the Hebrew writers. *In Elias*, i. e. in the chapters on *division* where he is mentioned. See Michaelis i. 133, 134. 243, 244. 492. See 'Εν I. 1.] or

Eph. vi. 10. *Be strengthened through (hope in) Christ.*]

[2. Of the instrument with which a thing is done, *with*. Mat. v. 13. Luke iv. 34. Mat. vii. 2. John i. 26, 33. Rom. x. 9. xvi. 16. James iii. 9. 1 John iii. 18. Rev. ii. 16. vi. 8. xiv. 15. xvii. 2. Comp. xiv. 18. Judith xvi. 12. Ecclus. ix. 16, &c.—So *to love with the whole heart*. Mat. xxii. 27. *to worship with a sincere spirit*, John iv. 23, 24.; though see Mede Disc. xii.]

[3. *On account of.* Mat. vi. 7. Luke i. 21. iv. 42. Heb. vii. 29, 41. 1 Cor. xv. 19. *On account of this life.* 2 Cor. xiii. 4. Eph. iii. 13. *On account of my afflictions*, iv. 1. *for the Lord's sake*, Col. ii. 16. Ἐν τούτῳ signifies *on that account*. Luke x. 20. John xvi. 30. Acts xxiv. 16. Ἐν ᾧ *because*. Rom. ii. 1. viii. 3. al. So Luke i. 21, *because he staid.*]

[V. It refers to *society* or *partnership with*, *together with*. Mark v. 2. Luke xiv. 21. (Comp. Numb. xx. 20.) Acts vii. 14. And so Rom. xv. 29. 1 Cor. iv. 21. Phil. i. 9. Heb. ix. 25. (Ps. lxvi. 13.) Jud. 14. 1 John v. 6. and perhaps 2 Thess. ii. 9. In Acts viii. 21, it is *a share in*, *participation of.*]

[VI. It refers to *the object in* which one is, or is employed, &c.—*In*. John v. 35. Rejoice *in* the light. Mat. xxiii. 30. Rev. i. 9. Acts viii. 21. Rom. i. 9. 1 Thes. v. 12. *in teaching you.* 1 Tim. iv. 15. 1 John iv. 18. 1 Cor. ix. 18. xi. 22. Gal. vi. 6.]

[VII. It refers to the *subject.*]

[1. *In*. John xix. 4, 6. *Fault in him.*]

[2. *By example of* or *from this instance.* 1 Cor. iv. 6. *by our example.* Phil. i. 30. So ἐν τούτῳ *from this*. John xiii. 35. 1 John ii. 3, 5. iii. 10, 16.]

[VIII. It expresses suitableness and *relation.*]

[1. *According to*, *according to the will* or *law of.* Luke i. 8. John iii. 21. Rom. i. 24. Eph. iv. 17. Col. ii. 6. 1 Thess. iv. 15. Heb. iv. 11. x. 10. 1 John ii. 8. In Eph. iv. 15, perhaps *agreeably to your mutual love;* and so Phil. i. 8.]

[2. *With respect to.* Luke xvi. 15. Acts xv. 7. Rom. i. 9. ii. 17. John vii. 37. (and 1 Cor. xi. 22.) *with respect to this.* 1 Cor. iii. 18, ἐν αἰῶνι τούτῳ. ix. 15. xiv. 11.]

[IX. It expresses the *habit*, *state*, &c. external or internal.]

[1. *In*, of *dress*, &c. Mat. vi. 29. vii. 15. Mark xii. 38. Luke vii. 52. al. So perhaps 1 John iv. 2. *clothed in* or *with flesh*. 2 John 7.]

[2. Of *qualities*, where it implies *furnished with*. Luke i. 17. *full of the spirit and power of Elias.* 1 Cor. ii. 4, 5. *my speech was not full of human wisdom.*]

[3. Of *condition* generally, and *mode of acting*. *In*. Mat. iv. 16. xvi. 27. xxv. 31. Mark v. 2. and 25. Luke xxii. 28. John ix. 34. v. 5. Acts viii. 33. 1 Tim. iii. 13. *in (preaching) the faith.* See Herodian i. 3. 3. Xen. Mem. iii. 5. 4. Hence it comes to be put periphrastically with a noun for the adjective, either (1), with the article, as ἐκκλησίαις ταῖς ἐν Χριστῷ *Christian churches*. 2 Tim. i. 13. Tit. iii. 5. Herodian ii. 4. 8. ii. 5. 4. Mathiæ § 577; or (2), without the article. Luke iv. 33, ἐν ἐξουσίᾳ *powerful, weighty*. 1 Cor. ii. 7. *mysterious* or *mystic wisdom.* 2 Cor. xii. 2. *a Christian.* Eph. ii. 21, 22. iii. 21. 1 Tim. ii. 7. *a true teacher.* 2 Pet. ii. 13. Ps. xxix. 4. Soph. Œd. T. 1009. The same is probably the origin of the use of ἐν with a noun for an adverb. Mat. xxii. 16. ἐν ἀληθείᾳ *sincerely*. John vii. 10. Acts xvii. 31. xxvi. 7. Col. iv. 5. Heb. ix. 19. James i. 21. Rev. xviii. 1. Judith i. 11. Ecclus. xviii. 9.]

[X. It is used in adjuration and swearing, *By*. Mat. v. 34, 35. xxiii. 16—22. Rom. ix. 1. Eph. iv. 17. 1 Thess. iv. 1. 1 Sam. xx. 42. xxiv. 22. 2 Sam. xix. 7.]

[XI. It is pleonastic, being used with its case for the simple dative. Mat. x. 32. Mark i. 15. Luke xii. 8. Acts iv. 12. (Ecclus. xlvii. 10.) xvi. 5. 1 Cor. ii. 6. ix. 15. xv. 58. 2 Cor. iv. 3. viii. 7. Col. ii. 7. 1 Thess. iii. 12. 1 Tim. iv. 15. (or perhaps *in all duties.*)—In Rom. xi. 17, it expresses *the price*, as in Lam. v. 4. Eccles. i. 3. ii. 22. Ecclus. vii. 18. In Acts vii. 14, it is *up to* or *in number.*]

Ἐναγκαλίζομαι, Depon. from ἐν *in* or *into*, and ἀγκάλη *the arm*, which see.—*To take into* or *embrace in the arms.* occ. Mark ix. 36. x. 16. See Wetstein and Kypke. [Diod. Sic. iii. 58. Heliod. vii. p. 312. See also Poll. Onom. ii. 139.]

Ἐνάλιος, ου, ὁ, ἡ, from ἐν ἁλὶ *in the sea.*—*Being* or *living in the sea*, as fish, &c. occ. James iii. 7. The Greek writers use the word in the same sense. See Wetstein. [Hom. Od. V. 67. Aristoph. Thesm. 333.]

Ἔναντι, an Adv. joined with a genitive, from ἐν *in*, and ἀντὶ *against*.—*Before, in the presence of.* occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. לפני *be-*

*fore the face*, בעיני *in the eyes*, לעיני *to the eyes*, &c. [Exod. vi. 12. Job xvi. 21.]

'Εναντίος, α, ον, from ἐν *in*, and ἀντὶ *against*.

I. [*Opposite, a fronte.* Mark xv. 39. ἐξ ἐναντίας, sc. χώρας *stood opposite to Christ.* (Numb. ii. 2. 1 Sam. xiii. 5. Thucydid. iv. 33.) Hence, applied to *wind*, it means *contrary*. Mat. xiv. 24. Mark vi. 48. Acts xxvii. 4; and in this sense of *opposition* or *hostility*, it is often applied to other things. 1 Thess. ii. 15. Tit. ii. 8. *They of the contrary part*, adversaries, where either χώρας or γνώμης may be understood. Γνώμης is often left out in good Greek. Diog. Laert. i. 84. Sext. Emp. Adv. Phys. i. 66. ii. 69. Τὸ ἐναντίον hence means *any thing hostile* or *injurious*. Acts xxvi. 9. xxviii. 17. Ezek. xviii. 18. Nahum i. 11. Prov. xiv. 7. Ezek. xvii. 5.]

II. 'Εναντίον, neut. used adverbially, joined with a genitive, and applied in the same sense as ἔναντι, *Before, in the presence of.* Mark ii. 12. Acts vii. 10. & al. The LXX very frequently use it in the same sense for the Heb. נגד *before*, לפני, &c. &c.

'Ενάρχομαι, from ἐν *in*, and ἄρχομαι *to begin*.—*To begin*, or *begin in*. occ. Phil. i. 6. Gal. iii. 3. [Deut. ii. 24, 25, 31.]

'Ενδεὴς, έος, ȣ̃ς, ὁ, ἡ, from ἐν *in*, and δέω *to want*.—*Indigent, poor, in want*. occ. Acts iv. 34.

"Ενδειγμα, ατος, τὸ, from ἐνδέδειγμαι. perf. pass. of ἐνδεικνύω.—*A manifest proof* or *token*. occ. 2 Thess. i. 5. [Demosth. 423. 23.]

'Ενδεικνύω, ἐνδείκνυμι, from ἐν *in, to*, and δεικνύω *to show*.

I. *To show, make manifest, demonstrate.* Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. *To show, perform, do*, præstare. 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, where see Wetstein, and on Tit. ii. [Schleusner refers. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10. iii. 2. Heb. vi. 10. Wisd. xii. 17. 2 Macc. ix. 8. Æschin. Dial. iii. 2. Ælian. V. H. xiv. 5, &c. to Sense I. Add to this IId Sense Genes. l. 15 and 17.]

'Ενδείξις, ιος, Att. εως, ἡ, from ἐνδείκω or ἐνδεικνύω.

I. *A declaration, manifestation*. occ. Rom. iii. 25, 26. [Phil. de Op. Mund. i. pp. 9. 50.]

II. *A demonstration, evident proof* or *token*. occ. 2 Cor. viii. 24. Phil. i. 28.

"Ενδεκα, οἱ, αἱ, τὰ, Undeclined, from ἐν *one*, and δέκα *ten*.—A noun of number, *Eleven*. Mat. xxviii. 16. & al.—The old German einlif, and Saxon ændleꝼen, endleoꝼen, &c. whence our English *Eleven*, manifestly insinuate, says Junius, that *one* is *left*, namely above *ten*, which is considered as a new *term* in numbering: hence the reason of the English name is evident. So *twelve* is *two*, or *twa, left*, above *ten* namely. Comp. under Δώδεκα, and see more in Junius's Etymol. Anglican. in ELEVEN.

'Ενδέκατος, η, ον, from ἕνδεκα.—*Eleventh*. occ. Mat. xx. 6, 9. Rev. xxi. 20.

'Ενδέχομαι, from ἐν *in, upon*, and δέχομαι *to receive, take*.

I. *To take upon, admit*, in the profane writers. [Thuc. v. 16.]

II. Impersonally, 'Ενδέχεται, *It is possible, it may be*, q. d. *it admits*. occ. Luke xiii. 33. So Hesychius explains ὀκ ἐνδέχεται by ἀδύνατόν ἐϛι *it is impossible*, in which sense the phrase is used by the purest of the Greek writers. See Elsner and Wetstein on Luke xiii. 33. To whose instances several more might be added from Arrian, Epictet. In 2 Macc. xi. 18, we have ἃ δὲ ἦν 'ΕΝΔΕΧΟ'ΜΕΝΑ, *what things were* possible, or might be, and 2 Mac. xiii. 26, ἀπελογήσατο 'ΕΝΔΕΧΟΜΕ'ΝΩΣ, *he apologized* as much as he could. Comp. 'Ανένδεκτον. [Probably χρῆμα is understood. 'Ενδεχόμενα are in profane writers *contingent* events opposed to *necessary* ones, or *possible* ones. See Xen. Mem. iii. 9. 1. Thom. Mag. Ecl. p. 306, says that ἐνδέχεται is not only for ἐνδεχόμενόν ἐϛι, but for ἐυμενῶς or ἁπλῶς δέχεται.]

☞ 'Ενδημέω, ῶ, from ἔνδημος, *one who is at home, in his own country*, or *among his own people*, from ἐν in, and δῆμος *a people*.—*To be at home*, [*live at home, live with*.] occ. 2 Cor. v. 6, 8, 9. See Wetstein.

'Ενδιδύσκω, ομαι, from ἐνδύω the same. —*To clothe, be clothed*. occ. Luke viii. 27. xvi. 19. [2 Sam. i. 24. xiii. 18.]

☞ "Ενδικος, ȣ, ὁ, ἡ, from ἐν *in*, and δίκη *justice* *.—*Agreeable to justice, just*. occ. Rom. iii. 8. Heb. ii. 2.

☞ 'Ενδόμησις, ιος, Att. εως, ἡ, from ἐνδομέω (as it were), which from ἐν *in, upon*, and δομέω *to build*, which from δεδόμα perf. mid. of δέμω the same.—*A building* or *structure*. occ. Rev. xxi. 18.

[* 'Εν in composition denotes often *suitableness*, ἔννομος *agreeable to law, lawful*, ἔμμετρος, &c.]

Josephus (as Wetstein has remarked) uses the same word. Ant. lib. xv. cap. 9. § 6. Ἡ δὲ ἘΝΔΟΜΗΣΙΣ ὅσην ἐνεβάλετο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας, The *structure* or *mole*, which he opposed to the violence of the sea, was two hundred feet long. [This word has passed into Chaldee, where דימוס means a *structure*, or *wall*. See Buxtorf's Lex. Chald. p. 552.]

Ἐνδοξάζω, from ἐν *in*, and δοξάζω *to glorify*.—*To glorify*. occ. 2 Thess. i. 10, 12. [The formula ἐνδοξασθῆναι ἔν τινι, signifies, *to get glory from another's happiness* or *misery, so that we may be praised as its authors*. In these passages it is, *that God may get glory by the eternal happiness to which he will promote Christians*. So in Ezek. xxviii. 22. Exod. xiv. 4.]

Ἔνδοξος, ου, ὁ, ἡ, from ἐν *in*, and δόξα *glory*.

I. [*Glorious, of high reputation*, or *dignity*. 1 Cor. iv. 10. Comp. 1 Sam. ix. 6. Is. xxiii. 8. Esth. i. 3. Hist. Susan. v. 5. 1 Chron. iv. 9. Xen. Mem. i. 2. 56. Herodian. i. 6. 17. Ælian. V. H. ii. 11.]

II. [*Splendid*, of dress and ornaments, &c. Luke vii. 2, 5. Is. xxii. 18. xxiii. 9. 2 Chron. ii. 9. I so understand with Bretschneider the word as applied to the Church—*glorious*, like a bride. Schleusner and Wahl say it means, *free from stain of sin*.]

III. [*Remarkable, illustrious, memorable*, of miracles. Luke xiii. 17. See Exod. xxxiv. 10. Deut. x. 21. Job v. 9, and xxxiv. 24. Is. xii. 4. lxiv. 3.]

Ἔνδυμα, ατος, τὸ, from ἐνδύω.—[*A garment*. Mat. vi. 25, 28. Luke xii. 23. *A wedding garment*. Mat. xxii. 11, 12. The eastern nations gave splendid dresses as tokens of honour, especially to guests. See Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22. Is. iii. 22. Zach. iii. 4. Warnekr. in Antiq. Hebr. c. 27. § 13. An *upper garment*, or *cloak*. Mat. iii. 4. (comp. Mark i. 6.) Mat. vii. 15, where there is a reference to the sheepskins worn by the ancient prophets, in token of their contempt of earthly splendour. See 1 Kings xix. 13. 2 Kings i. 8. Zach. xiii. 4. and the word Μηλώτη.]

Ἐνδυναμόω, ῶ, from ἐν *in*, and δυναμόω *to strengthen*.—*To strengthen, make strong*, whether bodily. Heb. xi. 34.—or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. & al. [Add Phil. iv. 13. 2 Tim. ii. 1. iv. 17. Eph. vi. 10. It occurs Ps. lii. 7. in the Passive, *was made confident*. See Aq. Gen. vii. 20. 24.]

Ἔνδυσις, ιος, Att. εως, ἡ, from ἐνδύω.—*A putting on*, or *wearing* of clothes. occ. 1 Pet. iii. 3. [Job xli. 5.]

Ἐνδύω and ἐνδύνω, from ἐν *in, into*, and δύω or δύνω *to go in* or *under*, also *to put on*, which see.

I. *To go* or *enter into*. occ. 2 Tim. iii. 6. [Ez. xxiii. 24.]

II. *To clothe, put on, invest*. It is applied,

1st. To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. & al. [Jer. x. 9.]

2dly. Spiritually, To the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14, where see Kypke.—Gal. iii. 27, where see Macknight. [Macknight says, that persons baptised always put on new and fresh clothing, to signify that they adopted a new course of life, and hence, that it is used in these expressions to signify, that those baptised into the name of Christ must adopt his ways of life. Schl. cites Dion. Halic. xi. p. 689. Ταρκύνιον ἐνδυόμενοι *imitating the manners of Tarquin*. Ἀποδυόμαι is used in exactly the opposite sense by Luc. in Gall. 19. In Latin, *induere aliquem* expresses, *becoming one's disciple*. Tacit. Annal. xiv. 52. xvi. 28. It is applied] to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12, & seqt. and see Kypke.

3dly. To the miraculous gifts of the Holy Spirit, with which the Apostles of Christ were *endued*. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly. To that incorruption and immortality with which the bodies of men shall be *endued* or *clothed* at the resurrection. occ. 1 Cor. xv. 53, 54. [In 2 Cor. v. 3. Chrysostom (Hom. X. in Ep. ii. ad Cor.) explains it, ἀφθαρσίαν καὶ σῶμα ἄφθαρτον λαβόντες, *getting a new and immortal body*. Schl. suggests, that we should read ἐκδυσάμενοι.] See under Φέρω.

Ἐνέδρα, ας, ἡ, from ἐν *in*, and ἕδρα *a seat* or *sitting*.—[Properly, *a place of ambush*, as Phavorinus says, a place where men sit to surprise an enemy. Josh. viii. 9.] *An ambush* or *ambuscade*. So ἐνέδραν ποιεῖν *to lay*, or *set an ambush*. occ. Acts xxv. 3. Thucydides uses the same phrase*.

* [In the middle voice, III. 90. See Polyb. iv. 59. 3.]

See Wetstein. [Josh. viii. 7. 14. Herodian. iv. 5. 7. vii. 5. 8.]

'Ενεδρεύω, from ἐνέδρα.—*To lie in wait.* occ. Luke xi. 54. Acts xxiii. 21. [It does not occur elsewhere in the N. T. In Greek writers, it generally takes a dative, as in Diod. Sic. xix. c. 68. (*of ambush in war*), but it is found also with the accusative. See Wessel. on Diod. Sic. xix. 69. Appian. Bell. Civ. iii. p. 881. Plut. Vit. Fab. p. 185. E. Lam. iv. 19. Wisd. ii. 12. Ecclus. xxvii. 10. It is used absolutely, Lam. iii. 10. Judg. ix. 43, and in its original sense, *(sit in, remain, abide in,)* in Ecclus. xiv. 23.]

"Ενεδρον, ȣ, τὸ. See 'Ενέδρα.—*An ambush*, or *lying in wait.* occ. Acts xxiii. 16. [Griesb. reads ἐνέδρα. Josh. viii. 2. al.]

'Ενειλέω, ῶ, from ἐν *in*, and εἰλέω *to roll*, which is, I think, to be deduced from the V. εἰλίσσω (which see), and not *vice versa.*—*To roll*, or *wrap up.* occ. Mark xv. 46. [1 Sam. xxi. 12. Artemid. i. 14.]

"Ενειμι, from ἐν *in*, and εἰμὶ *to be.*—*To be in* or *within.* occ. Luke xi. 41, Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *But give* what is in (the cup and platter namely) *for alms.* See this interpretation, which is also embraced by Wolfius, and Kypke (whom see), abundantly vindicated by Raphelius, who very justly demands a *proof*, that τὰ and ἐνόντα signifies the same as ἐκ τῶν ἐνόντων, and that because the latter phrase denotes *according to one's abilities* or *substance*, the former does so likewise. Our English translation—*of such things as ye have,* seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7. [Bretschneider and Kühnöl concur with Raphelius in saying, that ἐκ τῶν ἐνόντων is the proper phrase, and that there is no example of the phrase here used being substituted for it. On the other hand, Schleusner cites from Moschopulus the following words: ἔνεςιν ἀντὶ τȣ̃ ἐνυπάρχει, ὡς τὸ ἔνεςί μοι πλȣ̃τος. Καὶ ἔνεςιν· ἀντὶ τȣ̃ δύνατόν ἐςιν. See also Thom. M. p. 307., Hesychius in voce, and Heliodor. Æthiop. ix. 25. Rosenmüller too brings two instances from Demosthenes pro Coronâ, where ἔνοντα is used for *property*. Schleusner adds, that τὰ ἔνοντα may stand for κατὰ τὰ ἔνοντα as well as τὰ δυνατὰ for κατὰ τὰ δυνατά. Schleusner therefore, and Rosenmüller, as well as Boisius (Collat. p. 222.) and Bos (Ex. Phil. in N. T. p. 42.), after the Syriac and Theophylact, would translate τὰ ἔνοντα by *according to what you have*, understanding κατά. I think that Kühnöl is right in saying that the parallel place in St. Matthew shows that τὰ ἔνοντα refers to *what is in the cup*, as in Xen. Ages. ii. 19. Hell. ii. 3. 6; and I should therefore, with Parkhurst, acquiesce in Raphelius's explanation, which is, "Do not be careful as to the vessel or its splendour, but rather attend to the contents; for if with them you assist the poor, food and every thing else is pure to us;" or as Bretschneider says, "you have then no need of the Levitical purification." Kühnöl, however (after Erasmus, Lightfoot, and others), rejects this, and thinks our Lord speaks ironically. The Pharisees, he says, thought that by giving alms they could atone for their sins without amendment, and he would translate thus; *Give what there is in the cup as alms* to the poor, *and* then (in your opinion) you need no amendment; *every thing is pure to you.*]

"ΕΝΕΚΑ, or ἕνεκεν, An adv. governing a genitive.

1. *Because of, on account of, by reason of.* Acts xxvi. 21. Rom. viii. 36. [It points out the cause of our undertaking any thing, whether the antecedent cause, or the event. With the article before the infinitive, it denotes *the end* or *intention.*]

2. *With respect to, in regard of.* 2 Cor. iii. 10. Raphelius shows that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited, might be added from Lucian, Timon. tom. i. p. 94, Ψεύσματος "ΕΝΕΚΑ, *With respect to* lying.

3. 'Oυ ἕνεκεν for ἕνεκεν τȣ́τȣ ὃ, *On account of this that, because that, because.* occ. Luke iv. 18. So in Homer Il. i. line 11. and Il. v. line 377. & al. freq. ὅνεκα, i. e. ὃ ἕνεκα, signifies *because.* Comp. "Ανθ' ὧν under. [The ellipse of ἕνεκα before the infin. should be noticed. See Mat. ii. 13. xi. 1. Luke iv. 10. 2 Cor. i. 8. 2 Pet. iii. 9. See Bos.]

☞ 'Ενέργεια, ας, ἡ, from ἐνεργής.—*Energy, mighty* or *effectual working* or *operation.* occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11. [In Eph. iv. 16. Col. i. 29. 2 Thess. ii. 9. it is the *actual working* or *assistance, action* in which energy is put forth. 2 Mac. iii. 29.]

'Ενεργέω, ῶ, from ἐνεργης.

I. *To operate, act powerfully, put*

*forth power*. Mat. xiv. 2. Mark vi. 14. (Comp. Δύναμις VI.) Rom. vii. 5. 1 Cor. xii. 6. 2 Cor. i. 6. iv. 2. Gal. iii. 5. v. 6. Eph. ii. 2. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Parkhurst and Schleusner contend, against Hammond on Gal. v. 6. (where the Syriac has *faith made perfect*) and Bull (Op. p. 534. ed. Grabe), that this verb has an active sense in the passive voice; and I have therefore placed the passages they allege under this head, without however meaning to decide on the question. There is the passive sense decidedly in 2 Cor. i. 6. In 2 Thess. ii. 7. Parkhurst translates rightly, *The mystery of iniquity is (now) acting*, where the sense is neuter; and he cites 1 Esd. ii. 20. In Gal. ii. 8. the verb has the dative, and is in the sense of *assisting, giving necessary powers for any office*, though Bretschneider says that ἐνεργήσας εἰς ἀποστολὴν is an Hebraism for ἐνεργ' τὴν ἀπ' and translates it, *gave Peter the office of an apostle*. In many of the above places, there is a sense of *miraculous operation*, as Mat. xiv. 2. Gal. iii. 5, &c. and especially in 1 Cor. xii. 6. See Artem. i. 1. Polyb. iv. 40.]

II. [*To effect, accomplish*. Eph. i. 11. 20. Philipp. ii. 13. Is. xli. 4. Diod. Sic. xiii. 95. Polyb. iii. 6. 5. The participle passive is, says Schl., *that which is wrought with much labour, laborious*, and so when applied to *prayer*, as in James v. 16, it will be *ardent, earnest, assiduous;* as the Vulg. and Luther have it. So Br. and Wahl. Parkhurst says it is *the inspired prayer* of a righteous man, wrought in him by the *energy* of the Holy Spirit. The Syriac has, *prayer poured forth by a good man*.]

☞ 'Ενέργημα, ατος, τὸ, from ἐνήργημαι perf. pass. of ἐνεργέω. [Properly, *operation, working*, and especially, *powers given to man by God*. It may be explained, as Phavorinus and Zonaras (Lex. Col. 740) say, by χαρίσματα, *gifts* or *miraculous powers*.]

☞ 'Ενεργὴς, έος, ὲς, ὁ, ἡ, from ἐν *in*, and ἔργον *a work, action*.—*Effectual, efficacious, energetic*. occ. 1 Cor. xvi. 9. [(Polyb. ii. 65. 12.)] Philem. ver. 6. Heb. iv. 12.

'Ενευλογέω, ῶ, from ἐν *in*, and εὐλογέω *to bless*.—*To bless in*, or *by*. occ. Acts iii. 25. Gal. iii. 8. [The word, properly, is like εὐλογέω, simply, *to speak a blessing*. See Gen. xii. 3. xviii. 18. But in Hebrew, *to bless*, and similar words are used to express the good conveyed by the blessing. So in these places it is, *to make happy*. See Glass. Philol. Sac. p. 222. ed. Dath.]

'Ενέχω, from ἐν *in* or *upon*, and ἔχω to hold.

I. 'Ενέχομαι, pass. *To be holden* or *confined in*. occ. Gal. v. 1. So Herodotus, lib. ii. cap. 121, Τῇ πάγῃ 'ΕΝΕ'ΧΕΣΘΑΙ, *To be holden* in the snare or trap; and Pausanias, 'ΕΝΕ'ΧΕΣΘΑΙ ταῖς πέδαις, *To be confined* in fetters. See Wetstein and Kypke. [Arrian. Diss. Epict. iii. 22. 93.]

II. 'Ενέχειν τινὶ, *To urge, press, upon one*. occ. Luke xi. 53.

III. 'Ενέχειν τινὶ, *To have a quarrel, spite*, or *resentment against one, to bear him ill-will*, infestum, *vel* infensum, esse alicui. So Hesychius explains ἐνέχει by μνησικακεῖ *resents*, ἔγκειται (q. d.) *sticks close to*, i. e. *in hatred or spite*, occ. Mark vi. 19, where Doddridge renders ἐνεῖχεν αὐτῷ *hung upon him;* and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a *dog's fastening his teeth into his prey, and holding it down*." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (ch. xi. 53.) alluded to this application of it; but after diligent search, I can find no instance of ἐνέχειν having this signification. See Wolfius and Wetstein.—The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23, for the Heb. שטם *to hate, infest*. [There can be little doubt that the two phrases have the same meaning. The Grammarians explain the phrase by saying, that there is an ellipse of χόλον *anger*. In Herodotus i. 118. vi. 119. (comp. viii. 27.) we have certainly the full phrase, ἐνεῖχε σφι δεινὸν χόλον, where see Wesseling. Fischer ad Well. iii. 1. p. 264.]

☞ 'Ενθάδε, An adv. from ἔνθα *here, there*, (which from ἐν *in*) and δὲ a particle denoting *to* a place.

1. *Hither, to this place*. occ. John iv. 15, 16. Acts xvii. 6. xxv. 17.

2. *Here, in this place*. occ. Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18. [where it means *there*, as in 2 Mac. xii. 27.]

'Ενθυμέομαι, οῦμαι, Depon. from ἐν *in*, and θυμὸς *the mind*.—*To have in mind, ponder, think, meditate upon*. occ. Mat. i. 20. ix. 4. Acts x. 19. Wetstein on

Mat. i. 20, shows it is construed with an accusative in the profane writers, as in the Evangelist. To the instances produced by him, I add from Isocrates ad Nicoc. § 3, Ἐπειδὰν δὲ ἘΝΘΥΜΗΘΩΣΙ ΤΟΥΣ ΦΟΒΟΥΣ, κ. τ. λ. But when they *consider* the fears—[See Wisd. iii. 14. Thucyd. ii. 40. Aristoph. Eccl. 138. Joseph. Ant. xv. v. 3. Dresig. de Verbis Med. p. 260. Josh. vi. 18. Deut. xxi. 11.]

☞ Ἐνθύμησις, ιος, Att. εως, ἡ, from ἐνθυμέομαι.

I. *Thought, reflection.* occ. Mat. ix. 4. xii. 25. Heb. iv. 12.

II. *Thought, device, contrivance.* occ. Acts xvii. 29.

Ἔνι, By apocope or abbreviation for ἔνεστι 3d pers. pres. indicat. of ἔν εἰμι *to be in.—There is in, there is.* occ. Gal. iii. 28, thrice. Col. iii. 11. Jam. i. 17.

Ἔνι is used in like manner by the profane writers. See Raphelius, Elsner, Wolfius, and Bowyer, on Gal. [Schwarz (Comm. Ling. Gr. p. 486.) has shown, by many passages from Plato, that ἔνι is used in Attic for *there is.* Add Aristoph. Plut. 348. Palæph. fab. 14. Plat. Theætet. p. 136. Epict. Enchir. c. 32. Polyb. Exc. Leg. xvii. p. 1123. This is mentioned, because some writers have denied it.]

Ἐνιαυτός, ῦ, ὁ.—*A year:* so called, according to Plato, because ἐν ἑαυτῷ (ἐνὶ ἀυτῷ εἶσι, *it goes* or *returns upon itself,* agreeably to which Virgil speaks in that well-known verse, Georgic. ii. line 402,

*Atque in se sua per vestigia* volvitur annus.

The year returning on itself revolves.

The LXX often use this verb for the Heb. שנה, which is in like manner the name of *a year,* from the V. שנה *to iterate, repeat,* as being the * *iteration* or *repetition* of the *solar light's* revolution over the whole face of the earth by its annual and diurnal motion and declination. [John ix. 19.] Acts xi. 26. xviii. 11. & al. freq. [It is used for *time* generally in Luke iv. 19. Comp. Is. lxi. 2. where Theodoret says, that by the acceptable year of the Lord, is meant, the first advent of Christ, and so Theophylact and Procopius; שנה is used in Heb. in the same general way. See Is. lxiii. 4. and Judg. x. 8. In Gal. iv. 10. Schleusner calls it, *the feast of the new year;* adding, that others refer it to festival days in certain years, as for instance, the sabbatical and jubilee years. Br. gives Schleusner's interpretation, but says, that he prefers to take καιροὶ καὶ ἐνιαυτοὶ as *sacred anniversaries.* Wahl construes these words as *annual festivals,* referring to Gesenius, p. 854. 2.]

Ἐνίστημι, from ἐν *in, with,* and ἵστημι *to stand.—To be present,* or *instant,* or *at hand,* instare. See Rom. viii. 38. 1 Cor. vii. 26, ἐνεστῶσαν, comp. under Ἵστημι. 2 Thess. ii. 2. 2 Tim. iii. 1. [Add 1 Cor. iii. 22. Gal. i. 4. Heb. ix. 9. Dan. vii. 5. 1 Mac. xii. 44. 2 Mac. iii. 17. Pindar. Olymp. ix. 8. Sext. Emp. Phys. ii. 193.]

Ἐνισχύω, from ἐν *in,* and ἰσχύω *to be strong.*—[*To gain strength, be strengthened and refreshed.* Acts iii. 19. So Gen. xlviii. 2. Judg. xvi. 28. xx. 22. See Fabr. Cod. Ps. i. p. 333. It is used transitively, *to strengthen,* in Luke xx. 43. 2 Sam. xxii. 40. Comp. Is. iv. 5. Judg. iii. 12. See Ecclus. l. 4. Mathiæ, § 496.]

Ἔνατος, η, ον, from ἐννέα.—*The ninth.* Mat. xx. 5. xxvii. 45. & al. [The Jewish day was from sun-rise to sun-set. The ninth hour was devoted to prayer. The Lexicographers, after having stated the nature of the Jewish division of time, absurdly add, that the ninth hour answered to three o'clock. The variable standard is used at this day in parts of Italy, where the day and night are divided into twenty-four hours, and one o'clock is one hour after sun-set, which is marked by twenty-four.]

Ἐννέα, οἱ, αἱ, τά. Indeclinable.—A noun of number, *Nine.* Martinius, Lexic. Etymol. in *Novem,* derives the Latin novem *nine,* from novus, as signifying *the last* (whence novissimus), and the Greek ἐννέα from ἔνος *old,* and νέος *new,* as being *old* in such a sense, that immediately after it there begins a *new* order of number. Thus, says he, the thirtieth day of the month is called * ἔνη καὶ νέα, i. e. *new and old,* because it closes the *old* month, and begins a *new* one, since the *old* and *new* perpetually meet each other (*dum* vetus et novum *perpetuò sibi occursant*), by which last expression I suppose he means, that they meet each other at that instant of time when the *old* month ends, and the *new* begins, i. e. ac-

* See Heb. and Eng. Lexicon under שנה III.

* See also Duport on Theophrastus, Char. Eth. p. 278. edit. Needham.

cording to our way of reckoning, at midnight, or according to that of the Athenians, at sunset of the last day of the month. occ. Luke xvii. 17.

Ἐννενηκονταέννεα, οἱ, αἱ, τὰ, Indeclinable, from ἐννενήκοντα *ninety* (which from ἐννέα *nine*, and ήκοντα the Greek termination for *decimal* numbers, see under Ἑβδομήκοντα) and ἐννέα.—*Ninety and nine*. occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

☞ Ἐννεὸς, ὃ, ὁ.—Properly, *Dumb, speechless, one who cannot speak*, according to Plato: also, *Astonished, astounded;* so Suidas explains ἐννεὸς by ἄφωνος *speechless;* ἐξεστηκὼς *astonished*. This word is sometimes written ἐνεὸς, and may be considered as a corruption of ἀνεὸς of the same import (so Hesychius, Ἄνεοι· ἐννεοὶ καὶ ἐκπλήξει ἥσυχοι) which from ἄνανος *dumb, mute*, and this from α neg. and ἄνω (which see under Ἀυστηρὸς) *to breathe, breathe* or *cry out;* or else perhaps ἐννεὸς or ἐνεὸς may be derived immediately from the Heb. נחש particip. Niph. (if used) of the V. חשה *to be hush, mute, silent*, with ה emphatic prefixed. occ. Acts ix. 7.—The LXX use ἐνεοὶ for the Heb. אלמים *dumb*, Isa. lvi. 10; and Prov. xvii. 28. for אטם שפתיו *shutting his lips*, they have ἐννέον—ἑαυτὸν ποιήσας *making himself dumb*. [Xen. Anab. iv. 6. 23. See Alberti Gloss. p. 69.]

Ἐννεύω, from ἐν *to*, and νεύω *to nod, beckon*, which see.—*To nod* or *beckon to*. occ. Luke i. 62. (Comp. verse 22.) [It is *to ask by signs* in this place. See Prov. x. 16.]

Ἔννοια, ας, ἡ, from ἐν *in*, and νόος *the mind*.—*Intention, purpose, mind*. occ. Heb. iv. 12. 1 Pet. iv. 1. [Pol. x. 27. 8. It is also *idea* in good Greek. See Diog. l. 79.]

Ἔννομος, ȣ, ὁ, ἡ, from ἐν *in*, and νόμος *a law*.

I. *Subject to*, or *under, a law*. occ. 1 Cor. ix. 21.

II. *Lawful, agreeable to law*. occ. Acts xix. 39. [I think it is rather *the regular assembly*, i. e. one of the usual assemblies meeting at fixed times and places, and under proper authority, κυρία or νόμιμος. See D'Orvill. ad Charit. i. c. i. p. 212. Eur. Phœn. 1678. Xen. Cyrop. viii. 7. 3.]

Ἔννυχον, Adv. from ἐν *in*, and νὺξ *the night*.—*In the night*. occ. Mark i. 35, Ἔννυχον λίαν, *Far in the night*, "*when the night was far advanced*, and so the dawning of the day was near at hand. And thus it may easily be reconciled with Luke [iv. 42.]; for γενομένης ἡμέρας, which the common translation renders, *when it was day*, might as well have been rendered, *as the day was coming on;* for γενομένης may be understood (as Grotius has observed) not only as expressive of the time *already come*, but as implying what *is near at hand*, or what *is forming now*, and *ready to approach*." Doddridge. [There is an ellipse in this expression, ἔννυχον is for κατὰ τὸν ἔννυχον χρόνον. We have in Theocritus Idyll. i. 15. x. 48. τὸ μεσαμβρινὸν, where κατὰ is thus omitted; and in xxiii. 69. and xxiv. 11. μεσονύκτιον for κατὰ τὸ μες. The expression occurs 3 Macc. v. 5; and in the Latin interpretation in the London Polyglott, is rendered *crepusculo matutino*, which, as Schleusner observes, seems right, from the phrase ὑπὸ τὴν ἐρχομένην ἡμέραν in ver. 2.] Comp. 3 Mac. v. 5. with verse 2.

Ἐνοικέω, ῶ, from ἐν *in*, and οἰκέω *to dwell*, which from οἶκος *a house*.—*To dwell in*. occ. Rom. viii. 11. 2 Cor. vi. 16. [Comp. Lev. xxvi. 12.] 2 Tim. i. 5, 14.—In the LXX it almost constantly answers to the Heb. ישב *to dwell, settle, remain*.

Ἔνοντα, τὰ, particip. neut. plur. of Ἔνειμι, which see.

☞ Ἑνότης, τητος, ἡ, from εἷς, ἑνὸς, *one*.—*Unity*. occ. Eph. iv. 3, 13.

☞ Ἐνοχλέω, ῶ, from ἐν *in*, and ὀχλέω *to disturb*, which from ὄχλος *a multitude, tumult*.—*To disturb, occasion trouble in* or *to*. occ. Heb. xii. 15. *Lest any root of bitterness springing up* ἐνόχλῃ, disturb or trouble *you*, ὑμᾶς being understood.—This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See Wetstein on Heb. xii. 15. [In Gen. xlviii. 1. 1 Sam. xix. 14. xxx. 13, it answers to *inflicted disease*. In Dan. vi. 2, *to inflict injury*. See Xen. Cyrop. v. 4. 16. Anab. ii. 5. 2.]

Ἔνοχος, ȣ, ὁ, ἡ, from ἐνέχομαι *to be holden fast, bound, obliged*.

I. With a genitive following, *Bound, subject to*, or *a subject of*. occ. Heb. ii. 15.

II. [*Subject to, liable to, obnoxious to*, and perhaps *deserving of*.]

[1. With a genitive.] occ. Mat. xxvi. 66. Mark iii. 29. xiv. 64.

[2.] With a dative. occ. Mat. v. 21, 22. See Bp. Pearce on verse 21. It seems that the phrase ἔνοχος ἔσαι εἰς τὴν γέενναν τȣ̃ πυρὸς, is elliptical, and that βλη-

θῆναι *to be cast*, should be supplied before εἰς. So βληθῆναι is expressly added, ver. 29, 30. See Schmidius, and Petit in Pole Synops. on the place. To the passages produced by Wetstein on Mat. v. 21, I add from Lucian, Bis Accusat. tom. i. p. 335. C. ῎ΕΝΟΧΟΣ ΤΟΙ͂Σ ΝΟ'ΜΟΙΣ, *Obnoxious to the laws*. [Add Isa. liv. 17. 2 Macc. xiii. 6. Phil. de Joseph. p. 558. Deut. xix. 10. Phil. de Decal. p. 763. Gen. xxvi. 11. Xen. Hell. vii. 3. 7.]

III. With a genitive following, *Bound by sin* or *guilt*, *guilty of sin*, and consequently *obliged to punishment* on that account. occ. 1 Cor. xi. 27, ἔνοχος ἔςαι τῦ σώματος καὶ ἅιματος τῦ Κυρίυ, *shall be* guilty of (profaning, or of offering an indignity to) *the body and blood of the Lord*. So James ii. 10, Γέγονε πάντων ἔνοχος *is become* "guilty of (affronting or of showing disrespect to) *all* the rest *." [I have not altered Parkhurst's arrangement, though the word does not appear to me to have a different sense in these places from the last. I presume there is an ellipse of κρίματι, and that the genitive is in one of its most usual senses, *Liable to punishment on account of the Lord's body*, or *guilty with respect to*. In the 2d of these places perhaps ἔνοχος πάντων may be *liable to all the penalties (for breaking the other commandments.)* See Polyb. xii. 23. 1. Lys. p. 520. 10. The word seems to be used of the *punishment*, *the tribunal* or *sentence*, and *the party sinned against*.]

῎Ενταλμα, ατος, τὸ, from ἐντέταλμαι perf. pass. of ἐντέλλω *to command, charge*. See under 'Εντέλλομαι.—*A commandment, precept*. occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22. [Isa. xxix. 13.]

'Ενταφιάζω, from ἐντάφια, τὰ, which includes the whole *funereal apparatus* of a dead body, [fine clothes, ornaments, &c. Charit. i. 6. Eur. Hel. 1419. Ælian. V. H. i. 16. Gen. i. 2. Cuper. Obs. ii. 9.]—*To prepare* a corpse *for burial*, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See Elsner and Wetstein on Mat. xxvi. 12, Campbell on John xix. 40, Kypke on Mark xiv. 8, and Suicer, Thesaur. in 'Εντάφια and 'Ενταφιάζω.—The LXX have used this word for the Heb. חנט *to embalm*. Gen. l. 2.

☞ 'Ενταφιάσμος, ῦ, ὁ, from ἐντεταφίασμαι perf. pass. of ἐνταφιάζω, which see.—*A preparation* of a corpse *for burial*, as by anointing, &c. occ. Mark xiv. 8. John xii. 7.

'Εντέλλομαι, Depon. from ἐν *in*, *upon*, and τέλλω *to charge, command*. So the Etymologist explains ἐντέλλω by προςάσσω *to order, command*. But observe that the simple V. τέλλω in this sense is very rarely, if ever, used by any Greek writer now extant. In Homer, however, it occurs with the preposition ἐπὶ disjoined from it for ἐπιτέλλω, Il. i. lines 25, 379.

——— Κρατερὸν δ' 'ΕΠ'Ι μυθὸν ῎ΕΤΕΛΛΕ.

——— And *laid* a harsh command.

*To charge, command, give charge*. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6. [The Pharisees, says Wahl, in Mat. xix. 7, give the strongest sense to the words of Moses, Deut. xxiv. 1, and say he *commanded* a bill of divorcement to be given. Christ seems to correct them in verse 8, by using ἐπιτρέπω *to permit*, for ἐντέλλομαι, in repeating their expression. Schleusner makes ἐντέλλομαι itself signify *to permit*, without sufficient reason.—We must observe that in Heb. ix. 20, ἐντέλλομαι is used in a peculiar sense. We have, in Deut. xxix. 1. λογοὶ τῆς διαθήκης (ἃς or) ἧς ἐνετείλατο ὁ Κύριος; and so iv. 13. (in verse 16. διέθετο is used.) Judg. ii. 20. Jer. xi. 3. where ἐνετείλατο is used for διέθετο, *the covenant which he made*. This is the sense in Heb. ix. 20, which must be compared with Exod. xxiv. 8.]

῎Εντευθεν, an Adv. from ἔνθα *here*, and the syllabic adjection θεν denoting *from* a place.—*Hence, from hence*. Mat. xvii. 20. Luke iv. 9. John xviii. 36, *My kingdom is not* ἔντευθεν hence, that is, as is plain from the former part of the verse, 'ΕΚ τῦ κόσμυ τύτυ, *or this world*.

☞ ῎Εντευξις, ιος, Att. εως, ἡ, from obsol. ἐντεύχω, or ἐντυγχάνω *to intercede*, [which see.]—*Intercession, prayer, address* to God for one's self or others. occ. 1 Tim. ii. 1. iv. 5. On the former text Wetstein observes, that Δέησις, προσεύχη, and ἔντευξις, seem to differ in degree; the first being *a short extemporary prayer (an ejaculation)*; the second implying *a meditating upon* and *adoration of the Divine Majesty;* and the third μετὰ πλείονος παῤῥησιάς *having greater freedom of speech*, as Origen defines it, De Orat. 44,

* Dr. Bell on the Lord's Supper, p. 96 of the 1st, or 100 of the 2d edition.

or being *an address to God on some particular occasion.* [In the Lexicon MS. quoted by Alberti on Hesychius i. p. 1261, the word is explained to be *Prayer for another's safety.* Theodoret, Theophylact, Œcumenius, and Hesychius, make it to be *Prayer for revenge of injuries.* Schleusner explains it in 1 Tim. iv. 5, as *thanksgiving,* from verse 4. See Ælian. V. H. iv. 20. Polyb. ii. 8. 6. In 2 Macc. iv. 8, it has the sense of *approach* or *interview.*]

"Εντιμος, ε, ὁ, ἡ, from ἐν *in,* and τίμη *honour, esteem, price* [as if ὁ ἐν τίμῃ ὤν. Schleusner makes the first sense *dear, high-priced,* from τίμη value, and quotes Prov. xx. 13.]

I. *Honourable,* whence the comparative ἐντιμότερος *more honourable.* occ. Luke xiv. 8. [Xen. Cyr. iii. 1. 4.]

II. *In esteem, esteemed, dear.* occ. Luke vii. 2. Phil. ii. 29. [1 Sam. xxvi. 21.]

III. *Esteemed, precious.* occ. 1 Pet. ii. 4, 6.

Ἐντιμότερος, α, ον, Comparat. of ἔντιμος, which see.

Ἐντολὴ, ῆς, ἡ, from ἐντετόλα perf. mid. of ἐντέλλω. See under Ἐντέλλομαι.—*A command* or *commandment,* whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14. [Schleusner not only makes the word in the plural refer to the precepts of the Mosaic law generally, as it certainly does in Mat. v. 19. xix. 17. xxii. 36—40. Mark x. 15. al. (see Numb. xv. 20. Lev. ii. 27.) but especially to the Ten Commandments in Mat. xix. 17. Mark x. 19. Ἡ ἐντολὴ is for the Mosaic law itself generally. Mat. xv. 3, 6. Mark vii. 8, 9. Luke xxiii. 56. See 2 Kings xxi. 8. 2 Chron. xii. 1. xxx. 11.]

☞ Ἐντόπιος, ε, ὁ, ἡ, from ἐν *in,* and τόπος *a place.*—*An inhabitant of a place,* incola. occ. Acts xxi. 12, where see Wetstein and Kypke. [Soph. Œd. C. 843.]

Ἐντὸς, an Adv. from ἐν *in,* governing a genitive.—*Within.* occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. Τὸ ἐντὸς, *The inside.* In Luke ἐντὸς ὑμῶν has been by * some modern interpreters rendered, among *you,* as if it were synonymous with ἐν ὑμῖν, John i. 14, so ἐν ἡμῖν among *us,* Luke i. 1. vii. 16; ἐν τοῖς Ἰεδαίοις among *the Jews,* John xi. 54. But ἐντὸς is never elsewhere used for *among,* either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10. apply it for *within.* And only one passage has yet been produced from any classical Greek author for ἐντὸς signifying *among,* namely from Xenophon, Cyri Exped. lib. ii. p. 118. edit. Hutch. 4to. or p. 115. 8vo. "The king thinks you are in his power, as he has you in the midst of his country, καὶ ποταμῶν ἘΝΤΟ'Σ ἀδιαβάτων;" and even here perhaps these latter words might better be rendered "*within* or *inclosed in,*" than "*among,*" impassable rivers. And it is remarkable, that Dr. Hutchinson, who from this expression opposes, in his Note, the common interpretation of Luke xvii. 21, yet translates it "*intra flumina vix superanda.*" For a further vindication of ἐντὸς ὑμῶν in this text signifying, within *you,* see Campbell's Note; to which I shall only add from the learned Markland in Bowyer's Conject. "The word ὑμῶν does not here signify the Pharisees in particular, but *all mankind,* as ch. xxii. 19, and often, I believe, by ἐντὸς ὑμῶν is meant *an inward principle,* opposed to παρατηρήσεως, *observation* or *outward show;* as is said of the *Spirit,* John iii. 8. [and see Dem. in Phorm. p. 913. ed. Reisk.]

Ἐντρέπω, from ἐν *in, upon,* and τρέπω *to turn.*—*To turn,* or *cause to turn in,* or *upon.* [Schl. says *to cause to turn away,* whence he explains the other meanings more easily.]

I. *To cause to turn upon one's self* (as it were) *through shame, put out of countenance, make ashamed.* occ. 1 Cor. iv. 14. [Ælian. V. H. iii. 17.]

Ἐντρέπομαι, Pass. *To be ashamed.* occ. 2 Thess. iii. 14. Tit. ii. 8.*

II. Ἐντρέπομαι, [*Middle*] with an accusative following, which may be considered as governed of the preposition διὰ *on account of* understood, *To reverence,* [or *regard,* or *care for*] i. e. *to be turned upon one's self on account,* or *from reverential awe, of.* occ. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. Wetstein on Mat. xxi. 37, cites Plutarch and Diodorus Sic. applying the V. in the same manner. [See Polyb. Hist. ix. 30. xxx. 9. 2. Xen. Hell. ii. 3. 17. Soph. Aj.

* See Pricæus in Pole Synops. Beza, Whitby, Raphelius, Wolfius, and Doddridge.

* [Hence *to fly from.* 1 Macc. i. 20. In Ps. xxxv. 26, it is *to be put to shame.*]

90. (In the two last examples the genitive is taken.) Diod. Sic. xix. 7. In Ex. x. 3. Job xxxii. 21. Isa. xvi. 7, the passive, and in Wisdom ii. 10, the active, occurs in the same sense. Hesychius explains it by λόγον ἔχειν *to regard*.]

☞ Ἐντρέφω, from ἐν *in* or *with*, and τρέφω *to nourish*.—*To nourish in* or *with*. occ. 1 Tim. iv. 6; where see Wetstein, who quotes from Galen the very phrase ΤΟΙ͂Σ ΛΟΓΟΙΣ ἘΝΕΤΡΑΦΗΝ. [See Eur. Phœn. 381. Max. Tyr. Diss. xviii. 9. Herodian v. 3. 5. v. 5. 4. Phil. de Vict. Off. p. 855. de Alleg. p. 59. de leg. ad Cai. p. 1020. for instances of this verb applied to discipline and learning, as the nourishment of the mind. So in Latin. Senec. in Consol. ad Polyb. c. 21. Plin. Ep. ix. 33. Sil. Ital. ii. 286. See Lœsner. Obss. e Phil. p. 399. Suicer. i. p. 1127. D'Orvill. ad Charit. i. c. 2. p. 220. edit. Lips.]

Ἔντρομος, ϐ, ὁ, ἡ, from ἐν *in*, and τρόμος *a tremor, terror*, which see.—*In a tremor, terrified, trembling through fear*. occ. Acts vii. 32. xvi. 29. Heb. xii. 21.

Ἐντροπή, ῆς, ἡ, from ἐντέτροπα perf. mid. of ἐντρέπω.—*Shame*. occ. 1 Cor. vi. 5. xv. 34. [Ps. xxxv. 26.]

Ἐντρυφάω, ῶ, from ἐν *in*, τρυφάω *to indulge in luxury*, which see.—*To live luxuriously, banquet, revel*. occ. 2 Pet. ii. 13. [The passage is ἐντρυφῶντες ἐν ταῖς ἀπάταις ἀυτῶν, or ἐν ταῖς ἀγάπαις ὑμῶν, for there is a doubt as to the right reading. Now ἀγάπη is *a love-feast*, or may denote *a gift of charity*; and then we may translate here, who *live* luxuriously in *your sacred feasts*, or *who abuse your charity to live luxuriously*. In this sense the word occurs, Herodian ii. 3. 22. Xen. Hell. iv. 1. 15. If the other reading be preferred, it may be, *To exult; exulting in their own deceits, feeling pleasure from deceiving others*, as in Isa. lv. 2. lvii. 4. Hab. i. 10: or perhaps *to amuse one's self with any one, derive pleasure from insulting him*, as Brets. says. He translates it *living luxuriously in their own vices*. See Irmisch on Herodian iii. 5. 4, where it is *to plume one's self on*.]—The LXX have used this word, Isa. lv. 2. lvii. 4, for the Heb. התענג *to delight one's self*.

Ἐντυγχάνω, from ἐν *in*, and τυγχάνω *to get, attain*.

[I. *To get to the company and speech of any one, to address one's self to him, to meet*. I think it usually implies *some purpose* or *petition*, and so says Deyling, Obss. Sacr. iv. p. 571. compellare aliquem et adire *petendi causâ*. Περὶ is often added with a noun, expressing the object of application, *To apply with respect to some object*, as in Acts xxv. 24. Polyb. iv. 76. Theoph. Char. i. 2. Wisd. viii. 21. xvi. 28. Then joined with ὑπὲρ and a noun, it expresses *direct application for another*. *To apply on behalf of another, to intercede for*, as in Rom. viii. 27, 34. Heb. vii. 25. of Christ's intercession, or application to God in behalf of sinners. As Bretsch. says, our Lord is compared with the High Priest who interceded with God for the people by the offering up the great annual sacrifice; and thus it is "Cum sanguine accedere ad Deum, sanguinem in expiationem Deo offerre." So Joseph. Ant. xiv. 10. 13. With κατὰ and a noun, it expresses *to make application against one, to accuse*, as in Rom. xi. 2. 1 Macc. viii. 32. x. 61. 63. xi. 25; and without the preposition, x. 64. Ælian. V. H. i. 21. Polyb. iv. 30. 1.]

☞ Ἐντυλίττω, from ἐν *in*, and τυλίττω *to roll* or *wrap round*, as the *coverlet* of a bed, from τύλη *a coverlet*.

I. *To swathe, wrap up in*. occ. Mat. xxvii. 59. Luke xxiii. 53.

II. *To wrap up*. occ. John xx. 7.

Ἐντυπόω, ῶ, from ἐν *in*, and τυπόω *to impress a mark*, from τύπος *an impressed mark* or *figure*, which see.—*To engrave*. occ. 2 Cor. iii. 7. [Plutarch. viii. p. 672. Aristot. de Mund. c. 6.]

☞ Ἐνυϐρίζω, from ἐν *in*, and ὕϐρις *contumely, contemptuous outrage*.—*To offer a contemptuous* or *contumelious injury* or *outrage to, to injure contumeliously*. occ. Heb. x. 29. [So Joseph. Ant. v. 8. 12. In the same author, l. 1. 4, with ἐις. In Ælian. V. H. ix. 8, with the dative.]

Ἐνυπνιάζω, ομαι, from ἐνύπνιον.—*To dream*. [In this sense it occurs, Gen. xxxvii. 6, 9, 10. Isa. xxix. 8. lvi. 10. Aristot. Hist. An. iv. 10; but it is generally used of those who are *admonished of any thing by God in a dream*, as in Acts ii. 7. See Deut. xiii. 1—5, where it is followed by ἐνύπνιον, as also in Joel ii. 28. In Jud. v. 8, it is used in a bad sense; either those *deceived by false dreams*, or *deceiving by pretended dreams*. Such persons are described in Jer. xxiii. 25, 27. xxix. 8.]

Ἐνύπνιον, ϐ, τὸ, from ἐν *in*, and ὕπνος *sleep*.—*A dream*. So in Latin insomnium *a dream*, from in *in*, and somnus *sleep*. occ. Acts ii. 17, [where it is *a revelation by dream*. See the passages of the

O. T. cited in the last word. Schwarz. (Comm. l. 9. p. 493), remarks that this word is really an adjective, and that εἶδος *a sight*, is understood.]

'Ενώπιον, [A preposition governing a genitive, derived from the neuter of ἐνώπιος, i. e. ὁ ἐν ὠπὶ ὤν, i. e. *being in sight*. So κατ' ἐνώπιον (or, as in the N. T., in one word) has the same sense. Τὰ ἐνώπια are the interior walls of a house, &c. which received light through the open doors.]

[1. *Before*, i. e. *in the presence* or *hearing of any one*. Luke v. 25. viii. 47. xxiii. 14. Rom. xii. 17. Rev. viii. 14. al. Gen. xxiv. 5.]

[2. *Before*, of place. Rev. iv. 5, 6. xii. 4.]

[3. *To* or *with*, like the Latin *apud*. Acts x. 31. Rev. xii. 10. xvi. 19.]

[4. With a gen. it is put for the simple dative. Luke xxiv. 11. Acts vi. 5. Heb. iv. 13. xiii. 21. 2 Sam. x. 3. See Gesen. p. 820. 9.]

[5. *In the judgment of*. Luke i. 15, 17. Acts iv. 19. viii. 21. 1 Pet. iii. 4. Rev. iii. 2. 1 Sam. ii. 7.]

[6. *Against*. Luke xv. 18, 21. 1 Sam. xii. 6. xx. 1.]

[7. *To*, Acts ix. 15.]

'Ενωτίζομαι, from ἐν *in*, *into*, and οὖς, gen. ὠτὸς, *an ear*.—*To admit* or *receive into the ears, to hearken to*, auribus percipere. occ. Acts ii. 14.—The LXX have frequently used this verb, which seems Hellenistical, and generally for the Heb. האזין *to hearken, listen*, derived in like manner from אזן *the ear*. Comp. Ecclus. xxxiii. 18 or 19. [Fischer. Prol. de Vgt. Lex. N. T. xxxi. 2. p. 693, thinks the word was commonly used in the Alexandrian or Macedonian dialect. It occurs Gen. iv. 23. Is. i. 2. Job xxxiii. 1. Hos. v. 1. in the Test. xii. Pat. p. 520. Palairet on the Acts, quotes Cinnamus, as does Reinesius Epist. ad Vorst. 14. p. 39. with Gregory Nazianzene and Josephus Genesius. See also Zonar. Chron. p. 108. 48. tom. i. It seems from a passage in Lactantius, (Epict. Instt. divinu. c. 45, 2.) where he renders it by surdos *inauribat*, that the active had the sense also of, *to make to hear*.]

"Εξ, οἱ, αἱ, τὰ, Indeclinable, from the Heb. שש *six*, the aspirate being used (as in ἑπτα from Heb. שבעה) for the sibilant letter, which is however resumed in the Latin *sex*, and Eng. and French *six*.—The number *Six*. Mat. xvii. 1. John ii. 20. Acts xxvii. 37, & al.

'Εξ, A Preposition of the same import as ἐκ, for which it is used before a vowel. See therefore under 'ΕΚ.

'Εξαγγέλλω, from ἐξ *out*, and ἀγγέλλω *to tell, declare*.

[I. *To tell by message*. Demost. Phil. i. p. 45. Reisk.]

II. *To tell out, declare abroad*. occ. 1 Pet. ii. 9. [Ecclus. xliv. 15. Ps. ix. 14.]

'Εξαγοράζω, from ἐξ *out* or *from*, and ἀγοράζω *to buy*.

I. *To buy* or *redeem from*. It is applied to our *redemption* by Christ *from* the curse and yoke of the law. occ. Gal. iii. 13. iv. 5.

II. *To redeem*, spoken of time. occ. Eph. v. 16. Col. iv. 5. The same phrase is used in Theodotion's version of Dan. ii. 8, where καιρὸν ὑμεῖς ἐξαγοράζετε plainly means *ye are* gaining or protracting *time;* and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. 'Εξαγοραζόμενοι τὸν καιρὸν, redeeming *the time*, gaining or protracting *it, because the days are* πονηραὶ *evil, afflicting, abounding in troubles and persecutions*. Comp. Eph. vi. 13, and LXX in Gen. xlvii. 9, and see Whitby on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5, *Walk in wisdom towards those that are without*, i. e. your heathen neighbours and governors, redeeming *the time*, i. e. by your prudent and blameless conduct, *gaining* as much time and opportunity as you can from persecution and death. [Schl. says, 'Εξαγοράζω is in this place, to *have all the anxiety and care* of *a merchant*, to *observe any thing anxiously and cautiously;* and he translates this passage, *seek* (earnestly) *opportunities of living well and correcting others, for in these days there are many hindrances to virtue*. Br. says, ἐξαγοράζω is *to buy up entirely*, (a common sense of ἐκ) *to get the whole of*. Then the meaning is, *use all your time with diligence*. See Dresig. de Verb. Med. N. T. p. 267.]

'Εξάγω, from ἐξ *out*, and ἄγω *to bring, lead*.—*To bring* or *lead forth* or *out*. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37. [In some cases this verb seems to imply, *violence* or *compulsion*, as Mark xv. 20. and 2 Chron. xxiii. 14.; and in Demosth. p. 1090. ed. Reisk. and p. 389. ἐξήγαγον ἀυτὸς ἄκοντας.]

'Εξαιρέω, ῶ, and mid. 'Εξαιρέομαι, οῦμαι,

from ἐξ *out*, and ἀιρέω *to take*. It borrows most of its tenses from the obsolete V. ἐξέλω.

I. *To take* or *pluck out*, as an eye. occ. Mat. v. 29. xviii. 9. See Wetstein.

II. *To take out of* affliction or danger, *to deliver*, eruere, eripere. Acts vii. 10, [34. xii. 11. xxiii. 27.] xxvi. 17. Gal. i. 4. & al. See Elsner and Wetstein on Gal. [See Alciphr. i. Ep. 9. Demosth. p. 256. 2. ed. Reisk. Polyb. xv. 22. Exod. iii. 8. Josh. ii. 13. 1 Kings i. 12. Schl., Bretschn., and Wahl, say, and rightly, that in Acts xxvi. 17. it is *to select*, as in Deut. xxxi. 11. Is. xlviii. 10. xlix. 7. Job xxxvi. 21. Xen. Cyr. iv. 5. 16. Anab. v. 3. 4. Thuc. iii. 115. Ἐξαίρετος in this sense *(selected)*, is common, Gen. xlviii. 22.]

Ἐξαίρω, from ἐξ *out*, and αἴρω *to take, remove.—To take out* or *away*. occ. 1 Cor. v. 2, 13. [Deut. xvii. 7, 12. xxii. 21.]

☞ Ἐξαιτέομαι, ὦμαι, from ἐξ *out*, and ἀιτέω *to require* or *demand.—To require* or *demand* (generally) a person to be delivered up to punishment, deposco. occ. Luke xxii. 31. See Raphelius and Wetstein on the place. [See Irmisch. on Herodian. i. 12. 12. Demosth. de Coron. c. 13. Joseph. Ant. ii. 5. 3. Sometimes it is in a good sense, *to beg off*, as in Xen. Anab. i. 1. 3. Demosth. p. 546. 21. ed. Reisk. Bretschn. says it is here, *to lay snares for*, and quotes a similar use in the Test. xii. Patrum, p. 729. τὰ πνεύματα τȣ̃ Βελιὰρ εἰς πᾶσαν πονηρίαν θλίψεως ἐξαιτήσονται ὑμᾶς. Schl. observing, that it is used of course metaphorically, *Satan desires to get you into his power*.]

Ἐξαίφνης, Adv. from ἐξ *of*, and αἴφνης *suddenly*, which see under Ἀιφνίδιος.—*Of a sudden, suddenly*. Mark xiii. 36. & al. [Prov. vi. 15. xxiv. 22. al.]

Ἐξακολȣθέω, ῶ, from ἐξ *out*, or emphatic, and ἀκολȣθέω *to follow*, which see. —*To follow*, by going *out* of the way in which one was before, or *to follow thoroughly, persist in following*. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16, Wolfius and Wetstein cite from Josephus, Procem. in Ant. the phrase Τοῖς ΜΥΘΟΙΣ ἘΞΑΚΟΛΟΥΘΗΣΑΝΤΑΣ. [In the other two passages, it is rather *to imitate*. The word occurs Ecclus. v. 2. Is. lvi. 11. Job xxxi. 9. Amos ii. 4. Test. xii. Patr. p. 643. Polyb. xvii. 10. 17.]

Ἑξακόσιοι, αι, α, from ἓξ *six*, and ἕκατον *an hundred.—Six hundred*. occ. Rev. xiv. 20. xiii. 18, *Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is* six hundred threescore and six, χξϛ; as most of the MSS. read in Greek numerals; but the Alexandrian has in words at length, ἑξακόσιοι ἑξήκοντα ἕξ. After the very many elaborate and fanciful explanations which have been given of this number from the time of Irenæus to the present day, (for a specimen of which see Vitringa and Lowman,) the most simple and just interpretation seems to be that of Dr. Bryce Johnston in his Commentary, which I therefore recommend to the serious and impartial attention of the reader; after observing that it is an improvement upon Lowman's.

Ἐξαλείφω, from ἐξ *out*, or *off*, and ἀλείφω *to anoint.*—Properly, *to wipe off ointment.*

I. *To wipe off*, as tears. occ. Rev. vii. 17. xxi. 4.

II. *To wipe off*, or *blot out*, as somewhat written *. occ. Rev. iii. 5. where see Wetstein, Kypke, and Macknight. [See Hemst. on Poll. Onom. viii. 55. Athen. ix. 405. F. Xen. Hell. ii. 3. 20.]

III. *To blot out*, as sins. Acts iii. 19. Comp. Isa. xliii. 25. Jer. xviii. 23. Wetstein cites from Lysias pro Callia, Ὅπως ἘΞΑΛΙΦΘΕΙΗι ἀυτῷ τὰ ἉΜΑΡΤΗΜΑΤΑ ἄλλα. That his other *offences* might be *blotted out*.—[Schl. says, that this metaphorical use of the word alludes to creditors blotting out the names of those debtors whose accounts were settled. See Wesseling on Diodor. Sic. i. p. 207. The word is used also of a law, *to abrogate*. Col. ii. 14. Demosth. p. 468. ed. Reisk.]—In the LXX it commonly answers to the Heb. מחה *to wipe off, blot out*, and is applied to *blotting out a written name* or *inscription*, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxix. 28.—to *blotting out sins*, Neh. iv. 5. Ps. li. 10. cix. 14. Isa. xliii. 25. Jer. xviii. 23.

Ἐξάλλομαι, from ἐξ *out, forth*, and ἅλλομαι *to leap.—To leap forth*. occ. Acts iii. 8. [Joel ii. 5. Habb. i. 8. Xen. Cyr. vii. 1. 14.]

Ἐξανάστασις, ιος, Att. εως, ἡ, from ἐξ *from*, and ἀνάστασις *a rising again* or *resurrection.—A resurrection from*, the dead namely. occ. Phil. iii. 11, where ἐξανάστα-

* [It must be remembered, that the tablets for writing were covered with wax, whence this expression is very proper.]

σιν τῶν νεκρῶν literally denotes "*the resurrection from the dead;* which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21, which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgment." Macknight, whom see, and on 1 Thess. iv. 16. Note 5. [Polyb. iii. 55. 4. It is doubtful whether the word occurs in Gen. vii. 4. or not, some MSS. have it. It is there *expulsion,* as ἀνίστημι often means, *to turn out,* and is used especially of expulsion of families or nations from their abode.]

Ἐξανατέλλω, from ἐξ *out,* and ἀνατέλλω *to rise, spring.*—*To spring up, forth,* or *out of the ground,* as corn. occ. Mat. xiii. 5. Mark iv. 5.—The LXX use it four times in the same view, but transitively, for the Heb. הצמיח *to cause to spring.* Comp. Ἀνατέλλω II. [Gen. ii. 9. Ps. civ. 14. cxii. 4. Amos i. 4.]

Ἐξανίστημι, from ἐξ *out,* or *from,* and ἀνίστημι *to* [*make to*] *rise up.*

I. *To raise up* seed *from,* the woman namely. So Lot's daughter says, according to the LXX, Gen. xix. 32. 34. ἘΞΑΝΑΣΤΗΣΩΜΕΝ ἘΚ τοῦ πάτρος ἡμῶν σπέρμα, *Let us* raise up *seed* from *our father.* occ. Mark xii. 19. Luke xx. 28.

II. *To rise up from* among others. occ. Acts xv. 5.

Ἐξαπατάω, ῶ, from ἐξ *from,* and ἀπατάω *to seduce.*—*To seduce from* the right way, *to deceive* into sin or error. occ. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. [Ex. viii. 29. Xen. Cyr. v. 4. 10.]

Ἐξάπινα, Adv. the same as ἐξαπινῆς, which is used not only by Homer, Il. v. line 91. Il. ix. line 6, & al. for ἐξαίφνης (which see), but likewise by Xenophon, Cyropæd. p. 342. edit. Hutchinson, 8vo. Memor. Socrat. p. 282. edit. Simpson, Cyri Exped. lib. iv. p. 323, 462, edit. Hutchinson, 8vo. (where see Note), and by Longinus, p. 148. edit. 3tiæ, Pearce. See also Kypke.—*Of a sudden, immediately.* occ. Mark ix. 8, where see Wetstein.—The LXX have frequently used ἐξάπινα in the same sense. It seems an Hellenistical word; Kypke, however, quotes it from Jamblichus. [Numb. vi. 9. Josh. xi. 7.]

Ἐξαπορέομαι, οῦμαι, from ἐξ intensive, and ἀπορέομαι *to hesitate, be at a loss* or *stand, be perplexed,* which see.—*To be utterly at a loss* or *a stand, to be in the utmost perplexity.* occ. 2 Cor. i. 8. iv. 8. [Ps. lxxxviii. 15. Polyb. iii. 48. 4.]

Ἐξαποστέλλω, from ἐξ *out, forth,* and ἀποστέλλω *to send.*

I. *To send forth.* occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6. [Gen. xlv. 1. Polyb. iii. 11. 4.]

II. *To send away, dismiss* [*contemptuously.*] occ. Luke i. 53. xx. 10, 11. [Deut. xx. 19, 29.]

☞ Ἐξαρτίζω, from ἐξ intensive, and ἄρτιος *complete.*

I. Of time, *To complete entirely.* occ. Acts xxi. 5.

II. *To furnish* or *fit completely.* occ. 2 Tim. iii. 17. [Joseph. Ant. iii. 2. 2. Diod. Sic. xiv. 19.]

Ἐξαστράπτω, from ἐξ *out,* and ἀστράπτω *to lighten.*—*To emit flashes of light, to shine, glisten as lightning.* occ. Luke ix. 29. [Nahum iii. 3. Ez. i. 7. *of arms.*]

☞ Ἐξαυτῆς, Adv. q. d. ἐξ ἀυτῆς *from* or *at the same,* ὥρας *time,* namely.—*At the same time, presently, instantly, immediately.* occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in Mill's and Wetstein's editions, printed in two words, ἐξ ἀυτῆς, Mark vi. 25, where see Wetstein's Note. [Lobeck on Phryn. p. 47.]

Ἐξεγείρω, from ἐξ *out,* and ἐγείρω *to raise.*—*To raise up.* [as *from sleep.* Gen. xxviii. 16. & al.; and thus *from death,* in Dan. xii. 2.] occ. 1 Cor. vi. 14. Rom. ix. 17, *I have raised thee up,* i. e. not originally, or from thy birth, but העמדתיך *I have caused thee to stand* or *subsist* (as it is in the Hebrew of Exod. ix. 16), *I have preserved thee* from perishing by the preceding plagues. To this sense the LXX, διετηρήθης *thou hast been preserved.* Comp. Macknight on Rom. [So Schl., observing that the verb which appears in Hiphal in Ex. ix. 16, is clearly, *to remain, to survive,* in Ex. xxi. 21. and Jer. xxxii. 14.; others say, *I have made you king.* Br. makes it, *I have excited you against,* as 2 Sam. xii. 11. Jon. i. 13. However, the great body of divines give the same interpretation as Parkhurst. See Wolf's note for a list of them.]

☞ Ἔξειμι, from ἐξ *out,* and εἰμὶ *to be.* —In the New Testament it occurs only in the 3d pers. sing. ἔξεστι, and neut. particip. ἐξόν. Ἔξεστι is generally used as an

impersonal V. but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. Ἐξὸν, τὸ, *Lawful*. occ. Acts ii. 29. 2 Cor. xii. 4. but in this latter passage ἐξὸν may be rendered *possible*, q. d. ἐκ τῆς δυνάμεως ον, *being* according to, or in *one's power*, in which sense the excellent Raphelius on the place has abundantly showed, that both the verb and participle are often used in Xenophon.

Ἔξειμι, from ἐξ *out*, and εἶμι *to go*.

I. *To go out* or *forth*. occ. Acts xiii. 42. [Ex. xxviii. 35.]

[II. *To depart*, (as from a city). Acts xvii. 15. xx. 7.]

[III. *To escape*, (as from a ship). Acts xxvii. 43.]

Ἐξελέγχω, from ἐξ intensive, and ἐλέγχω *to convince*. *To convince* or *convict thoroughly*. occ. Jude ver. 15. Xenophon, Apolog. Socrat. § 18, edit. Simpson. Ἔιγε—μηδεὶς δύναιτ' ἂν ἘΞΕΛΕΓΞΑΙ ΜΕ ὡς ψεύδομαι, If no one can *convict me* of lying. [Is. ii. 4. Thucyd. iii. 64.]

Ἐξέλκω, from ἐξ *out* or *away*, and ἕλκω *to draw*.—*To draw out*, as a fish with a hook. So Herodotus of the crocodile, lib. ii. cap. 70, Ἐπεὰν δὲ ἘΞΕΛΚΥΣΘΗι ἐς γῆν, After it is *drawn out* upon the land. Comp. Δελεάζω. Kypke cites from Xenophon, Cyropæd. lib. viii. Μὴ ὙΠΟ τῶν παραύτικα ἡδονῶν ἙΛΚΟΜΕΝΟΝ ἈΠΟ τῶν ἀγαθῶν, Not *drawn away by* present pleasures, *from* what is good. occ. Jam. i. 14, where see Wetstein and Kypke. [There seems to be some notion of *force* in this word. See Prov. xxx. 33. On its difference from δελεάζω, see Heisen. Nov. Hypoth. ad Ep. Jacob. p. 525.]

☞ Ἐξέραμα, ατος, τὸ, from ἐξεράω *to empty out*, *evacuate*, also *to vomit* (as the V. is used not only by Aquila for the Heb. קאה, Lev. xviii. 28, but also by the medical writers among the Greeks; see Wetstein on 2 Pet. ii. 22), which from ἐξ *out*, and ἐράω *to empty* (so Hesychius ἐρᾷν, κενῶσαι), and this from Heb. ערה *to pour* or *empty out*.—*Evacuation*, or *matter evacuated, by vomit, vomit*. occ. 2 Pet. ii. 22.—The LXX, in the parallel passage, Prov. xxvi. 11, render the Heb. word קא *vomit*, answering to ἐξέραμα of St. Peter, by the more usual Greek word ἔμετον. [Ἐξεράω occurs in Dioscorid. vi. 19. Archigenes apud Galen. de Comp. Med. p. locc. viii. 3. 376. See Gataker Opp. Critt. p. 854. Bochart. Hier. lib. ii. c. 55. p. 672. Berger. ad Alciph. iii. Ep. 7. Lobeck. ad Phryn. p. 64.]

Ἐξερευνάω, ῶ, from ἐξ intens. and ἐρευνάω *to search*.—*To search very diligently* or *carefully*. occ. 1 Pet. i. 10.—The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12. [Polyb. xiv. 1. 13.]

Ἐξέρχομαι, from ἐξ *out*, and ἔρχομαι *to go* or *come*.

I. [*To go out*, as Mat. v. 26. viii. 24. Mark iii. 6. v. 2. Luke viii. 27. & al. used often of those who are *going out* or *departing from a city, house*, &c. as Mat. xii. 14. Mark ii. 13. vi. 12. Luke x. 35. But, in Greek these neuter verbs often imply the action of some extraneous force; thus in Heb. iii. 16, it is *to be led out;* in Mat. viii. 32. xii. 43, 44. Mark v. 13. vii. 29, 30. ix. 29. Luke viii. 2. it is *to be cast out*, or *expelled*, in which sense ἐκπίπτω is often found on the same principle, e. g. Diodor. Sic. xiii. 174. Again, the verb is used of lightning *going out* or *flashing*, Mat. xxiv. 27. Ez. i. 13. Zach. ix. 14.; of fluids, as blood, *flowing out*, Mark v. 30. Luke vi. 19. John xix. 34.; of rumours *going out or spreading*, Mat. ix. 26. Mark i. 28. Luke iv. 14. vii. 17. John xxi. 23. Rom. x. 18. al. and so of decrees, *being promulgated*, Luke ii. 1. Dan. ii. 13. It is used in the sense of *escaping*, John x. 39. Lam. vii. 19; and in that of *vanishing away*, in Acts xvi. 19. on which see Abresch. Anim. ad Æschyl. p. 612.]

II. [*To come out*, or *come forth*. Mat. viii. 28. John xi. 44. See also Mat. ii. 6. Acts xv. 24. 1 John ii. 19. (It is *to creep forth* in Acts xxviii. 3.) It is used of thoughts and words coming out of the heart, &c. Mat. xv. 18, 19. James iii. 10.; and of a messenger, &c. *coming*, or *being sent by* another, as Mark i. 38. John viii. 42. xvi. 27, 28. xvii. 8.—The phrase ἐξέρχομαι καὶ εἰσέρχομαι is an Hebraism, importing, *I carry on my daily life, my affairs*. It occurs John x. 9. (where Tittman quotes Numb. xxvii. 17. 2 Chron. i. 10. and other places), and Acts i. 21. See Æneas Poliorc. c. 24.—The phrase ἐξέρχομαι ἐκ τῆς ὀσφυός τινὸς is *(to come forth from one's loins), to derive one's origin from*. Heb. vii. 5. See Gen. xxxv. 11. 1 Kings viii. 19. in the Heb. and Vorst. Philol. S. c. 39. In Gen. xv. 4. & al. ἐξέρχομαι ἐκ τινος is used in the same sense. Ἐξέρχομαι ἐκ μέσου τινῶν is *to quit the society of*.

2 Cor. vi. 17.—In 1 John ii. 19, some translate, *They were expelled by us*. Schl. gives it both in this way, and simply, *They went forth*, which is far more agreeable to the context.]

Ἔξεςι. See under Ἔξειμι.

Ἐξετάζω, from ἐξ *out*, or emphatic, and ἐτάζω *to inquire, examine*, which see under Ἀνετάζω.

I. *To examine* or *inquire accurately* or *thoroughly*. occ. Mat. ii. 8. x. 11. On Mat. ii. Kypke cites the expression ἈΚΡΙΒΩ͂Σ ἘΞΕΤΑ'ΖΕΙΝ from Strabo, Demosthenes, and Æschines. [Æl. V. H. ii. 20. Polyb. v. 81. Deut. xix. 8. Ecclus. xviii. 20.]

II. *To examine, ask*. occ. John xxi. 12.

Ἐξὴ, ῆς, ἡ, from the V. ἔχομαι, fut. ἕξομαι, *to be next* or *immediately following in time*, which see under Ἔχω XV.—*Subsequence, succession, order*. This N. however is hardly to be found, except in the gen. ἑξῆς, in which case it is used, by an ellipsis of the preposition κατὰ, for καθ' ἑξῆς *in subsequence, successively, immediately in succession*. Hence with the fem. article used as an adjective, Ἐν τῇ ἑξῆς ἡμέρᾳ. *On the* next or following *day*. occ. Luke ix. 37. So ἡμέρᾳ being understood, Ἐν τῇ ἑξῆς, occ. Luke vii. 11; and Τῃ ἑξῆς, occ. Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατὰ before ἑξῆς, appears reasonable from the use of the compound word καθεξῆς, which comp. See also Scapula's Lexic. in Ἑξῆς. [*This word* Ἐξὴ is a mere figment of Parkhurst's.]

Ἐξηγέομαι, οῦμαι, from ἐξ *out*, or emphatic, and ἡγέομαι *to tell, declare*. Comp. Διηγέομαι.—*To declare, relate thoroughly and particularly, to recount*. [*explain, interpret*.] occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. Alberti, Wetstein, and Kypke, on John i. 18, show this word is peculiarly applied by the Greek writers to [*explaining*] *things esteemed divine*. [See Judg. vii. 13. 2 Kings viii. 5. Hesychius explains it by ἑρμηνεύω, and see Xen. Mem. i. 2. 58. Hemsterh. ad Poll. viii. 10. 124. Wessel ad Diodor. Sic. xiii. 35. and Lampe on St. John i. 18.]

Ἑξήκοντα, οἱ, αἱ, τὰ, Indeclinable, from ἕξ *six*, and ήκοντα the *decimal* termination, of which see under Ἑβδομήκοντα.—*Sixty*. Mat. xiii. 8. & al.

[Ἑξῆς. See Ἐξὴ.]

[Ἐξηχέω, ῶ, from ἐξ and ἠχέω *to sound*.—*To carry forth and propagate sound*. Hence in the passive it is, *to resound*, or *be propagated*. 1 Thess. i. 8. So Polyb. xxx. 4. 7. Joel iii. 14. Hesychius has ἐξηχεῖτο, ἐξηκοῦετο, and ἐξήχηται· ἐξῆλθεν, ἐκηρύχθη. In Poll. On. i. 118, this verb is used in a neuter sense.]

Ἕξις, ιος, Att. εως, ἡ, from ἔχω, ἕξω.—*Habit, use*. occ. Heb. v. 14; where see Wetstein and Arrian Epictet. lib. ii. cap. 18, at the beginning. [So Polyb. i. 51. 4. x. 47. 7. Aristot. Rhet. i. 1. It is put for *method of living* in Xen. Mem. i. 2. 4; for *habit of body, the body itself*, in Arrian. Diss. Epict. iv. 4. 25. Judg. xiv. 9. Dan. vii. 14. Ecclus. xxx. 13.]

Ἐξίςημι, or Ἐξιςάω, ῶ, from ἐξ *out*, and ἵςημι or ἱςαω *to stand, place*. [In the transitive tenses (i. e. the present, imperf., fut., and 1st aor.,) the verb means, *To remove out of its place, expel*. See Exod. xxiii. 27. Josh. x. 10. But it is especially applied to the mind, *to move, disturb, transport the mind*. (Mark Antonin. ix. 37.) Then *to astonish, to amaze, perplex*. Luke xxiv. 22. Acts viii. 9. In the intransitive tenses and passive, *To be astonished*, or *transported by amazement*. Mat. xii. 23. Mark ii. 12. v. 42. vi. 51. Luke iii. 47. viii. 56. Acts ii. 7. 12. viii. 13. ix. 21. x. 45. xii. 16. (where, perhaps, *fear* is implied. See Ezek. ii. 6. Micah vii. 17.) Comp. Gen. xxviii. 18. xliii. 33. Exod. xxiii. 27. Diod. Sic. xiv. 71. Polyb. xxxii. 258. Xen. Mem. ii. 1. 4. In Mark iii. 21. and 2 Cor. v. 13, it expresses such transport as amounts to *insanity*. *To be out of one's wits*. In these expressions, there is an ellipse of τοῦ νοὸς or τοῦ φρονεῖν (Xen. Mem. i. 3. 12.) or τῶν φρενῶν, Joseph. Ant. x. 7. 3. See Jerem. iv. 9, Vales. Emend. i. c. 7. p. 14.]

☞ Ἐξισχύω, from ἐξ *out*, or intensive, and ἰσχύω, *to be strong, able*.—*To be thoroughly able*. occ. Eph. iii. 18. [Ἐξ in composition *augments* the force. See Zeun. ad Viger. p. 584. This word occurs Ecclus. vii. 6. Ælian V. H. iv. 18. vi. 13.]

Ἔξοδος, ου, ἡ, from ἐξ *out*, and ὁδος *a way*.

I. *A going out, departure*. occ. Heb. xi. 22, where it is applied to the children of Israel's *departure out* of Egypt, from which event the LXX entitled the second book of Moses, Ἔξοδος, and from them

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the Vulgate and modern translations, Exodus*.

II. *Departure, decease,* q. d. *exit.* occ. Luke ix. 31. 2 Pet. i. 15. Ἔξοδος is used in this sense not only in Wisd. iii. 2, (Comp. ch. vii. 6.) but in the Greek writers. So the Latins have exitus and excessus for *dying.* See Wolfius and Wetstein on Luke ix. 31, and comp. Kypke. [See for the same phrase, Joseph. Ant. iv. 8. 2. where τοῦ ζῆν is added. Philo de Charit. p. 701. A. Plin. Ep. vi. 16. Corn. Nep. ix. 4. 3. Juven. x. 127. Lactant. de Mort. Persec. c. 50. Greg. Nazian. Orat. xl. p. 644.]

Ἐξολοθρεύω, from ἐξ intensive, and ὀλοθρεύω *to destroy.—To destroy utterly.* occ. Acts iii. 23.—This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33, & al. freq. for the Heb. נכרת *to be cut off.* [Joseph. Ant. viii. 11. 1.]

Ἐξομολογέω, ῶ, from ἐξ intens. and ὁμολογέω *to promise, profess,* which see.

I. *To promise.* occ. Luke xxii. 6; where Wetstein cites Lysias using the simple V. ὁμολογέω in the same view. [See Joseph. Ant. vi. 3. 5. viii. 4. 3. Xen. Anab. vii. 4. 9. Krebs. Obs. Flav. p. 135.]

II. Ἐξομολογέομαι, οῦμαι, Mid. *To confess, own,* as sins. occ. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6, Elsner and Wetstein show that Plutarch, Heliodorus, and Lucian apply the V. in a like sense. [In Deyling. Obs. Sacr. iv. p. 72, we see that *exomologesin facere,* and ἐξομολογεῖσθαι, in the primitive church, were the phrases for public confession. Both he and Suicer *in voce,* point out the difference between this and auricular confession.]

III. *To profess, confess,* as the truth. occ. Phil. ii. 11.

IV. *To confess, own,* as belonging to one. occ. Rev. iii. 5.

V. With a Dative following, *To give praise* or *glory to, to glorify.* occ. Mat. xi. 25, (where Campbell, whom see, "*I adore thee.*") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. הודה, which word they elsewhere render by αἰνεῖν *to praise,* as Gen. xlix. 8. 1 Chron. xvi. 7; & al. by ὑμνεῖν *to celebrate with hymns, to laud.* Isa. xii. 4. & al. [1 Chron. xvi. 4. 2 Chron. v. 12. vi. 24.]

Ἐξὸν, Particip. pres. neut. from ἔξειμι, which see.

Ἐξορκίζω from ἐξ intens. and ὁρκίζω *to adjure.—To adjure, impose an oath on another, put him to his oath.* occ. Mat. xxvi. 63.—In the LXX of Gen. xxiv. 3, it answers to the Heb. השביע *to cause to swear, adjure.* Josephus also uses it, Ant. lib. ii. cap. 8. § 2, and in lib. ix. cap. 7. § 4, applies the V. ἘΞΩ'ΡΚΗΣΕΝ, *he adjured,* to the *high-priest, Jehoiada.* [See Æschin. de Fals. Leg. p. 258. Plut. Apophth. p. 174. C. Ὁρκίζω is so used in 1 Kings xxii. 6. 2 Chron. xviii. 15. Athen. viii. p. 362. C. See Krebs. Obs. Flav. p. 59. Ἐξορκέω occurs in Demosth. adv. Neær. p. 528. and Thucyd. v. 47. Ἐξορκίζω is used for *To bind by an oath,* in Diod. Sic. i. 60. Demosth. p. 1265. ad Reisk. Polyb. vi. 18. 19.]

Ἐξορκιστὴς, οῦ, ὁ, from ἐξορκίζω.—*An exorcist, one who pretends to cast out devils by adjuring* or *commanding them in the divine name.* occ. Acts xix. 13. Josephus, Ant. lib. viii. cap. ii. § 5, (whom see) says that he saw one Eleazar a Jew, by means of the ἘΞΟΡΚΩ'ΣΕΩΝ, *exorcisms,* taught by Solomon, casting out *demons,* δαιμόνια, from those who were possessed by them, and this in the presence of Vespasian, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27, and see Whitby's Note there*.

Ἐξορύσσω, from ἐξ *out,* and ὀρύσσω *to dig.—To dig out.*

I. *To dig* or *force up,* as the flat roof of a house, eruere. occ. Mark ii. 4. Comp. under Ἀποστεγάζω. [Parkhurst defends his opinion in the place he refers to. But ἐξορύσσω can hardly be *to force up;* and in this case, the people with the sick man were obviously standing on the roof, some part of which they *dug out* or removed. Kuinöel thinks that they merely enlarged the opening for coming out on the roof, enough to let down the bed.]

II. *To dig* or *pluck out,* as the eye. occ. Gal. iv. 15. So Lucian Dialog. Prometh. & Jov. ΤΟΥΣ 'ΟΦΘΑ'ΛΜΟΥΣ 'ΕΞΟΡΥΤΤΕΣΘΑΙ. See more instances in Wetstein. [Judg. xvi. 22. 1 Sam. xi. 2.]

Ἐξουδενόω, ῶ, from ἐξ intens. and οὐδεὶς, ἑνὸς, *no one.—To set at nought, treat*

* [It is used often of military expeditions. See Ælian. V. H. i. 7. ii. 11. xiii. 12. Thucyd. ii. 10. v. 14.]

* [See Van Dale Diss. de Divin. Idolat. V. T. c. 7. p. 520, and Krebs. Obs. Flav. p. 236.]

*with the utmost contempt.* occ. Mark ix. 12. [Comp. Judg. ix. 38. Ps. xv. 4. xxii. 24. lxxiii. 20 and 22. Judith xiii. 19. Ecclus. xlvii. 7. 1 Sam. xv. 26. xvi. 1. In this place of St. Mark it seems to be *to reject.* Hesychius has ἐξυδένωσας· ἀπεδοκίμασας. So Test. xii. Pat. p. 564. See also Eustrat. in 1 Nicom. p. 9. 6. Etym. M. in voc. and Lobeck. ad Phryn. p. 182.]

'Ἐξουθενέω, ῶ, from ἐξ intens. and ὐθεὶς, ἑνος, *no one*, from ὗτε *not even*, and ἓις *one.*—*To set at nought, despise*, or *treat contemptuously*. See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. 'Ἐξυθενημενος, *Contemptible, to be despised.* Vulg. *contemptibilis.* 2 Cor. x. 10. Comp. under Καταγινώσκω II. and Τηρέω II. [In Luke xxiii. 11, it is distinctly *to treat with contempt, reviling, and derision*, and it answers, perhaps, as Schl. says, to βλασφημίαις ἐξυθενίζειν in Plutarch. Paral. p. 308. Comp. 2 Sam. ii. 30. Prov. i. 7. Ezek. xxii. 8. 2 Sam. viii. 7. These verbs are written ἐξυδενέω and ἐξυθενέω, ἐξυδενόω and ἐξυθενόω, for there can be no doubt of there being only two and not four forms.]

'Ἐξουσία, ας, ἡ, from ἔξεστι *it is lawful* or *possible.*

I. *Liberty, power*, of doing as one pleases. John x. 18. [Acts v. 4. Rom. ix. 21.] 1 Cor. viii. 9. (where see Bp. Pearce and Macknight) ix. 4. 5. & al. Comp. John xix. 10.

II. *Licence, privilege, right.* Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. *Authority, power.* Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. & al. freq. [Add Mat. ix. 8. x. 1. Mark iii. 15. Luke iv. 32, 36. ix. 1. xxii. 53. Acts viii. 19. Schl. makes a difference in the sense of this word in Luke iv. 32. λόγος ἐν ἐξυσίᾳ, and Mat. vii. 29. διδάσκων ἀυτὺς ὡς ἐξυσίαν ἔχων, but this seems quite groundless; the meaning is, that 'what he said, came from one conscious of just authority, and claiming it by the style of his speaking.' See Paley's Evidences, b. ii. ch. 11. Division treating of Christ's *manner of teaching.*]

IV. [*Authority, jurisdiction, rule.* Mat. viii. 9. xxviii. 18. Luke iv. 4. vii. 8. xix. 17. xxiii. 7. John xvii. 2. Acts xxvi. 28. Col. i. 13. al. 2 Kings xx. 13.] Hence, in a concrete sense, *A person invested with power* or *authority.* Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. [Herodian also (iii. 3. 12. and 13. comp. ii. 11.) distinguishes ἐξυσία and ἀρχή. See 1 Cor. xv. 24, and Vales. ad Euseb. Hist. Ev. V. i. 4. Krebs. Obss. Flav. p. 282. So *Potestas* Juvenal. Sat. x. 99. Ammian. Marcell. xv. 5. Sueton. Nero. 36. In Dan. iv. 23, ἐξυσία is put for ὁ ἐξυσίαν ἔχων.] Hence, ἐξυσίαι, ἀι, *Angels*, or *a certain order of angels*, whether good, Eph. viii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21.—or bad, Eph. vi. 12. Col. ii. 15.

V. *The sign* or *token* of being under the *power* or *authority* of another, i. e. *the vail.* So Œcumenius, Κάλυμμα, ἵνα φαίνηται ὁτι ὑπὸ ἐξυσίαν τυγχάνει, *The vail*, that it may appear she is *under authority;* and Theophylact explains ἐξυσίαν by Τὸ τῦ ἐξυσιάζεσθαι σύμβολον, τὺτεςι, τὸ κάλυμμα, *The sign of being under authority*, that is, *the vail.* occ. 1 Cor. xi. 10, where see Eng. Marg. Elsner and Wolfius. [Schl. says, that *the vail* showed the *superiority of condition* of the married women who were allowed to wear it, over the unmarried who were not, and was therefore called ἐξυσία as a mark of *dignity* or *authority*, as in Gen. xx. 16. Sarah's veil is called ἡ τιμὴ τῦ προσώπυ.]

'Ἐξουσιάζω, from ἐξυσία.

I. With a genitive following, *To have power* or *right over.* occ. 1 Cor. vii. 4.

II. *To have*, or rather, *to exercise, power* or *authority over*, "*oppress.*" Campbell, whom see. occ. Luke xxii. 25. [Neh. ix. 37. Lam. ix. 17.]

III. 'Ἐξουσιάζομαι, *To be brought* or *reduced under power* or *subjection.* occ. 1 Cor. vi. 12, where Macknight, "I will *not* be enslaved *by any (kind of meat).*"

'Ἐξοχή, ῆς, ἡ, from ἐξέχω, extare, eminere, *to be eminent*, in a natural, and thence in a moral sense, from ἐξ *out*, and ἔχω *to have, be.*

I. *Extuberance, eminence*, in a natural sense. Thus used by the profane writers and by the LXX, Job xxxix. 28, ἐπ' ἐξοχῇ πέτρας *on the* eminence, or top, *of a rock.* [Diod. Sic. v. 7.]

II. *Eminence*, in a moral sense, *reputation, note*, Hence, 'Οι κατ' ἐξοχὴν ὄντες, *Those who are in eminence, men of eminence* or *note.* occ. Acts xxv. 23.

'Ἐξυπνίζω, from ἐξ *out*, and ὕπνος *sleep.*—*To awake* or *rouse* another *out of sleep.* occ. John xi. 11. Comp. 2 Kings iv. 31. [This word occurs Job xiv. 12. in the LXX, and often in the other ver-

sions. Plut. Vit. Anton. c. 30. tom. vi. p. 99. ed. Hutt. Eustath. de Amor. Hysm. vi. p. 224. &c., but the Grammarians say that ἀφυπνίζω is a better word. It occurs Heliod. Æthiop. v. 21. vi. 9. viii. 12. and in Polyæn. Strat. iv. 6. 8. in a neuter sense. See Lobeck on Phryn. p. 224.]

☞ Ἔξυπνος, υ, ὁ. ἡ, from ἐξ *out*, and ὕπνος *sleep*.—*Awake, roused out of sleep*. occ. Acts xvi. 27. [3 Esdr. iii. 3, where it is *in a deep sleep*.]

Ἔξω, from ἐκ or ἐξ *out*.

1. *Out, without*, as opposed to *within*. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. & al. freq.—or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. & al. freq. [This word answers both to *foris* and *foras*; i. e. we may say both εἶναι ἔξω and βάλλειν ἔξω.]

2. With the article prefixed it assumes the nature of a N. Ὁ ἔξω, *Outer, external*. Thus Ὁ ἔξω ἡμῶν ἄνθρωπος *Our* outer *man*, i. e. our *body* with its *animal* appetites and affections, 2 Cor. iv. 16; Τὺς ἔξω, *Those that are* without, i. e. the pale of Christ's Church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage Chrysostom remarks, Τὺς ἔσω, καὶ τὺς ἔξω, τὺς Χριτιάνυς, καὶ τὺς Ἕλληνας καλῶν, He calls the Christians, and the *Heathen*, those that are within, and those that are *without*. (So in Prol. to Ecclus. Τοῖς ἐκτος means *The Heathen*.) But Mark iv. 11, Τοῖς ἔξω plainly denotes *the unbelieving Jews*. See Kypke on 1 Cor. [Schl. says that in Mark iv. 11. οἱ ἔξω mean *the common herd of Christians* opposed to the apostles, who were esoteric disciples. Schœtgen on 1 Cor. v. 12, 13, says, that the Jews applied a similar phrase, especially to the Gentiles.]

Ἔξωθεν, Adv. from ἔξω *without*, and the syllabic adjection θεν denoting *from* or *at* a place.

1. *From without*. occ. Mark vii. 18.

2. *Without, outwardly*, used absolutely. occ. Mat. xxiii. 27, 28. 2 Cor. vii. 5, or construed with a genitive. occ. Mark vii. 15.

3. With the article prefixed it assumes the nature of an adjective. Τὸ ἔξωθεν (μέρος, namely) *The out-side*. occ. Mat. xxiii. 25. Luke xi. 39, 40. Ὁ ἔξωθεν κοσμος, *The outward* or *external adorning*. occ. 1 Pet. iii. 3. Ἀπὸ τῶν ἔξωθεν, *From those who are* without, *i. e.* the Christian pale. occ. 1 Tim. iii. 7. Comp. under Ἔξω 2.

Ἐξώθω, from ἐξ *out*, and ὤθω *to drive*. Comp. Ἀπωθέομαι.

I. *To drive out, expel*. occ. Acts vii. 45. where see Elsner and Wolfius. [See Deut. xiii. 3. 2 Sam. xiv. 13, 14. Jer. xlix. 36. Ælian. V. H. iii. 17. Herodian. iii. 2. 5.]

II. *To drive* or *thrust* a ship *out* of the sea, namely, into a creek. occ. Acts xxvii. 39. Thucydides often uses this V. joined with εἰς or πρὸς τὴν γῆν, or with εἰς τὸ ξηρον for *running* a ship *aground*. See Wetstein. [See Thucyd. ii. 90. Polyb. xv. 2. 15. So ships driven out of their course by the wind are called ἐξῶται in Herod. ii. 113. See D'Orvill. ad Charit. iii. c. 3. p. 363.]

Ἐξώτερος, α, ον, Comparat. from ἔξω. —*Outer, exterior*. occ. Mat. viii. 12. xxii. 13. xxv. 30.—On Mat. viii. 12, Wetstein remarks that our Lord "continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven *out* of it and the house, is in *darkness*, and the further he is *removed*, the grosser the darkness." See also Wolfius.

Ἑορτάζω, from ἑορτή.—*To keep* or *celebrate a feast*, or rather, *To feast*. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the *Lord's Supper*, but to refer to the *general behaviour and conduct* of Christians as celebrating their redemption by Christ's sacrifice and death *. "Let the *whole of our lives* be like the Jewish feast of passover and unleavened bread." Clark's Note. [The word occurs Exod. v. 1. xii. 14. Nahum i. 15. See Xen. de Rep. Athen. iii. 2. Schl. says, that in 1 Cor. v. 8. it means *to worship God*, and refers to Isa. lxvi. 23. and Loesner Obs. Phil. p. 277. In the passage of Isaiah I can see nothing to justify this. At the same time it is clear, that, as ἑορτάζω refers to *religious* feasts, I believe always in the O. T., such a signification is not foreign to the word. See for example Is. xxx. 29. and among the above passages, Exod. v. 1. xii. 14, where we have ἑορτάζειν μοι or ἑορτάζειν Κυρίῳ.]

ἙΟΡΤΗ', ῆς, ἡ. The most probable of the Greek derivations proposed of this word seems to be that which deduces it

* See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2d.

from ἔοργα perf. mid. of the V. ῥέζω *to perform sacred rites:* but may not ἑορτὴ rather be a corrupt derivative from the Heb. עצרה *a solemn assembly*, or from עצרת *a solemn feast day*, with ה emphatic prefixed? The LXX, for עצרת, Deut. xvi. 8, have ἐξόδιον, ἑορτὴ, *a going forth* (from labour, I suppose), *a feast.*

[I.] *A solemn feast* or *festival.* [Luke ii. 41. xxii. 1. Col. ii. 16.]

[II. *The passover.* Mat. xxvi. 5. xxvii. 15. Luke xxiii. 17. John iv. 45. comp. xiii. 1. So Numb. xxviii. 17. Ecclus. xliii. 8. 1 Mac. x. 34. See Reland. Antiq. Hebr. P. iv. c. 2. § 4.]

Ἐπαγγελία, ας, ἡ, from ἐπαγγέλλω.

[I. *Annunciation, declaration.* 2 Tim. i. 1; for this, I think, gives a better sense than *promise.* The meaning is, *according to the kind will of God that I should declare the blessings of eternal life gained by Christ for mankind.* So Schleusner, Bretschner, and Wahl. Wolf gives the same sense, but translates ἐπαγγελία by *promise*, saying that κατὰ here gives the sense required, as in 1 Tim. vi. 8. Tit. i. 1. *An Apostle for the sake of the promise,* &c. i. e. *An Apostle to spread the promise.*]

[II.] *A promise*, either *the act of promising*, or *the thing promised.* See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5; but in this last text the Alexandrian and Vatican, and very many later MSS., as also several ancient and modern versions read ἀγγελία; which reading is embraced by Wetstein, and received into the text by Griesbach. [In Acts xiii. 32. 2 Pet. iii. 4, 9, it seems to be *the fulfilment of the promise;* and in Luke xxiv. 49. Acts i. 4. ii. 33. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36, *the thing promised.*]

Ἐπαγγέλλω, from ἐπὶ intens. and ἀγγέλλω *to tell, declare.*

I. *To declare, denounce.* Thus used in the profane writers, and by the LXX, Job xxi. 31. Isa. xliv. 7, for the Heb. הגיד *to make manifest, declare.* [The verb has also the sense of *ordering* in Xen. Cyr. vii. 4. 1. Thucyd. iii. c. 16. and of *asking* in Demosth. p. 1122. ed. Reisk.; and both senses are acknowledged in the Greek Lexicographers.]

II. In the N. T. Ἐπαγγέλλομαι, Depon. *To promise.* Mark xiv. 11*. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. & al. freq. In Rom. iv. 31, Macknight understands ἐπήγγελται passively, as it is used Gal. iii. 19. [Tit. i. 2. Heb. vi. 13. x. 23. xi. 11. xii. 26. James i. 12. ii. 5. 1 John ii. 19. Ecclus. xx. 23. 2 Mac. iv. 27.]

III. *To profess.* occ. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in Wetstein. [Wisd. ii. 13. Aristot. Eth. x. 10. Xen. Mem. i. 2. 7.]

☞ Ἐπάγγελμα, ατος, τὸ, from ἐπήγγελμαι, perf. pass. of ἐπαγγέλλω.—*A promise.* occ. 2 Pet. i. 4. iii. 13. [Demosth. 397. 3.]

Ἐπάγω, from ἐπὶ *upon*, and ἄγω *to bring.*—*To bring upon.* occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16, in LXX, and see Elsner, Wetstein, and Wolfius. [In this place of the Acts it is *to lay upon*, or *to lay a crime to one's charge.* So Demosth. p. 548. 24. ed. Reisk. Diod. Sic. xvi. 23. Herodian. iv. 6. 6. Comp. Gen. xx. 9. Ezek. xxxiv. 7.]

☞ Ἐπαγωνίζομαι, from ἐπὶ *for*, and ἀγωνίζομαι *to strive, contend earnestly.*—*To strive* or *contend earnestly for.* occ. Jude verse 3. See Grotius and Beza on the place. [So Plutarch. Num. c. 8.]

☞ Ἐπαθροίζω, from ἐπὶ *upon*, and ἀθροίζω *to gather together, throng, crowd*, from ἀθρόος *crowded together.*—*To crowd upon.* occ. Luke xi. 29, τῶν δὲ ὄχλων ἐπαθροιζομένων, *the multitudes* crowding upon, viz. him. [It is of the same force as the simple verb, which occurs frequently. See Ælian. V. H. ii. 1. Herodian. iii. 4. 11.]

Ἐπαινέω, ῶ, from ἐπὶ *upon* or *to*, and αἰνέω *to praise.*—*To bestow praise upon, give praise* or *commendation to.* occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In verse 17, οὐκ ἐπαινῶ for *I blame*, is a meiosis or gentle expression used likewise by the Greek writers. See Raphelius, Wolfius, and Wetstein. [In Rom. xv. 11, it is *to utter praise of, celebrate.*]

Ἔπαινος, ου, ὁ. See Ἐπαινέω.—*Praise.* Rom. ii. 29. xiii. 3. Eph. i. 6. & al. [Ἔπαινος seems occasionally to signify the *reward*, as well as *commendation, of virtue*, as in Rom. ii. 29. xii. 3. 1 Pet. ii. 14. See Polyb. ii. 58. 12. So ἐπαινέω *to reward*, in Xen. Œcon. ix. 14. and often in public decrees. In 1 Cor. iv. 5, the word means *retribution*, either *good* or *bad.*]

Ἐπαίρω, from ἐπὶ *upon*, and αἴρω *to lift up.*

I. *To lift up*, as the eyes. Mat. xvii. 8. Luke vi. 20. & al.—the head, Luke xxi.

* [Lobeck on Phryn. pp. 749, 750, shows that the infinitive of the aorist follows *verbs of promising* in good Greek.]

28.—the hands, Luke xxiv. 50. 1 Tim. ii. 8 (where see Wolfius and Wetstein)—the heel, John xiii. 8. In pass. *To be lifted up*, from the ground, namely, as our Lord at his ascension. occ. Acts i. 9.

II. *To hoist*, as a sail. occ. Acts xxvii. 40. So Plutarch in Theseo, p. 9. E. 'ΕΠΑΡΑ'ΣΘΑΙ τὸ ἱστίον *to hoist* the sail, and Lucian [Var. Hist. ii. 38.] 'ΕΠΑ'ΡΑΝΤΕΣ τὴν ὀθόνην *hoisting* the sail. See Wolfius, Wetstein, and Kypke.

III. 'Επαίρομαι, mid. or pass. *To lift up* or *exalt one's self, to be lifted up* or *exalted in pride*. occ. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by Thucydides. See Wetstein on 2 Cor. xi. 20. [See Prov. iii. 5. Xen. Mem. iii. 5. 4. Polyb. i. 20. Ælian. V. H. viii. 15.]

IV. *To lift up, exalt, raise*, as the voice. Luke xi. 27. & al.—The expression, ἐπαίρειν τὴν φώνην, is often used by the LXX for the Heb. נשא את קול. See Jud. ii. 4. ix. 7. Ruth i. 9, 14. & al. and ἐπαίρειν τὺς ὀφθάλμυς sometimes, but more rarely, for the Heb. נשא את עינים, as Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly Demosthenes (see Wetstein on Luke xi. 27.), but the latter seems Hebraical. [The phrase, *to lift up one's eyes*, is usually little more than *to see* (as in Hebrew, see Gen. xxii. 4. Dan. x. 5. 1 Chron. xxi. 16). But it is emphatic in Luke xviii. 13; and perhaps in vi. 20.—*To lift up one's hands*, is a phrase referring to the Jewish custom of so doing *in prayer*. See Ps. cxli. 2.—*To lift up the head*, is metaphorically used to express *joy* or *consolation*.—*To lift up the voice* is our phrase *to raise* the voice; and the German *erheben*, i. e. to speak louder. See Philost. Vit. Apollon. V. c. 33. Demosth. de Cor. p. 322. In Acts ii. 14, it does not, however, seem to imply more than that *he spoke*, as in the Heb. Judges ix. 7.]

'Επαισχύνομαι, from ἐπὶ *upon account of*, and αἰσχύνομαι *to be ashamed*.—*To be ashamed of*. It is generally in the N. T. construed with an accusative of the person or thing *of* which one is *ashamed*. Mark viii. 38. Rom. i. 16. [See Luke ix. 26. 2 Tim. i. 8, 12, 16. Matthiæ § 408. Diod. Sic. i. 83. Herod. ix. 185. and once (see Matthiæ § 403, and Xen. Mem. ii. 1. 31.) with] the preposition ἐπὶ and a dative, Rom. vi. 21.—Also with an infinitive, Heb. ii. 11. xi. 16. [See Isa. i. 29. Job xxxiv. 19.]

'Επαιτέω, ῶ, from ἐπὶ intens. and αἰτέω *to ask*.—*To beg, ask an alms*. occ. Luke xvi. 3.—The word is used in the same sense by the LXX, Ps. cix. 10, for the Heb. שאל *to ask, beg;* and so is the N. ἐπαίτησις for *begging*, Ecclus. xl. 31, 34.

'Επακολυθέω, ῶ, from ἐπὶ *upon*, or intens. and ἀκολυθέω *to follow*. [Deut. xxxii. 30. & al.]

I. *To follow* the steps of one, used figuratively. occ. 1 Pet. ii. 21. So Themistius in Wetstein, ΤΟΙ͂Σ 'ΙΧΝΕΣΙΝ 'ΑΚΟΛΟΥΘΕΙ͂Ν, [Polyb. vii. 14. 3.]

II. *To follow, be subsequent, ensue*. occ. Mark xvi. 20. 1 Tim. v. 24.

III. *To follow diligently, prosecute, pursue* a work. occ. 1 Tim. v. 10.

'Επακούω, from ἐπὶ *to*, or intens. and ἀκούω *to hear*.—*To hear, hearken to*. occ. 2 Cor. vi. 2.

☞ 'Επακροάομαι, ῶμαι, from ἐπὶ *to*, or intens. and ἀκροάομαι *to hear*. See under 'Ακροατήριον.—*To hearken* or *listen to*. occ. Acts xvi. 25*.

'Επάν, a conjunction, from ἐπεὶ *after that*, and ἄν *if*.—*If, after that, when*. occ. Mat. ii. 8. Luke xi. 22, 34.

☞ 'Επάναγκες, Adv. from ἐπὶ *upon, on account of*, and ἀνάγκη *necessity*.—*Of necessity, necessarily*. But with the article it assumes the meaning of the adjective, τὰ ἐπάναγκες (ὄντα namely), *things* (which are) *of necessity, necessary things*. occ. Acts xv. 28, where Wetstein cites Plutarch and Josephus using the phrase 'ΕΠΑ'ΝΑΓΚΕΣ 'ΕΙΝΑΙ, *To be necessary;* and we may remark, that Homer, Il. i. line 142, has the adv. ἐπιτηδὲς *fitly*, for ἐπιτηδὲς ὄντας *fit*. Comp. also Kypke. [Arrian. Diss. Ep. ii. 20. 1. Athen. xiv. p. 657. D.]

☞ 'Επανάγω, from ἐπὶ *to*, and ἀνάγω *to bring back* or *forth*.

I. Intransit. *To return*. occ. Mat. xxi. 18. [Ecclus. xxvi. 23. Xen. Cyr. iv. 1. 2.]

II. *To put, thrust forth*, namely, a ship or sailing vessel, into the sea. occ. Luke v. 3, 4. Comp. under 'Ανάγω III. The participle ἐπαναχθέντας is in a like sense applied to persons, 2 Mac. xii. 4. [Xen. Hell. vi. 2. 1.]

☞ 'Επαναμιμνήσκω, from ἐπὶ *to*, and ἀναμιμνήσκω *to remind*.—*To remind, put in mind* or *remembrance*. occ. Rom. xv. 15. [Demosth. p. 74. 7. ed. Reisk.]

'Επαναπάνομαι, mid. from ἐπὶ *upon*, and ἀναπάνομαι *to rest*.

* ['Επακρόασις occurs 1 Sam. xv. 22.]

I. *To rely, to rest, repose one's self upon*. occ. Rom. ii. 17. The LXX use it in the sense of *leaning* or *resting upon*, for the Heb. נשען, 2 Kings v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11. [See 1 Mac. viii. 12. Herodian. ii. 1. 3.]

II. *To rest, remain upon*. occ. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. נוח *to rest*, and applied to the *Holy Spirit*. Num. xi. 25, 26. 2 Kings ii. 15.

Ἐπανέρχομαι, from ἐπὶ *unto*, and ἀνέρχομαι *to come back*.—*To come* or *return back again*, i. e. *to* the same place. occ. Luke x. 35. xix. 15. Lucian uses this decompounded V. De Mort. Peregr. tom. ii. p. 764. Ὁ δὲ ἐις τὴν ὀικίαν ἘΠΑΝΕΛΘΩ'Ν, but he *returning back again* to his house—[Gen. l. 5.]

Ἐπανίϛημι, from ἐπὶ *upon* or *against*, and ἀνίϛημι *to arise*.—*To rise up hostilely against*. occ. Mat. x. 21. Mark xiii. 12. Comp. Ἀνίϛημι V. The Greek writers frequently use the V. ἐπανίϛημι and the N. ἐπανάϛασις in the same view. See Wetstein and Kypke on Mat. [The verb implies *hostility* without provocation, says the Schol. on Thucyd. iii. 39. Ἀπόϛασις is when people revolt after injury offered; ἐπανάϛασις when they do so without such injury or insult. See Deut. xix. 11. xxii. 26. Ps. iii. 1. Micah vii. 6. Herod. i. 89. Polyb. ii. 53. 2.]

☛ Ἐπανόρθωσις, ως, Att. εως, ἡ, from ἐπανορθόω *to set right again, to correct*, which from ἐπὶ intens. and ἀνορθόω *to make right*.—*Correction, amendment of what is wrong*. occ. 2 Tim. iii. 16. Raphelius and Wetstein cite from Polybius, ΠΡΟ'Σ ἘΠΑΝΟ'ΡΘΩΣΙΝ τῦ ἀνθρώπων βίυ, *For the amendment* or *correction* of men's life; and from Arrian. ἘΠΑΝΟΡΘΩ'ΣΕΙ τῦ βίυ. To which I add from Epictetus Enchirid. cap. 75, Τὴν ἘΠΑΝΟ'ΡΘΩΣΙΝ ποιῆσαι τὴν σεαυτῦ, To make *the amendment of* or to *amend* thyself. [The proper meaning is, *to straighten what has become crooked, to bring a thing back to its former state*. See Plat. Rep. x. 302. Pausan. iv. 7. Lys. 124. 7. It is applied especially to *correction of manners* or *life*, either with βίυ or a similar word added, or absolutely, as in this place of Scripture. See Polyb. i. 35. Arrian. Epict. iii. 21. Xen. Epist. i. 5. Compare also 1 Mac. xiv. 34. 3 Esdr. viii. 52. Joseph. Ant. xi. 5. Demosth. 707. 7. edit. Reisk.]

Ἐπάνω, an Adv. construed with a genitive, from ἐπὶ *upon*, and ἄνω *above*.

1. Of place, *Above*. Mat. ii. 9.

2. *Upon*. Mat. v. 14. xxi. 7. xxiii. 18. & al.

3. *Over*. Luke iv. 39. [Schleus. says *Beside*, as על in Gen. xviii. 2. Ezek. xxv. 9. Dan. xii. 6, 7; or *near*, as ὑπὲρ κεφαλῆς in Hom. Odyss. iv. 802.]

4. Of dignity or pre-eminence, *Above, over*. John iii. 31. Luke xix. 17, 19.

5. Of price, or number, *Above, more than*. Mark xiv. 5. 1 Cor. xv. 6.

Ἐπαρκέω, ῶ, from ἐπὶ *to, unto*, and ἀρκέω *to suffice, satisfy*.—With a dative, *To supply, relieve, support*. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wetstein and Kypke. [Polyb. i. 57. Philost. Vit. Soph. ii. 1. Hemsterh. ad Lucian. Tim. c. 5.]

Ἐπαρχία, ας, ἡ, from ἐπαρχός *a governor of a province*, from ἐπὶ *over*, and ἄρχομαι *to rule*.—*A province, a district subject to one deputy-governor*. occ. Acts xxiii. 34. xxv. 1.—This word is not only used by the LXX, Esdr. v. 3, 6. & al. for the Chaldee פחה, but also by Plutarch, as cited by Wetstein. [The provinces subject to Rome, were, in the republican times, divided into two classes; the one called the *consular*, usually the larger, which were governed by persons who had served the office of consul, and were called proconsuls, Ἀνθύπατοι; the other usually less, called *prætorian*, and governed by those who had served the prætorship, and were called proprætors, Ἀντιϛράτηγοι. But these terms are sometimes confounded, (See F. Fabric. ad Cic. pro Ligar. 1.) and the power was the same, except that the proconsuls were also commanders in chief. But Augustus changed all this, and divided the provinces between *the senate and the emperors*, giving to the first the old prætorian or smaller provinces; to the second, the old proconsular provinces. Senators were appointed to govern each, and they who were sent into the senate's provinces had the *power* of the old proprætors, but were called *proconsuls*, Ἀνθύπατοι; while they who governed the imperial provinces were called Legati Cæsaris, and πρεσβευταὶ, and proprætors, Ἀντιϛράτηγοι, except the legate in Egypt, who was of the equestrian order, and called præfectus, Ἔπαρχος or Ὕπαρχος. They who had the care of the emperor's revenues were called Ἐπιτρόποι or διοικηταὶ, *Procuratores;* and some of

these in the small provinces, as Judæa, which were appendages of the larger ones, had the authority and jurisdiction of governors. This is taken from Fischer de Vit. Lex. N. T. pp. 432—437. The word Ἐπαρχία comprised both kinds of provinces, and is the same as ἡ γεμονία. See Plutarch. Cæs. p. 708. E. Polyb. i. 15. 10. ii. 19. 2. The word occurs in one MS. in Esther iv. 11. and Judith iii. 6.]

Ἔπαυλις, ιος, Att. εως, ἡ, from ἐπὶ *in*, and αὐλίζομαι *to lodge*.—*A dwelling, habitation*. occ. Acts i. 20.—[*A cottage, sheep-fold* (Num. xxxii. 16.) *stall, camp*, or any habitation, according to Hesychius. In the Acts the phrase comes from Ps. lxix. 25; and so Prov. iii. 33. Isa. xxxiv. 13. Comp. Polyb. xvi. 15. 5. D'Orvill. ad Charit. i. 13. Gataker ad M. Antonin. i. 16.]

Ἐπαύριον, Adv. from ἐπὶ *upon*, and ἄυριον *to-morrow*, which see.—*To-morrow*. But with the feminine article prefixed it assumes the nature of a N., and thus it is always used in the N. T. with the feminine article of the dative case τῇ ἐπαύριον, ἡμέρᾳ *day* being understood, *on the morrow* or *next day*. Mat. xxvii. 62. Mark xi. 12. & al. freq. [Num. xi. 32.]

☞ Ἐπαυτοφώρῳ, q. d. ἐπ' ἀυτῷ φώρῳ *in the very theft*; φωρόν *theft* being derived from φῶρ *a thief*.—*In the very act* or *fact*. It is a phrase used by the purest Greek writers, and by them applied to *any flagrant wickedness*, particularly to *adultery*, as well as to *theft*. occ. John viii. 4, where see Wolfius and Wetstein. [Eur. Ion. 1214. Antiph. Or. i. p. 18.]

☞ Ἐπαφρίζω, from ἐπὶ *upon*, or intens. and ἀφρίζω *to foam*.—*To foam up* or *out*. occ. Jude verse 13. So Alberti, Wolfius, and Wetstein cite from Moschus, Idyll. v. line 5,

——— ἁ δὲ θάλασσα
Κύρτον ἘΠΑΦΡΙ'ΖΕΙ ———
—And *foams* the troubled sea.

[The place of Jude refers to Is. lvii. 20.]

Ἐπεγείρω, from ἐπὶ *upon*, and ἐγείρω *to raise*.—*To raise* or *stir up, to excite*. occ. Acts xiii. 50. xiv. 2. [It is generally used in a bad sense. See 1 Sam. iii. 12. xxii. 8. 1 Chron. v. 26. 2 Chron. xxi. 16. Xenoph. Ephes. i. c. 4. Eur. Herc. Fur. 1084.]

Ἐπεὶ, from ἐπὶ *upon*, and ἐι *if, that*.

I. An adv. of time, *When, after that*. Luke vii. 1.

II. A conjunction.

1. *Since, because*. Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. & al. freq. [Xen. An. vii. 6. 16.]

2. *For*, implying a *condition, for then, for else, for otherwise*. Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. & al. freq.—It is evident that in this application there is an *ellipsis* to be supplied after ἐπεὶ, which particle is also thus used in the purest Greek writers. See Alberti on 1 Cor. v. 10, and Blackwall's Sacred Classics, vol. ii. p. 53. [Æschin. Dial. ii. 8. 10.]

Ἐπειδὴ, from ἐπεὶ, and δή *truly*.

I. An adv. of time, *When truly, after that indeed*. 1 Cor. i. 21.

II. A conjunction casual, *Since, because, for truly*. Mat. xxi. 46. Luke xi. 6. [al.]—It is used much in the same manner as ἐπεὶ, but seems emphatical.

Ἐπειδήπερ, a conjunction, from ἐπεὶ, δὴ, and πέρ, *truly*.—*Since in truth*. occ. Luke i. 1. [Thuc. viii. 68. Æsch. Dial. ii. 12.]

Ἐπειδῶ, from ἐπὶ *upon*, and εἴδω *to see*.—*To look upon, regard*. occ. Luke i. 25. Acts iv. 29. [It is in a good sense in the first place. See Glass. Philol. S. p. 964. ed. Dath. and so in Symmachus's version. Ps. lviii. 11. lxx. 6. In the 2d place, it is taken in a bad sense, as in Jer. iii. 8.]

Ἔπειμι, from ἐπὶ *upon, after*, and εἰμί *to go, come*.—*To come after, succeed, follow*. It is in the N. T. used only in the particip. pres. fem. dat. τῇ ἐπιούσῃ *on the succeeding* or *following*, ἡμέρᾳ *day*, viz. which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. Τῇ ἐπιούσῃ νυκτὶ, *On the following night*. occ. Acts xxiii. 11. [Comp. Deut. xxxii. 29. 1 Chron. xx. 1; and Polyb. iii. 42. xii. 7 and 21.]

Ἔπειπερ, a conjunction, from ἐπεὶ, and πέρ *truly*.—*Since in truth*. occ. Rom. iii. 30.

Ἐπεισαγωγὴ, ῆς, ἡ, from ἐπεισάγω *to superinduce*, which from ἐπὶ *upon*, and εἰσάγω *to introduce, bring in*.—*A superinduction, a bringing in one thing after* or *upon another, an introduction of somewhat more*. occ. Heb. vii. 19, where κρέιττονος ἐλπιδος *the better hope* seems to be put for *that better thing hoped for* (comp. Ἐλπὶς II.), even Christ himself and the benefits of his priesthood. Comp. Heb. x. 15. viii. 6. and Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16. [The word occurs Joseph. Ant. xi. 6. 3. of the introduction of a second wife after divorcing the first.]

Ἔπειτα, an adv. of time and order, from ἐπὶ *upon*, or *at*, and εἶτα *then*.—*There-*

*upon, then*. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Ἔπειτα μετὰ τῦτο, *Then* or *afterwards*. occ. John xi. 7. The best Greek writers often use this and the like pleonastic expressions, ἔιτα μετὰ τῦτο, ἔιτα μετὰ ταῦτα, &c. as may be seen in Wetstein and Kypke on John.

Ἐπέκεινα, used as an adverb or preposition, with a genitive, for ἐπὶ ἐκεῖνα, namely χώρια or μέρη, *to those* (further) *countries* or *parts*.—*Beyond*. occ. Acts vii. 43 or 44. Thus it is frequently applied not only by the LXX for the Heb. מהלאה or הלאה (see especially Amos v. 27.), but also by the profane writers. See Wetstein and Bos Ellips. [Comp. Diod. Sic. iii. 50. Xen. Hell. v. 1. 10. Anab. v. 4. 2. the Notes on Thom. Mag. p. 336, and Irmisch. on Herodian. ii. 8. 13. In 1 Mac. ix. 30. Ezek. xxxix. 22. and Micah iv. 5, it expresses time; *after, afterwards*.]

☞ Ἐπεκτείνομαι, from ἐπὶ *to, unto*, and ἐκτείνω *to extend*. [Middle.]—*To stretch* or *press forward to*, or *towards*, as runners in a race. It is a most beautiful and expressive word, denoting the utmost *eagerness* and *exertion* to gain the goal. So Chrysostom explains ἐπεκτεινόμενος by Πρὶν ἢ παραγενέσθαι λαβεῖν σπυδάζων πολλὴν προθυμίαν καὶ θερμότητα δηλοῖ, *Eager to seize before one is arrived*. It denotes great earnestness and ardour. occ. Phil. iii. 14. [Comp. Max. Tyr. viii. 2.]

Ἐπενδύτης, υ, ὁ, from ἐπενδύω.—*An upper garment*. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18, for the Heb. מעיל. occ. John xxi. 7, where see Wetstein and Campbell. [In this place Theophylact says it was a Syrian fisherman's upper garment. See also Salmas. ad Tertull. de Pallio. c. 5. p. 410, and Niebuhr's Travels in Arabia, pl. lvi. Fischer (De Vit. Lex. N. T. p. 83, sq.) says, it seems to be the *outer tunic*, for the Greeks, Romans, and Jews (in imitation of them) wore two, one which touched the skin, and was called by the Latins *interula, subucula*, and *indusium*, by the Attics χιτωνίσκος (Xen. Mem. ii. 71. 5. Theoph. Char. 25.), and by other Greeks ὑποδύτης and ὑποκαμισος; and an outer one called χίτων in Attic, and ἐπενδύτης or ἐπικάμισος. Suidas's explanation of the word is corrupt. That the word expresses a tunic and not a cloak, seems clear from the use of the term διεζώσατο.]

Ἐπενδύω, from ἐπὶ *upon*, and ἐνδύω *to clothe*.—*To clothe upon*, superinduere. Hence mid. *To be clothed upon, put on*. occ. 2 Cor. v. 2, 3. Plutarch. in Pelopid. p. 283, D. uses the particip. perf. pass. of this decompounded V. Ἐσθῆτας ἘΠΕΝΔΕΔΥΜΈΝΟΙ γυναικείας τοῖς θωρᾶξι, *Clothed* in female dresses *over* their breastplates. As for the expression, 2 Cor. v. 2, *To be clothed upon with a house*, which Macknight thinks an absurdity, it is certainly not more so than laying *up in store* (or *treasuring up*) *a foundation*, 1 Tim. vi. 19, or than *the domestics of God being built upon a foundation*, Eph. ii. 19, 20. The truth is that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned Merrick has shown in his Annotation on Ps. lviii. 8, p. 116. So our Shakspeare in Hamlet speaks of *taking arms against a sea* of troubles. In 2 Cor. v. 3, place a comma after γυμνοὶ, *Since indeed we shall be found* (or *be*) *clothed upon, not naked*.

Ἐπέρχομαι, from ἐπὶ *upon, to*, and ἔρχομαι *to come*.

I. *To come upon*. occ. Luke i. 35. xxi. 26. Acts i. 8*. James v. 1.—of time. occ. Luke xxi. 35. So Homer often applies this V. to time, sometimes with a dative, as Il. viii. line 488, 489, Ἀυταρ Ἀχαιοῖς —ἘΠΗ'ΛΥΘΕ Νὺξ, The night *came on* the Grecians. Il. ix. line 470, Δεκάτη μοι ἘΠΗ'ΛΥΘΕ Νὺξ. The tenth night *came on* me. Comp. Odyss. ii. line 107. and xiv. lines 457, 475.

II. *To come upon, happen*. occ. Acts viii. 24. xiii. 40. [In both instances it is used in a bad sense; in Ecclus. iii. 8. (comp. i. 35.) in a good one. In Luke xxi. 35, it implies an unexpected coming, according to Schleusner and Wahl. So Herodian. viii. 4. 8.]

III. *To come upon*, in the sense of *hostile attack* or *invasion*. occ. Luke xi. 22. So Homer, Il. xv. lines 405, 406.

———Ἀυταρ Ἀχαιοὶ
Τρῶας ἘΠΕΡΧΟΜΕ'ΝΟΥΣ μένον ἔμπεδον——

———The Greeks sustain'd
Th' *assaulting* Trojans———

Il. xxii. lines 251, 252,

———Ὀυδὲ ποτ' ἔτλην
Μεῖναι ἘΠΕΡΧΟ'ΜΕΝΟΝ———

—Nor durst I e'er await
Thy fierce assault———

* [In Luke i. 35, and Acts i. 8, the *coming* of the Holy Spirit implies his *miraculous operation*.]

Scapula refers to Thucydides and Plutarch as using it in the same view. [Most words of motion with ἐπὶ, sometimes imply *hostile invasion*. See Diog. ii. 23. Herodian i. 8. 12. (where see Irmisch), and iv. 5. 10. Xen. Hell. vii. 4. 24. Job xxiii. 6.]

IV. Of place, *To come, arrive*. occ. Acts xiv. 19. [Gen. xlii. 21. Isa. xli. 4. Pol. ii. 73.]

V. Of time, *To be future, coming*, or *to come*. occ. Eph. ii. 7. [Luke xxi. 26. James v. 1.]

Ἐπερωτάω, ῶ, from ἐπὶ intens. and ἐρωτάω *to ask*.

I. *To ask, interrogate, question.* See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See Elsner on Mat. xxii. 46. [Schleusner gives another head here, *To ask captious questions;* but without any reason. The sense is given by the context in the passages he cites. He refers to Ps. xxxiv. 11. and Lucian Jov. Conf. p. 177. In Rom. x. 20, the meaning is *to have a desire of seeking and knowing God.* Wahl thinks this a Hebraism derived from the custom of consulting God in oracles. See Judges i. 1. xviii. 5. xx. 18.]

II. *To ask, demand, require.* Mat. xvi. 1.

Ἐπερώτημα, ατος, τὸ, from ἐπερώταομαι.—*An asking*, or rather, *An answer* or *promise in consequence of being asked.* occ. 1 Pet. iii. 21; where it is highly probable that the Apostle alludes to the questions and answers*, which, we learn from Tertullian, were used at baptism. The bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe.* This, Tertullian, De Baptismo, cap. 18, calls sponsionem salutis, *an engagement of salvation;* and De Resurrect. cap. 48, referring, no doubt, to the above text in St. Peter, he says, *The soul is consecrated* (sancitur) *not by washing, but by* answering (responsione). To confirm the interpretation of ἐπερώτημα here assigned, we may add the observations of Grotius, that ἐπερώτημα is a *judicial term,* used by the Greek expounders of the Roman law, and that in the glossary ἐπερωτῶ is interpreted by stipulor, which signifies primarily, "*to ask* and *demand such and such terms for a thing to be given*, or *done, by the ordinary words of the law**." But by a metonymy, adds Grotius, which is very common in the law, under the name of a *stipulation* is comprehended also the *answer* or *promise:* for in the same glossary ἐπερωτῶμαι signifies *to promise, engage.* Agreeably hereto Mill, on 1 Pet. iii. 21, cites a gloss on the old law, published by Labbé, which explains Ἐπερώτησις by Ὁμολογία, συνθήκη ῥημάτων, δι' ὧν ἀποκρίνεταί τις πρὸς τὴν ἐπερώτησιν ποιεῖν τι ἢ διδόναι, *A promise, an agreement in words, by which any one answers to a question, that he will do*, or *give something.* See Wolfius, who further confirms and illustrates this explanation of Ἐπερώτημα. [See examples of the questions and answers in Acts viii. 37. Just. Martyr. Apol. ii. § 61. Schleusner and Wahl agree in this interpretation, as does Deyling, in whose dissertation (Obss. Sacr. vol. i. pp. 361—369.) the various interpretations of the passage will be found. It appears, however, that notwithstanding what has been said, ἐπερώτημα does not occur in any of the Greek writers on the Roman law, but ἐπερώτησις is used in the sense of *stipulation.* See Theoph. Tit. de Verb. Oblig. in Institt. Lib. iii. Tit. 16. sq. and Basilic. Eclog. Lib. xxiii. Tit. 9. Τὸ ἐπερώτηθεν is also used for *a promise.* In Thucyd. iii. 53 and 54, this word means *a question.*]

Ἐπέχω, from ἐπὶ upon, and ἔχω *to have, hold.*

I. *To restrain, withhold.* In this sense it is sometimes used in the profane writers. [Xen. Hell. V. 1. 5. 14. Herodian vi. 5. 18.]

II. *To delay, tarry, stay.* occ. Acts xix. 22, Ἔπεσχε χρόνον, He tarried *some time.* The expression seems elliptical for ἑαυτὸν ἔπεσχε διὰ χρόνον, he restrained, or kept himself *for some time.* Herodotus uses ἘΠΙΣΧΩΝ ΧΡΟΝΟΝ in the same sense. See more in Raphelius and Wetstein. To the instances cited by them, I add, from Plato's Phædon, § 3, p. 161. ed. Forster, Ὀυ πολὺν δ' ὂν ΧΡΟΝΟΝ ἘΠΙΣΧΩΝ, *Staying* therefore no long time.

III. *To retain, hold fast.* So Hesychius explains ἐπέχοντες by κρατοῦντες. occ. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, Martin's French, *qui portent au devant*

* See Cave's Primitive Christianity, pt. i. ch. 10. p. 315.

* Ainsworth's Dictionary.

*d'eux*, Diodati's Italian, *portando innanzi*, render ἐπεχόντες by *holding forth*, and think it alludes to maritime light-houses; I know not however that the V. ἐπέχειν ever has this sense, which belongs to παρέχειν.

IV. *To advert, attend to, regard, observe, take heed.* It is joined with a dative case. occ. Acts iii. 5. 1 Tim. iv. 16; or with πῶς *how*, and another V. following. occ. Luke xiv. 7. But in these uses of the V. *to apply* or *fix* appears to be its proper meaning, and in the two latter texts τὸν νῦν *the mind*, which is sometimes expressly joined with ἐπέχω in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elsner and Wolfius understand τὸν νῦν in Acts iii. 5. also; but Kypke, more agreeably to the context, supplies τὸς ὀφθαλμὸς *the eyes*. So Lucian expressly, Dial. Dor. et Gal. tom. i. p. 187, Μόνῃ ἐμὸι 'ΕΠΕ'ΙΧΕ ΤΟ'Ν 'ΟΦΘΑΛΜΟ'Ν. *He fixed his eye* on me only. [See Job xviii. 2. Herodot. vi. 96. Aristoph. Lys. 490. and the full expression occurs in Lucian. T. ii. 212.]

☞ 'Επηρεάζω, from ἐπὶ *against*, and Ἄρης Mars, the supposed *god of war*, and hence sometimes used for *war itself*. See under Ἄρειος.—*To injure, harass, insult*, and as it should seem merely for the *pleasure of insulting*: for 'Ο ΕΠΗΡΕΑ'ΖΩΝ (says Aristotle, Rhet. II. 2.) φάινεται καταφρονεῖν· ἔτι γὰρ 'ΕΠΗΡΕΑΣΜΟ'Σ ἐμπόδισμος ταῖς βυλήσεσιν, ὐκ ἵνα τι ἀυτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ. "A person who is styled by the Greeks ἐπηρεάζων seems also to *despise*, for ἐπηρεάσμος is a thwarting another's inclinations, not for any advantage to one's self, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg. however, renders the V. by calumniari *to accuse falsely*; our Eng. translation in 1 Pet. by *falsely accuse*; Macknight by *arraign*; and Elsner on Mat. shows that, in the Greek writers, it is used for *criminating* or *accusing judicially*. Campbell, whom see, accordingly renders it in Matthew by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring* or *despitefully using*, seems preferable; and in this sense also Kypke on Mat. shows the V. is used in the Greek writers. [Wass. on Thucyd. i. 26, says that this verb signifies *to do injury either in word or deed*, and generally implies *contumely to an inferior*. So Thucyd. Later writers used the word for *to calumniate, inveigh, pursue at law, injure bodily*. Demosthenes joins the word with ὕβρις, λοιδορία, &c. Pollux once explains it by ἐργολαβεῖν, and elsewhere mentions it as a judicial word. The word ἐπήρεια is used for *injury* by Diodorus, and for *insult* by Josephus Ant. xiii. 14. xv. 2. See Pindar apud Stob. p. 307, and refer to Salmas. Obss. ad Jus. Att. and Rom. p. 288.]

'ΕΠΙ', a preposition, [of] which UPON seems plainly the primary and leading sense.

I. With a genitive,

1. [It defines *place*, in answer to the question *where?* and signifies *upon, on, in, at*, and *near*.] Mat. iv. 6. [v. 10.] vi. 10, 19. [ix. 2.] xvi. 19. [xviii. 18, 19.] xxiv. 30. xxvi. 64. & al. [Add Mat. xxvii. 19. Mark iv. 1. viii. 4. Luke iv. 29. John vi. 21. xvii. 4. Acts xii. 21. Heb. viii. 4, where Schleusner says it denotes *place* or *origin*. Luke xxii. 40, *at the place*. Acts xx. 9, *at the door*. Herodian v. 92. 3. Rev. i. 20. Xen. Anab. iv. 3. 28, *at the river*. Mat. xxi. 19, *near the road* or *on the road*. In Mark xii. 26. and Luke xx. 37, ἐπὶ τῦ βάτυ, there seems little doubt that we are to construe *In that place which contains the history, of the bush*. Jablonski, in the preface to his Hebrew Bible (Berlin, 1699), § 37, points out the fact that the Rabbins select some principal word in each section, and call the section by that name. Comp. Herodian i. 8. 8. iii. 4. 6. Pausan. vii. 26. 8. Xen. Anab. vii. 4. 4. Plat. Legg. v. T. ii. p. 728.]

2. [*In*, used of *the subject*. Rom. i. 10, *in my prayers*. Schleusner refers John vi. 2, σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενῶν, to this head. I should rather say, it was *in the case of*. Wahl refers it to the sense *at, near to*. We have an analogous expression, *The miracles which he performed on the sick*.]

3. *Upon, in, by*. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, *upon* the word, or oath. [So 1 Tim. v. 19. ἐπὶ μαρτύρων *on the testimony of witnesses*, in which sense the preposition occurs with the dative in Deut. xvii. 6. Comp. Deut. xix. 15, in the Hebr. and LXX.]

4. *Above* [or *over*] denoting pre-eminence, Eph. iv. 6. [So Mat. ii. 22, *over Judæa*. Rev. ix. 11, *a king over them*. xi. 6, *power over the waves*.]

5. *Over*, of business, Acts vi. 3.—or office, Acts viii. 27; Ὁ ἐπὶ τῦ κοιτῶνος, *He who is* over *the bedchamber, a chamberlain*. occ. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphelius and Wetstein show, that the very phrase, ΟΙ ΈΠΙ ΤΟΥ ΚΟΙΤΩ͂ΝΟΣ, is several times used by Arrian. Comp. Kypke. [See Diodor. Sic. xiii. 47. Polyb. v. 72. 8. Herodian ii. 2. 5. Dem. 309. 9. Xen. Anab. iii. 2. 36. In later writers it is often used in this sense οἱ ἐπὶ τῶν ἐπιϛολῶν *ab epistolis*. See Lennep. ad Phalar. p. 306.]

6. It denotes the *time, office*, or *government* of *a person* [or *thing*.] So Ἐπὶ Ἐλισσαίυ, In the time of Eliseus, Luke iv. 27. Comp. Acts xi. 28. Ἐπὶ Ἀϐιάθαρ τῦ ἀρχιερέως, In the *time* of *Abiathar the high priest*, Mark ii. 26, where see Wetstein and Bowyer. In the profane writers ἐπὶ is often used in this sense. [Mat. i. 11. *(near the time.)* 3 Esdr. ii. 16. Hom. Il. B. 797. Arrian. iii. 73. Ælian. V. H. xiii. 17. Herodot. i. 15. viii. 44. Xen. Cyr. i. 6. 31. Obss. Misc. vi. p. 293.]

7. *Before*, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see Wetstein. Compare Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14. [Others, as Kuinoël, say, that in this place ἐπὶ is for ὑπὸ *by*, as in Diod. Sic. p. 26. E. So Symm. 2 Sam. xxi. 6. comp. 9, and Deut. xxi. 23. Diod. Sic. xi. 55. xvi. 93, (where see Wesseling.) Ælian. V. H. viii. 12. Xen. Hell. vi. 5. 38. Venat. iii. 4. D'Orvill. ad Charit. viii. c. 8. p. 642. ed. Lips.]

8. [It denotes *motion*, and answers to the question *whither? on, towards*. Mat. xxvi. 12. John xxi. 11. Acts x. 11. Polyb. ii. 11. 16. Herodian iii. 2. 11. Xen. Cyr. v. 2. 37.]

9. [*Of*, or *concerning*, after verbs *to say, boast*, &c. 2 Cor. vii. 14, *my boasting concerning Titus*. Gal. iii. 16. *It does not say, and to thy seeds, as* (if speaking) *of many*. So Plato Charmid. p. 111. (62 ed. Heindorf.) Legg. vii. p. 332. Dem. 1392, 23.]

10. *According, agreeably to*. Mark xii. 32. Ἐπ' ἀληθείας, *According to truth, truly*. So Demosthenes, De Coron.—Ὄυτε δικαίως ὄτ' ἘΠ' ἈΛΗΘΕΙ'ΑΣ ὀυδεμιᾶς εἰρημένα, Things spoken neither justly, nor *with* any *truth*.

II. With a Dative,

1. [Of *place, on*. Mat. xiv. 11, *on a charger*. Mark ii. 4. vi. 39. Luke xix. 44. Eph. ii. 20. Polyb. i. 67. 13. Herodian i. 6. 3; *at* or *near*. Mat. xxiv. 33. Comp. Mark xiii. 29. and Acts v. 9. John iv. 6, 27. v. 2. Acts iii. 10. xxviii. 14. Diodor. Sic. xiv. 113. Xen. Mem. iii. 14. 2. and Cyr. i. 3. 11. In Mat. ix. 16, *place* is also indicated. *No one puts a patch of new cloth on an old garment*.]

2. [*Against*. Luke xii. 53. Ecclus. vii. 12. Joseph. Ant. ii. 9. 7. Ælian. V. H. iv. 5. Dem. 701, 14. 742, 20.]

3. *Upon, besides*. Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. Ἐπὶ πᾶσι τέτοις, *Besides*, or *over and above, all these things*. Luke xvi. 26. Polybius has used this phrase in the same sense, as may be seen in Raphelius. So hath Lucian, Pseudomant, tom. i. p. 861. Ἐπὶ πᾶσι δὲ τέτοις, But *besides all these* (qualifications.) [Add Heb. viii. 1. Col. iii. 13. Lucian. Dial. Deor. i. 3. Hom. Odyss. iii. 115. Xen. Cyr. iv. 5. 38.]

4. *After*. Mark vi. 52, *They did not understand* ἐπὶ τοῖς ἄρτοις after, in consequence *of, the loaves*, i. e. being miraculously multiplied. Compare Acts xi. 19, and Kypke there, and on Phil. ii. 27. [In Acts xi. 19, translate *after* (the death of) *Stephen*. So Schleusner and Wahl. Parkhurst refers it to head 8, *on account of*. Heb. ix. 17, *after the dead*, i. e. *after the testator is dead*. So Ælian. V. H. iv. 5. Xen. de Rep. Lac. xiii. 7. Anab. iii. 2. 3. Hell. iv. 4. 9. & al., and without a case, Herod. vii. 55. This sense is nearly allied with the last.]

[5. It denotes *connection of time*. John iv. 27, *whilst this was doing*. Heb. ix. 15, *the sins committed during the* (continuance of the) *old covenant*. 2 Cor. iii. 14, *during*, or *at the reading*. Phil. i. 13, *at every remembrance*, i. e. whenever I remember. Paus. vi. 2. 4. x. 9. 2. Greg. Cor. p. 490. ed. Schœf.]

[6. *Under authority of*. Mat. xxiv. 5. Mark ix. 39. Luke ix. 49. xxiv. 47. In Acts ii. 38, where the same phrase occurs, βαπτισθήτω ἐπὶ τῷ ὀνόματι Ἰ. Χ., Wolf says it is the same as βαπτ· εἰς Χριστὸν, εἰς ὄνομα Χ., ἐν ὀνόμ. Χ., and refers to Vitringa Obss. Sac. Lib. iii. c. xxii. But Vitringa makes a difference between these three phrases. To be baptized in the name of Christ (ἐν ὀνόμ.) is, he says, to be baptized by the order and authority of Christ, in the baptism commanded by

him, while the two first imply alike *to be baptized, in order to profess communion with Christ.* Wahl says, that ἐπὶ indicates the *condition* or *law* on which any thing is done, and explains this place thus: *Let him be baptized on the condition of professing Christ.* In the following places, *condition* is implied. Rom. viii. 20. ἐπ' ἐλπίδι. 'The creature was made subject to frailty, *under the hope that* it will be freed.' So 1 Cor. ix. 10. *under the hope* (of a harvest). See Diod. Sic. ii. 25 and 34. Lucian. Dial. Deor. i. 4. Polyb. i. 59. 7.*]

[7. It indicates *the purpose* or *plan. For* or *on account of.* Mat. xxvi. 50. *For what are you come?* Gal. v. 13. *ye were called for freedom,* i. e. *that you might be free.* Eph. ii. 10. *for good works,* i. e. *to do good works.* Philipp. iii. 12. 1 Thess. iv. 7. 2 Tim. ii. 14. Tit. i. 2. *that they may hope for eternal life.* Wisd. ii. 23. Apollodor. iii. 9. Polyb. ii. 13. 7. Xen. Mem. ii. 3. 19. Thuc. i. 126. Eur. Phœn. 1580.]

[8. It indicates the *cause* for which any thing is done. *Because of. for.* Luke v. 5. *Because of thy order.* ix. 48. *for my name's sake.* Acts iii. 16. *Because of faith in his name.* xxvi. 6. 1 Cor. i. 4. Phil. i. 5. iii. 9. Hence, ἐφ' ᾧ is *because* (for ἐπὶ τούτῳ ὅτι) Rom. v. 12. 2 Cor. v. 4. Wahl explains it in Phil. iv. 10, as *wherefore;* but I think our version right, *wherein,* i. e. *on* or *about which thing.* Schl. says *although.* See some remarks at the end of this article.]

[9. It indicates the cause or means by which any thing is done, or on which it depends, with verbs neuter and passive, where the cause is often expressed by a simple dative. Thus ζῆν ἐπ' ἄρτῳ. Mat. iv. 4. Luke iv. 4. *to live (by means of) upon bread.* The same phrase occurs Athen. x. 43. Max. Tyr. xxiv. 6. βιοτεύειν ἐπὶ ὄινῳ. Alceph. iii. Ep. 7. Plat. Alcib. i. Sub init. Deut. viii. 3. This is the case, especially after verbs of *rejoicing, grieving, wondering, hoping, pitying, trusting,* where the Latins use *de,* or the accusative, or ablative, or genitive. Mat. vii. 28. *they were astonished at (by) his teaching.* xviii. 13, 26. Mark iii. 5. vi. 34. (comp. Luke vii. 13.) xii. 17. Luke i. 47. xix. 41. Acts xiv. 3. Rom. xv. 12. (comp. 1 Tim. iv. 10.) 1 Cor. i. 9. 1 John iii. 3. So Lucian Dial. Deor. xii. 2. xxv. 6. Polyb. i. 82. 6. ii. 17. 1. Diod. Sic. i. 51. ii. 1. iii. 56. Ælian. V. H. iii. 28. 29. See Matth. § 403. a. and c. There are other instances where ἐπὶ occurs unnecessarily as πιστεύειν ἐπί τινι. Rom. ix. 36. x. 11. 1 Pet. ii. 6. Diod. Sic. i. 79. for πιστεύω takes the dative. So with πράσσω (in Acts v. 35.) which likewise has a simple dative in this sense. See Math. §. 409.]

[10. With some substantives it is used instead of the corresponding adverb. Acts ii. 26. *hopefully* or *securely.* Rom. v. 14. Sinning *in the same way as (after the likeness of).* Ps. xvi. 9. Æsch. Suppl. 636.]

[11. With the dative it seems put for the genitive, as (1) After verbs of *naming.* Luke i. 59, *after the name of,* and so 3 Esdr. iv. 63. In good Greek, the genitive is used (Herod. iv. 45.) On these changes of dative for genitive after ἐπὶ, see Lobeck. ad Phryn. p. 474. (2) After verbs of *saying* or *writing.* Acts iv. 17, 18. v. 28, 40.]

III. With an accusative,

[1. It denotes *place,* whither, after verbs of *motion,* and is *on, to.* as Mat. iii. 16. v. 5. ix. 18. xii. 28. xiii. 5. xiv. 19. xxi. 44. xxiii. 35. Comp. xxvii. 25, and Acts xviii. 6. Luke i. 35. x. 9. xix. 43. John i. 33. Acts i. 21, 26. ii. 17, 18. x. 10. xiii. 11. xix. 6. 2 Cor. iii. 13. Gal. vi. 16. Diod. Sic. i. 27. Xen. Cyr. iii. 1. 4. Anab. i. 4. 11.]

[2. *Towards* (denoting state of *feeling,* as in sense 3). Mat. xiv. 14. Luke vi. 35. Rom. ix. 23. xi. 22. Eph. ii. 17. al. Herodian. i. 77.]

[3. *Against.* Mat. x. 21. Mark iii. 24, 25, 26. comp. Luke xi. 17. Acts xiii. 50. Rom. xi. 22. Wahl refers 2 Thess. ii. 4. to this head. Schl. and our translation more rightly say, *over,* as in Heb. ii. 7. Herodian. vii. 1. 13. Diod. Sic. ii. 19. xv. 41. Schl., and I think rightly, refers Mat. xxvi. 55, ὡς ἐπὶ λῃστὴν to this head; Wahl to the next.]

[4. It expresses the *purpose, for, for the purpose of.* Mat. iii. 7. *for the purpose of being baptized.* Luke vii. 44. xxiii. 48. Acts viii. 32. Heb. xii. 10. Wahl refers Acts xix. 13, to this head, and translates, *to use the name of Jesus to*

* [*Condition* is a very common meaning in classical writers. Herod. i. 60, *to marry his daughter,* ἐπὶ τῇ τυραννίδι *on condition of getting.* Æsch. Ctes. p. 499. *to dedicate the ground to Apollo,* ἐπὶ πάσῃ ἀεργίᾳ *on condition it shall not be cultivated.* See Mathiæ § 585. β.]

*cure the possessed;* but the action is not expressed by the word following ἐπὶ as in other cases. Kuinöel, however, translates it, *on account of,* or *for the sake of,* and refers to Sturz. Lex. Xen. p. 267. See Pol. x. 34. 8. Herodian. ii. 10. 14. Xen. Cyr. i. 2. 19.]

[5. It defines *duration of time, for, during.* Luke iv. 25. xviii. 4. Acts xiii. 31. xx. 11. (χρόνον understood) xxviii. 6. 1 Cor. vii. 39. Heb. xi. 30. Polyb. i. 39. 12. iv. 63. 8. Xen. An. vi. 1. 19. It seems also to define time, though not exactly, *towards.* Mark xv. 1. *towards morning.* Polyb. iii. 83. 7.]

[6. With the cardinal numbers, *about.* Rev. xxi. 16. and so Æl. V. H. iii. 1. Xen. Mem. i. 4. 17.]

[7. It denotes *the place where, on* or *at,* as Mat. xiii. 2. xviii. 12. xix. 28. xxi. 5. Luke ii. 8. v. 27. xxi. 35. John i. 32. xii. 15. Acts x. 17. xi. 11. xv. 17. Rev. xiv. 14. xv. 2. Xen. Cyr. iii. 3. 12.]

[8. *Over, of office* or *dignity,* especially with καθιστάναι and εἶναι. Mat. xxv. 21. Luke xii. 14. Heb. ii. 7. vii. 27. Exod. ii. 19. Diod. Sic. i. 91. Plat. Tim. 336. Lobeck ad Phryn. p. 474.]

[9. It serves with a noun as an adverb; ἐπὶ τὸ αὐτὸ *together,* i. e. (1) *In the same place.* Mat. xxii. 34. Luke xvii. 35. 1 Cor. vii. 5. xi. 20. (2) *At the same time.* Acts iii. 1. 2 Sam. xxi. 9. ἐφ' ὅσον *inasmuch as.* Mat. xxv. 40, 45. Rom. xi. 13. Polyb. iv. 41. 3. Diod. Sic. i. 93.]

[10. It is put with the accusative for the genitive.—after verbs of *saying,* &c. Mark ix. 12. 1 Tim. i. 18. Heb. vii. 13.]

[11. For the dative with ἐπὶ, or dative alone: after verbs expressing connexion. Heb. viii. 8. Comp. Jer. xxxi. 31.—and verbs denoting *joy, grief, hope,* or *trust,* as Mat. xxvii. 43. Comp. 2 Cor. ii. 3. 2 Tim. iii. 4. Acts xi. 17. 2 Cor. vii. 36. 1 Pet. iii. 5. Rev. i. 7. xviii. 20. See Lobeck on Phryn. p. 474.—In addition to the above, it may be mentioned, that the sense *before* or *in presence of,* is alleged by Parkhurst to be found in Mat. x. 18, but others say, and I think rightly, that it is simply *to.* In the two passages Mat. vi. 27, and Phil. ii. 27, there seems to be a similarity, a sense of *addition,* and we may translate *upon.*]

['Εφ' ᾧ appears to have several senses. Schl. gives them as follows:]

[1. *Although* 2 Cor. v. 4. Phil. iv. 10.]

[2. *Because,* Rom. v. 12. Phil. iii. 12. though this passage should, he thinks, be referred rather to the next sense.]

[3. *On which condition.* See Math. § 584. β. Muncker ad Antonin. Lib. Met. p. 193. Bergl. ad Aristoph. Plut. 1001. Phil. iii. 12. *On which condition I was also brought by Christ to the Christian religion.*]

[4. *Why? wherefore?* Mat. xxvi. 50.]

IV. In composition,

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.

2. It is *intensive,* or *heightens* the meaning of the simple word, as ἐπιζητέω *to seek earnestly.*

'Επιβαίνω from ἐπὶ *upon* or *to,* and βαίνω *to go.*—[Properly, *To go,* or *walk on, to tread on,* as Deut. i. 56. Xen. Cyr. iii. 3. 27. *To ascend,* Deut. xxxiii. 26.]

I. *To go upon, mount,* as an ass. occ. Mat. xxi. 5, ἐπιβεβηκὼς *having mounted,* so *sitting upon.* [Gen. xxiv. 61. Numb. xxii. 22. Æsch. Dial. i. 4.]

II. *To go* on ship-board. occ. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See Wetstein [Thucyd. i. 3. Hom. Od. i. 213.]

III. *To come to, enter into.* occ. Acts xx. 18.

IV. 'Επιβαίνειν τῇ ἐπαρχίᾳ, *To enter upon the government of the province.* occ. Acts xxv. 1, where Wetstein cites from Dio, 'ΕΠΙΒΑΙΝΕΊΝ ΤΗ͂Ι 'ΑΡΧΗ͂Ι used in the same view. [Zosim. i. p. 7. Demost. de Cor. p. 278.]

'Επιβάλλω, from ἐπὶ *upon,* or *unto* and βάλλω *to cast, put.*

I. *To cast, throw, lay,* or *put upon,* or *to,* injicere, superinjicere, [as *a net.* 1 Cor. vii. 35. *garments.* Mark xi. 7. *patches* (to sew them on). Mat. ix. 16. Luke v. 36. *to put one's hand to.* Luke ix. 62. *to lay hands on violently.* Mat. xxvi. 50. Mark xiv. 46. Luke xx. 19. xxi. 12. John vii. 30. 44. Acts iv. 3. v. 18. xxi. 27. Gen. xxii. 12.] On Luke xxi. 12, Elsner cites Aristophanes [Lys. 440.] and Heliodorus using the phrase 'ΕΠΙΒΑ'ΛΛΕΙΝ ΧΕΙΡΑ', &—ΧΕΙΡΑ'Σ, in the same sense as the Evangelist.

II. Intransitively. *To rush, beat into,* Mark iv. 37. So Kypke, whom see, and comp. Βάλλω VI. Elsner and Wolfius

however understand ἐπιβάλλειν in a transitive sense, *And (the storm)* dashed *the waves into the ship*. But I concur with Kypke. [See 1 Mac. iv. 2. 2 Mac. xii. 9, 13. xiii. 15. xv. 1.]

III. *To come*, or *fall to one's share* upon a division. occ. Luke xv. 12, Τὸ ἐπιβάλλον μέρος τῆς ὀυσίας, *The portion of goods* which falleth to one's share, "*The portion of goods* that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed, that they did not allow to the father of a family the voluntary distribution of his whole estate; but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires *the immediate possession* of that fortune which, according to the common course of things, must in a few years devolve to him." Powell's Disc. xiv. p. 228, 9. Comp. 1 Mac. x. 30. Demosthenes, De Coronâ, mentions, Τῆς τῶν ἄλλων ἀνθρώπων τυχῆς τὸ ʼΕΠΙΒΆΛΛΟΝ ἐφ' ἡμᾶς ΜΈΡΟΣ, That *share* of the common lot of mankind which *falleth to* us. Herodotus and other Greek authors use the same expression, as may be seen in Raphelius, Wetstein, and Kypke on Luke xv. 12. [See 1 Mac. x. 30. 2 Mac. iii. 2. Polyb. xviii. 34. 1. Dio Cass. i. 56. Demosth. p. 312. ed. Reisk. Herod. iv. 115. Gataker ad Antonin. vii. 7. Wessel ad Diodor. Sic. i. 1.]

IV. *To throw* or *put over*, as clothes. Thus Euripides, Electra, line 1221, ʼΕγὼ μὲν ʼΕΠΙΒΑΛΏΝ φάρη κοραῖς ἐμαῖσι, I *having thrown* a cloak *over* my eyes. So in the pass. or mid. voice, the word for the garment being understood, ʼΕπιβάλλεσθαι, *To be wrapt over, covered*, or *to wrap up, cover oneself in clothes*, is used by Theophrastus, Ethic. Char. cap. ii. where see Duport. And thus ἐπιβαλὼν is by many learned men interpreted, Mark xiv. 72, ʼΕπιβαλὼν ἔκλαιε, throwing (*his mantle* namely) over *his head*, or *face, he wept*, where Theophylact mentions the explanation of ἐπιβαλὼν by ἐπικαλυψάμενος τὴν κεφάλην *covering his head*, which was usual in *bitter grief*, as St. Mat. ch. xxvi. 75, expressly informs us this of Peter was. So in the Old Testament we read of *David*, when he wept, *covering his head* or *face*, 2 Sam. xv. 30. xix. 4 or 5. Comp. Esth. vi. 12. Jer. xiv. 3, 4. The same custom we find among other nations. Thus in Homer, Il. xxiv. lin. 163, Priam, when grieving for his son Hector, is represented

ʼΕντυπὰς ἐν χλαίνῃ κεκαλυμμένος—

*Close-muffled in his robe*—

So Panthea, the wife of Abradatas, when taken by Cyrus, is described by * Xenophon as sitting κεκαλυμμένη τε, καὶ ἐις γῆν ὁρῶσα, *covered with a veil*, and looking upon the ground. Isocrates in Trapezit. ʼΕπειδὴ ἤλθομεν ἐις ἀκρόπολιν, ἐγκαλυψάμενος ἔκλαιε, After we were come to the citadel, *covering* or *muffling himself*, he wept. And thus in Plato's Phædon, towards the end, ʼΕγκαλυψάμενος ἀπέκλαιον ἐμαυτὸν, *Muffling*, I bemoaned myself. In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in Elsner and Wolfius on the text, and in Suicer's Thesaurus, under ʼΕπιβάλλω. It should, however, be observed, that Wetstein and Campbell concur with our Eng. translation of ἐπιβαλὼν, by *when he thought thereon:* and the former produces several passages from the Greek writers, where ἐπιβάλλειν τὸν νοῦν or τὴν διάνοιαν are construed with a dative in this sense; but when Campbell (whom see) asserts that of the word used *singly* in this acceptation, Wetstein has produced *clear* examples from Polybius, [i. 80.] Theophrastus, [Char. viii.] Plutarch, Diodorus Siculus, Diogenes Laertius,—he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which ἐπιβάλλειν by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus, lib. 10. cap. 30. p. 205, small Glasgow edit. τούτῳ γὰρ ʼΕΠΙΒΆΛΛΩΝ ταχέως ἐπιλήσῃ τῆς ὀργῆς, for *attending* to this (*hoc enim si* adverteris) you will soon forget your resentment. Let the reader consider and judge. [Abresch. ad Æschyl. p. 410. Salmas. de Fœn. Trapez. p. 276. and Krebs. Obss. Flav. p. 93. translate, *covering up his face*. Others say, *he wept vehemently*,

* Cyropæd. lib. v. ad init.

taking ἐπιβάλλω as *to add*. Others, *he began to weep*, for ἐπιβ. is often *to begin*. Diog. Laert. vi. c. 2. Schol. Thucyd. iii. p. 196.]

☞ Ἐπιβαρέω, ῶ, from ἐπὶ *upon*, or intensive, and βαρέω *to burden*.

I. *To burden* with expense, *be burdensome*, or *chargeable, to*. occ. 1 Thess. ii. 9. 2 Thess. iii. 8.

II. *To overburden, overcharge*, with an accusation. occ. 2 Cor. ii. 5. [Schl. would include the words ἵνα μὴ ἐπιβαρῶ in a parenthesis, and translate, *That I may not use any harsh expression.*]

Ἐπιβιβάζω, from ἐπὶ *upon*, and βιβάζω *to cause to go.—To put*, or *set upon*. occ. Luke x. 34. xix. 35. Acts xxiii. 24. [2 Sam. vi. 3. 1 Kings i. 31.]

Ἐπιβλέπω, from ἐπὶ *upon*, and βλέπω *to look.—To look upon*.

I. *To look upon, regard with favour* or *compassion*. occ. Luke i. 48. ix. 38. [So Levit. xxvi. 9. 1 Sam. i. 11.]

II. *To look upon with respect* or *reverence, to respect, reverence*. occ. Jam. ii. 3.

Ἐπίβλημα, ατος, τὸ, from ἐπιβέβλημαι perf. pass. of ἐπιβάλλω.—*A patch*, or *piece of cloth, put*, or *sewed upon* a garment, to cover a rent *. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text "the word ἐπίβλημα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπίβλημα. The nominative case to σχίζει I take to be ὁ ἄνθρωπος, to be fetched out of οὐδεὶς, which is ἄνθρωπος οὐ, as *nemo* in Latin is often *homo* non. If καινὸν be the nominative case, then after σχίζει is to be understood τὸ παλαιὸν. Markland, in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject ἐπίβλημα. Comp. Kypke on Luke.

☞ Ἐπιβοάω, ῶ, from ἐπὶ intens. and βοάω *to cry out.—To cry out aloud, to roar out*. occ. Acts xxv. 24. [Thucyd. iii. 59. Dion. Hal. Ant. vi. 74.]

Ἐπιβουλὴ, ῆς, ἡ, from ἐπὶ *against*, and βουλὴ *design, purpose.—A design against, a lying-in-wait for, an ambush*, insidiæ. occ. Acts ix. 24. xx. 3, 19. xxiii. 30. [Esth. ii. 22. Thucyd. viii. 24. Herodian. iii. 5. 9.]

Ἐπιγαμβρεύω, from ἐπὶ *to* or *after*, and γαμβρεύω used in the LXX, Deut. vii. 3. 1 Kings iii. 1. for the Heb. התחתן *to contract affinity by marriage*, and derived from γαμβρὸς (q. γαμερὸς) *a relation by marriage*, which in the LXX answers to the N. חתן in the sense both of *a father*—and of *a son-in-law*, and is a derivative of γαμέω *to marry*.

I. In the LXX, *To contract affinity by marriage*. occ. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14, for the Heb. התחתן. Compare 1 Maccabees x. 56. [1 Samuel xviii. 22. Spanh. ad Joel. Imp. pp. 72 and 282.] Jul.

II. In the LXX, *To be a son-in-law*. occ. 1 Sam. xviii. 22, 23, 26, 27, for the Heb. התחתן. So 1 Mac. x. 54.

III. In the LXX, *To marry a woman, particularly a brother's wife, by right of affinity, after* the decease of her former husband. Thus it is used Gen. xxxviii. 8. for the Heb. יבם and thus it occurs once in the N. T. Mat. xxii. 24.

Ἐπίγειος, ου, ὁ, ἡ, καὶ τὸ—ον, from ἐπὶ *upon*, and γέα or γῆ *the earth*.

I. *Earthly, terrestrial, made of earth*. occ. 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19. [Phil. ii. 10. There is a sense of *frailty* in each place.]

II. *Earthly, arising from, and attached to the earth*, [and so *base* and imperfect.] occ. Jam. iii. 15. [Phil. iii. 19. *Earthly, not raised above the earth*, and so *level to human capacities*. John iii. 12.]

Ἐπιγίνομαι, from ἐπὶ *upon*, and γίνομαι *to be, come.—To come on, arise, spring up*. Spoken of the wind. occ. Acts xxviii. 13. So Thucydides IV. 30. ΠΝΕΥΜΑΤΟΣ ἘΠΙΓΕΝΟΜΕΝΟΥ. See more in Wetstein. [Thuc. iii. 74. Polyb. i. 54. 6. Herodot. v. 8.]

Ἐπιγινώσκω, or ἐπίγνωμι, from ἐπὶ intens. or *after*, and γίνωσκω, or γνωμὶ *to know.—To know*. Mark ii. 8. v. 30. vi. 33 *. Luke i. 22. v. 22. xxv. 10. 2 Cor. i. 13. In some of these, one would translate the verb *to understand*. In Acts xii. 14, it is *to perceive*. In Luke vii. 37. xxiii. 7. Acts ix. 30. xxii. 29, it is *to know from information*. Schl. says, that in Acts xxviii. 1, it is *to perceive*, but I doubt whether it should not be referred to the sense *to recognise*.]

II. *To discern, know* a person's real

* [In Symm. Josh. ix. 5. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have ἐπιβλήματα.]

* [Parkhurst translates, *And many knew* (not *him*, Jesus, but) *the place*, referring to Bowyer, and observing that the Cambridge, five other MSS., and the Vulgate, omit αὐτὸν, and so Griesbach and Campbell.]

character and nature. Mat. vii. 16, 20. xvii. 12. Comp. 2 Cor. xiii. 5.

III. *To recognise.* Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts [iii. 10.] iv. 13. xii. 14. xix. 34. [iii. 10. xxvii. 39. Xen. Hell. v. 4. 12.]

IV. *To know thoroughly, understand.* Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32. [Mat. xi. 27.]

V. *To acknowledge.* 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6. {There is some difference as to these passages. Schl. and Wahl say, that in Mat. xvii. 12. 1 Cor. xvi. 18, the sense is to *acknowledge, receive,* and *venerate,* quoting Exod. v. 2. 1 Sam. ii. 12. Jer. ii. 8. and referring to 1 Thess. v. 12. and Euseb. ii. E. iv. 5. The verb in 1 Cor. xiv. 37. is said by Wahl to be *to understand,* by Schl. *to decide.*]

Ἐπίγνωσις, ιος, Att. εως, ἡ, from ἐπιγινώσκω.—*Knowledge.* See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1, it is rendered in our translation *acknowledgement,* or *acknowledging;* but *knowledge* seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7. [Ἔχειν ἐν ἐπιγνώσει is the same as ἐπιγινώσκω. Schl. says, that ἐπίγνωσις is sometimes *the thing known,* and then puts ἐπίγνωσις Θεῦ or υἱῦ τῦ Θεῦ for *religion* and *Christianity.* occ. 1 Kings vii. 14. Prov. ii. 5. Hor. iv. 1.]

☞ Ἐπιγραφή, ῆς, ἡ, from ἐπιγράφω.

I. *An inscription upon* money, denoting the name, &c. of the prince by whose authority it was coined. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. *An inscription* or *superscription* of an accusation written *on* or *over* a person crucified. occ. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs *, may be seen in Bp. Pearson on the Creed, Art. 4, in Hammond's Note on Mark xv. 26, and in Lardner's Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

Ἐπιγράφω, from ἐπὶ *upon,* or *over,* and γράφω *to write.*

I. *To write upon, inscribe, engrave,* whether in a proper or figurative sense. occ. Acts xvii. 23. Heb. viii. 10. † x. 16. Rev. xxi. 12. [Numb. xvii. 2, 3. 1 Macc. iii. 49.] On Acts xvii. 23, we may observe with the learned * Ellis, that "it was a custom among the ancients, to *engrave* on the altar the name of the god to whom it was dedicated, which, at Athens in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

II. *To write over,* or *above.* occ. Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. Xenophon Cyropæd. lib. vii. p. 393. edit. Hutchinson, 8vo, mentions a sepulchral column, on which the name of an eminent man and his wife ἘΠΙΓΕΓΡΆΦΘΑΙ — ΣΎΡΙΑ ΓΡΆΜΜΑΤΑ *were written in Syrian letters.*

Ἐπιδείκνυμι or ἐπιδεικνύω, from ἐπὶ intens. and δεικνύμι or δεικνύω *to show.*

I. *To show plainly, exhibit to view.* occ. Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39. [In Mat. xxiv. 1. Schl. thinks it is *to exhibit ostentatiously.* Comp. Mark xiii. 1. Xen. de Mag. Eq. c. iii. 1. and § 10. Cyrop. viii. 4. 8.; and *to perform publicly,* in Mat. xvi. 1. as in Xen. de Rep. Lac. i. 2. Cyr. viii. 4. 4. See Irmisch. ad Herodian. i. 5. 24. I cannot see that the first of these senses is countenanced by the context.]

II. *To show evidently, demonstrate.* occ. Acts xviii. 28. Heb. vi. 17. [Xen. Cyr. v. 5. 8. So Hesych. and Phavor.]

☞ Ἐπιδέχομαι, from ἐπὶ intens. and δέχομαι *to receive.—To receive in* [*hospitality,*] *with respect* or *affection.* occ. 3 John ver. 9, 10. [Polyb. xxii. 1. 3. 1 Mac. xii. 8.]

☞ Ἐπιδημέω, ῶ, from ἐπίδημος *a sojourner, one who is* or *lives among other people,* from ἐπὶ *in, among,* and δῆμος *a people.—To sojourn, reside,* or *be a sojourner in* a place. occ. Acts ii. 10. xvii. 21, Οἱ ἐπιδημῦντες ξένοι, *The strangers sojourned there.*—Theophrastus, Eth. Car. 3, speaking of Athens, uses the same phrase: Πολλοὶ ἘΠΙΔΗΜΟΥ͂ΣΙ ΞΈΝΟΙ, Many *strangers sojourn here.* Our Eng. word *sojourn* is from the French *sejour* abode, residence. See Kypke on Acts xvii. 21. [Add Herodian viii. 2. 9. In Acts ii. 10. the sense is, say Schl. and Wahl, not *to stay,* or *make a residence,* but *to be a stranger, to live as a stranger,* and they refer to Xen. Mem. i. 2. 61.]

* [The inscription was written in black letters on a white tablet. See Salmas. de Mod. Usur. p. 687.]

† [Comp. Cic. Acad. Quæst. iv. c. 1.]

* *Knowledge of Divine Things from Revelation,* p. 242. 1st edit.

☞ Ἐπιδιατάσσομαι, Mid. from ἐπὶ *upon, besides*, and διατάσσω *to order, appoint. To appoint any thing besides, to superadd.* occ. Gal. iii. 15. [Schl. translates, *to add new and contrary conditions,* such as the Greeks call ἐπιδιαθήκη. Joseph. Ant. xvii. 9. 4.]

Ἐπιδίδωμι, from ἐπὶ *into*, or intens. and δίδωμι *to give.* [Properly, *To give in addition.* Xen. Cyr. viii. 9. 10. Polyb. xxi. 14. 4.]

I. *To give into* the hand, *deliver to* one, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. & al.

II. *To give up,* dedere, permittere. occ. Acts xxvii. 15, where we may either understand τὸ πλοῖον τῷ ἀνέμῳ *the ship to the wind,* or rather with Raphelius, ἑαυτὰς *ourselves;* as Arrian Epictet. lib. iv. cap. 9, speaking of timid persons οἱ ἅπαξ ἐνδόντες, εἴσαπαν ἘΠΕΔΩΚΑΝ ἙΑΥΤΟΥΣ καὶ ὡς ὑπὸ ῥεύματος παρεσύρησαν, who, having once yielded, *give themselves up* entirely, and are, as it were, hurried away by the waves. See more in Wolfius, Wetstein, and Kypke.

☞ Ἐπιδιορθόω, ῶ,—οομαι, ῦμαι. Mid. from ἐπὶ *besides, above,* and διορθόω *to correct,* which see under Διόρθωσις.—*To correct,* or *set in order.* occ. Tit. i. 5. [Phil. in Flacc. ii. p. 535.]

Ἐπιδύομαι, from ἐπὶ *upon,* and δύω *to set,* as the *sun* or solar light.—*To set,* or *go down, upon.* occ. Eph. iv. 26. The LXX use it in the same sense, and in a like construction for the Heb. בוא *to go off,* Deut. xxiv. 15. Ὀυκ ἘΠΙΔΥΣΕΤΑΙ ὁ ἥλιος ἘΠ' ἈΥΤΩ͂ι, *The sun shall not* go down upon him. See also Wetstein and Kypke. [Phil. de Legg. Spec. ii. p. 324.]

Ἐπιείκεια, ας, ἡ, from ἐπιεικὴς, which see.—*Gentleness, clemency.* occ. Acts xxiv. 4. 2 Cor. x. 1, where see Wetstein. [In Acts xxiv. 4. *pro tua humanitate, of your courtesy.* Comp. Herodian iv. 3. 4. 15. 3. v. 1. 12. Baruch ii. 21. Wisd. ii. 19. 2 Mac. ii. 22. Polyb. i. 14. 4.]

Ἐπιεικὴς, έος, ῦς, ὁ, ἡ, from ἐπὶ intens. or *to,* and εἴκω *to yield.*—*Yielding, of a yielding disposition, gentle, mild, patient.* occ. 1 Tim. iii. 3. Tit. iii. 2. Jam. iii. 17. [Add 1 Pet. ii. 18. Ps. lxxxvi. 5. Aristoph. Nub. 1440. Aristot. Eth. vi. 11. Dio Cass. xxxvi. 9. In James iii. 17. Schl. translates ἐπιεικὴς *he who can render others mild and gentle.* On this word, see Irmisch. Excurs. ad Herodian i. 2. 5.] Hence the neut. Ἐπιεικὲς, τὸ, used as a substantive, *Gentleness, meekness, patience;* French translat. *douceur.* occ. Phil. iv. 5, where see Whitby and Macknight, and comp. James v. 8. Heb. v. 36, 37. Wisd. ii. 19.

Ἐπιζητέω, ῶ, from ἐπὶ intens. and ζητέω *to seek.* [1 Sam. xx. 1.]

I. *To seek earnestly* or *continually.* occ. Mat. vi. 32. Luke xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14. xiii. 14. Comp. Acts xii. 19.

II. *To require, demand earnestly.* occ. Mat. xii. 39. xvi. 4. Mark viii. 12. Luke xi. 29. Comp. Acts xiii. 7.

III. *To inquire, debate.* occ. Acts xix. 39.

☞ Ἐπιθανάτιος, ȣ, ὁ, ἡ, from ἐπὶ *to,* and θάνατος *death.*—*Appointed to death.* occ. 1 Cor. iv. 9, where see Whitby, Doddridge, Kypke, and Macknight. [This is the interpretation of Chrysostom. Scaliger on Manil. p. 317, after Tertullian, says, *condemned to fight with beasts;* but there is no grounds for this. Others interpret it of the gladiators who were kept to fight and be killed in public. The word occurs in Dion. Hal. vii. c. 35. and in Eustath. ad Il. i. p. 448, 51. The adverb ἐπιθαναταίως in Æl. V. H. xiii. 27. and the adjective in Bel and Dragon v. 50. according to one MS.]

Ἐπίθεσις, ιος, Att. εως, ἡ, from ἐπιτίθημι *to put* or *lay on.*—*A putting* or *laying on, an imposition.* In the N. T. it is applied only to the *imposition of hands.* occ. Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. under Χεὶρ II. [Laying on of hands was used among the Jews when blessing and divine assistance was conferred. See Gen. xlviii. 14. 2 Kings v. 11. The apostles used the same rite in ordaining ministers of the church, and in giving the extraordinary graces of the Spirit. This word only occurs in the O. T. in a bad sense. It is *trick* in some of the translations, though not in the LXX. It is *conspiracy* in LXX, 2 Chron. xxv. 25, and *invasion* in 2 Mac. iv. 41.]

Ἐπιθυμέω, ῶ, from ἐπὶ *in,* and θυμὸς *the mind.*

I. *To desire,* in a good sense. occ. Mat. xiii. 17. Luke xxii. 15. 1 Tim. iii. 1. Heb. vi. 11.

II. *To desire, long for,* in an indifferent sense. occ. Luke xvii. 22. Gal. v. 17.

III. *To desire, covet, lust after,* in a bad sense. occ. Mat. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Comp. James iv. 2. See Wetstein on Mat. who shows, that

the profane writers use it with a genitive, in like manner as the Evangelist. But observe, that as ἐπιθυμεῖν, even when applied to women, is capable of an innocent as well as of a bad sense, γυναῖκα in Mat. v. 28. must signify, as usual, *a married woman*, as the following V. ἐμοίχευσεν also shows. See Kypke Observ. Sacræ. [This is a doubtful observation of Parkhurst's. It seems to me, that, as our Lord was extending the precepts of the law, his meaning is clearly this: "The law forbad you to commit adultery; but I say, that the entertaining criminal lust for a woman is equally sinful;" and I cannot conceive that he meant to forbid such desires for married women only. Schl. under γυνὴ, indeed, refers the passage to the sense *a wife;* but Rosenmüller observes, that μοιχεία and πορνεία are frequently interchanged, and understands *all* lust to be forbidden here. Bretschn. also construes γυνὴ here, simply, as *fœmina adulta.* Wahl by some inadvertence places it under both heads, *mulier* and *sponsa.* Erasmus is with Parkhurst; Hammond, and Kuinoël, are not definite. The verb in this sense sometimes takes an accusative, as Exod. xx. 17. It occurs in Greek writers, Antonin. Lib. c. 1. Artemid. Oneiroc. i. 76. Aristoph. Eccles. 60. Herodot. i. last chápter. See Fisch. ad Platon. Phæd. § 65.]

IV. With an Infin. following, *To be content* or *glad, to esteem it a great matter.* occ. Luke xv. 16. xvi. 21. Comp. 1 Pet. i. 12, with Eph. iii. 10. Thus Elsner, on Luke xvi. 21, explains it, and observes not only that the LXX have so applied it, Isa. lviii. 2, for the Heb. חפץ *to delight, be delighted,* but that Lysias has used it in a like sense, Orat. 24, where he says it was for the advantage of the Athenians ὡς πλεῖστὸς 'ΕΠΙΘΥΜΕΊΝ τῶν παρόντων νυνὶ πραγμάτων, that as many as possible should *be content* with the present situation of affairs. See more in Elsner and Campbell on Luke xvi. 21. [I have great doubts as to this sense of ἐπιθυμέω. It appears to me quite unnecessary, as well as without authority, in the two passages of St. Luke. In that of St. Peter alone, Schleusner assents, as does Rosenmüller; but Kuinoël says it does not occur any where in the N. T., and it is, perhaps, rather straining the passage in Lysias to assign this sense positively to it. Hammond and Macknight in St. Peter give the meaning, *to desire.* Erasmus says, that "it is a sight so pleasing to the angels, that they cannot be satisfied with the contemplation of it." The difficulty both here and in Luke xvi. 21, seems to be from a notion that ἐπιθυμέω, if expressing a desire, necessarily implies an *unfulfilled desire,* which is not true.]

☞ 'Επιθυμητὴς, ῦ, ὁ, from ἐπιθυμέω.—*One who desireth* or *lusteth.* occ. 1 Cor. x. 6. [Numb. xi. 34. Xen. Apol. 23.]

'Επιθυμία, ας, ἡ, from ἐπιθυμέω.

I. *Desire,* in a good sense. Luke xxii. 15. Phil. i. 23. 1 Thess. ii. 17.

II. *Lust, desire,* in a bad sense. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. vii. 7, where see Macknight, 1 John ii. 16, where ἡ ἐπιθυμία τῆς σαρκὸς, *the lust of the flesh,* plainly imports the indulgence of our sensual or carnal appetites; and ἡ ἐπιθυμία τῶν ὀφθαλμῶν, *the lust of the eyes,* denotes the acquisition of worldly goods or riches, with which *the eye is not satisfied;* and when they are increased, what good is there to the owners thereof, save the *beholding of them with their eyes?* Comp. Eccles. iv. 8. v. 11, and see Wetstein on 1 John ii. 16. ['Η ἐπ· τῶν ὀφθ. "Whatever delights the eye of worldly men, as riches, exhibitions, &c." Rosenmüller. "Magnificence in houses, furniture, &c. which, because it is gratified by the eye, may fitly be called the lust of the eye." Macknight. Schl. makes ἐπιθύμια in both instances, *a thing desired,* and especially, *external things which flatter lust and excite it through the senses.*]

'Επικαθίζω, from ἐπὶ *upon,* and καθίζω, *to set.*—*To set* or *place upon.* occ. Mat. xxi. 7. 'Επεκάθισαν ἐπάνω ἀυτῶν, *They set him upon* them: ὀυ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων, not upon the two beasts, but on the *garments,* says Theophylact. But observe, that one ancient and many later MSS., have ἐπεκάθισεν *he sat upon;* and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by Wetstein, and received into the text by Griesbach. [Beza, Schl. and Wahl also refer ἀυτῶν to ἱματίων; others, as Kuinoël and Rosenmüller, say, either that εἰς is omitted as in Joseph. Ant. ii. 6. 1. Gen. xix. 29. Judg. xii. 7; and so Homer Il. K. 513. ἵππων ἐπεβήσετο, or again, as Glass. (Phil. Sacr. p. 172.) and Le Clerc, that the plural is put for the singular.]—In the LXX, 1 Kings i. 38, 44, ἐπικαθίζω answers to the Hebrew רכב in Hiph.

*to make* or *cause to ride,* as upon a mule. [It is *to sit on* or *get up on,* in 2 Sam. xiii. 29.]

Ἐπικαλέω, ῶ, from ἐπὶ *upon,* and καλέω *to call.*

I. Ἐπικαλέομαι, ȣ̃μαι, Mid. *To call upon, invoke,* as a witness. 2 Cor. i. 23. Galen and Polybius have the like expression; ΤΟΥΣ ΘΕΟΥΣ ἘΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See Wetstein.

II. *To call upon, invoke,* in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59, where observe, that there is no word in the Greek for *God,* and therefore it *must* be understood that the martyr Stephen *prayed to,* or *invoked the Lord Jesus,* (so Diodati, *ch'invocava Jesu,*) and with his dying breath *commended his spirit into his hands,* just as his dying Lord had a little before *commended his own spirit into the hands of his Father,* Luke xxiii. 46. If *Jesus* therefore be not *God,* Stephen expired in an act of *idolatry.* But see Whitby's and Doddridge's Notes, and Dr. Horsley's (late Bishop of St. Asaph) 12th letter to Dr. Priestley. Compare also the learned Markland in Bowyer's Conjectures, who observes, that "it is so far from being necessary to understand Θεὸν after ἐπικαλέμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the *divinity of Jesus Christ.* [Schl. translates this passage ἐπικ' καὶ λεγ' "qui ita ad *Deum* precabatur;" but he does not add a word to justify his translation. Chrysostom and Hammond also supply *God.* Grotius supplies *Christ.* Rosenmüller says either is admissible.] Ἐπικαλεῖσθαι τὸ ὄνομα τȣ̃ Κυρίȣ, *to call on the name of the Lord,* is an Hellenistical expression, used by the LXX for the Heb. קרא בשם יהוה, and signifies not only to invoke *the true God,* but to invoke him by his name *Jehovah,* or ΚΥΡΙΟΣ, thereby acknowledging his *necessary existence, and infinite superiority to all creatures.* The first passage of the O. T. in which we meet with this phrase, is Gen. iv. 26, where we read, *Then began men* to call on the name of THE LORD, or JEHOVAH, (Heb. לקרא בשם יהוה, LXX ἐπικαλεῖσθαι τὸ ὄνομα Κυρίȣ), which surely cannot mean that men then first began *to worship the true God,* or *to worship him publicly:* (see the preceding part of the chapter.) But it seems highly probable that by this time the name אלהים *Aleim* was become *equivocal,* being applied both by the believing line of Seth, and the idolatrous one of Cain, to their *respective* gods, and that therefore the believers, to distinguish themselves, invoked God by the name of *Jehovah.* Thus we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) *calling on the name of the LORD,* or *Jehovah.* And in that solemn contest between Elijah and the prophets of Baal, 1 Kings xviii. Elijah saith, ver. 21, to the people: *If Jehovah be God* (Heb. האלהים THE, i. e. the true, *Aleim,* or *Saviours*), *follow him; but if Baal, then follow him;* and ver. 24, to the prophets of Baal; *Call ye on the name of your gods* (Heb. אלהיכם *your Aleim*), *and I will call on the name of the LORD,* or *Jehovah;* which they accordingly did respectively, comp. ver. 26, 36, 37. JEHOVAH then was the name which eminently *distinguished* the true from all false gods; and in the N. T. ἐπικαλεῖσθαι τὸ ὄνομα τȣ̃ Κυρίȣ imports invoking *the true God,* with a confession that he is *Jehovah,* i. e. with an acknowledgement of his *essential* and *incommunicable* attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) Acts xxii. 16. Rom. x. 13, (comp. ver. 9, 11.) 1 Cor. i. 2, where see Randolph's Addenda to Answer to Considerations on requiring Subscription, &c. and his Vindication of the Worship of the Son and of the Holy Ghost, against Lindsey, p. 78, &c.—The LXX for the Heb. קרא בשם יהוה use Ἐπικαλεῖσθαι τὸ ὄνομα Κυρίȣ, Gen. iv. 26. xiii. 4. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; Ἐπικαλεῖσθαι ἐπὶ τῷ ὀνόματι Κυρίȣ, Gen. xii. 8. xxi. 33; and Ἐπικαλεῖσθαι ἐν τῷ ὀνόματι Κυρίȣ, 1 Kings xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17.

III. Ἐπικαλέομαι, Pass. *To be surnamed.* Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. & al. The profane writers use it in the same sense, as may be seen in Wetstein on Mat. [See Lucian in Macrob. 15. Appian. Bell. Parth. p. 217. Diod. Sic. iii. 60. Polyb. iii. 87. 6. Xen. Mem. i. 4. 2.] In Heb. xi. 16, *God is not ashamed to be* called, or surnamed, *their,* i. e. the patriarchs', *God,* which is plain from Exod. iii. 15, 16. God's name is said ἐπικαλεῖσθαι ἐπὶ, *to be called upon* a people, when they *are called* or *surnamed* by his name, [i. e. when they belong to him, and are especially devoted

to him.] occ. Acts xv. 17; James ii. 7. The phraseology in both texts is Hebraical or Hellenistical. On the former compare Gen. xlviii. 16. in Heb. and LXX; and as to the latter observe, that the words 'Εφ' ὓς ἐπικέκληται τὸ ὄνομά μυ ἐπ' ἀυτὺς, *upon whom my name is called*, answer in LXX of Amos ix. 12. 2 Chron. vii. 14, to the Heb. שמ' עליהם אשר נקרא rendered by our translators *which are called by my name.*

IV. 'Επικαλέομαι, ῦμαι, Mid. and Pass. *To appeal* from the sentence of an inferior to a superior judge, or, as it were, *to call upon* the one *after* the other. Plutarch [Marcell. c. 2.] several times applies the V. in the same view, as may be seen in Wetstein on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

'Επικάλυμμα, ατος, τὸ, from ἐπικεκάλυμμαι, perf. pass. of ἐπικαλύπτω.—*A covering, a cloak*. occ. 1 Pet. ii. 16, where see Kypke. [It is used here metaphorically as in Menander, fragm. p. 50, though προκάλυμμα is more common. The German word *deckmantel*, and the English *cloak*, are similarly used. The word occurs in its proper sense in Exod. xxvi. 14. xxxvi. 19. 2 Sam. xvii. 19. As they who were killed violently in the east had their heads *covered*, the word in Job xix. 29. seems put for *a violent death*.]

'Επικαλύπτω, from ἐπὶ *over*, and καλύπτω *to cover*.—*To cover over*. It is spoken, figuratively, of sins *covered* by the merits of Christ. occ. Rom. iv. 7, which is a citation from the LXX version of Ps. xxxii. 1, where the correspondent Heb. words to ὧν ἐπικαλύφθησαν αἱ ἁμαρτίαι are כסוי חטאה, covered, *as to his sin*, even as the waters *covered* the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a veil *covers* a person, Gen. xxxviii. 14. In all which passages the same Heb. V. כסה is used. See Heb. and Eng. Lexicon in כסה I. II. and כפר VIII. 2. In the LXX ἐπικαλύπτω generally answers to the Heb. כסה *.

'Επικατάρατος, ϐ, ὁ, ἡ, from ἐπὶ *upon*, and κατάρατος *cursed*, which from καταράομαι, *to curse*, which see.—*Cursed, accursed*. occ. John vii. 49. Gal. iii. 10, 13, on which latter text see Vitringa Observ. Sacr. lib. ii. cap. 12. [It seems that in Gal. iii. 10. the sense of the word is *liable to punishment, lying under the curse* or *threat of punishment*. Wahl refers verse 13. to the same sense; but Schleus. more justly, *punished, marked with infamy*. So Macknight, *most ignominiously punished*. Vitringa's statement is this. "From Deut. xxi. 22, 23, whence the Apostle quotes the words, it is clear that they who were put to death for any crime, were *afterwards* hung up as a spectacle. See Josh. x. 26. 2 Sam. iv. 2. xxi. 19. The law, however, ordered that they should be cut down before sunset and buried, for he that is hanged is cursed of God, and thus the land would become unclean. The material words of this passage have been translated, *Every one that is hanged is a curse or reproach to God;* but though the rules of grammar do not forbid the construction, yet the word used for *curse* is never taken in this sense, nor does this explanation suit the context. The meaning probably is, *Every one that is hanged is an exemplar of the divine curse*. It is clear that the cause of the curse is not the *suspension*, but the *crime:* but the Israelite so suspended was a type of Christ; for he can only be called *cursed of God* typically; at least, we cannot believe that every person hanged on a tree was eternally condemned by God; and we must therefore look for a typical sense. And this seems also to be shown by what follows, as who can say that the burying a man who had been hanged would purify the land? The points of resemblance in the type and antitype are these: each was an Israelite, each had to answer for heavy crimes, on which God's justice required a public example to be made. The burial of the Israelite, *before sunset*, showed that satisfaction was made, and in this especially was he a type of our Lord." So far Vitringa. In John vii. 49, there is difference of opinion. Schleusner translates it *of no value whatever:* he does not defend this explanation. (It may be worth while to refer to Jer. v. 4.) Wahl and Bolten say it is, *vilely seduced by enchanters*, to whose curses the people attributed great power. See Job iii. 8. Kuinoël says, *to be cursed* or *excommunicated*. There is in one MS. and in Origen, Cyril, and Chrysostom another reading, ἐπάρατοι, which, besides the usual meaning of ἐπικατάρατοι, means ἐπαγωγοὶ. (Suid. i. p. 788.) either *leading* or *led into error*.]—

* [It is put for חפה in 2 Sam. xv. 30, where allusion is made to the Oriental, as well as Greek, custom of covering the head *in grief*. See Plat. Phæd. p. 86. Hom. Il. Ω. 165. Apollon. Rh. Argon. 264.]

In the LXX it almost constantly answers to the Heb. אזר. [Gen. iii. 14. 17. iv. 11.]

Ἐπικεῖμαι, from ἐπὶ *upon*, and κεῖμαι *to be laid, lie.*

I. *To be laid* or *lie, upon.* occ. John xi. 38 or 39. xxi. 9. Spoken [metaphorically] of necessity, or absolute obligation. occ. 1 Cor. ix. 16. [Thuc. viii. 15.]

II. *To be imposed*, as gifts or offerings. occ. Heb. ix. 10, where see Wolfius. Comp. Acts xv. 10.

III. *To lie, press upon*, as a storm. occ. Acts xxvii. 20. So Plutarch cited by Alberti and Wetstein, ΧΕΙΜΩ'ΝΟΣ 'ΕΠΙΚΕΙΜΕ'ΝΟΥ. [Comp. Job xix. 3.]

IV. *To press upon*, as a multitude. occ. Luke v. 1. [Xen. Anab. iv. 1. 12. v. 2. 18.]

V. *To press, urge, be urgent* or *importunate*, by voice or words. occ. Luke xxiii. 23. Aristophanes, Thucydides, and others of the Greek writers, apply the V. in the same manner, as may be seen in Wetstein and Kypke. [Polyb. i. 19. 3. Xen. Cyr. vii. 1. 37. Thuc. vii. 71.]

Ἐπικούρειοι, ων, οἱ.—*Epicureans.* A sect of philosophers among the heathen, so called from their founder Epicurus, an Athenian, who was born about 340 years before Christ. Their tenets were, that the world was * not made by God, nor by any wise designing cause, but arose from a fortuitous concourse of atoms †: that there is no superintending providence which takes care of human affairs: that the ‡ souls of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the § only good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18 *.

☞ Ἐπικουρία, ας, ἡ, from ἐπίκουρος *a helper*, properly *in war, a military ally.* In this sense ἐπίκουρος is often used in Homer (as Il. 2. lines 130, 803, 815. Il. 3. lines 188, 451, 456,) and is an obvious derivative from ἐπὶ *besides*, or *over and above*, and κοῦρος *a young man*, as denoting a *young man* who comes to an *additional military aid.* And for κοῦρος or κόρος see under Κοράσιον.—*Assistance, help, aid.* occ. Acts xxvi. 22. Polybius frequently uses the phrase ΤΥΓΧΑ'ΝΕΙΝ 'ΕΠΙΚΟΥΡΙ'ΑΣ, and sometimes with παρὰ and a genitive following. See Raphelius, Wetstein, and Kypke. [Wisdom xiii. 18. Thucyd. i. 32. Demosth. p. 1199. edit. Reisk.]

☞ Ἐπικρίνω, from ἐπὶ *besides, moreover*, and κρίνω *to judge, decree.*—*To decree, [give] sentence* or *judgment.*—In this sense it is used in the profane writers, as may be seen in Wetstein. occ. Luke xxiii. 24. [2 Mac. iv. 48. Æschin. Dial. iii. 22. Herodian. vi. 10. 4.]

Ἐπιλαμβάνομαι, Mid. from ἐπὶ *upon*, λαμβάνω *to take.* [This verb is construed with a genitive or accusative. Matthiæ (§ 365 and 366), thinks it takes a genitive, as *signifying* or *implying* participation; and that therefore the part by which any thing is taken (as *the hand*, &c.) is in the genitive, while the whole is put in the accusative †.]

I. [To *lay* or *take hold of.* It often conveys a friendly sense (see Hemsterh. on Lucian. i. p. 313.) as Mat. xiv. 31. Mark viii. 23. Luke ix. 47. comp. Mark ix. 36. Luke xiv. 4. Acts xxiii. 19. Arrian. Diss. Epict. iii. 24. 75. Xen. de Rep. Ath. i. 18. It does not seem to have this sense, but rather that of *forcible seizing*, in Luke xxvi. 26. Acts xvi. 19. xvii. 19. xviii. 17. xxi. 30, 33. Aristot. Pol. v. 6. 6. Xen. Cyr. vii. 1. 31. It is *to get hold of, to make one's self master of,* in 1 Tim. vi. 12, 19. Joel ii. 9. See Polyb. v. 63. 3. Ælian. V. H. xiv. 27 ‡.]

* See Lucretius De Rer. Nat. lib. i. line 151, &c. lib. iii. lines 14, 15. Cicero de Nat. Deor. lib. i. cap. 20.

† Epicurus's maxim, by which he destroyed the *providence* of God (according to Laertius, himself an Epicurean), was this: Τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἄλλῳ παρέχει. "The blessed and incorruptible Being hath no business of his own, nor doth he make any for others." Comp. Cicero de Nat. Deor. lib. i. cap. 30, and Lucretius, lib. 1. line 57, &c.

‡ See Lucretius, lib. iii. especially line 842, &c.

§ There is a remarkable passage in Epicurus's own book Περὶ Τέλους, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." Laert. lib. x. § 6. Comp. Cicero De Nat. Deor. lib. i. cap. 40. Tuscul. Quæst. lib. iii. cap. 18, and De Finib. lib. ii. cap. 3. and Davies's Notes.

* See Whitby and Doddridge on the place, and the authors by them cited, to whom add Gale's Court of the Gentiles, part ii. book 4. chap. 5. and Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

† [Thus in Xen. An. i. 6. 10. *They took Orontes by the girdle*, ἐλάβοντο τῆς ζώνης τὸν 'Ορόντην. See Eur. Iph. Aul. 1376.]

‡ [It is simply, *to hold firmly*, in Exod. iv. 4. Deut. xxv. 11. & al.]

II. Ἐπιλαβέσθαι λόγυ, or ῥήματος, *To lay hold on one's words*, in order to accuse him. occ. Luke xx. 20, 26.—The profane writers apply ἐπιλαβέσθαι in the like sense; and Plato uses the phrase ΤΩ῀Ν ΛΟΓΩΝ ἘΠΙΛΑ´ΒΟΥ in this view. See Elsner, Raphelius, and Wetstein. [Schl. says, that in verse 20, it is *to try to ensnare*, in verse 26, *to blame*; but the two passages appear to me precisely synonimous; and so Wahl, quoting Xen. Mem. i. 2. 31. Add Hell. ii. 1. 32. Suidas explains the verb by μέμφεσθαι; Phavorinus by ἅπτεσθαι τινος ἁμαρτόντος. So *arripio* in Cic. de Nat. D. c. 65. de Fin. iii. 4.]

III. With a genitive, *To assume, take upon one.* occ. Heb. ii. 16. twice. Comp. verse 14. The angels here mentioned must be the *material* ones, because of these *only* is the Apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under Ἄγγελος V. The text therefore means that Christ, when he came to redeem us, did not assume a glorious, awful, and *angelic* appearance, *in fire and light, in darkness, clouds, and thick darkness*, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12, (comp. under Διαταγή); but that he *took upon him* human nature *of the seed of Abraham*. (Comp. Gal. iii. 16.) For though, as the Apostle teaches *, Phil. ii. 6, 7, when he *was born in the form of God*, appearing in glory under the Old Testament, *he thought it not robbery to be equal with God, yet he emptied*, or *stript, himself* of this glory, λαβὼν, taking (upon him) *the form of a servant, being made in the likeness of a man.*—[There appears little ground for assigning this sense to ἐπιλαμβάνομαι. Ernesti says that the ancient Greek church always interpreted the verb in this place *to assist;* and that the later interpretation arose from the word used in the Vulgate, *assumat*. I do not understand this, for the Vulgate has *Nusquam enim angelos apprehendit, sed semen Abrahæ apprehendit.* Our marginal version is, *He taketh not hold of the angels*, &c. Hammond gives the sense very well: "'Tis not said any where that he catches hold of the angels as they are falling—to save them—from ruin—but only to men he doth this favour." So Chrysostom; φεύγουσαν ἀπ' αὐτῦ καὶ πόῤῥω φεύγουσαν ἀνθρωπίνην φύσιν χριςὸς καταδιώξας κατέλαβεν. Schleusner translates Heb. viii. 19, in the same way, and quotes Ecclus. iv. 12. Add Palephat. fab. 24.]

* See Whitby and Doddridge on this text, and Catcott's Sermons, Sermon V.

Ἐπιλανθάνομαι, Mid. from ἐπὶ *in*, and λανθάνομαι *to forget*, which from λανθάνω *to lie hid*, which see.—It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. *To forget, not to remember.* occ. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. James i. 24. [Ælian. V. H. ii. 40. Xen. Mem. i. 2. 21.]

II. *To forget*, "* *not to attend, neglect.*" occ. Heb. vi. 10. xiii. 2, 16. Ἐπιλελησμένος, particip. perf. used in a passive sense, *Forgotten*. occ. Luke xii. 6. [So ἐνώπιον τῦ Θεῦ is Hebraicè for τῷ Θεῷ (Gesen. p. 820.) and such a dative expresses ὑπὸ τῦ Θεῦ. (Mathiæ § 392). The same phrase is quoted by Bretschn. and Schleusner from Ecclus. xxiii. 16; but it does not occur there. In Is. xxiii. 16, we have ἐπιλελήσμενη in the passive sense; in Prov. ii. 17. in the active. It occurs passively in Wisd. ii. 4. Ecclus. xliv. 10.]

☞ Ἐπιλέγομαι, Pass. from ἐπὶ *upon*, and λέγομαι *to be called*, which from λέγω *to speak.*—*To be called* or *named.* occurs John v. 2.

Ἐπιλέγομαι, Mid. from ἐπὶ *to*, or *moreover*, and λέγω *to choose.*—*To choose*, or *associate to* one's self, ascisco. occ. Acts xv. 40. [Isoc. Paneg. c. 25. Herodian. iv. 1. 4.]—Thus the LXX have used it, Ex. xvii. 9. [xviii. 25. Josh. viii. 3.] for the Heb. בחר *to choose.*

Ἐπιλείπω, from ἐπὶ intens. and λείπω *to fail.*—*To fail, fail entirely.* occ. Heb. xi. 32. So Isocrates ad Demon. § 5. ἘΠΙΛΕΙ´ΠΟΙ δ' ἂν ἡμᾶς ὁ πᾶς ΧΡΟ´ΝΟΣ. For many more similar instances, see Wetstein and Kypke. [Jer. xxxiii. 17. Athen. v. p. 220. Dion. Hal. c. 36.]

☞ Ἐπιλησμονή, ῆς, ἡ, from ἐπι[λέ]λησμαι perf. of ἐπιλ[ανθάν]ομαι.—*Forgetfulness.* occ. Jam. i. 25, ἀκροατὴς ἐπιλησμονῆς, *a forgetful hearer.* Comp. under Διαλογισμος I. [The word occurs Ecclus. xi. 27. Dio. Cass. p. 840, 93. Reisk. On the phrase see Gesenius 644. 2.]

Ἐπίλοιπος, υ, ὁ, ἡ, from ἐπιλέλοιπα, perf. mid. of ἐπιλείπω *to leave*, which from

* Johnson.

ἐπὶ *after*, and λείπω *to leave*.—*Remaining, left behind*. occ. 1 Pet. iv. 2. So Isocrates ad Nicoc. ΤΟ'Ν 'ΕΠΙΛΟΙΠΟΝ ΧΡΟ'ΝΟΝ διάγειν, To pass the *remainder of one's time*. See more in Wetstein. [Levit. xxvii. 18. Mark v. 3. Jer. xliv. 14. Demosth. p. 1250. Mark Anton. iv. 31.]

☞ 'Επίλυσις, ιος, Att. εως, ἡ, from ἐπιλύω, which see. *Solution, interpretation*. occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see Wolfius, Wetstein, Mill, Whitby, and Doddridge on the place, and especially Limborch's Theolog. Christian. lib. i. cap. 11. § 8. & seqt. who explains 'Ιδίας ἐπιλύσεως *of a private exposition*, which any man makes out of *his own* head, in opposition to the explication given by the Apostle of Christ speaking or writing under the inspiration of the Holy Spirit. [This last explanation is approved by Wolf, almost all the Lutheran and Calvinistic divines, and Lowth (Pref. to Comm. on Isaiah, p. 11.) Schleus. and Bretschn. say it means, that the prophets did not understand the true meaning of the prophecies they uttered; and this sense, Schleusner thinks, is supported by verse 21. Wahl has, *No prophecy of Scripture can be explained by itself, without assistance of the event*. So Rosenmüller, Grotius, Heinsius, Calvin, Curcellœus, et alii. More proposed a new reading ἐπήλυσις or ἐπέλευσις in the sense of *impetus* or *instinct*. *Non est res proprii impetus*: but every MS., except one, has the established reading. Some (Cappellus and others) say, that ἐπίλυσις means *impulse*, and explains the passage by saying, *The prophets did not speak of themselves*. Erasmus, at one time, agreed to this. Others, as Hardt and Languis, think that ἐπίλυσις, like διάλυσις, may signify *destruction*, and explain the passage thus: *Scripture does not destroy itself, but though written at different times, by different men, is still consistent*. Bishop Horsley has four sermons (15—18) on the text, and he explains it, *Not any prophecy of Scripture is of self-interpretation: not any prophecy is its own interpreter*. This declaration, he says, applies to separate prophecies, and the whole body of them. All prophecies are parts of a general system relating to the Messiah, and therefore a separate one cannot explain itself; and the whole body cannot be understood without knowing the events to which it alludes.]

'Επιλύω, from ἐπὶ intens. and λύω *to loose*.

I. *To loose, unbind*. So Wetstein on Mark iv. 34, cites from Herodian, 'ΕΠΙΛΥΕ'ΤΑΙ ἐπιςόλας, He *loosens*, i. e. *opens* the letters, which used anciently to be tied about with a string.

II. *To solve, explain, expound*. occ. Mark iv. 34. Thus used by the LXX for the Heb. פתר, Gen. xli. 12, and by the profane writers. See Wetstein. [See Aq. Gen. xl. 8. Herodian. iv. 12. 14. Athen. x. p. 449. F.]

III. *To explain, determine, decide*. occ. Acts xix. 39.

☞ 'Επιμαρτυρέω, ῶ, from ἐπὶ intens. and μαρτυρέω *to witness, testify*.—*To testify earnestly*. occ. 1 Pet. v. 12. [The word occurs, Demosth. p. 915, 12. p. 1273, 18. and is properly *to testify*, while ἐπιμαρτύρεσθαι is *to call on one as a witness*, Xen. Hell. iii. 4. 4. See 1 Kings ii. 42. Nehem. ix. 29, 30.]

'Επιμελεία, ας, ἡ, from ἐπιμελὴς, which see under 'Επιμελῶς.—*Care, a taking care of*. This word includes every thing that relates to *taking care of* another's body. See Raphelius. occ. Acts xxvii. 3. ἐπιμελείας τυχεῖν, "*to enjoy the benefit of their* care." Doddridge. The Greek phrase is used by Xenophon, Isocrates, and Aristotle, cited by Raphelius and Wetstein. [Prov. iii. 8. 1 Macc. xvi. 14. Xen. Cyr. i. 6. 16.]

'Επιμελέομαι, ῦμαι [or όμαι], Depon. from ἐπιμελὴς. See under 'Επιμελῶς.—With a genitive, *To take care of*. occ. Luke x. 34, 35. 1 Tim. iii. 5. [The word is very properly used by St. Luke, being, in good Greek, applied to taking care of the sick or wounded. See Bos Animadv. ad Script. Gr. p. 66. See Gen. xliv. 21. Prov. xxvii. 25.]

'Επιμελῶς, Adv. from 'Επιμελὴς, έος, ῦς, ὁ, ἡ, *careful*, which from ἐπὶ *upon, for*, and μέλει *it is a care*, or *concern*.—*Carefully, with care*. occ. Luke xv. 8. [Gen. vi. 5. 3 Esdr. vi. 29. 34. Xen. Mem. ii. 4. 2.]

'Επιμένω, from ἐπὶ, *upon, in*, or *at*, and μένω *to remain*.

I. *To remain, abide in* or *at* a place. Acts x. 48. xv. 34. xxi. 4, 10. & al. [Πρός τινα, 1 Cor. xvii. 7. ἐν τινὶ, ver. 8. See Exod. xii. 39.]

II. With a Dative following, *To remain, continue, persist in*. Acts xiii. 43. Rom. ix. 1. xi. 22, 23. & al. [Col. i. 23. 1 Tim. iv. 16. Xen. Hell. iii. 4. 6.]

III. With a Participle Pres. following, *To continue* or *persist in doing* somewhat. occ. John viii. 7. Acts xii. 16.

'Επινεύω, from ἐπὶ *upon*, or *to*, and *νεύω to nod, beckon.*

I. *To nod, beckon to.* So Homer, Il. ix. line 616.

> Ἦ, καὶ Πατρόκλῳ ὀγ' 'ΕΠ' ὄφρυσι ΝΕΥ͂ΣΕ σιώπῃ.
>
> He spake: then silent *to* Patroclus *nods.*

[See Prov. xxvi. 24. Xen. Cyr. v. 5. 12.]

II. *To assent by nodding.* Thus Homer, in that grand description of Jupiter's assenting to the petition of Thetis, Il. i. lines 528, 529.

> Ἦ, καὶ κυανέῃσιν 'ΕΠ' ὀφρύσι ΝΕΥ͂ΣΕ Κρονίων,
> 'Αμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώσαντο ἄνακτος.
>
> He spake; and awful bends his sable brows,
> Shakes his ambrosial curls, and gives the *nod*,
> The stamp of fate, the sanction of the god.
>
> POPE.

III. *To assent*, or *consent* in general, annuere. occ. Acts xviii. 20. And in this sense it is not only used, 2 Macc. iv. 10. xi. 15. xiv. 20, but also in the profane writers, as may be seen in Wetstein. I add from Lucian, Dearum Judic. tom. i. p. 162. A. 'ΕΠΙΝΕΥ'ΕΙΣ δὲ ὅμως, You *assent* however. [Prov. xxvi. 24.]

'Επίνοια, ας, ἡ, from ἐπινοέω *to think upon*, which from ἐπὶ *upon*, and νόεω *to think.—A device, contrivance.* occ. Acts viii. 22. In the Greek writers it is generally * used in a bad sense. See Kypke. [Jer. xx. 10.]

☞ 'Επιορκέω, ῶ, from ἐπὶ *against*, and ὅρκος *an oath.—To act* or *omit any thing contrary to a promissory oath.* Also, *To swear falsely.* occ. Mat. v. 33. On which passage Raphelius excellently shows that it is applied in the latter, as well as the former sense, by Xenophon; so it may be interpreted in general, *to forswear, perjure one's self.* See also Wolfius and Wetstein. It is not used in the LXX, but in the Apocrypha, 1 Esdr. i. 48. Wisd. xiv. 28; where it likewise signifies *to forswear.* [It is properly *to swear repeatedly.* See Beck Comment. in Aristoph. T. iii. p. 42. It occurs in the sense of *forswearing* in Ælian. V. H. xii. 8. Herodian iii. c. 16. Xen. Anab. ii. 6. 22. Demosth. p. 1204, 20. Aristoph. Nub. 401. Ran. 102. Schleus. remarks justly, that the meaning conveyed is rather not *to perform what you swear*, than *to swear falsely.*]

☞ 'Επίορκος, ȣ, ὁ, ἡ, from ἐπὶ *against*, and ὅρκος *an oath.* Comp. 'Επιορκέω. [See Xen. Ages. i. 12. Aristoph. Ran. 150. Herodian viii. 3. 10.]—*A perjured person.* occ. 1 Tim. i. 10.

'Επίουσα. See under "Επειμι.

'Επιούσιος, ȣ, ὁ, ἡ, from ἐπὶ *for* or *into*, and ȣσία, *being, substance.*—This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the * Evangelists, in whose writings only it occurs, after the analogy of περιȣσιος (from περὶ *beyond*, and ȣσία *being*), a word probably coined in like manner by the LXX, in whose version alone (I believe), except in the N. T., it is to be found. The most easy and natural interpretation of ἐπιȣσιος seems to be that of the Greek commentators Chrysostom and Theophylact; the former of whom explains "Αρτον ἐπιȣσιον by τὸν πρὸς τὴν ἐφήμερον ζώην ΤΗ͂ι 'ΟΥΣΙ'Αι ἡμῶν χρησιμένοντα, That which is convenient *to our substance* for the daily support of life; and Theophylact [ad Mat. vi. 11.] says, "Αρτος ἐπιȣσιος is "Αρτος 'ΕΠΙ' τῇ 'ΟΥΣΙ'Αι καὶ συστάσει ἡμῶν ἀυταρκὴς, Bread, which is sufficient *for our substance* or *subsistence.* So Suidas interprets ἐπιȣσιος ἄρτος by 'Ο 'ΕΠΙ' τῇ 'ΟΥΣΙ'Αι ἡμῶν ἁρμόζων, fit *for our substance* or *being.* 'Επιȣσιος then may be explained, *sufficient for one's support, convenient for one's subsistence, competent.* See Jos. Mede's Works, fol. pp. 124, 125. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by *to-morrow's, future*, crastinus, futurus, deducing it from ἐπιȣσα, *the next* or *following day*, I must just observe,

1st. That if this latter meaning be assigned to ἐπιȣσιος, Luke xi. 3, at least, will run extremely harsh; *Give us our* to-morrow's, or future, *bread, day by day.* And,

* [In Demosth. pp. 1413, 1414, in a good one. 'Επινοίᾳ is often taken in a bad sense. Ælian. V. H. xi. 1. xiv. 30. And so ἐπίνοια in Josephus's Life, § 44. and Wisd. xv. 4.]

* So Origen De Orat. 16. cited by Wetstein, Πρῶτον δὲ τȣ͂τ' ἰςέον ὅτι ἡ λέξις ἡ ἐπιȣσιον παρ' ȣδενὶ τῶν 'Ελλήνων ȣ̓́τε τῶν σοφῶν ὠνόμαςαι, ȣ̓́τε ἐν τῇ τῶν ἰδιωτῶν συνηθέια τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν 'Ευαγγελιςῶν. "We must first know, that the word ἐπιȣσιον is not used by any of the Greeks or learned men; nor is it in vulgar use, but seems to have been framed by the Evangelists."

2dly. That from ἐπιϋσα the adjective should be not ἐπιούσιος but ἐπιούσαιος. See Suicer Thesaur. in Ἐπιούσιος III.

3dly. That περιούσιος from περὶ and οὐσία, is an instance of a word formed after the same analogy as ἐπιούσιος, from ἐπὶ and οὐσία. And,

4thly. That it is not sufficient to object with Scaliger, that, according to this derivation, the word should be ἐπούσιος, not ἐπιούσιος; for that in many other words compounded with ἐπὶ, and beginning with a vowel, the ι is retained. Thus in the N. T. we have ἐπιεικὴς, ἐπίορκος, and in the Greek writers ἐπιόγδοος ἐπιόπτομαι, ἐπιόσσομαι, ἐπίουρος, &c. occ. Mat. vi. 11. Luke xi. 3. [Besides those quoted, the following are in favour of Parkhurst's explanation. Gregor. Nyss. tom. i. Or. iv. de Or. Dom. p. 745. & seq.; but not very distinctly. Basil. Reg. Brev. Quæst. 252. p. 624. Damascenus Orthod. Fid. iv. 14. Cyril. Alex. Lib. ii. Glaphyr. p. 286. Theodoret. ad Philip. c. iv. v. 19. Isidor. Pelusiot. 4. ep. 24. p. 11. Comelin. Augustin. Serm. xxvi. de Temp. Tertull. de Jejun. The places of Chrysostom are Tom. v. Hom. 19. 30. 43. Hom. 54. in Gen. p. 426. So Toup. in Epist. Crit. p. 140, Schleusner, and many others. The second opinion is embraced by Scaliger Ep. 444. and lately by Fischer de Vit. Lex. N. T. Prol. xii. p. 313. sq.; but, I think, without any strong argument. The word מחר was used, according to Jerome, in the Gospel sec. Hebræos, and this Fischer relies on; but, as Suicer observes, this rather implies *any future time*, and not *to-morrow* simply. Hence many interpreters apply this phrase to *Christ, the spiritual food from heaven, hereafter to give us life*. So Athan. i. p. 607. Damasc. Orth. Fid. Lib. iv. c. 14. p. 318. German. in Theor. Eccl. 175. Cyril. Alex. xiii. de Adorat. p. 471. Cyprian. de Or. Dom. p. 268. Tertull. Lib. de Orat. c. vi. p. 181. and others. Finally, the word is interpreted *supersubstantialis*, as if from ἐπὶ οὐσίᾳ, *supra substantiam* understanding here the *eucharistic bread of life*.]

Ἐπιπίπτω, from ἐπὶ *upon*, and πίπτω *to fall*.

I. *To fall upon*, as St. Paul did *upon* Eutychus when seemingly dead. occ. Acts xx. 10. (comp. 1 Kings xvii. 21. 2 Kings iv. 34.)—upon the neck of another in tenderness. occ. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlvi. 29. in LXX, and 3 Macc. v. 33. Spoken of the Holy Spirit, and his miraculous gifts. occ. Acts viii. 16. x. 44. xi. 15.—of an ecstasy or trance. occ. Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX.—of blindness. occ. Acts xiii. 11.—of fear. occ. Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9, in LXX.—of reproaches. occ. Rom. xv. 3. [In all these latter instances, the sense is metaphorical. The meaning, of course, is *to take possession of, to enter*. We have, in Ezek. xi. 5, the spirit of the Lord ἐπέπεσεν ἐπ' ἐμέ.]

II. *To press upon*. occ. Mark iii. 10, where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being *pressed* forward by those behind." Doddridge. See Wetstein and Kypke.

III. *Mov[e] nearer*, and so *li[e] closer*; namely to the breast of Jesus, than he did before at verse 23, in order to hear what he should say. Ἀγχὶ σχὼν κεφαλὴν, *Holding his head near*, as Homer speaks, Odys. iv. line 70. occ. John xiii. 25, where see Wolfius. [The Vulgate says, *Qui proximus Christo accumbebat*, as if ἐπιπίπτω was for ἀναπίπτω; but this cannot be justified. Wahl says, *To recline on*.]

☞ Ἐπιπλήσσω, from ἐπὶ *upon*, and πλήσσω *to strike*.—With a Dative, *To reprove, rebuke, blame*. occ. 1 Tim. v. 1. Herodotus, (as cited by Raphelius) and Josephus, Ant. lib. xii. cap. 4. § 2, and § 8, use the V. in the same sense with a dative. See also Wetstein. [Hom. Iliad xxiii. 580. Xen. Œcon. xiii. 12. Herodian iii. 3. 13. Polyb. v. 25. 3.]

[Ἐπιπνίγω, from ἐπὶ *upon*, and πνίγω *to choak*.—*To strangle*. Nahum ii. 13. In the N. T. it is used metaphorically of plants, whose growth is *choaked* or *hindered*. Luke viii. 7.]

Ἐπιποθέω, ῶ, from ἐπὶ intens. and ποθέω *to desire*, which from the N. πόθος *desire*. With an infinitive or accusative case following, *To desire earnestly, to long for* or *after*. See Rom. i. 11. 2 Cor. v. 2. Phil. i. 8. [ii. 20.] 1 Pet. ii. 2. Jam. iv. 5, *Do ye think that the Scripture speaketh in vain* against this worldly temper? Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; *Doth the (Holy) Spirit that dwelleth in us* Christians (comp. Num. xi. 29. Rom. viii. 11. 1 Cor. iii. 16. 2 Tim. i. 14.) lust *to envy*? (Comp. James iii. 14, 15. 1 Cor. iii. 3.) So French translation, *Pensez-vous qui l'Ecriture parle in vain? l'Esprit qui a habité en nous*, vous inspire-t-il *l'envie?*

See also Whitby and Doddridge, and especially Wolfius and Macknight. [Schl. says it means here *To be opposed to*, i. e. *to have a desire against;* and so Wahl. Schleusner translates (removing the note of interrogation) *The spirit which dwells in you* (for he reads ὑμῖν with the Vulgate) *is opposed to envy*. Of course he means the human spirit amended by Christianity. The next difficulty is to know whether the words are intended as a citation from Scripture, or not. There are no words exactly answering to them; and many, as Heinsius, Randolph, and Scott, think, that the general tenor of Scripture is referred to. Most persons, however, refer the words to Gen. vi. 3, 5, to which they do not bear any very striking resemblance. Whatever conclusion we come to, the construction of the passage is extremely difficult and harsh. Ἐπιθυμέω is used in the same sense as Schleus. gives to ἐπιποθέω in Gal. v. 17; but then κατὰ follows.]—In the LXX likewise, it denotes *vehement* desire, and answers to the Heb. ערג *to desire earnestly*, Ps. xlii. 1; to נכסף *to be pale* or *wan through eager desire*, Ps. lxxxiv. 2, &c.

☞ Ἐπιπόθησις, ιος, Att. εως, ἡ, from ἐπιποθέω.—*A vehement desire* or *longing*. occ. 2 Cor. vii. 7, 11. [Aq. Ezek. xxiii. 11.]

[☞ Ἐπιπόθητος, ου, ὁ, ἡ, ὸν, from ἐπιποθέω, *Much desired*. Phil. iv. 1.]

☞ Ἐπιποθία, ας, ἡ, from ἐπιποθέω.—*An earnest desire* or *longing*. occ. Rom. xv. 23.

Ἐπιπορεύομαι, from ἐπὶ *upon* or *to*, and πορεύομαι *to come*.—*To come to*. occ. Luke viii. 4. [Ezek. xxxix. 14. Dion. Hal. x. 43.]

Ἐπιῤῥάπτω, from ἐπὶ *upon*, and ῥάπτω *to sew*.—*To sew upon*. occ. Mark ii. 11. [Job xvi. 15.]

Ἐπιῤῥίπτω, from ἐπὶ *upon*, and ῥίπτω *to cast*.—*To throw, cast upon*. occ. Luke xix. 35. [Numb. xxxv. 20, 22. Joshua x. 11. Herodian v. 6. 19. It is used metaphorically in 1 Pet. v. 7, for *throwing off your care from yourself to another*. See Ps. lv. 23.]

Ἐπίσημος, ου, ὁ, ἡ, from ἐπὶ *for*, and σῆμα *a sign, mark*.—*Remarkable, eminent*, whether for good. occ. Rom. xvi. 7. —or evil. occ. Mat. xxxvii. 16. [For the bad sense, see Polyb. xviii. 38. 1. Joseph. Ant. v. 7. 1. Lucian. Rhet. Præc. T. iii. p. 27; for the good, Joseph. Bell. J. vi. 3. The proper sense of the word is *marked*, and it is especially applied to *stamped money*. See Poll. Onom. iii. 10. Thucydides ii. c. 13. The word occurs Esther v. 4.]

Ἐπισιτισμὸς, οῦ, ὁ, ἡ, from ἐπισιτίζω *to give food, to feed*, from ἐπὶ *to*, and σιτίζω *to feed*, which from σῖτος *corn, food*.—*Victuals, food, especially for a large number of persons*, commeatus. occ. Luke ix. 12. So in the best Greek writers it frequently denotes *the provision of victual for an army* or *fleet;* and the verb ἐπισιτίζεσθαι is used for *procuring such provision*, as Kypke has particularly shown. See also Wetstein.—The LXX apply the N. ἐπισιτισμὸς in a similar view for the Heb. צדה. Gen. xlv. 21. Exod. xii. 39. Josh. i. 11. & al. [Add Gen. xlii. 25. Josh. ix. 11. 1 Sam. xxii. 10. Xen. Anab. i. 5. 9. vii. 1. 6. Hell. iii. 2. 19. Demosth. p. 280. 11. p. 671. 18. p. 909. 4. Herod. vi. 7. 3. Schleusner gives the word the sense of *provisions for a journey;* and ἐπισιτίζομαι is explained by Thom. M. p. 705, as τὰ ἐφόδια λαμβάνω. So Hesychius explains one word by ἐφοδιασμός.]

Ἐπισκέπτομαι. Mid. from ἐπὶ intens. or *upon*, and σκέπτομαι to look.

I. Transitively, with an accus. *To look out accurately and diligently, in order to choose the best*. occ. Acts vi. 3. [Diod. Sic. xii. 11.]

II. Transitively, with an accus. expressed or understood.—[*To visit one for the sake of knowing his state, inspect*. Acts xv. 36. Xen. Cyr. vi. 3. 10. vii. 1. 5. Judges xv. 1.]

III. Transitively, with an accus. *To visit, to go* or *come to see, in order to assist* or *benefit*, [and thence *to be favourable to, regard, show kindness to, take care of*. Mat. xxv. 36, 43. Luke i. 68, 78. vii. 16. Acts vii. 23. xv. 14. Heb. ii. 16. James i. 27. On the two first] texts we may observe, that the Greek writers likewise apply it to *visiting the sick*, as may be seen in Elsner, Wetstein, and Kypke. Comp. also Campbell's Note on Mat. xxv. 36. [See Exod. iv. 31. Ruth i. 6. Ps. viii. 5. Ecclus. vii. 39, *to visit the sick*. Herodian iv. 2. 7. Artemid. iii. 22.]

[Ἐπισκευάζω, from ἐπὶ and σκευάζω.—*To load furniture on carriages* or *beasts of burthen*. Hence the middle (though it sometimes retains the active sense, as Xen. Hell. vii. 2. 8. and v. 3. 7.) is *To load one's self*, and then *to prepare for a journey*. This word probably occurs in Acts xxi. 15, where the common reading

ἀποσκευασάμενοι makes no good sense. See Polyb. iii. 24. Diod. Sic. xiii. 2.]

☞ Ἐπισκηνόω, ῶ, from ἐπὶ *in*, and σκηνόω *to pitch a tent, to dwell.*—*To enter and dwell in.* occ. 2 Cor. xii. 9. So Polybius, cited by Raphelius, Τὸ δὲ τελευταῖον, ἘΠΙΣΚΗΝΩ'ΣΑΝΤΕΣ 'ἘΠΙ' τὰς οἰκίας, And at length *entering into, and taking possession of,* the houses—lib. 4. p. 287. edit. Paris. an. 1616. Ibid. p. 335. Μετὰ δὲ ταῦτα ταῖς οἰκίαις ἘΠΙΣΚΗΝΩ'ΣΑΝΤΕΣ κατεῖχον τὴν πόλιν, "After these things, *entering into the* houses, they took possession of the city." Œcumenius explains ἐπισκηνώσῃ in the above text by ὅλη ἐν ὅλῳ κατοικήσῃ, which I know not how better to translate than, *may entirely take possession of, and dwell in me.* The modern Greek version for ἐπισκηνώσῃ has κάτοικήσῃ, and the Vulg. renders ἐπισκηνώσῃ ἐπ' ἐμέ, by inhabitet in me, *may dwell in me.* But, after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent.* Thus the Syriac version, אגן עלי *may protect me,* and Diodati's Italian, *mi ripari,* which is explained in a Note "Sia la mia unica salvaguardia e protettione. Greco, *Sia al disopra di me, a guisa di tenda,* con che l'huome si ripara dall' arsure o dall' altre ingiurie dell' aria. Vedi Isa. xxv. 4. *May be my only safeguard and protection.* Greek, *May be over me, like a tent,* with which a man protects himself from the heats and other injuries of the air. See Isa. xxv. 4." Comp. 1 Pet. iv. 14, and Σκηνόω III.

Ἐπισκιάζω, from ἐπὶ *upon, over,* and σκία *a shadow.*

I. *To overshadow* as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34.—as the shadow of a person passing by, Acts v. 15.

II. *To overshadow* (in an unspeakable manner) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. occ. Luke i. 35. See Suicer Thesaur. in Ἐπισκιάζω II. [See Numb. ix. 22.]

Ἐπισκοπέω, ῶ, from ἐπὶ *upon,* or intens. and ἔσκοπα perf. mid. of σκέπτομαι *to look.*

I. *To oversee, take the care and oversight of, to superintend.* occ. 1 Pet. v. 2. Comp. Ἐπισκοπὴ, and Ἐπίσκοπος.

II. *To look diligently, take earnest heed.* occ. Heb. xii. 15. [Xen. de Rep. Lac. ii. 2.]

Ἐπισκοπὴ, ῆς, ἡ, from the same as ἐπισκοπέω.

I. *The office of an overseer,* or *bishop in Christ's church.* occ. 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8, is פקדת.

II. *Visitation.* occ. Luke xix. 44. 1 Pet. ii. 12, where Whitby and Macknight, whom see, explain ἡμέρα ἐπισκοπῆς by *the time of* persecution; and for proof, Whitby cites Isa. x. 3. Jer. vi. 15. x. 15, from the LXX; and Wisd. iii. 7. Ecclus. ii. 14. xviii. 20. [In Luke xix. 44, Schleusner and Wahl take it as *the kind* or *provident visitation* of God. *The time in which God showed himself gracious to thee;* and so Theophylact ad loc. So in Job x. 12. and xxxiv. 9. As to the *visitation to punish* in Isa. x. 3, Theodoret explains *the day of visitation by the time of vengeance.* Jer. viii. 12. Wisd. xix. 14. Ἐπισκοπέω is put for *to revenge* in Eur. Iph. Taur. 1414.]

Ἐπίσκοπος, ου, ὁ, ἡ, from ἐπὶ *upon, over,* or intens. and ἔσκοπα perf. mid. of σκέπτομαι *to look.*—*An overseer, an inspector, one who hath the inspection* or *oversight, a superintendant, a bishop.* It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of *men* who have the *oversight* of Christ's flock. occ. Acts xx. 28. (comp. verse 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7.—In the LXX, from whence the writers of the N. T. appear to have taken this word, Ἐπίσκοπος denotes *an overseer.*

1. Of the army. occ. Num. xxxi. 14. Jud. ix. 28. 2 Kings xi. 15, or 16, answering to the Heb. פקיד or פקוד.

2. Of workmen. 2 Chron. xxxiv. 12, 17, for Heb. מפקד.

3. Of the house of the Lord. occ. 2 K. xi. 18, where Heb. פקדת *offices.*

4. אל, a name of *God,* is rendered Ἐπισκόπου, as we may say *Providence.* occ. Job xx. 29. Comp. Wisd. i. 6.

5. Ἐπίσκοπος is used for a *civil* or *religious officer.* occ. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the Ἐπίσκοπος, or *Overseer* of the Priests and Levites. Heb. פקיד. Comp. 1 Mac. i. 51.

6. *Eleazer,* the son of *Aaron,* is in the LXX called Ἐπίσκοπος from *overseeing* the tabernacle and its furniture. occurs Num. iv. 16, where, for the Heb. פקדת אלעזר the office *of Eleazer,* the LXX has Ἐπίσκοπος Ἐλεάζαρ, *Eleazer the Overseer.*

7. In Isa. lx. 17, where the prophet is foretelling the glory and felicity of the church by the accession of the Gentiles, for the Heb. ושמתי פקדתך שלום צדקה ונגשיך, *I will also make thy officers peace,*

*and thine* exactors *righteousness*, the LXX has Καὶ δώσω τὺς ἄρχοντας σῦ ἐν εἰρήνῃ, καὶ τὺς ʼΕΠΙΣΚΟΠΟΥΣ σῦ ἐν δικαιοσύνῃ, *I will appoint thy rulers in peace, and thy* overseers (bishops) *in righteousness:* And it is not improbable that the *Overseers* of Christ's church are in the N. T. called ʼΕπίσκοποι, from this very passage of Isaiah *.—The above-cited are all the passages both of the LXX version, and of the Apocryphal books, wherein ʼΕπίσκοπος occurs.

ʼΕπισπάω, ῶ, —άομαι, ῶμαι, from ἐπὶ *over*, and σπάω *to draw*.—*To draw* the the prepuce *over* the glans (thus Hesychius, ἑλκυέτω τὰ δέρμα), and so *become uncircumcised*. [It appears from Celsus de Medic. vii. 25. that there was a surgical operation performed for this purpose. The instrument was called Σπασθητήρ. See Epiphan. de Mens. & Pond. p. m. 172, who also describes the operation. There is a very long dissertation by Groddeck in Schoetgen. Hor. Hebr. i. p. 1159. on this subject. Episcopius (Inst. Theol. ii. 10. p. 44. 6.) seems to think that in this place of Corinthians, the meaning is only, *let them not try to appear uncircumcised;* but from Groddeck's statements, no doubt can be entertained of the frequent practice of the operation.] occ. 1 Cor. vii. 18†. Thus Josephus, Ant. lib. xii. cap. 5. § 1, says of the Jews, who apostatized under Antiochus Epiphanes, Καὶ τὴν τῶν αἰδοίων περιτομὴν ἐπεκάλυψαν, ὡς ἂν εἶεν καὶ τὰ περὶ τὴν ἀπόδυσιν Ἕλληνες, "Genitalium etiam circumcisionem obtêxere, ut vel nudato corpore Græci viderentur." Hudson. See his Note. And in the Treatise of the Maccabees, § 5, we read that Antiochus παρεκέλευσεν ἀυτοῖς ἕνα ἕκαστον τῶν ʽΕβραίων ʼΕΠΙΣΠΑΣΘΑΙ, commanded his guards to ἐπισπᾶσθαι each of the Hebrews. Comp. 1 Mac. i. 15. See Wetstein on 1 Cor. vii. 18, Buxtorf's Lexicon Chald. Thalm. Rabin. under משך, and Calmet's Dictionary in FORESKIN.

ʼΕπίσαμαι, from ἐπὶ intens. and ἵσημι *to know*, τ being inserted for the sake of the sound, as it is likewise in ἵσορ *knowing*, ἱσόρια *history*, ἱσορέω *to visit*, derivatives from the same verb ἵσημι.

I. *To know, understand.* See Mark xiv. 68. Acts x. 28. xv. 7. xxvi. 26. 1 Tim. vi. 4. Jude ver. 10.

II. *To know, be acquainted with*, a person. occ. Acts xix. 15.—or thing. occ. Acts xxiii. 25.

III. *To know, foreknow.* occ. Jam. iv. 14. Comp. Heb. xi. 8.

ʼΕπιστάτης, ϋ, ὁ, from ἐφίσημι *to stand* or *place near, to set over*.

I. In the profane writers it denotes *one who is set over any thing, and takes care of it*. Thus in Sophocles' Ajax, line 27, ʼΕΠΙΣΤΑΤΑΙΣ ποιμνίων are the *keepers*, or *shepherds*, of the flocks; in Xenophon's Cyropæd. lib. viii. p. 431. edit. Hutchinson, 8vo. ʼΕΠΙΣΤΑΤΑΙ ἔργων are *overseers* of the works (comp. 2 Chron. xxxiv. 13, in LXX); and Aristotle, Polit. lib. iv. cap. 15, uses ʼΕΠΙΣΤΑΤΑΙ for *magistrates*, who are *presidents* and *guardians* of the state. [See 2 Kings v. 16. xxv. 19. 2 Chron. ii. 2. xxxi. 12. Exod. i. 11. v. 14. Arrian Diss. Epict. iii. 15. 3. Xen. de Rep. Lac. 8. 4. Anab. ii. 3. 7. Mem. i. 1. 8.]

II. In the N. T. *Master*, a title of *respect*, and acknowledgement of *authority*. It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45. ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33. with Mat. xvii. 4, and Mark ix. 5, it is plainly parallel to Κύριε, *Lord*, and to ʽΡαββὶ, *Rabbi;* and Luke ix. 49, it answers to Διδάσκαλε, *Master, teacher*, in Mark ix. 38. On Luke v. 5, Kypke shows that Diogenes Laert. and Diodorus Sic. use it for a *Preceptor*. In the LXX it constantly signifies *a president* or *overseer*, præfectus. [Diod. Sic. iii. 69. Other instances are given in Munthe Obss. Phil. p. 142. Kypke Obss. Sacr. i. p. 228. See also Thom. Mag. v. διδάσκαλος. Etymol. Mag. in v. and Eustath. ad Odyss. P. p. 641, 40. The word is only found in St. Luke among the Evangelists.]

ʼΕπιστέλλω, from ἐπὶ *to*, and στέλλω *to send*.

I. [This word in good Greek denotes, *To give an order*, either directly, as Xen. Cyrop. iv. 5. 12. v. 5. 13. (whence ἐπιστολὴ means *a command*, see id. ib. v. 5. 2. Aristoph. Nub. 608.); or by message, as Xen. Cyr. v. 5. 1.; or by letter, as Xen. iii. 1. 1; whence it is, *to send*

* Clement, in his first Epistle to the Corinthians, § 42. edit. Russell, carries the matter much farther. He cites the text thus: Καταστήσω τοὺς ʼΕπισκόπους ἀυτῶν ἐν δικαιοσύνῃ, καὶ τοὺς Διακόνους ἀυτῶν ἐν πίστει, "*I will appoint their* overseers (bishops) *in righteousness, and their* ministers (deacons) *in faith:*" and produces it as a *prophecy* of the Apostle's appointing the *two* offices *of bishops* (or *presbyters*, comp. § 44.) *and deacons* in the church.

† [Some explain it in this sense in 4 Mac. v. 1, but Schleusner thinks this wrong. The word occurs in its proper sense in the LXX, as Isa. v. 18.]

*to by letter*, or *write to;* and this is its only sense in the N. T. It is followed by a dative of the person. *Mitto* in Latin is used for *writing a letter*. See Cort. ad Sallust. Bell. Catilin. c. 42. and on our word Perizon. ad Ælian. V. H. iv. 18. and Krebs. Obss. Flav. p. 226. It occurs 1 Kings v. 8. according to the MS. Alex.] occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

Ἐπιστήμων, ονος, ὁ, ἡ, from ἐπίσταμαι *to know*, [and then *prudent* and *moderate*.] —*Knowing, skilful, understanding*. occ. Jam. iii. 13. [Deut. i. 13. iv. 6. Ecclus. xl. 31. Xen. Cyr. iii. 3. 9.]

Ἐπιστηρίζω, from ἐπὶ intens. and στηρίζω *to strengthen*.—*To confirm, strengthen*. [In the pass. *to rest on*. See 2 Sam. i. 6.] In the N. T. it is used only in a figurative and spiritual sense, for *confirming* persons in their adherence to the Gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

Ἐπιστολὴ, ῆς, ἡ, from ἐπέστολα perf. mid. of ἐπιστέλλω *to send*.—*An epistle, a letter*. Acts ix. 2. xxiii. 25. Rom. xvi. 22. & al. freq. [In Acts ix. 2. it is, *letters of commission* or *authority*. In 2 Cor. iii. 2. it means, *a letter of recommendation* from v. 1. The sense of the passage is obviously, that the conversion of the Corinthians to a Christian life would be a recommendation of Christianity.]

Ἐπιστομίζω, from ἐπιστόμιον *a muzzle*, which from ἐπὶ *upon*, and στόμα *the mouth*.—*To muzzle*. occ. Tit. i. 11. It is a figurative word taken from *muzzling* dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers (see Elsner and Wetstein), as by St. Paul, to *stopping the mouths* of noisy and foolish talkers. Comp. Φιμόω II. [So it is explained by Theophylact. ἐλέγχειν σφοδρῶς, ὥστε ἀποκλειέιν ἀυτοῖς τὰ στόματα. 'To find fault with them (or refute them) very much, so as to shut their mouths.' See Demosth. p. 85. 4. Hesychius has ἐπιστομιζων ἐλέγχων. The Schol. on Aristoph. Eq. 480, explains the verb by καταστιγάζω. See Hemsterh. on Aristoph. Plut. p. 193. Krebs. Obss. Flav. p. 367.]

Ἐπιστρέφω, from ἐπὶ *to*, and στρέφω *to turn*.

I. *To turn, turn to*, or *towards*. Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18. [Rev. i. 12. Zach. v. 1.]

II. *To return*. Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21, where it is applied to *turning back*, or *returning* to one's former evil course of life. [Gen. xliv. 13. Deut. xx. 5. In Luke xvii. 4, some construe, *and seven times in a day come back to you;* others *come back to a better mind*. Add Mark xiii. 16.]

III. Transitively, *To convert, turn to God and holiness*, Luke i. 16, 17. Jam. v. 19, 20. [Acts xxvi. 18.] Intransitively, *To turn, to be* thus *converted* or *turned*. Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18, 20, & al. Comp. John xii. 40. [The passive Ἐπιστρέφομαι is used for the middle in the sense, *To turn oneself*, in Mat. ix. 22. Mark v. 30. viii. 33. John xxi. 20. in the sense, *turn to*, in Gal. iv. 9. Ἐπιστρέφειν καρδίαν τινὸς ἐπὶ τινα is, *to turn the affections of one person towards another*, as in Luke i. 17. Ezra vi. 22. Ecclus. xlviii. 10.]

Ἐπιστροφὴ, ῆς, ἡ, from ἐπέστροφα perf. mid. of ἐπιστρέφω.—*A turning, conversion*. occ. Acts xv. 3. [It is put for *return* in Ezek. xlvii. 8. for *attention of mind*. Demosth. p. 158. 24. Epictet. c. 63. Xen. Hell. v. 2. 9.]

Ἐπισυνάγω, from ἐπὶ *to*, and συνάγω *to gather, collect*.

I. *To collect, gather together to* one place. occ. Mark i. 33. Luke xii. 1. as a hen doth her chickens under her wings. occ. Mat. xxiii. 37. Luke xiii. 34. [used of gathering] the elect into the Christian church. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27. [2 Chron. xx. 26. Is. lii. 12. Polyb. i. 75. 2.]

Ἐπισυναγωγὴ, ῆς, ἡ, from ἐπισυνάγω.

I. *A being gathered together*. occ. 2 Thess. ii. 1. Comp. 1 Thess. iv. 17.

II. *An assembling together at* one place, occ. Heb. x. 25. Comp. 2 Mac. ii. 7. [See also verses 13, 14, 18. and iv. 39. Phavorinus and Zonaras (Lex. Col. 802.) say ἐπισυναγωγὴν, τὴν συμφωνίαν ἐκάλεσεν ὁ Ἀπόστολος.]

Ἐπισύντρεχω, from ἐπὶ *upon* or *to*, and σύντρεχω *to run together*.—*To run together upon* or *to* (him, namely). occ. Mark ix. 25.

Ἐπισύστασις, ιος, Att. εως, ἡ, from ἐπισυνίσταμαι *to meet together against*, from ἐπὶ *upon* or *against*, and συνίστημι *to stand together*.—*A concourse, tumult, insurrection*. occ. Acts xxiv. 12. 2 Cor. xi. 28, in which latter text it is applied to that *

* See Beza and Doddridge on the place.

*crowd* of cares, on account of the churches, which were continually *rushing upon* St. Paul, and almost *overbearing* him.—It is used by the LXX for *a tumultuous concourse*, Num. xvi. 40, or xvii. 5, answering to the Heb. עדה *a company;* and Num. xxvi. 9, to הצה (infin. Hiph. of נצה) *to contend;* and in the Apocrypha, 1 Esdr. v. 73, according to the Alexandrian MS., we have the phrase 'ΕΠΙΣΥΣΤΑ΄ΣΕΙΣ ΠΟΙΟΥ΄ΜΕΝΟΙ. [In the second passage, Schleusner says, *Distraction from the number of persons perpetually resorting to one.* Cicero pro Archia c. 6. has *quotidianos hominum impetus* in the same sense. The word occurs in Sext. Empir. Eth. 127. Joseph. contra Apion. i. 20.]

☞ 'Επισφαλὴς, έος, ὡς, ὁ, ἡ, καὶ τὸ—ες, from ἐπὶ *for*, and σφάλλω *to supplant, throw down*, which see under 'Ασφαλὴς.

I. Properly, *Apt to be thrown down*, Hence,

II. *Hazardous, dangerous.* occ. Acts xxvii. 9, where see Kypke. [See Diod. Sic. xiii. 77. Polyb. i. 11. 10. ii. 28. 6. Arrian Diss. Epict. iii. 13. 20. Wisd. ix. 14.]

☞ 'Επισχύω, from ἐπὶ intens. and ἰσχύω *to be strong.* [The word occurs in the active sense *To strengthen*, as in Xen. Œc. xi. 13. It is *To grow strong*, or *prevail*, in Ecclus. xxix. 1. 1 Mac. vi. 6. Wahl thinks that this verb, like many others, as διατελέω, τυγχάνω, expresses only a *circumstance*, or *accessary definition* of the word λέγοντες, *They contended more vehemently.* See Mathiæ § 552.]—*To grow more strong, violent*, or *urgent.* occ. Luke xxiii. 5.

☞ 'Επισωρεύω, from ἐπὶ *upon*, and σωρεύω *to heap*, [which from σωρὸς *a heap.*]—*To heap up.* occ. 2 Tim. iv. 3. [Theophylact and Œcumenius say, that the word implies the mixed heap or multitude of teachers. The word occurs twice in Symmachus's version. Song of Solomon ii. 4. Job xiv. 17.]

'Επιταγὴ, ῆς, ἡ, from ἐπιτέταγα perf. mid. of ἐπιτάσσω, which see.

I. *A command, commandment, appointment.* occ. Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority, commanding authority.* occ. Tit. ii. 15. [In Wisd. xiv. 16. xviii. 16. xix. 6, ἐπιταγὴ means *punishment proceeding from God*, according to Schleusner; and he says he does not know whether this may throw any light on Tit. ii. 15. In the first and third of these places, I can see no ground for such a translation. It is clearly *command, decree*, or *order;* and I think it is simply *decree* in the second passage also. Wahl explains this passage, *that you should enjoin in every way*, i. e. *seriously and severely.* Bretschner translates *suo quæque ordine, every thing in its own order*, and says, that the Apostle refers to the precepts delivered in verses 1—10. The word occurs in Dan. iii. 16, in some MSS., and in Sym. Micah vii. 11. Polybius xiii. 4. 3. xxi. 4. 1.]

'Επιτάσσω, from ἐπὶ *upon*, or intens. and τάσσω *to order, appoint.*—*To command, order.* Mark i. 27. vi. 27, 39. Philemon, verse 8. & al. [The word is properly *military*, and then means *To place soldiers behind the first rank*, as in Xen. Anab. vi. 3. 9. Hel. i. 6. 21. Polyb. i. 21. 12. 1 Mac. iv. 61. vi. 50. It is construed either with an acc. of the thing, and dat. of the person, or the infinitive. It occurs in Gen. xlix. 33. Esth. iii. 12; and is said by Thomas M. to be a better word than προστάττω.]

'Επιτελέω, ῶ, from ἐπὶ intens. and τελέω *to finish.*

I. *To finish, complete, perfect.* occ. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3*. Phil. i. 6. Heb. viii. 5. [Xen. Cyr. iii. 3. 1. 1 Sam. iii. 12.]

II. *To perform.* occ. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6, Λατρείας ἐπιτελεῖν. Herodotus uses the similar expressions θρησκείας —εὐχωλὰς — θυσίας 'ΕΠΙΤΕΛΕ΄ΙΝ *to perform* ceremonies—devotions —sacrifices, lib. ii. cap. 37, 63. lib. iv. cap. 26. [Schleusner refers 2 Cor. vii. 1. to this head. He quotes similar expressions to those in Herodotus from Ælian. V. H. xii. 61. Philo de Somn. p. 653. 15. and Herodian i. 5. 4. It is *to build* in 3 Esdr. vi. 4.]

[III. *To accomplish;* and then in the passive, *To be accomplished, to happen.* 1 Pet. v. 9, where] observe that Xenophon, Memor. Socrat. lib. iv. cap. 8. § 8, applies the V. ἐπιτελεῖσθαι to the *infirmities endured* in old age.

'Επιτηδειός, ὰ, ὸν, from ἐπιτηδὴς the same, which may be deduced from ἐπὶ *to*, and ἡδὺς *sweet, agreeable*, τ being inserted for

* [The passive is here put in the active sense. Wahl thinks the verb has here the sense *to cease.* "And will you now cease (from the gift of the Spirit), so as to go back to sensual and imperfect views of religion."]

sound's sake.—*Fit, convenient, necessary.* [See 1 Chron. xxviii. 2. Wisd. iv. 5.]

Queis humana sibi doleat natura negatis.

*Without which languid nature must decline.*

'Επιτήδεια, τὰ. occ. James ii. 16, is used in like manner by the profane writers for what are called the *necessaries of life*, particularly for *food*. See Wetstein and Kypke. [Xen. Œc. iii. 8. Æsch. Soc. Dial. iii. 11. Poll. Onom. i. 168.]

'Επιτίθημι, from ἐπὶ *upon* or *besides*, and τίθημι *to put*.

I. *To put* or *lay on*, as the hand. Mat. ix. 18. xix. 13. & al. freq. [It is used of the imposition of hands for healing the sick in the first of these passages, and in Mark v. 23. Luke iv. 40. Acts xxviii. 8.—for blessing *infants* in the second—for giving the Holy Ghost in Acts viii. 17. xix. 6.—for *ordaining*, Acts vi. 6. 1 Tim. v. 22. It is used of] a *burden*, Mat. xxiii. 4. Acts xv. 28.—a *yoke*, Acts xv. 10.

II. *To lay on*, as strokes. occ. Luke x. 30, (where see Wetstein.) Acts xvi. 23. Comp. Rev. xxii. 18. [Diod. Sic. xi. 19. Xen. Mem. ii. 2. 13.]

III. *To lade, put on board* a ship. Acts xxviii. 10.

IV. *To impose* a name. Mark iii. 16, 17.

V. *To add*. Rev. xxii. 18.

VI. [*To give, deliver, distribute*. Mat. xxvii. 29. Schleusner also refers Acts xxviii. 10. to this sense. See Herodot. iii. 12.]

VII. 'Επιτίθεμαι, Mid. with a dative, *To set* or *fall upon, to assault*. occ. Acts xviii. 10. It is used in the same manner by the LXX (answering to the Heb. שסה *to spoil*, and to התנפל *to fall upon*) and frequently by some of the best Greek writers, particularly by Xenophon and Plutarch. See the passages in Raphelius and Wetstein. [See Gen. xliii. 18. Ex. xviii. 11. xxi. 14. Xen. Hell. ii. 4. 11. Herod. viii. 27. Diod. Sic. xvii. 86. It is construed in the LXX either with the dative or ἐπὶ.]

'Επιτιμάω, ῶ. It may be deduced either from ἐπὶ *upon*, and τιμάω *to punish*, or from ἐπὶ, and Heb. טמא *to defile, pollute, to pronounce defiled, polluted*, or *unclean*. [This, with the concluding remark on sense III, is preserved as a specimen of Parkhurst's etymologies, and as an excuse for having rejected so large a portion of them.]

I. [Stephens and Schleusner give as the proper sense, *To increase the price of any thing;* so Suidas explains it, and Demosthenes, p. 918. 22, uses it in this sense. Then it means, *to set a fine on*, as Joseph. Ant. xviii. 4. 6. Dio xxxviii. p. 78. Hence, comes probably, the sense of blaming. The original phrase seems to have been ἐπιτιμᾶν τι τινι, but the accusative is often left out.]

II. *To reprove, rebuke, reprehend*. Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25, (where see Campbell) Luke iv. 39. [xxiii. 40.] 2 Tim. iv. 2. Jude ver. 9.

III. *To charge, enjoin strictly*. Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses ἐπιτιμάω is plainly of a different root from τιμάω *to honour*, which see. [I should prefer the following arrangement.]

II. [*To reprove, rebuke, reprehend*. Mat. xix. 13. Luke xxiii. 40. 2 Tim. iv. 2. Gen. xxxvii. 9. Polyb. v. 54. 8. Xen. Œc. xi. 24. Thucyd. iv. 27. Poll. Onom. ix. 8.]

III. [*To admonish strictly and severely*. Mat. xii. 16. xvi. 22. Mark iii. 12. viii. 30. ix. 25. Luke xvii. 3. (This last passage Schl. would construe, *admonish him with an endeavour to change his purpose*.) In the following passages, there is also a sense of *constraint*, or *force* accompanying the *admonition* or *rebuke*. Mat. viii. 26. comp. Ps. cvi. 9. xvii. 18. Mark iv. 39. Luke iv. 35, 39, 41. Jude v. 9. So Nahum i. 4.]

'Επιτιμία, ας, ἡ, from ἐπιτιμάω.—*A punishment*, or rather, *A rebuke, censure*. occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10, for *punishment* or *rebuke*. [There is a book by Philo called Περὶ ἄθλων καὶ ἐπιτιμιῶν. The word, in good Greek, meant *the possession of the rights of citizenship*. Demosth. 230. 10. Diod. Sic. xviii. 18.]

'Επιτρέπω, from ἐπὶ *to, and* τρέπω *to turn*.—*To turn any thing to any one.*

I. *To commit to, deliver to the care of, to intrust to*.—In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6, for the Heb. עזב *to leave*.

II. *To permit, allow, suffer*. Mat. viii. 21. xix. 8. & al. freq. [Mark v. 13. John xix. 38. Acts xxi. 39, 41. 1 Cor. xiv. 34. Heb. vi. 3. Esth. ix. 4. Polyb. i. 62. 3. Ælian V. H. ii. 5. Xen. Mem. iii. 5. 2.]

'Επιτροπή, ῆς, ἡ, from ἐπιτέτροπα perf. mid. of ἐπιτρέπω.—*A commission*,

office *committed* or *intrusted*. occ. Acts xxvi. 12. [Thuc. v. 31. 41. Demost. 897. 23. 2 Mac. xiii. 14.]

☞ Ἐπίτροπος, ου, ὁ, from ἐπιτέτροπα, perf. mid. of ἐπιτρέπω.—*A person intrusted to act in another's name*, or *to whose care any thing is committed by another*.

I. *A steward*, *a bailiff*, villicus. occ. Mat. xx. 8. Wetstein on Mat. and Raphelius on Luke viii. 3, cite from Xenophon, Ὁ ἐν τοῖς ἀγροῖς ἘΠΙΤΡΟΠΟΣ, The country—or land-*steward*. Comp. Kypke on Matthew. [Xen. Œc. xii. 2. xxii. 9.]

II. *A steward* or *treasurer* to a prince, or rather, according to Grotius and Beza, a *deputy-governor*, a *lieutenant;* for the Greeks called the same officer Ἐπίτροπος, as the Romans named Procurator. So the Vulg. Procuratoris. occ. Luke viii. 3. Herodotus, lib. i. cap. 108, calls *Harpagus* Πάντων ἘΠΙΤΡΟΠΟΝ, The *superintendant* of all things, to king Astyages namely. See Raphelius. [Comp. 2 Mac. xi. 1. xiii. 2. Schweighæus. ad Arrian. Diss. Epict. iv. 7. 21.]

III. *A guardian*, to whom the care of orphans is *committed*, or rather, according to Elsner, Wolfius, and others, the same as the παιδάγωγος, or keeper of the children during their father's lifetime. occ. Gal. iv. 2. Comp. ch. iii. 24, where the law is called παιδάγωγος. See also Josephus De Bel. lib. i. cap. 30. § 5. Ant. lib. xvii. cap. 4. § 2. and under Παιδάγωγος. [See Xen. Mem. I. 2. 40. Ælian. V. H. xiii. 44.]

Ἐπιτυγχάνω, from ἐπὶ intens. and τυγχάνω *to obtain*.—It is either construed with a genitive, or used absolutely, *To obtain*, *attain*. occ. Rom. xi. 7. Heb. vi. 15. xi. 33. James iv. 2. [The meaning is probably derived from the use of the word in the case of archers, &c. *hitting* the mark, as Arrian. Diss. Epict. iv. 6. 28. and σκόπου τυχεῖν in Plato. The word occurs in Prov. xii. 28. Thucyd. iii. 3. Polyb. xxxi. 21. 13.]

Ἐπιφάινω, from ἐπὶ *over*, *upon*, or *to*, and φάινω *to shine*.

I. *To shine over* or *upon*, *to give light to*. occ. Luke i. 79. Comp. Acts xxvii. 20. So Virgil, Æn. iii. lines 203, 204,

> *Tres adeo* incertos cæcâ caligine soles
> *Erramus pelago*, *totidem* sine sidere noctes.

Numb. vi. 25. *to illuminate*.

II. Ἐπιφαίνομαι, Pass. from ἐπὶ *to*, and φάινομαι *to appear*.—*To appear*, *be manifested*. occ. Tit. ii. 11. iii. 4. [Irmisch. on Herodian i. 7. 3.]

Ἐπιφάνεια, ας, ἡ, from ἐπιφανής.

I. *Brightness*, *splendor*. occ. 2 Thess. ii. 8. Comp. Sense II. [2 Sam. vii. 23. 2 Macc. xiv. 15. xv. 27.]

II. *The appearance*, *manifestation* of Christ in the flesh. occ. 2 Tim. i. 10.—in glory. occ. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See Suicer Thesaur. in Ἐπιφάνεια, who observes from Casaubon, that the Greek writers particularly apply this word to the *appearance of some deity*. [Schleusner says *The appearance of a God in splendor*. Polyb. iii. 94. 3. Dion. Hal. i. 2. 68. Wessel. ad Diod. Sic. i. 25.] To the instances [Casaubon] has produced from Diodorus Siculus, and Dionysius Halicarn, I add from Lucian, tom. i. p. 1016, speaking of the philosopher Demonax: "Ακλητος ἐις ἣν τύχοι παριὼν οἰκιάν ἐδειπνεῖ καὶ ἐκάθευδε, τῶν ἐνοικούντων Θεοῦ τινα ἘΠΙΦΑΝΕΙΑΝ ἡγουμένων τὸ πρᾶγμα. "Whatever house he happened to light upon in his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the *appearance* of a god."

Ἐπιφανής, έος, οῦς, ὁ, ἡ, from ἐπιφαίνω.—*Glorious*, *illustrious*. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31, or iii. 4, is נורא *terrible*, which is sometimes applied to a *bright*, *dazzling* object, as Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6. [Properly, *clear*, *discernible*. See Poll. Onom. vi. 206. Xen. Mem. iii. 1. 10. For the sense given by Parkhurst see also Mal. i. 14. and comp. Diod. Sic. xvii. 65. Polyb. iii. 40. 9. Xen. Ages. iii. 2.]

Ἐπιφαύω, from ἐπὶ *upon*, *to*, and φαύω or φάω *to shine*.—*To shine upon*, *give light to*. occ. Eph. v. 14. Comp. Isa. lx. 1. [Others write ἐπιφαύσκω, which occurs in Job xxv. 5.]

Ἐπιφέρω, from ἐπὶ *to*, *upon*, *besides*, or *against*, and φέρω *to bring*.

I. *To bring*, *carry to*. occ. Acts xix. 12.

II. *To bring upon*, *inflict* wrath or vengeance. occ. Rom. iii. 5. [Xen. Hell. vi. 3. 4. Polyb. iii. 4. 5.]

III. *To add*, *superadd*. occ. Phil. i. 16. [See Aristot. Rhet. iii. 6. and Loesner. Obss. Philon. p. 351.]

IV. *To bring against*, as an accusation. occ. Jude ver. 9. Acts xxv. 18. Ἐπιφέρειν ἀιτίαν is a phrase frequently used in the purest Greek writers. See Raphelius,

Wetstein, and Kypke. [Thucyd. i. 70. iii. 42. Herodian iii. 8. 12.]

Ἐπιφωνέω, ῶ, from ἐπὶ intens. or *against*, and φωνέω *to cry*.

I. *To cry aloud, clamour, shout.* occ. Luke xxiii. 21. Acts xii. 22.

II. With a Dative, *To cry out against.* occ. Acts xxii. 24. [I can see little reason for giving this word any other sense than *To cry out loud.* In Acts xii. 22, Schleusner says *to applaud*, as the people in public used to do. See Krebs. ad Plutarch. de Aud. Poet. c. 7. p. 193.]

Ἐπιφώσκω, from ἐπὶ *upon* or *besides*, denoting *accession*, and φώσκω *to shine*, which from φάω the same.

I. Properly, and according to the etymology of the word, *To begin to shine, to dawn*, as the day-light, illucesco. So in Herodotus, lib. iii. cap. 86, Ἀμ' ἡμέρῃ δὲ ΔΙΑΦΩΣΚΟΥΣΗι, As soon as the day *dawned;* and in Polybius, lib. ix. ad init. Ἄρτι τῆς ἡμέρας ἘΠΙΦΑΙΝΟΥΣΗΣ, The day now *dawning*. See Raphelius and Wetstein on Mat. xxviii. 1.

II. *To draw on*, as the Jewish Sabbath, which began in the *evening*. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54, (compare John xix. 31, with Deut. xxi. 22, 23.); and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely Mat. xxviii. 1, Ὀψὲ δὲ Σαββάτων, τῇ ἐπιφωσκούσῃ (ἡμέρᾳ, namely, as in the above passages of Herodotus and Polybius) εἰς μίαν Σαββάτων, ἦλθε Μαρία ἡ Μαγδαλήνη, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον, *In the evening of the Sabbath, when the* (Jewish) *day* was drawing on *towards the first day of the week, Mary Magdalene and the other Mary* went, i. e. set out (for it does not appear that they actually *came* at this time, being probably prevented by the σεισμὸς μέγας *great earthquake* or *storm*, verse 2, which preceded our Lord's resurrection) *to visit the sepulchre.* For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. Macknight, in his Commentary on the place, § 147, where he may find it further illustrated and defended. See the use of Ἦλθον, Acts xxviii. 14. [Macknight's explanation is not on the whole satisfactory. Schleusner, Wahl, Bretschneider, Tittman (of Dresden) in his Commentary on St. John xx. adopt the old interpretation, and understand τῇ ἐπιφωσκούσῃ (ἡμέρᾳ) to express, *As the morning dawned.*]—And observe further, that the Syriac נגה, which properly signifies *to shine*, as *the day-light* (illuxit. *Dicitur de luce diurnâ*, Castell.), is applied also to the *evening-light*, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac נגה may account for the similar application of the Greek ἐπιφώσκω in the Evangelists. See Marsh's Note 51, on his Translation of Michaelis's Introduct. to N. T. vol. i. p. 407.

Ἐπιχειρέω, ῶ, from ἐπὶ *upon* or *in*, and χεὶρ *the hand.*—*To take in hand, undertake, attempt*, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See Raphelius and Wetstein on Luke. [See also 2 Mac. ii. 30. Xen. Mem. ii. 6. 28. Ælian. V. H. iii. 18. Esth. ix. 25. 2 Mac. vii. 19. In this last, and in Acts xix. 13, it is *to dare;* and so Hesychius explains it by τολμάω. In some cases this verb seems to be pleonastic, and so it is explained in Luke i. 1, 6. (with which compare 2 Mac. ii. 30.) Krebs. Obss. Flav. p. 96. Munthe in Obss. in N. T. e Diod. Sic. p. 127. and Glass. Phil. Sacr. p. 191.]

Ἐπιχέω, ῶ, from ἐπὶ *upon* or *in*, and χέω *to pour.*—*To pour upon* or *in*, *to infuse.* occ. Luke x. 34. [Gen. xxviii. 18. Xen. Œc. xvii. 9.]

☞ Ἐπιχορηγέω, ῶ, from ἐπὶ *besides* or *to*, and χορηγέω *to lead the chorus*, also *to supply, furnish**. Comp. Χορηγέω.

I. With a Dative of the person, and an Accusative of the thing, *To supply, furnish*, or rather, *To supply* or *furnish abundantly.* occ. Gal. iii. 5. 2 Cor. ix. 10, where see Wolfius, who is for placing the comma after βρῶσιν, and referring χορηγῆσαι to what follows. Comp. Isa. lv. 10, in Heb. and LXX. This V. is used with a dative of the person, Ecclus. xxv. 22.—[In the] Pass. *To be supplied*, i. e. *to have supply, vigour*, or *nourishment ministred.* occ. Col. ii. 19. Also, *To be supplied* or *ministred.* occ. 2 Pet. i. 11. [In Col. ii. 9, Schleus. says, *To offer mutual services*, and translates *The whole body joined closely by mutual good offices.* Wahl construes the word by *adjuvo* to help. Bretschneider says, *Alterum alteri jungo, ut Choragi facere solent.* He observes rightly, that in the parallel place in Eph. iv. 16. συναρμολογέω is used in

* [It can hardly be necessary to state here that the Χορηγὸς was the person who supplied the expenses of the theatrical entertainments. Spanhem. ad Call. Hymn. in Dian. v. 256.]

this sense of joining together. The simple verb is used for *dispensing*, and joined with διατάττω in Lucian. Necyom. i. p. 477. ed. Hemst. In Ecclus. xxv. 24, Schleusner says, *To take the lead*, from the original sense of the word.]

II. With an Accus. and a Dative preceded by ἐν, *To supply, add to.* occ. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of *dancing in chorus*. Faith being represented as the *leading* Grace in the chorus of Christian virtues, and that they accordingly explain ἐπιχορηγήσατε by *join*, or *associate to the chorus*, of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the Apostle's discourse; but I can find no authority for ἐπιχορηγέω being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of *supplying, furnishing*, or *ministring*. [In this place Schleus. says, *Exhibit together*, and translates *Join with a firm persuasion as to religion, the pursuit of virtue.* Wahl gives only *to exhibit* or *declare*.]

☞ Ἐπιχορηγία, ας, ἡ, from ἐπιχορηγέω.—*A supply*. occ. Eph. iv. 16. Phil. i. 19.

☞ Ἐπιχρίω, from ἐπὶ upon, and χρίω *to anoint*.—*To anoint, daub, smear*. occ. John ix. 6. 11. [Luc. de Scrib. Hist. 62.]

Ἐποικοδομέω, ῶ, from ἐπὶ upon, and οἰκοδομέω *to build*.

I. *To build upon*, superstruere. occ. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. *To build up, edify*. occ. Acts xx. 32. Col. ii. 7. Jude verse 20. [I should say with Wahl,]

[I. *To build one thing on another*, and hence passively, *To rest upon*. Col. ii. 7. *resting on Christ* (for better knowledge). Eph. ii. 20.]

[II. *To perfect a building*, and metaph. *To increase*. Acts xx. 32. 1 Cor. iii. 10, 12, 14. *Another increases* the knowledge of religion which had been begun by the first teachers. Jude v. 20. The comparison of Christians to *a building*, which *is to be carried on*, is common in Scripture.]

☞ Ἐποκέλλω, from ἐπὶ intens. and ὀκέλλω *to bring* a ship *to land*, or *to run it aground*, which from κέλλω the same, also *to move*. *To run* a ship *aground*. occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein. [See Diod. Sic. i. 31. Polyb. i. 20. 15. Thuc. iv. 26. Arrian. Exp. Alex. ii. 23. 5.]

Ἐπονομάζω, from ἐπὶ intens. and ὀνομάζω *to name*.—[*To give a name to*. Then in the passive, *To receive a name* or *be called*. Schleusner says, that like καλέομαι, it is *to be*. Rom. ii. 27. Gen. iv. 17, 25. Polyb. i. 29. 2. Xen. Œc. vi. 17.]

☞ Ἐποπτεύω, from ἐπὶ *upon*, and ὄπτομαι *to see*.—*To look upon, behold, be an eye-witness of*. occ. 1 Pet. iii. 2. ii. 12, where, "as ἐκ καλῶν ἔργων cannot be connected with ἐποπτεύσαντες, which governs an accus. c. iii. 2,—remove the comma from ἐποπτεύσαντες, *they may from your good works*, which they shall behold, *glorify God*." Bowyer. See Eng. translat. [Schleusner says on 1 Pet. ii. 12. ἐποπτεύσαντες is for ἐὰν ἐποπτεύωσι (namely) τὰ καλὰ ὑμῶν ἔργα. Polyb. v. 69. 6. xxxi. 23. 10. Demosth. p. 160. 13. Homer. Odyss. Π. 140.]

☞ Ἐπόπτης, ου, ὁ, ἡ, from ἐπὶ *upon*, and ὄπτομαι *to see*. See Ἐποπτεύω.—*A beholder, an eye-witness*. occ. 2 Pet. i. 16. —On which text it may be worth observing, that those who were admitted to a *sight* of the pagan mysteries among the Greeks were said ἐποπτεύειν, and were called ἔποπται. See Elsner and Macknight on the place, and Wetstein on 1 Pet. ii. 12. [See Casaub. ad Athen. vi. p. 446. and Spanh. ad Aristoph. Ran. 757. The word has another meaning, viz. *Inspector* or *president of games*. See Poll. Onom. iii. 30. The word occurs 2 Macc. iii. 29. vii. 35.]

Ἔπος, έος, ους, τὸ, from ἔπω *to speak*.—*A word, an expression*. occ. Heb. vii. 9, ὡς ἔπος εἰπεῖν, *as one may say, if I may use the expression*. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See Grotius, Raphelius, Wolfius, Wetstein, and Kypke. [See Polyb. i. 1. 2. v. 33. 7. and Wessel. ad Herodot. ii. 109. The phrase means *in a word* in Plato Apol. Socr. c. 1. 7. 8. Ed. Fischer.]

Ἐπουράνιος, ου, ὁ, ἡ, from ἐπὶ *upon, in*, and οὐρανὸς *heaven*.—"*Heavenly, celestial*. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. & al. freq. In Eph. i. 3. ii. 6, ἐπουρανίοις *heavenly (places)* means the Christian Church, called by Christ himself *the kingdom of heaven*, because the Christian Church was foretold, Dan. ii. 44, under the character *of a kingdom which the God of* heaven *would set up*,

*and which shall never be destroyed.*" Macknight. [This word embraces several ideas. It is *Inhabiting heaven*, in Mat. xviii. 35. 1 Cor. xv. 48, 49. Phil. ii. 10. Then τὰ ἐπουράνια are either *heaven*, (and that, says Schl. is the meaning in Eph. i. 3. *with spiritual rewards in a future life*, and Heb. ix. 23), or *the air* (which the Jews believed to be filled with evil spirits) as in Eph. vi. 12. See Koppe ad Eph. ii. 2. Again, another meaning is *Of* or *belonging to the kingdom of heaven*, as in Heb. iii. 1. *a call to the kingdom;* and the word is frequently used of the future joys of the kingdom, as Heb. vi. 4. xi. 16. xii. 22. 2 Tim. iv. 18. Wahl so explains Eph. i. 3. Then it is *sublime* or *divine*, in opposition to *earthly*. John iii. 12.]

'ΕΠΤΑ', οἱ, αἱ, τὰ. Indeclinable.

I. A noun of number, *Seven*. It is a plain derivative from the Heb. שבע, or שבעת *seven*, the aspirate breathing being substituted for the sibilant letter (as in ἓξ from שש, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. & al. freq.

II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 2. * The radical meaning of שבע in Heb. is *sufficiency, fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord כלי, Gen. ii. 2, *completed* or *finished* all his work, or made it *sufficient* for the purposes to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that שבע (Ps. xvi. 11.) *sufficiency* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of *seven* days. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the † heathen, * for which they gave the very same reason as Moses doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Ps. xvi. 11. Heb. iv. 1—11. And hence *seven* was, both among believers and heathen, the number of *sufficiency* or *completion*. On Rev. i. 4. see Vitringa. [It often means *Several*. Mat. xii. 45. Luke xi. 26. 1 Sam. ii. 5. Ruth iv. 15. Is. iv. 1. Suidas mentions that ἑπτὰ ἐπὶ πλήθους τάττεται. It is put for *seven times* in Mat. xxi. 22, as in Prov. xxiv. 16.]

'Επτάκις, Adv. from ἑπτὰ *seven*, and κις a numeral termination denoting *times*, from the Heb. כס *to reckon, count*. See Κίς. *Seven times*. occ. Mat. xviii. 21, 22. Luke xvii. 4, twice; where it is used indefinitely for *many times*, or *often*. So some of the Greek versions in Montfaucon's Hexapla, render the Heb. שבע *seven times* in Ps. cxix. 164, by πλειστάκις *often, frequently*.

'Επτακισχίλιοι, αι, α. from ἑπτάκις *seven times*, and χίλιοι *a thousand*.—*Seven thousand*, q. d. *seven times a thousand*. occ. Rom. xi. 4.

"ΕΠΩ. Comp. Φάω I. An obsolete V. whence in the N. T. we have 1 aor. εἶπα, 2 aor. εἶπον, infin. εἰπεῖν, particip. εἰπών.

I. *To utter with the mouth, to say*. Mat. ii. 5. iii. 7. xii. 2. & al. freq. Σὺ εἶπας, *Thou hast said*. Mat. xxvi. 25, 64. Comp. Mark xiv. 62. This is manifestly a form of *assenting* to a question asked. We meet with similar expressions in the Greek writers. Thus in Xenophon, Memor. Socrat. lib. iii. cap. 10. § 15, one answers Socrates, 'ΑΥΤΟ'Σ τοῦτο ΛΕΓΕΙΣ, ὦ Σώκρατες! *You say so yourself*, O Socrates! In Euripides we have ΣΥ δὲ ταῦτα ΛΕΓΕΙΣ, οὐκ ἐγώ; *you say* so, not I. So in Sophocles, ΣΥ τοι ΛΕΓΕΙΣ νιν, οὐκ ἐγώ. See more in Wetstein, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37, and LXX in Exod. x. 29. The words 'Εἶπε

* Comp. Heb. and Eng Lexicon under שבע.

† Very express are the testimonies of Josephus and Philo to this purpose. Thus the former, in his controversial Treatise against Apion, lib. ii. cap. 39. "Οὐδ' ἐστιν ὡ πόλις 'Ελλήνων, οὐδέ τις οὖν, οὐδὲ βάρβαρος, οὐδὲ ἓν ἔθνος, ἔνθα μὴ τὸ τῆς ἑβδόμαδος ἣν ἀργοῦμεν ἡμεῖς, τὸ ἔθος οὐ διαπεφοίτηκε. "Nor is there any city whatever, whether Greek or Barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus Philo, Of the seventh day: 'Εορτὴ γὰρ οὐ μιᾶς πόλεως, ἢ χώρας ἐστιν, ἀλλὰ τοῦ παντός. "For this is a feast, not of one city or country, but of all." See more in Hudson on Josephus, as above.

* See Grotius de Verit. Relig. Christ. lib. i. cap. 16, and Not. 20, &c. Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 4, 5, and the authors there quoted, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 2. p. 74, 8vo edit.

δὲ ὁ Κύριος, Luke vii. 31, are wanting in almost all the MSS., in several ancient versions, in some printed editions, are marked by Wetstein as what ought to be expunged, and by Griesbach rejected from the text.

II. Ἐιπεῖν ἐν ἑαυτῷ, or ἐν τῇ καρδίᾳ, *To say within himself*, or *in his heart*, i. e. to think *within himself*. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are Hellenistical phrases used by the LXX; the former, Esth. vi. 6; the latter more frequently, Deut. viii. 17. xviii. 21. & al. for the Heb. אמר בלב, or אמר בלבב *to say in one's heart;* which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by Wollaston, Religion of Nature, p. 123, 4to edit. 1724. "It is by the help of *words*, at least in great measure, that we even *reason and discourse within ourselves*, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find, that he *thinks* as well as *speaks* in some *language*, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, *words* seem to be, as it were, *bodies* or *vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixed in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in Plato (Alcib. 2.) Τὰ μὲν ἐσθλὰ, κ. τ. λ. abstracted quite from those and all other words." See some further observations on this subject, in Ellis's Enquiry, Whence cometh wisdom and understanding to man? p. 10, 14.

III. *To speak.* Mat. v. 11. x. 27. xii. 32.

IV. *To tell, declare, inform.* Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxvii. 17. [Add Mat. viii. 5. Mark vii. 36. Luke v. 14. John xx. 15. We find the LXX rendering the word אמר by the different compounds of ἀγγέλλω. We have the sense *To inform before hand* in Mat. xxviii. 6 and 7. Mark xvi. 7. Acts vii. 37, and perhaps the sense of *teaching* in Mat. xxii. 1.]

V. *To command, order, direct* *. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. & al. freq. Stockius observes, that the writers of the N. T. seem to have learned this application of the V. εἰπεῖν from the Hebrews, who frequently use אמר in this sense. We deny not, however, adds he, that the purest Greek writers use εἰπεῖν for *commanding, ordering*, as, besides others, Alberti on Mat. iv. 3, and Duker on Thucydides, lib. vii. § 29. p. 462, have shown by various examples; but in them it is never construed with ἵνα, as it often is in the N. T. but always with an infinitive. But Quære? See also Kypke on Mat. xx. 21. [Add Mat. xxii. 24. Mark x. 49. Luke x. 40. James ii. 11. See Aristoph. Eq. 1021. Homer. Odyss. Γ. 427. Xen. Hell. iii. 5. 8. Barnes ad Eur. Iph. Taur. 85.]

VI. [*To call*, or *name.* John x. 35. 1 Cor. xii. 3. Xen. Ages. ii. 12. Hell. iv. 3. 12.]

VII. [*To promise.* Mat. xx. 21. Mark xvi. 1. Eur. Elect. v. 33. We must observe, that the signification of this verb is peculiarly liable to be affected by the circumstances in which it is used. Thus, if we say any thing,

[1. With a view of inquiring, it is, in fact, *To ask*, as in Mat. xi. 3. xiii. 10. Luke vii. 40. and the LXX construe אמר by ἐρωτάω. Exod. iii. 13. See Xen. Cyr. i. 3. 14. and 4. 27.]

[2. In reply, it is *To answer*, as Mat. ii. 5. xii. 11. xxi. 24. See Xen. Cyr. i. 4. 12. ii. 2. 10.]

[3. With a view of obtaining any thing, it is *To request*, as perhaps Mark ix. 18. (comp. Luke ix. 40.) and John xii. 27.]

Ἐργάζομαι, from ἔργον.

I. *To work, labour.* Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. & al. Comp. John v. 17. [In the first passage it has a sense common in classical Greek, *to labour in agriculture*, as Thucyd. ii. 72. (comp. iii. 50.) Xen. Œc. vi. 11. Ælian V. H. ix. 5. Gen. ii. 5. See Schwarz. Comm. Crit. Gr. Ling. p. 564.]

II. *To work, perform.* Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. & al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35, Ἐργαζόμενος δικαιοσύνην, *Working righteousness.* So the LXX, Ps. xiv. or xv. 2, and Zeph. ii. 3, for the Heb. פעל צרק;—or evil, Rom. xiii. 10. Jam. ii. 9. Mat. vii. 23, Ἐργαζόμενοι τὴν ἀνομίαν, *Working iniquity.* The LXX use this latter phrase

* [So *dico*, Terent. Phorm. iv. 3. 31. Broukhus. ad Propert. iii. Eleg. xxii. 15.]

Ps. v. 6. vi. 8. xiv. 4. & al. for the Heb. פעלי און, *workers of iniquity.*

IV. *To be employed in,* or *about.* occ. 1 Cor. ix. 13. Rev. xviii. 17. Observe that in 1 Cor. ix. 13, Οἱ τὰ ἱερὰ ἐργαζόμενοι, *They who are employed about holy things,* denote the Levites, as distinguished from Οἱ τῷ θυσιαστηρίῳ προσεδρέυοντες, *Them who wait at the altar,* i. e. *the priests,* mentioned in the next verse. See Wolfius, Jos. Mede's Works, fol. p. 77, and Vitringa De Synagogâ Veteri, Proleg. p. 74. In Rev. xviii. 17, Ὅσοι τὴν θάλασσαν ἐργάζονται, *As many as* use, *i. e.* are employed upon, *the sea.* This is an elegant phrase, occurring in the purest Greek authors. See Raphelius, Wetstein, and Kypke. [Schl. says, rather, *To traffic* or *get their living* by the sea, and refers to Raphel. Annot. Polyb. p. 720. Alberti Obss. Phil. p. 495. Aristot. Probl. Sect. 38. Probl. 2. Arrian. Exped. vii. 19. 8.]

V. *To procure, acquire by labour,* as the word is frequently applied in the profane writers. occ. John vi. 27. See Elsner and Wetstein on Mat. xxv. 16. [Eph. iv. 23. Herodot. i. 24. Polyb. xii. 13. 2. Ælian Hist. An. x. 50. Aristoph. Eq. 835. See Græv. Lect. Hesiod. c. 2. p. 8. Valcken. ad Herod. viii. p. 631. Ἔργον is *usury* or *interest.* See Salmas. de Usur. p. 9.]

VI. *To trade, traffic.* occ. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18, for the Heb. סחר *to trade;* but in Mat. it should perhaps be rather interpreted *to gain,* as it often signifies in the Greek classics. See Wetstein on Mat. xxv. 16, and Hoogeveen's Note on Vigerus De Idiotism. cap. iii. § 13. reg. 5.

Ἐργασία, ας, ἡ, from ἐργάζομαι.

I. *Work, labour, pains.* occ. Luke xii. 58, where the phrase δός ἐργασίαν exactly answers to the Latin da operam, *give thy diligence, take pains;* and is, according to Grotius, Casaubon, and other critics, a mere Latinism *. Wetstein, however, cites from the rhetorician Hermogenes, [de Invent. iii. 5. 17.] a writer of the *second* century, the phrase ΕΡΓΑΣΙ'ΑΝ ΔΙΔΟ'ΝΑΙ in the similar sense of *taking pains* about a composition, *giving it an elaborate handling,* or the like, "exornata deductio, expolita tractatio." Wetstein.

II. *A practice,* or *practising.* occ. Eph. iv. 19. Comp. Ἐργάζομαι III. [Æsch. Dial. ii. 36.]

III. *Work, business, manufacture.* occ. Acts xix. 25. Comp. Jonah i. 8, in LXX. [Theoph. Char. c. 6.]

IV. *Gain.* occ. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by Xenophon, Memor. Socrat. lib. iii. cap. 10. § 1. ΈΡΓΑΣΙ'ΑΣ ἕνεκα, on account of *gain,* by Theophrastus, Eth. Char. 23. ΈΡΓΑΣΙ'ΑΣ δανειστικῆς, usurious *gain.* [Artemid. ii. 3. Polyb. iv. 50. 3.] (See also Daubuz on Rev. xviii. 17.) And in Josephus De Bel. lib. ii. cap. 21. § 2. we have the very phrase ΈΡΓΑΣΙ'ΑΝ ΠΑΡΑΣΧΕ͂ΙΝ for *furnishing gain.*

☞ Ἐργάτης, ου, ὁ, from ἐργάζομαι.

I. *A workman, a labourer,* properly in husbandry or agriculture. See Mat. [x. 10.] xx. 1, 2, 8. [Luke x. 7.] Jam. v. 4. Comp. Mat. ix. 37, 38, and Wetstein there. [Wolf on Leban. Ep. 48. p. 136.]

II. *A workman, an artificer.* Acts xix. 25.

III. *A spiritual workman,* or *labourer.* whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10.—or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practiser.* occ. Luke xiii. 27. [2 Mac. iii. 6. Xen. Mem. ii. 1. 27.]

ἜΡΓΟΝ, ου, τὸ. It is generally deduced from ἔοργα perf. mid. of ῥέζω *to work.*

I. [*Any work done* or *to be done by any one.* (1.) Used of the works of God in the natural world. Heb. i. 10. ii. 7. iv. 4. 10. or in the spiritual. Rom. xiv. 20. (2.) Of the works of Jesus for the good of man. 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. (3.) Of his miracles. Mat. xi. 2. Luke xxiv. 19. John v. 36. ix. 3, 4. (4.) Of the exertions of the apostles. Acts v. 38. 1 Cor. iii. 13—18. ix. 1.— See Xen. Mem. iii. 5. 11. Symp. i. 1.]

II. [*Deed,* or *method of acting.* Generally. John iii. 21. Rom. ii. 6. xi. 6. 1 Pet. i. 17. Rev. xiv. 13. xx. 12, 13. Of *good works.* Eph. ii. 10. Col. i. 10. Tit. ii. 14. —especially *liberality.* Mat. xxvi. 10. Acts ix. 30. 2 Cor. ix. 8. 1 Tim. vi. 18. and perhaps Heb. vi. 10. In Rom. xiii. 3. it is for *a doer;* in John vi. 28, 29. Rev. ii. 26. it is *works pleasing to God,* (and so *works agreeable to the law.* Rom. iv. 2. Gal. ii. 16.) Of *bad works.* John iii. 19. Rom. xiii. 12. Gal. v. 19. Eph. v. 10. Col. i. 21. Heb. vi. 1. ix. 14. and of *crimes.* Luke xi. 48. 1 Cor. v. 2. See

* [See Olear. de Styl. N. T. p. 374.]

Xen. Cyr. i. 2. 3. vi. 4. 5. vii. 3. 15. Eur. Phœn. 1081.] *A deed* [or] *fact*, is distinguished from *word*, Rom. xv. 18. 1 John iii. 18. So in Cebes's Picture towards the beginning, ΛΟ'ΓΩι καὶ "ΕΡΓΩι Πυθαγόρειόν τινα καὶ Παρμενίδειον ἐζηλωκὼς βίον, Emulating the life of Pythagoras and Parmenides, both in *word* and *deed*; and in Plato's Apol. Socrat. § 20. p. 98. edit. Forster: "Then indeed I showed 'ΟΥ ΛΟ'ΓΩι 'ΑΛΛ' "ΕΡΓΩι, *Not in word, but in deed.*

III. *A work, office, business.* John xvii. 4. Acts xiii. 2. [xv. 38.] 1 Tim. iii. 1. 2 Tim. iv. 5. [Add perhaps, Eph. iv. 12. Phil. i. 22. 1 Thess. v. 13. In John iv. 34. it is *the charge given by him.* See Xen. Cyr. i. 4. 25. viii. 1. 10.]

IV. "Εργον τῦ νόμυ, Rom. ii. 15, *the work of the law*, "is, I think, here used for τὸν νόμον *the law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus Aristophanes in Plut. ver. 894, has χρῆμα τεμαχῶν, where see Ezech. Spanheim.—And Paul seems to have here mentioned not νόμον simply, but ἔργον τῦ νόμυ, because ἔργα *works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the ποιητὴς τῦ νόμυ the *doer* of the law." Thus Wolfius. I add, that the learned Bp. Fell, in his paraphrase, explains ἔργον τῦ νόμυ by *matter* of the law. It may throw some further light on the application of ἔργον in this passage to observe, that Homer uses ἔργον for *a thing*, or *an affair*, as we sometimes speak, Il. v. line 303, and Il. xx. line 286, where he calls a stone, Μέγα "ΕΡΓΟΝ, A great *affair*. See 1 Thess. i. 3, and Kypke there, who explains ἔργον πίςεως by *true, real faith*. Comp. 2 Thess. i. 11. [Schl. gives the same explanation as Parkhurst. Wahl says the meaning is, *what the law orders*, *officia legis*. And Schl. adds, that perhaps this is the better sense. He thinks there is a pleonasm in Eph. iv. 12. See Spanh. ad Aristoph. Plut. 895.]

'Ερεθίζω, from ἐρέθω the same, which from ἔρις *contention*.

I. *To provoke*, in a bad sense, *to irritate, exasperate.* occ. Col. iii. 21. [1 Mac. xv. 40. Epict. Enchir. c. 20. Polyb. i. 40. 6. Xen. Ven. x. 14. Hom. Il. Δ. 5. Deut. xxi. 22.]

II. *To provoke*, in a good sense, *to stir up, excite.* occ. 2 Cor. ix. 2. The compound ἀνερεθίζω is used in a like good sense by Xenophon, Plutarch, and Philo. See Wetstein. [Arrian. Diss. Epict. ii. 23, 15.]

'ΕΡΕΊΔΩ.—*To stick in, stick fast.* occ. Acts xxvii. 41. [Polyb. ii. 33. 3.]

'ΕΡΕΥΓΩ, ομαι, Mid.—*To give vent to, throw out*, or *utter abundantly*. It properly signifies *to belch*, or *belch out*, ructare, eructare, and is sometimes so used in the * profane writers; but they also apply it to the voice. occ. Mat. xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2, is אביע, *I will pour out, utter.*

'Ερευνάω, ῶ, from ἐρέω *to inquire, seek*, (see Homer, Il. vii. line 128. Odyss. xxi. line 31.) formed nearly as ἐλαύνω from ἐλάω.—*To search, search diligently, trace, investigate.* Homer, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ἐρευνάω to a lion deprived of his whelps, who "scours the plains, and *traces* the *footsteps* of the man" who had robbed him, Il. xviii. line 321.

> Πολλὰ δέ τ' ἄγχε' ἐπῆλθε, μέτ' ἀνέρος "ΙΧΝΙ' 'ΕΡΕΥΝΩ͂Ν,
> "Ειποθεν ἐξεύροι.

So to dogs *tracing* their game *by the foot*, Odyss. xix. line 436,

> "ΙΧΝΗ 'ΕΡΕΥΝΩ͂ΝΤΕΣ κύνες ἤισαν.

Accordingly some of the Greek Grammarians explain ἐρευνάω by ἰχνεύω and ἀνιχνεύω *to trace*, or *follow by the foot*; and Scapula renders it in Latin by indago *to track*, and vestigo *to follow by the tract.* occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23. [Krebs. Obss. Flav. p. 146. says, there is no notion of *diligent* search in the word, but only of *search*, and in proof of this, he notices that ἀκριβῶς or some similar word is often added.]—'Ερευνᾶτε τὰς γράφας, Search, investigate, *the scriptures.* John v. 39. The V. I think, is not *indicative* but *imperative*, as appears from the structure of the sentence (see Wetstein), and from the emphatic meaning of the word itself, which seems to import such *diligence* and *care in*

* See Theophrast. Eth. Char. 11, and Duport in loc. p. 377, edit. Needham. [It is used of a fountain ejecting water. Levit. xi. 10. Pindar. Pyth. i. 40. See Lobeck on Phrynichus, p. 63.]

*searching*, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47, and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52, and Wolfius on John v. 39. The Syriac version accordingly renders it *imperatively*, בצו *search ye*. Comp. Isa. xxxiv. 16. Campbell, however (whom see), understands ἐρευνᾶτε in John *indicatively;* and Bowyer says, "perhaps *interrogatively*, upbraiding them: *Do you search the scriptures, and yet will not come to me?*" Let the reader consider and judge for himself. [Deyling says, (Obss. Sacr. i. 50. p. 251.) that it is imperative, for that there is no instance in the N. T. where the 2d plur. indic. is placed in the beginning of a sentence without ὑμεῖς or ὑ, or some other word; the imperative is frequently so put, as in John xiv. 11. xv. 20.]—The LXX apply the compound V. ἐξερευνάω in like manner to the testimonies, commandments, or law of God, for the Heb. נצר *to observe*, Ps. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. ἐρευνάω answers to the Heb. חפש *to search by uncovering*, to חקר *to search minutely, to explore*, to חשף *to strip*, and to משש *to feel, search by feeling*.

Ἐρέω, ῶ, from εἴρω. This verb is scarcely used in the present tense (see however Phil. iv. 4.), but hence in the N. T. we have perf. act. * εἴρηκα, particip. εἰρηκὼς, pluperf. εἰρήκειν, perf. pass. εἴρημαι, particip. εἰρημένος.

I. *To say, declare.* Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. & al. freq.

II. *To declare, promise.* Heb. xiii. 5.

III. *To call.* John xv. 15. [The remark made under ἔπω applies to ἐρέω. This verb is *to order*, in Mat. xiii. 30. Luke ii. 24. John xii. 50. —*to ask*, in Mat. xxi. 25. Mark xi. 31. Luke xx. 5. 1 Cor. xv. 35. —*to answer*. Luke xiii. 27. 2 Cor. xii. 9. Rev. vii. 14. Xen. Cyr. iii. 1, 5. —*to promise*, in Heb. xiii. 5. —*to explain*, Rev. xvii. 7. —*to predict*. Mat. ii. 15. Acts ii. 16. viii. 24. xiii. 40. Rom. iv. 18.]

Ἐρημία, ας, ἡ, from ἔρημος, which compare.—*A desert, an uncultivated country*. occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26 *. Heb. xi. 38. [The word in Ez. xxxv. 4. means *desolation*. Xen. Hiero. vi. 4. Hell. v. 4. 41. Anab. ii. 5. 2. The Etymol. M. explains it to be *a deserted country*.]

ἜΡΗΜΟΣ, ου, ὁ, ἡ.

I. *Desert, desolate, waste*, [*having no or few inhabitants*.]—Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20. [Add Luke xiii. 35. Is. xiv. 17. Jer. xxx. 10. Nehem. ii. 27. and with Mat. xxiii. 38. Comp. Julian. Orat. vii. p. 425. In Acts viii. 26, where the writer is speaking of Gaza, some say, *dismantled of fortifications;* some understand ἡ ὁδός after ἄυτη; some refer to the old Gaza, which they think was deserted after the time of Alexander; and finally, some say these words are a gloss.]—Ἔρημος, ἡ, († χώρα *country* being understood) *a desert* or *wilderness*. John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. & al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, *barren*, and *uncultivated* place. But it sometimes denotes no more than ‡ *uncultivated ground* used as *common of pasture*, in distinction from *arable* or *inclosed* land. Luke xv. 4. [Acts vii. 30.] Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21, for the Heb. מדבר. The ἔρημος τῆς Ἰουδαίας, Mat. iii. 1. [Mark i. 4. Luke i. 80. John i. 23.] & al. does not mean a country *absolutely desert and uninhabited*, but only *little cultivated and thinly inhabited*. Comp. Josh. xv. 61, 62. [The desert of Arabia is referred to in Acts vii. 36. 1 Cor. x. 5. Heb. iii. 17. See Exod. iii. 1. Polyb. iii. 51. 11. Xen. Anab. i. 5. 4.]

[II. *Unmarried*. Gal. iv. 27. i. e. being *destitute* of a husband. So Is. liv. 1.]

Ἐρημόω, ῶ, from ἔρημος.—*To lay waste, make desolate, bring to desolation*. occ. Mat. xii. 25. Luke xi. 17. Rev. xvii. 16. xviii. 17, 19. [Is. xi. 15. Ecclus. xxi. 5. Thuc. v. 4. Xen. An. i. 3. 6.]

Ἐρήμωσις, ιος, Att. εως, ἡ, from ἐρημόως.—*Desolation*. occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Compare Βδέ-

* See the learned Duport, who, on Theophrast. Eth. Char. p. 183, 4, deduces these forms from the Ionic ἐρέω, and says, Εἴρηκα is not from εἴρω baryton, but from ἐρέω circumflexed. Pasor, however, in his Lexicon, under Εἴρω, will have εἴρηκα to be the perf. act. Attic from ῥέω for ἔῤῥηκα, as εἴληφα for λέληφα. Comp. Ῥέω, and Vigerus De Idiotismis, p. 217, edit. Zeunii. Lips. 1788.

* [There is the same opposition in Joseph. Ant. ii. 3. 1.]

† So Xenophon in Scapula: ἜΡΗΜΟΣ ΧΩ'ΡΑ καὶ ἄργος, *a desert* and uncultivated *country*.

‡ See Shaw's Travels, p. 9. Note, and Doddridge on Luke xv. 4.

λυγμα. [Jer. vii. 32. Arrian. Exp. Alex. i. pp. 21, 25. ed. Lugd. 1704.]

Ἐρίζω, from ἔρις. *To contend, dispute.* occurs Mat. xii. 19.—The correspondent Heb. word in Isa. xlii. 2, is צעק *to cry out.* [1 Sam. xii. 14. Ecclus. vii. 2.]

☞ Ἐρίθεια*, ας, ἡ, from ἐριθέυω *to contend, dispute,* which from ἔρις.—*Contention, strife, love of strife, of contention,* or *disputing.* Suidas explains ἐρίθεια by ἡ διὰ λόγυ φιλονεικία *a love of disputing,* or *of contention by words.* Rom. ii. 8. 2 Cor. xii. 20. Jam. iii. 14. See Suicer Thesaur. in Ἐρίθεια. [Aristot. de Rep. v. 2.]

Ἔριον, υ, τὸ, from εἶρος *wool,* which perhaps from Heb. ערה *to strip;* as Latin vellus *a fleece,* from vello *to pluck.* [It is probably from εἴρω *to join.*—*Wool.* occ. Heb. ix. 19. Rev. i. 14. Deut. xxii. 11. Xen. Mem. ii 7. 12.]

☞ ἜΡΙΣ, ιδος, ἡ.—*Contention, strife, quarrel.* Rom. i. 29. [*love of strife.*] xiii. 13. & al freq. [as in Herodian iii. 2. 13.]

☞ Ἐρίφιον, υ, τὸ, from ἔριφος the same.—*A goat.* occ. Mat. xxv. 33. See Βιϐλίον.

ἜΡΙΦΟΣ, υ, ὁ. The Greek Etymologists deduce it from ἔαρι φαίνειν, *appearing in the spring,* because *kids* are *yeaned* at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to *kids,* than to *lambs, calves,* &c. We may perhaps better derive it, with the learned Damm, Lexic. col. 1885, from the intensive particle ἐρι, and πῦς *a foot,* a *goat* being an animal that treads *very firmly on its feet, and climbs up the roughest places.*—*A goat,* properly *a young goat,* or *kid.* See Wetstein on Mat. xxv. 32. So Homer joins together ἔριφοι and ἄρνες *lambs,* Il. xvi. line 352. Il. xxiv. line 262. & al. occ. Luke xv. 29. Mat. xxv. 32; where *goats,* from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked,* who are, at the day of judgment, to be finally separated from the good. Comp. ver. 33, 41, 46. "*Goats* are *hypocrites,* (chap. xxiv. 51); for *goats* were *clean* both for sacrifice and food." Clarke's Note. On Luke xv. 29, see Harmer's Observations, vol. i. p. 322, and vol. iv. p. 163, 4.

☞ Ἑρμηνεία, ας, ἡ, from ἑρμηνέυω.—*An interpretation.* occ. 1 Cor. xii. 10. [*power of interpreting.*] xiv. 26. [Ecclus. xlvii. 17.]

Ἑρμηνεύω, from ἑρμηνεὺς *an interpreter.* which the Greek Etymologists derive from Ἑρμῆς *Mercury,* the supposed *messenger* or *interpreter* of the gods, (which see).—*To interpret, explain,* or *translate out of one language into another.* occ. John i. 38, 42. ix. 7. Heb. vii. 2. [Ezr. iv. 7. Xen. An. v. 4. 4.]

ἙΡΜΗ͂Σ, υ, ὁ.—Hermes, as the Greeks called him; or, as the Romans, Mercurius; and who, according to their mythology, was * the messenger of the gods, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the Lycaonians took St. Paul for Hermes, or Mercury, because he was the *chief speaker.* occ. Acts xiv. 12. "It appears from Josh. xiii. 27, that the Canaanites had a temple to הרם † *the projector,* by which they seem to have meant the *material spirit,* or rather the heavens, considered as *projecting, impelling,* or *pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian Hermes was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet; hence in his hand the ‡ *caduceus,* or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light* and *spirit* in expansion. Thus equipped, no wonder that the fanciful Greeks made him the *messenger,* or *ambassador of the gods.* Whence, as also by confounding his name Herm and the Heb. ערם *skilful,* or by deriving it (as the Greek Etymologists generally do) from their V. εἴρω or ἐρέω *to speak,* they feigned him to be the god of *eloquence,* and patron of *learning.* He was also with them the

* [Some write Ἐριθεία. The word, says Wahl, comes from ἐριθέυω *I work for gain,* thence, ἔριθος is a wool-*dresser* in Is. xxxviii. 12. and ἐριθεύομαι is *to dress wool,* in Tob. ii. 11. Then the word meant *to do any thing for gain,* or *for ambitious purposes.* It is used of magistrates courting the people, Aristot. Pol. v. 5. Hesychius explains it *to work,* and the noun is used of agricultural labourers in Hom. Il. Σ. 550. Poll. On. vii. 32. 141.]

* See Boyse's Pantheon, chap. 33.

† Heb. and Eng. Lexicon in רמה VI.

‡ Perhaps from the Heb. קדש *holy, separate, distinguished.* See Abbé Pluche's Histoire du Ciel, tom. i. p. 288, &c.

god of *cheating* and *theft*, either because the manner in which the heavens *impel* the planets, and particularly the earth, in their orbits, *evades* our senses, or rather because they, by mistake, referred his oriental name הרם to the verb רמה in the sense of *deceiving* or *cheating*. And from being the god of *cheating* he became, with too obvious a transition, the god of *merchandise* and *commerce*. (See Hos. xii. 7, or 8, in Heb.) So the Romans called him Mercurius, from merx * *merchandise*, which from Heb. מכר *to sell:* and as commerce could not be carried on without *weights* and *measures*, of these likewise he was reputed the inventor.

῞Ερπετον, ου, τὸ, from ἕρπω *to creep*, which from the Heb. רחף *to move with a tremulous motion*, whence also the Latin repo *to creep, crawl*, as also perhaps the Eng. *creep*. [Schl. says this is the neuter of ἑρπετος, θηρίον being understood. It is used of *any animal* which goes on feet, as Homer Odyss. iv. 419. Xen. Mem. i. 4. 11. And ἕρπω is put for *to go* frequently. See Theoc. i. 105. Æsch. Socr. Dial. iii. 10. Eur. Phœn. v. 41. Casaub. ad Athen. i. p. 64.]—*A creeping thing, a reptile.* occ. Acts x. 12. xi. 6. Jam. iii. 7. Rom. i. 23. where see Doddridge's Note, and comp. Wisd. xi. 15, and under Πύθων II.

῎Ερρωσο, ῎Ερρωσθε. See Ῥώννυμι II.

Ἐρυθρὸς, ὰ, ὸν, from ἔρευθος *redness.*—*Red.* occ. Acts vii. 36. Heb. xi. 29, Ἐρυθρὰ Θάλασσα, *The Red Sea*. Thus the LXX constantly [as Ex. x. 19.] (except in one passage, Jud. xi. 16.) render the Heb ים סוף *the weedy sea*, by which is meant the *western gulf* or *arm* of what is now commonly known by the name of the Red Sea, which arm was anciently named the Heroopolitan Gulf, and now the Gulf of Suez.—This gulf, together with the sea with which it communicates, the Greeks called Ἐρυθρὰ Θάλασσα †. The *colour* of this sea is, however, no more *red* than that of any other, as we are assured by the accurate and authentic Niebuhr, Description de l'Arabie, p. 360, in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de Mer rouge; cependant je ne l'ai pas trouvé plus rouge que la Mer noire, la Mer blanche, c. a. d. l'Archipel, ou toute autre mer du monde." See more in Niebuhr himself. Several ancient heathen writers agree in the same testimony. Thus * Artemidorus in Strabo expressly tells us, it looks of a *green* colour, by reason of the abundance of *sea-weed* and moss that grows therein, which * Diodorus also asserts of a particular part of it. And with their descriptions compare Wisd. xix. 7. Whence then did the Greeks name it Ἐρυθρὰ Θάλασσα? Most probably from Esau or Edom, whose descendants having possessed themselves of its northern coasts, the sea itself came to be denominated ים אדום, i. e. *the sea of Edom;* but the Greeks receiving this name from the Phenicians, rendered it improperly Ἐρυθρὰ Θάλασσα, mistaking אדום for an appellative, and translating it by ἐρυθρὰ, as the LXX do אדם, Isa. lxiii. 2. Mela and Pliny, cited by Fuller, mention that this sea had its name from a king called Erythras, who could be no other than Edom (i. e. Esau), or some of his descendants, So Curtius, speaking of the Erythræan sea in its largest extent, lib. viii. cap. 29, "Mare *certè quo alluitur* ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum est nomen: propter quod ignari rubere aquas credunt. *The sea* with which India is washed certainly *differs not even in colour from others. Its name was given it from a king Erythras: wherefore the ignorant believe its waters are red* †." [See Reland. Diss. Misc. i. p. 59.]

῎ΕΡΧΟΜΑΙ. It borrows most of its tenses from the obsol. V. ἐλεύθω, and is plainly derived from the Heb. ארח *to go from one place to another*, for which the LXX use a deflection of ἐλεύθω, Job xxxi. 32. It primarily and properly denotes *motion from one place to another.*

I. *To come.* See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix.

* "Mercurius à mercibus *est dictus: Hunc enim* negotiorum *omnium existimabant esse* Deum." Festus. "*Ab actibus vocantur, ut* Mercurius *quòd* mercibus *præest.*" Isidor. lib. viii. cap. 11, De Diis Gentium. See also Martinii Lex. Etymol.

† They sometimes extended this name even to the Arabian and Indian Sea.

* See the passages cited by Bochart, vol. i. p. 2.

† See more in Fuller's Miscel. Sacr. lib. iv. cap. 20. Prideaux Connect. vol. i. p. 10, 11. 1st edit. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. Shaw's Travels, p. 447. 2d edit. Wells's Sacr. Geog. vol. ii. p. 90.

6.—*To come to Christ is to believe on him.* John vi. 35. vii. 37. Compare verse 38. [With εἰς and a noun, it often makes a periphrasis of the verb connected with the noun. Thus *to come to judgment*, is *to be judged.* John v. 24. *To come to knowledge*, for *to know*. 1 Tim. ii. 4. and 2 Tim. iii. 7. See also Mark v. 26. where the meaning is *to worsen*.] Aristophanes has a similar expression, Nub. line 830,

σὺ δ' ΕΣ ΤΟΣΟΥ'ΤΟ ΤΩ'Ν ΜΑΝΙΩ'Ν ΕΛΗ'ΛΥΘΑΣ;

Are you then *grown so very mad?*

Comp. Kypke. [Acts xix. 27. (Cæs. B. G. iii. 17.) Phil. i. 12. *To promote*, but see IV.—Ἔρχομαι εἰς ἑαυτὸν is *to return to one's senses.* Luke xv. 15. Diod. Sic. xiii. 95.] So Arrian Epictet. lib. iii. cap. 1. Ὅταν ΕΙΣ ἙΑΥΤΟ'Ν ἘΛΘΗΣ, When you *come to yourself.* See more in Wetstein. It is obvious to remark how similar [is] the phraseology of the English. The Latins say, ad se redire, and the French, revenir à lui-même, in the same sense; so French translation in Luke,—étant revenu à lui-même.—And in like manner Diodati's Italian—ritornato a se medesimo. Comp. Γίνομαι XI. [With πρὸς it has sometimes the common meaning; sometimes it implies *to be a follower of.* Luke vi. 47. John v. 40. vi. 35, 46. In xiv. 6, the meaning is, says Tittman, *to attain to eternal life*, as appears from verses 2 and 3. With ἐπὶ it is either *to come hostilely*, as in Luke xiv. 31. Joseph. Ant. xiv. 11,—or *for a purpose*, as Mat. xii. 7,—or *to fall to the lot of*, as Mat. x. 13. John xviii. 4. Acts xix. 6. It expresses any *motion*, as that of birds, Mat. xiii. 4.; *celerity*, Mat. vii. 25. Luke xii. 39. xvii. 27. John x. 12. Rev. iii. 10.; *fall of rain*, Heb. vi. 7.—*To come*, is sometimes put for *to be born, to be, to exist*, as Mat. xi. 18, 19. xviii. 7. John vii. 41, 42. Acts vii. 11. Rom. iii. 8. Gal. iii. 9. See Sense IV.]

II. *To go.* Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. Xenophon uses the word in the same sense, Cyropæd. lib. vi. pp. 325, 333. edit. Hutchinson. 8vo. So Homer Il. i. line 120. [Add Mat. xv. 29. Luke ii. 16. xv. 20. John iii. 22. *(went on.)* 2 Cor. xiii. 1. *(I am ready to go.)* It is *to go away* in Mat. xiv. 12. xviii. 31.—*to go on to what is next.* 1 Cor. xii. 1. Cic. Verr. iv. 1. *Venio nunc ad*, &c.]

III. Of time, *To come.* Luke xxii. 7. Gal. iv. 4.—*To be to come, to be future.* Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thess. i. 10. Ὁ ἐρχόμενος, *He who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Compare Heb. x. 37. Ps. cxviii. 26. Isa. xxxv. 4. Zech. ix. 9, but especially Gen. xlix. 10, and see Bishop Chandler's Defence of Christianity, p. 165. 1st edit.—*To be coming, following, next*, or *instant.* Acts xiii. 44. xviii. 21. So Thucydides cited by H. Stephens, 'ΕΡΧΟΜΕ'ΝΟΥ ἔτους, *The following* or *next* year. See Wetstein on Acts xiii. 44.

IV. *To come, happen.* Phil. i. 12. 2 Thess. ii. 2. Rev. iii. 10. John xviii. 4, where Kypke cites from Dionysius Halicarn. Ant. lib. xi. p. 721, Οὐδὲ δέδοικε μὴ 'ΕΠ' 'ΑΥΤΟ'Ν "ΕΛΘΟΙ πότε σὺν χρόνῳ τὰ δεινὰ, Nor fears lest in time evils *should come upon him.*

V. *To be brought.* Mark iv. 21. This application of the word is proved by Raphelius and Kypke to be agreeable to the style of the best Greek writers *.

VI. *To come back, return.* John xiv. 18, 28. Xenophon applies the V. in the same manner. See Raphelius. [Add Mat. ii. 21. xii. 44. Mark ix. 14. John iv. 15. ix. 7.]

Ἐρωτάω, ῶ. The Greek Etymologists derive it from ἔρομαι *to ask, interrogate* (which from ἔρω *to speak*), or from ἔρως, ωτος, ὁ, *love, desire.*

I. *To ask, interrogate, question.* Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. & al. On John xvi. 30, see Campbell, and comp. verses 19, 23.

II. *To ask, request, desire, beg, beseech.* See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thess. iv. 1. Xenophon and Demosthenes use the V. in this latter sense. See Wetstein on Mat. xv. 23. [See Jud. iv. 20. xiii. 6, 18. Comp. 1 Sam. xxx. 21. 2 Sam. viii. 11. 1 Chron. xviii. 10. Joseph. Antiq. v. i. 14.]

☞ 'ΕΣΘΗ'Σ, ῆτος, ἡ, from ἔσται, 3d pers. perf. pass. of ἕννυμι *to put on*, which see under Ἀμφιέννυμι.—*A robe, garment, raiment.* Luke xxiii. 11. Acts i. 10. Jam. ii. 2. & al. [See 3 Esdr. viii. 73. 75. 2 Mac. iii. 33. viii. 35. xi. 8. Polyb. vi. 7. 5. Xen. An. iv. 5. 39. Thom. M. says, that ἐσθὴς means simply *clothing*, and στολὴ expresses the different fashions, &c. of garments.] —Hence, the Æolic digamma being pre-

* [See Liban. Ep. 358. Heliodor. viii. p. 395. Cic. ad Fam. xi. 24. Aristoph. Concion. 27.]

fixed, as usual, the Latin *vestis* (by which the Vulg. render the Greek ἐσθὴς), whence the Eng. *vest, vesture, vestment, invest, divest*, &c.

☞ Ἔσθησις, ιος, εως, ἡ, from ἔσθης.—*A robe, garment*. occ. Luke xxiv. 4, where see Wolfius and Wetstein. [This word occurs in Aquila's version. Isa. xxiii. 18.]

Ἐσθίω, from ἔσθω the same.

I. *To eat*, as men. Mat. ix. 11. 1 Cor. xi. 28, 29. & al. freq.—or as other animals. Mat. xv. 27. Luke xv. 16.—John the Baptist is said, Mat. xi. 18, to have come μήτε ἐσθίων μήτε πίνων, *neither eating nor drinking*, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke viii. 33, by his neither eating *bread* nor drinking *wine*. On the other hand, the Son of Man is said, Mat. xi. 19, to have come *eating and drinking*, i. e. as others did, and that too with all sorts of persons, Pharisees, publicans, and sinners. But, Luke xvii. 27, 28. *eating* and *drinking* is part of the description of a sensual, worldly, careless, and irreligious life. Comp. Isa. xxii. 13. 1 Cor. xv. 32, where see Wetstein.—[*Eating and drinking* is put for *feasting* in 1 Kings i. 25. Job i. 4. In Luke xxii. 30, we must observe that the Jews often spoke of the festivities in the kingdom of the Messiah, and represented the happiness of it under the image of a feast. See Bertholdt. Christol. pp. 197—199.—Ἐσθίειν ἄρτον is simply *to eat*, and is applied to any meal. See Vorst. de Hebraismis N. T. c. 37. p. 695.]

II. *To devour, consume*, as fire. occ. Heb. x. 27. Thus in the O. T. the Heb. אכל, *to eat*, is often applied to the action of *fire*, for which in this sense the LXX use other words expressive of *eating*, as ἔδομαι, καταφάγομαι, κατεσθίω, but never (as I can find) ἐσθίω. In Homer, however, Il. xxiii. line 182, we meet with ἐσθίω thus applied:

Τὺς ἅμα σοι πάντας ΠΥ͂Ρ ἘΣΘΙ'ΕΙ——

All these with thee the *fire devours*.

[So אכל in Heb. Deut. xxxii. 22. See Max. Tyr. Diss. xxxviii.]

☞ Ἔσοπτρον, ȣ, τὸ, from εἰς or ἐς *into*, and ὄπτομαι *to seek, look*.—*A looking-glass, mirror*. occ. James i. 20. 1 Cor. xiii. 12. Comp. Αἴνιγμα.—Ἔσοπτρον is used in this sense by Anacreon, Ode xx. line 5.

Ἐγὼ δ' ἜΣΟΠΤΡΟΝ εἴην,
Ὅπως ἀεὶ βλέπῃς με.

I a *looking-glass* would be,
To be always viewed by thee.

Again, Ode xi. line 3.

Λαβὼν ἜΣΟΠΤΡΟΝ ἄθρει
Κόμας μὲν ὐκετ' ἐσας—

Take thy *looking-glass*, and view
Thy white hairs, alas! how few!

So Arrian Epictet. lib. iii. cap. 22. p. 314. edit. Cantab. 1655. ἜΣΟΠΤΡΟΝ πρῶτον λαβὲ, ἴδε σȣ̃ τὺς ὤμȣς, First take your *looking-glass*, look at your shoulders.—Ἔσοπτρον occurs not in the LXX, but is used in the sense of a *mirror*. Wisd. vii. 26. Ecclus. xii. 11, or 13; which passages may be illustrated by remarking that the ancient eastern *mirrors* were not of glass, like ours, but of *brass* (see Exod. xxxviii. 8.), and were consequently liable to spots and rust, which circumstances are also not irrelative to 1 Cor. xiii. 12. [Bos Exerc. Phil. p. 147, and other writers, conceive that the Apostle refers not to a looking-glass, but to the apertures for light, which the ancients certainly had, and which were filled with some imperfectly transparent substance in lieu of glass. The Jews used the expression, to see through a *specular*, to denote imperfect knowledge, as Buxtorf has shown, Lex. Talmud. p. 171. See a great number of places, cited also by Schoetgen. Hor. Heb. ad loc. He rightly remarks, however, that if ἔσοπτρον is so construed, it is an ἅπαξ λεγόμενον. There is a curious passage on *windows* in Philo Leg. ad Caium, p. 1042. and see Plin. N. H. xxxiv. 18. xxxvi. 22. and Olderman De Specularibus Veterum.]

Ἑσπέρα, ας, ἡ.—*The evening*. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. Ἕσπερος, ȣ, ὁ, *Hesperus, the* * *evening star*, that is, the planet Venus, while tending from its upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sun-set. The Greek ἕσπερος may be derived either from the †

* Agreeably to that of Virgil, Eclog. x. line 77.
*Ite domum saturæ, venit* Hesperus, *ite capellæ*.

† Comp. Heb. and Eng. Lexicon in יצר VI. VII. and in שור II.

Heb. הצפירה or השפרה, on account of the *vivid light* or *splendor* which it reflects. This Homer has long since observed, Il. xxii. lines 317, 318,

Ὅιος δ' ἀςὴρ ἔισι μετ' ἀςράσι νυκτὸς ἀμολγῷ
ἙΣΠΕΡΟΣ ὃς ΚΑ'ΛΛΙΣΤΟΣ ἐν ὐρανῷ ἵςαται ἀςὴρ.

As *radiant Hesper shines with keener light*,
Far *beaming* o'er the silver host of night,
When all the starry train emblaze the sphere.
POPE.

So Milton, in his description of the evening,

———Now glow'd the firmament
With living sapphires: *Hesperus*, that led
The starry host, rode *brightest*.
Par. Lost, b. iv. lines 604—606.

[Xen. Cyr. iii. 2. 12. Hell. vi. 5. 17.]

Ἐςήκω, from ἕςηκα perf. of ἵςημι *to stand.—To stand, stand still, stand firm.* Some learned men consider the forms ἐιςήκει and ἐιςήκεισαν, Mat. xii. 46. xiii. 2. & al. as the 3d pers. pluperf. sing. and plur. of ἐςήκω, while others choose to refer them to ἵςημι. It is, however, certain, that the Greek writers sometimes use the V. ἐςήκω. Thus Aristophanes, Lys. line 635, Ὧδε 'ΕΣΤΗ'ΞΩ, Here will I *stand*, or *place* myself. And thus in the Life of Homer, ascribed to Herodotus, § 33, Ὀυχ 'ΕΣΤΗ'ΞΟΜΕΝ, We will not *stay*. See also Scapula's Lexicon.

Ἔσχατὸς, ὴ, ὸν. The Greek Etymologists deduce it from ἔσχον, 2d aor. of ἔχω or σχῶ *to hold, contain*, or from ἴσχω *to restrain, contain.*

I. *The last*, of time. John vii. 37. 1 John ii. 18, where ἐσχάτη ὥρα may mean the *last period* of the Jewish state *. See Wolfius, and Acts ii. 17. James v. 3. Mat. xxiv. 5, 24. & al. See also Macknight on 1 John ii. 18, and his preface to this epist. sect. iv. But comp. Lardner's History of the Apostles and Evangelists, chap. xx. § ii. Καίρῳ ἐσχάτῳ, *The last time.* 1 Pet. i. 5, is † *the end of the world*, and the time of judgment, called elsewhere ἐσχάτη ἡμέρα *the last day*, John vi. 39, 40, 44, 54. xi. 24. xii. 48. ‡ But in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3, *the last days;* and Jude verse 18, *the last time;* and 1 Pet. i. 20. ἐσχάτων τῶν χρόνων, *the last times*, seem to denote *the last age of the world*, namely, from the first to the second coming of Christ. But see Macknight on the several texts, and Whitby on 1 Tim. iv. 1. [Wahl refers *all* the places where the Apostles speak of *the last days*, *times*, &c. to the times immediately preceding the inauguration of the Messiah's kingdom of glory, which, he says, they thought just at hand. These phrases, therefore, describe the times in which they are living. I should rather say, with Schleusner, that these phrases designate *future time*, whether *remote* or *near*, and that the context must determine their sense. In 2 Tim. iii. 1. and 2 Pet. iii. 3, the sense is, I think, little more than *hereafter*, or *in future days*, and thus says Macknight of the first. So James v. 3.; though Macknight thinks it refers to the last days of the Jewish commonwealth. See also Gen. xlix. 1. Again, we know that the Jews spoke of the times of the Messiah *, as *the last days* (indeed Kimchi on Isaiah ii. 2, where the phrase occurs, says, that it has always that meaning), and in that sense we are to understand it in Acts ii. 17. Heb. i. 2. 1 Pet. i. 20. In John vi. 39, 40, 44, 54. xi. 24. and 1 Pet. i. 5, we must understand really *the last days* or *time of judgment.*]—In the term ἐσχάτυς, 1 Cor. iv. 9, "there is a reference to the Roman custom of bringing forth those persons on the *theatre* in the *after* part of the day, either to fight with each other, or with wild beasts, who were appointed to *certain* death, and had not that poor chance of escaping which those brought forth in the morning had." Doddridge.

II. *The last*, of condition, order, or dignity. Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14. [Add Mark ix. 35. John viii. 9; and I think Schleusner right in adding also 1 Cor. iv. 9, *in the most abject condition.* See Cic. pro Rosc. 47. Aul. Gell. xv. 12. Pindar. Nem. x. 59.]

III. *The last, utmost.* Mat. v. 26.

IV. Of place Ἔσχατον, τὸ (μέρος, viz. being understood), *The extreme, utmost*, or *most distant part.* Acts i. 8. xiii. 47. The LXX use the phrase, ἐσχάτυ τῆς

* [Many (as Schœtgen) think that the meaning here is, *the most dangerous, worst.*]

† See the learned Jos. Mede's Works, fol. p. 652, &c.

‡ See Bp. Newton's Dissertation on Prophecies, vol. ii. p. 456, &c.

* [Schœtgen ad 2 Tim. iii. 1, says, that the times of the Messiah were called *the last days*, both because they were the last of the age of prophecy (so Aben Ezra on Hosea iii. 5. and see Mat. xi. 13.) and because they were the end also of the Jewish state.]

γῆς, for the Heb. קצה ארץ, Isa. xlviii. 20. xlix. 6. Jer. x. 13. [See also Isa. viii. 9.] Nevertheless the expression ought not to be regarded as merely Hebraical or Hellenistical, since Herodotus also has ΤΑ' ΈΣΧΑΤΑ ΓΗ͂Σ, lib. iii. cap. 25. So Theocritus, Idyll. xv. line 8. See Raphelius and Wetstein, and comp. Πέρας I. [Add Themist. xvi. p. 207. A. and in Latin Cic. Nat. D. i. 42. Hor. Carm. i. 35. 29. On the phrase see Vorst. Phil. Sacr. p. 455. edit. Fisch. and Schwarz. Monum. Ingen. iii. p. 291.]

V. Of state, Ἔσχατα, τὰ (πράγματα, viz.), *The last state*, or *condition*. Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

[VI. This word is used adverbially. Thus ἐσχάτη, Mark xii. 6. 22, *last of all*, and ἔσχατον in 1 Cor. xv. 8. See Deut. xxxi. 27, 29.]

☞ Ἐσχάτως, Adv. from ἔσχατος.— Ἐσχάτως ἔχειν, *To be in the last extremity*, i.e. *at the point of death*. occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ἘΣΧΑ'ΤΩΣ ἜΧΕΙΝ, is so applied by Diodorus Siculus. See Elsner, Wetstein, and Kypke. [See Diod. Sic. Excerpt. Valesian. p. 242. and xviii. 48. Joseph. Ant. ix. 8. 6. Ælian. V. H. xiii. 27. So the Latins *in ultimis esse*, &c. But Fischer. de Vit. Lex. N. T. Prol. 31. p. 704, observes, that there is no instance of this phrase in better Greek authors, and reckons it Macedonic. Phrynicus, indeed, and Thomas M., expressly say that the phrase is bad. See Lobeck. ad Phryn. p. 389. Τὰ ἔσχατα is used of *the day of death* in Ecclus. i. 13. ii. 7. See Prov. v. 11. and Ecclus. li. 14. The word occurs Theod. Amos iv. 12.]

Ἔσω, Adv. from εἰς or ἐς *in*, *into*.

1. With a Genitive, *Into*. occ. Mark xv. 16.

2. Absolutely, *In*, *within*. occ. Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26, where εἶναι ἔσω denotes being *in the house*, as Kypke shows ἔσω is used in Sophocles. So from Arrian Epictet. lib. i. cap. 22, he quotes ἔξω ἐστι he is *out*, for, he is *from home*.

3. With the article prefixed it assumes the nature of a N. adjective*. Ὁ ἔσω ἄνθρωπος, *The inner man*, i. e. *the mind*, *soul*, or *spirit of man*. occ. Rom. vii. 22. Eph. iii. 16. [See Xen. Ven. x. 7.]

* [Τὸ ἔσω τῦ οἴκυ, for *the interior of the house*, occurs 1 Kings vi. 15.]

Comp. Ἔξω 2. So Plato uses the phrase, ὁ ἔντος ἄνθρωπος, for the *rational part of our nature*. See Wetstein, Whitby, and Macknight on Rom. vii. 22.—Ἔσω, οἱ, *Those who are within*, i. e. the pale of Christ's church. occ. 1 Cor. v. 12. Comp. Ἔξω 2.

Ἔσωθεν, Adv. from ἔσω *within*, and θεν a syllabic adjection denoting *from* a place.

1. *From within*. occ. Mark vii. 21, 23. Luke xi. 7. [*Of the mind*.]

2. *Within*. Mat. vii. 15. xxiii. 25, 27, 28. [Add 2 Cor. vii. 5. Rev. iv. 8. v. 1. Arrian. Diss. Epict. ii. 8. 14. Exodus xxviii. 26.]

3. With the article prefixed it assumes the nature of a N. adjective. Ἔσωθεν, τὸ (μέρος, namely), *The inner part*, *the inside*. occ. Luke xi. 39, 40. Ὁ ἔσωθεν (ἄνθρωπος, namely), *The inner man*. occ. 2 Cor. iv. 16, where see Whitby, and comp. Ἔσω 3, and Ἔξωθεν 3.

Ἐσώτερος, α, ον. Comparative of ἔσω.— *Inner*, *interior*. occ. Acts xvi. 24. Ἐσώτερον, τὸ, (i. e. μέρος), *The part within*. occ. Heb. vi. 19, Εἰς τὸ ἐσώτερον τῦ καταπετάσματος, *Within the vail*. So the LXX use ἐσώτερον τῦ καταπετάσματος for מבית לפרכת, Lev. xvi. 2, 12; and for אל מבית, Lev. xvi. 15. [See Numb. xviii. 17. Exod. xxvi. 33.]

Ἑταῖρος, ȣ, ὁ. The most probable of the Greek derivations proposed of this word seems to be that from ἔθος *custom*, q. d. ἐθαῖρος *a customary companion* or *friend*. Ἑταῖρος in [the LXX] generally answers to the N. רעה. [See Prov. xxii. 24.]

I. *A companion*, *associate*, *fellow*. occ. Mat. xi. 16. [Xen. An. vii. 3. 15. Hell. v. 4. 25.]

II. Used in compellation Ἑταῖρε, Vocat. *Friend*. occ. Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as φίλε does, and is applied in the profane writers as in St. Mat. to indifferent or even obnoxious persons. Thus in Lucian, De Saltat. tom. i. p. 912. βύλει ἦν ἀφεμένος, ὦ ἙΤΑΙ͂ΡΕ, τῶν βλασφημιῶν τέτων, "Will you, therefore, *my friend*, leave off this railing, &c." See other instances in Wetstein on Mat. xx. 13, and comp. Campbell's Prelim. Dissert. to Gospels, p. 599. [In Mat. xxvi. 50, Schleusner says it is *a disciple*; and observes, that disciples were so addressed by their masters. See Jamblich. Vit. Pyth. c. 30. p. 155. Lucian. Fugitiv. p. 791. So says Suidas v. ἑταῖρε. Perizon.

ad Ælian. V. H. iii. 2. Menag. ad Diog. Laert. iii. 81.]

☞ Ἑτερόγλωσσος, ȣ, ὁ, from ἕτερος *another*, and γλῶσσα *a tongue, language.* —*One of another tongue* or *language.* occ. 1 Cor. xiv. 21.—This word occurs not in the LXX, but Aquila has used it for the Heb. לעז *barbarous,* Ps. cxiv. or cxiii. 1. And Raphelius cites the following words from Polybius [xxiv. 9. 5.] speaking of Hannibal; Πλείςοις ἀλλοφύλοις καὶ ἙΤΕΡΟΓΛΩΤΤΟΙΣ ἄνδρασι χρησάμενος, "He employed a great number of men who were *foreigners* both in descent and *language.*" [We must, perhaps, consider ἑτερογλώσσοις as put in this passage for ἑτέραις γλώσσαις, as in Isa. xxviii. 11.; to which place, says Bretschn., perhaps the Apostle referred; and, as Schleusner observes, such words are not uncommon in Greek. Καλλίπαις is put for *a beautiful offspring*, &c.]

☞ Ἑτεροδιδασκαλέω, ῶ, from ἕτερος *other*, *different*, and διδασκαλία *doctrine.* —*To teach other* or *different doctrine,* viz. from that taught by the Apostles, which was in effect *the words of our Lord Jesus Christ.* occurs 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37. [Ignat. ad Polyc. c. 3.]

☞ Ἑτεροζυγέω, ῶ, from ἕτερος *another*, and ζύγος *a yoke*—*To draw the other side of the yoke, to draw,* or *be joined in, the same yoke;* or rather, as our translation, *To be unequally,* or *unfitly yoked,* particularly * *in marriage;* for the Apostle seems to allude to that law, Lev. xix. 19†, בהמתך לא תרביע כלאים, which the LXX render τὰ κτήνη σȣ ȣ̓ κατοχεύσεις ἑτεροζύγῳ, where it is plain, as Bochart has observed, vol. ii. p. 246, that ἑτεροζύγῳ is used for *one of another kind* or *species.* "But why are cattle of different species called ἑτερόζυγα? Namely, because they are not *usually joined* together in the same yoke, ἐν ἑνὶ ζυγῷ. So Hesychius: Ἑτερόζυγιοι, οἱ μὴ συζυγȣ̃ντες, *Those that are not yoked together.*" Le Clerc. occ. 2 Cor. vi. 14. [Schleusner agrees in this derivation, and says, I think rightly, that the meaning is, "Do not join yourselves with persons different and inferior to yourselves, and imitate their customs." Ὁμοζυγέω is *to join with those of like kind*, and is used of *animals of the same kind in the same yoke*, and *of soldiers in the same line.* See Kypke Obss. Sacr. ii. p. 254. Some make it *to draw the other side of the same yoke*, i. e. *to be in close union with;* and then ἑτεροζ· and ὁμοζ· are nearly the same. Others again say, that ζυγὸς is *the beam of a balance,* and σταθμὸς ἑτεροζυγὸς is used (Phocyl. Sent. 13.) of *a balance inclining to one side,* whence ἑτερο ζυγέω may be *to incline to.* Schwarz. (Comm. Lus. Gr. p. 591.) after Theodoret, says the meaning is *to dispute with;* and explains it from two oxen in the same yoke pulling different ways.]

* See Leslie's Theological Works, fol. vol. i. p. 755.

† [See also Deut. xxii. 10. The *ox* and *ass* were of this kind, the one being *clean*, the other not. See Bochart. Hieroz. i. 1. c. 2. p. 11. Ἑτεροζυγία occurs in the Schol. on Lucian ii. p. 325.]

ἝΤΕΡΟΣ, α, ον.

I. [Without the article. *Another.* Mat. viii. 21. xi. 3. xii. 45. xv. 30. xvi. 14.* al. Herodian v. 7. 13. Xen. Cyr. vi. 3. 5.]

II. [*Different, unlike*, of appearance. Luke ix. 29; of nature or disposition. Rom. vii. 25. 1 Cor. xv. 40. Gal. i. 6. Xen. Cyr. i. 6. 2. viii. 3. 8. Aristot. Rhet. ii. Eth. x.; of *family*. Acts vii. 18. *a king of another race,* as Krebs. Obss. Flav. p. 193, shows from Joseph. Ant. ii. 9. 1. So Heb vii. 16. and Exod. xxx. 9, for זר, which, in Numb. xviii. 7, is translated ἀλλόγενης†. In Acts ii. 4, the meaning is *different, strange,* or *new;* in Jude verse 7, Brets. says the phrase means *strangers, foreigners;* but I can see no meaning in that. The others pass the passage over. Parkhurst says *strange, unnatural,* which I think right.]

III. [With the article. *The other;* the same as ὁ ἄλλος, but a stronger phrase. Mat. vi. 24. Luke v. 7. vii. 41. xvii. 34, 35. xvii. 10. al. Herodian v. 7. 1. Xen. An. iv. 1. 23. Either repeated, or after εἷς, the phrase is *the one* and *the other.* Luke xiv. 19, 20. xvi. 7. al. Xen. An. iii. 4. 25. comp. 28.]

☞ Ἑτέρως, Adverb, from ἕτερος.—*Otherwise, differently.* occ. Phil. iii. 15.

ἜΤΙ, Adv.

1. *Any more, any longer, yet, still.* See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6, where see Wolfius.

2. *Even,* of time, jam inde. Luke i. 15. Raphelius shows that Herodotus uses it

* [Schleusner says that ἕτεροι, in this place, is *the rest.* I think this quite wrong: it should then be οἱ ἕτεροι.]

† [Wahl carelessly says, that in this place the LXX have ἕτερος.]

in the same view. See also Wolfius, Wetstein, and Kypke.

3. Ἔτι δὲ, *Moreover.* Acts ii. 26. Heb. xi. 36. So the Vulg. insuper.—These two particles are used in the same sense by the profane writers. See Raphelius.

4. Ἔτι δὲ καὶ, *And even, and moreover.* Luke xiv. 26. [We may just note that ἔτι is either future (John iv. 35. Luke xvi. 2.) or past, 2 Thess. ii. 5.]

Ἑτοιμάζω, from ἕτοιμος.—*To prepare, make ready.* See Mat. iii. 3. xx. 23. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31. [It is rather *to destine,* as in Mat. xx. 23. Luke ii. 31. Heb. xi. 16. Rev. ix. 15. Gen. xxiv. 14. Tobit. vi. 18. *To prepare a feast,* as in many of the above places of the N. T. Ps. lxxviii. 19.]

Ἑτοιμασία, ας, ἡ, from ἑτοιμάζω *to prepare* or *to establish, settle,* as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxv. 7. ciii. 19. & al. for the Heb. הכין. *A preparation,* or rather, *A basis, foundation, firm footing;* for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11, for the Heb. מכין, or מכונה *a base, foundation.* (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. vi. 15, the only passage of the N. T. wherein it occurs, and with the use of the *military* ὑπόδημα, in St. Paul's time; for at verse 11. the Apostle advises his converts to *put on the whole armour of God, that they might be able* to stand (ςῆναι) *against the wiles of the devil;* and verse 13, *to take the whole armour of God, that they might be able* to withstand (ἀντιςῆναι) *in the evil day, and having done all* to stand (ςῆναι): Stand (ςῆτε) *therefore,—having your feet shod with the* ἑτοιμάσια firm footing or foundation, *of the gospel of peace,* i. e. with the *firm* and *solid* knowledge of the gospel, in which you may *stand firm* and *unmoved,* as soldiers do in their *military* caligas, which among the Romans were furnished with *spikes* for this purpose *. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to Bynæus De Calceis Hebræorum, lib. i. cap. 5, where the reader may find it well illustrated and defended. [Schleus. objects to this interpretation, observing, that as St. Paul is speaking of the various helps to gaining *constancy* in Christianity, he would not reckon *constancy* among them. His interpretation, with which however he does not seem satisfied, is, *Having your feet shod with the salutary doctrine of the gospel, which may always be present with you, always ready or at hand to help you.* Wahl says, *Put on your feet* (or *furnish yourselves with) a ready mind, which is begotten and nourished by salutary doctrine:* or, *So have your feet shod, that you may have salutary doctrine always ready.* See Ps. x. 17.]

* See Juvenal, Sat. iii. line 248, and Sat. xvi. lines 24, 25.

ἙΤΟΙΜΟΣ, η, ον.

I. *Ready, prepared.* See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Ἐν ἑτοίμῳ ἔχειν, *To have in readiness, be prepared.* 2 Cor. x. 6. So Polybius [ii. 34. 2.] cited by Raphelius ἜΙΧΟΝ ἘΝ ἙΤΟΙΜΩι, *They were prepared*.* See also Wetstein and Kypke. [Exod. xxxiv. 2.]

II. With a V. Infinitive following, it denotes *futurition,* and is equivalent to μέλλων, *What is to be,* futurus. occ. 1 Pet. i. 5. Σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, *Salvation* which is to be *revealed.* This use of the Greek ἕτοιμος seems Hebraical, and correspondent to the similar application of the Heb. עתיד, which most properly signifies *ready, prepared.* See Heb. and Eng. Lex. in עתד I.

Ἑτοίμως, Adv. from ἕτοιμος.—*Readily, preparedly.* But in the N. T. it is found only in the phrase, Ἑτοίμως ἔχειν, *To be ready, prepared.* Comp. under Ἔχω IX. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5, in which last text it may denote simply *futurition,—who shall* or *will judge.* So the Syriac version דעתיד למדן. Comp. under Ἕτοιμος II. The phrase ἑτοίμως ἔχειν in the sense of *being ready* or *prepared,* is frequently used in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxi. 13. [See Dan. iii. 15. Ælian. V. H. iv. 13. Polyb. iii. 13. 2. Joseph. Ant. xii. 4. 2.]

Ἔτος, εος, ους, τὸ.—*A year.* Luke ii. 41, 42. iii. 1. & al. freq. This word in the LXX most commonly answers to the Heb. שנה *a year.* [And this word is used in Prov. v. 9. as ἔτος is in Greek in Heb. i. 12, *Thy years,* i. e. *thy life.* The LXX have βίος.]

ἘΥ, Adv. from the Heb. אוה *to desire, choose.*

I. *Well, happily.* occ. Eph. vi. 3.

II. *Well, good.* occ. Mark xiv. 7. [The

* [See Dion. Hal. Ant. viii. 17. ix. 35.]

phrase ἐυ ποιεῖν τινα, is *to confer benefits on one*. So often in good Greek. Xen. Mem. ii. 1. 19.]

III. *Well, rightly*. occ. Acts xv. 29. [Ἐυ πράσσειν is *to be fortunate*. See Xen. Mem. i. 6. 8. iii. 9. 14.]

IV. *Well done!* Eu! Euge! occ. Mat. xxv. 21, 13. Luke xix. 17. See Wetstein on Matthew.

V. In composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of δυς, namely, *readiness* or *easiness*, as in ἐυμετάδοτος *ready to distribute*, ἔυκοπος *easy*; and sometimes, but more rarely, *intenseness*, as in ἐυπρόσεδρος *attending very much* or *constantly*, ἐυτόνως *vehemently*.

Ἐυαγγελίζω, from ἐυαγγέλιον.

I. In the Active and Middle voice, *To bring glad tidings, good* or *joyful news*. Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. בשר *; and in the profane writers likewise it is used for *bringing* or *telling good news* or *tidings*. See Wetstein on Mat. xi. 5. I add from Lucian, Tyrannicid. tom. i. p. 790. Τὴν ἐλευθέριαν ἘΥΑΓΓΕΛΙΖΌΜΕΝΟΣ, *Bringing the joyful tidings* of liberty; and from Josephus, Ant. lib. v. cap. 1. § 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, τὴν ἅλωσιν ἀυτῷ τῆς πόλεως ἘΥΗΓΓΕΛΙΣΑΤΟ, *told* them *the good news* of taking the city." So lib. vii. cap. 10. § 5. Νίκην ἘΥΑΓΓΕΛΙΖΕΤΑΙ, *He tells the good news* of the victory. And De Bel. lib. iii. cap. 9. § 6, "Titus sending out a horseman, ἘΥΑΓΓΕΛΙΖΕΤΑΙ τῷ πάτρι τὸ ἔργον, *tells* his father *the good news* of this affair." [See Theoph. Char. xvii. 5. Aristoph. Eq. 640. Jens. Ferc. Litter. p. 1. Schwarz. Comm. Ling. Gr. p. 595.]—In Pass. Ἐυαγγελίζομαι†, *To have good tidings brought, published*, or *declared to one*. Mat. xi. 5. [Luke vii. 23.] Heb. iv. 2. "*For unto us* the good tidings *are published which were published to them*. What these *good tidings* are, is evident from the context. It is *the promise of rest* to God's people." Thus Campbell in his Vth Prelim. Dissertation to Gospels, part ii., which by all means see. Comp. Heb. iv. 6.

* [Jer. xx. 15. 1 Sam. xxxi. 9. 2 Sam. i. 20. xviii. 19.]

† [See Matthiæ § 420 and 421.]

II. The LXX apply it in the Middle voice, Isa. lxi. 1, to the Messiah's *publishing good tidings* to the poor, and in Isa. lii. 7, to the *preaching* of the Apostles. Hence in the N. T. Act. and Middle, *To publish the gospel*, or *declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize*. It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18. iv. 18, 43. [ix. 6. xx. 1.] Acts v. 42. viii. 4, [25.] xiii. 32. Rev. xiv. 6, Ἐυαγγελίζομαι, pass. *To be published as glad tidings*. Luke xvi. 16. Gal. i. 11. 1 Pet. i. 25. comp. ch. iv. 6. [In some places it is simply *to teach* or *preach*. Twice in the Active, Rev. x. 7. xiv. 6. And in the Middle, Luke iii. 18. iv. 43. viii. 1. Acts v. 42. viii. 12.—On the construction of this word (which takes the dative, or accusative, and prepositions εἰς, ἐν, πρὸς) see Abresch. Misc. Obss. vol. x. t. ii. p. 213.]

Ἐυαγγέλιον, ου, τὸ, from ἐυ *well, good*, and ἀγγελία *a message*.

I. *A good message, glad tidings, good* or *joyful news*. The LXX (according to Aldus's edition) use ἐυαγγελίων for *good tidings*, 2 Sam. xviii. 20, and ἐυαγγέλια for *tidings in general*, 2 Sam. xviii. 22, 25, answering to the Heb. בשרה. The Greek writers also apply ἐυαγγέλιον for *good news* or *tidings*. To the instances produced by Wetstein on Mat. iv. 23, I add from Josephus De Bel. lib. iv. cap. 11. § 5, Τὰ ἀπὸ τῆς Ῥώμης ἘΥΑΓΓΕΛΙΑ ἧκε, The *good news* came from Rome. And from Aristophanes (cited by Mintert), ἘΥΑΓΓΕΛΙΑ κἀγὼ ἔφρασα ἀυτοῖς, And I told them *good news*. [See Homer. Iliad. Ξ. 150. Spanhem. ad Aristoph. Plut. 764. Ἐυαγγέλια θυέιν, in Xen. Hell. i. 6. 27, is *to offer a sacrifice of thanksgiving for good news*. And in 2 Sam. iv. 10, it is *the reward for good news*.]

II. In the N. T. *The glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the prophet Daniel, ch. ii. 44. vii. 13, 14, by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (Comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1, &c. [In Mat. xxvi.

13. Mark xiv. 9, it is *The gospel history of the life, &c. of Christ.* Some construe, *this history;* and in this sense it is used of the works of the Evangelists. In 1 Cor. ix. 23, it is, says Schleusner, either *the promises of the gospel,* or *the reward of preaching the gospel.* I think the first clearly right: the second is forced. In Gal. i. 6, Schleusner says *a false doctrine;* but Wahl, more correctly, says *a different way of preaching the gospel from that of Paul,* as appears from what immediately follows.]—Observe, that as the Apostle in 1 Cor. ix. 14, uses the phrase, 'ΕΚ ΤΟΥ 'ΕΥΑΓΓΕΛΙΟΥ ζῆν, to live *of,* or *from, the gospel,* so Josephus tells us, De Bel. lib. v. cap. 13. § 6, that John the Zealot, in defence of his sacrilegious plundering of the Temple, and using of the consecrated wine and oil, pleaded that it was fit, *τὺς τῷ νάῳ ςρατευομένυς* 'ΕΞ 'ΑΥΤΟΥ *τρέφεσθαι,* that those who fought for the Temple should be fed *from the Temple.* See also Wolfius.—Our English word *gospel* * from the Saxon ʒoðſpell, which is compounded of ʒoð *good,* and ſpell *a history, narration, message,* admirably expresses the force and propriety of the Greek ἐναγγέλιον.

☞ 'Ευαγγελιςὴς, ῦ, ὁ, from ἐναγγελίζω.—*An Evangelist.* These were ministers in the primitive church, who seem to have been assistants to the Apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with †. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. 4. 5. Comp. Acts xix. 22.

'Ευαρεςέω, ῶ, from ἐυάρεςος.—*To please well,* or *very much.* occ. Heb. xi. 5, 6. 'Ευαρεςέομαι, ῦμαι, passive, *To be well pleased.* occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5, and xiii. 16, where comp. Kypke.—The LXX render התהלך את האלהים *to walk with God,* by ἐυαρεςεῖν τῷ Θεῷ, concerning Enoch, Gen. v. 22, 24, and in several other passages. [See xvii. 1. Ecclus. xliv. 16. Diod. Sic. xiv. 4.]

☞ 'Ευάρεςος, ῦ, ὁ, ἡ, καὶ τὸ —ον, from ευ *well,* and ἀρεςὸς *pleasing, agreeable.*—*Well-pleasing, acceptable,* or *pleasing well.* Rom. xii. 1, 2. Tit. ii. 9. [Add Rom. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. al. Wisd. iv. 10. ix. 10.]

☞ 'Ευαρέςως, Adv. from ἐυάρεςος.—*Acceptably.* occ. Heb. xii. 28. [Arrian. Diss. Ep. i. 12. 21.]

'Ευγενέςερος, α, ον. The Comparative of the following.

'Ευγενὴς, έος, ῦς, ὁ, ἡ, from ἓυ *well,* and γένος *race, family,* which from γείνομαι *to be born.*

I. *Descended from a good family, well-born, noble.* occ. Luke xix. 12. 1 Cor. i. 26. [Job i. 3. Xen. Hell. iv. 1. 7. Herodian i. 18. 10. Eur. Phœn. 455. See Irmisch ad Herodian i. 2. 3.]

II. *Generous, ingenuous.* So Aristotle ap. H. Steph. cited by Wetstein on Acts xvii. 11, observes, that ἐυγενὴς sometimes signifies μεγαλοπρεπὴς καὶ γενναῖος. Compare also Kypke. occ. Acts xvii. 11, where we have the comparat. masc. plur. 'Ευγενέςεροι, ὀι, *More generous.* "There is (as Whitby has observed) a peculiar *spirit* and *propriety* in this expression, as the Jews * boasted they were † ἐλεύθεροι καὶ ἐυγενεῖς, *free and noble,* by virtue of their descent from Abraham and the other patriarchs. These Bereans, imitating the rational faith of their great progenitor, were ἐυγενέςεροι *his more genuine offspring.*" Doddridge. [See Joseph. Ant. xii. 7. 2 Mac. x. 13. Cic. ad Attic. xiii. 21. Chrysostom and Theophylact explain it by ἐπιεικέςεροι.]

☞ 'Ευδία, ας, ἡ.—*Fair* or *fine weather.* It is derived from ἓυ ‡ *well* or *good,* and Δία (which see under Ζεὺς) Jupiter, i. e. *the heavens* or *air,* whence the Latins

* The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL. Evangelium. Anglosax. ʒoðſpell, Al. Gotspell. Hanc vocem retinuere Angli, cum ejus usus apud superiores inferioresque Germanos penitus interciderit. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum homiliis, atque aliâ quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox ʒoðſpell sit ἐμφατικωτάτη, et compositione merè Teutonicâ vim proprietatemque Gr. ἐυαγγέλιον mirificè reddat. Est enim à ʒoð bonus, et ſpell historia, narratio, nuntium.—Junii Etymol. Anglican. in Gospel.

† See Eusebius Eccles. Hist. lib. cap. 9, or 10. Echard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188, and Suicer Thesaur. in 'Ευαγγελιςὴς.

* See John viii. 33, 39, 41.

† So Philo in Legat. col. 792.

‡ So Eustathius in Homer, Il. iii. p. 314, 30. Ζεὺς καὶ ὁ "Αηρ δεδήλωνται ἐξ ὧ καὶ ἡ 'ΕΥΔΙ'Α, ἥ ἐςιν ἡ 'ΕΥΑΕΡΙ'Α, Jupiter also denotes the *air,* whence 'Ευδία, that is, a *good state of the air, fair weather.*

say, *sub* Dio, in the *open air;* and in Horace we have *sub* Jove *frigido*, in the cold *air*, literally under cold Jupiter, lib. i. ode 1. line 25. The same poet speaks of Jupiter's, i.e. the *air's*, congealing the snow, lib. i. ode 10. lines 7, 8,

——— *Ut glaciet nives*
*Puro numine* Jupiter.

See also Cicero De Naturâ Deor. lib. ii. cap. 25. occ. Mat. xvi. 2, where see Wetstein's excellent Note. It is not used in the LXX, but in Ecclus. iii. 15. [See Ælian. V. H. ix. 18. Polyb. i. 60. Xen. Cyr. vi. 1. 11. Foës. Œcon. Hipp. p. 151.]

**Ἐυδοκέω, ῶ**, from **ἒυ** *well, good*, and **δοκέω** *to think.*

I. *To think well, think good, be pleased, willing*, or *desirous.* Luke xii. 32. Rom. xv. 26, 27. 2 Cor. v. 8. Col. i. 19, Ὅτι ἐν ἀυτῷ ἐυδόκησε πᾶν τὸ πλήρωμα κατόικησαι, *Because in him the whole fulness*, of the Godhead namely, *was pleased to dwell.* The text, according to this explanation, is so agreeable to what the Apostle says, ch. ii. 9, and the structure of the words so conformable to that of other passages, (see Luke xii. 32. Gal. i. 15, 16, and comp. 1 Mac. xiv. 41.) that I have no doubt but this is the true interpretation. Compare Πλήρωμα X. [See Ps. xl. 13. (Biel says xxxix. 18.) Ecclus. xxv. 18. 1 Mac. vi. 23.]

II. With ἐν or ἐις following, *To be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction.* Mat. iii. 17. xii. 18. 1 Cor. x. 5. 2 Cor. xii. 10. 2 Thess. ii. 12. Ἐυδοκεῖν ἘΝ—is an Hellenistical phrase formed after the analogy of the Hebrew,—חפץ ב or—רצה ב, to both which it answers in the LXX. See Isa. lxii. 4. Mal. ii. 17. 1 Chron. xxix. 3. Ps. xliv. 3. cxlix. 4, and comp. 1 Mac. x. 47. [It is used also in this sense] with an accusative, *To take pleasure in, to delight in.* Heb. x. 6, 8. This also is an Hellenistical phrase, and is used by the LXX for the Heb. רצה, Ps. li. 18. cii. 15, for חפץ, Ps. li. 19. [See Levit. xxvi. 34, 41. Ps. li. 16, 19.]—The learned Raphelius has remarked on Mat. iii. 17, that this V. is scarcely to be found in any of the profane writers, except Polybius, who frequently uses it, but applies it either absolutely, or joins it with a dative. Wetstein, however, on Mat. iii. has produced a passage from Diodorus Sic. where it is in like manner construed with a dative.

**Ἐυδοκία, ας, ἡ**, from **ἐυδοκέω.**

I. *A seeming well* or *good, will, pleasure, good pleasure.* occ. Mat. xi. 26. Luke x. 21.

II. *Good will, benevolent affection, affectionate desire.* Luke ii. 14. Rom. x. 1. Phil. i. 15. Comp. Phil. ii. 13, and Macknight. See Suicer Thesaur. on the word. [So Eph. i. 5. *kindness.* See Phil. ii. 13. In Rom. x. 1, Schleusner says, *I wish from my heart;* and so Theophylact, *the vehement desire.* Ἐυδοκία γένεσθαι is simply for ἐυδοκεῖν in Luke x. 21. In 2 Thess. i. 11, Wahl says the phrase is, for πᾶσαν ἀγαθωσύνην, ἐν ᾗ ἐυδόκησει ὁ Θεὸς, *all the goodness in which he delights.* See Ps. xix. 14.]

**Ἐυεργεσία, ας, ἡ**, from **ἒυ** *well, good*, and **ἔργον** *a work.*—*A good work* or *deed done, a benefit conferred.* occ. Acts iv. 9. 1 Tim. vi. 2. On which latter text compare under Ἀντιλαμβάνομαι II. [In Acts iv. 9, it is *kindness towards a sick person**. See Hesiod Theogon. 503. Herodian iii. 6. 6. vi. 9. 1. Thucyd. i. 138. —As to 1 Tim. vi. 2, on a fuller consideration, I cannot conceive that either the Greek or the context will bear any reference of the words, except to the masters. *Let not Christian slaves despise Christian masters as being their equals in religious matters, but let them serve them the better, because they who partake of the benefit (of the Christian religion) are indeed faithful and beloved.* It is said that ἐυεργεσία does not elsewhere occur in this sense; but it is very harsh to construe the passage, *they who enjoy the benefit of the services of the slaves.* See 2 Mac. vi. 13. ix. 26. Wisd. xvi. 24. The word occurs simply as *an action* in Ps. lxxviii. 11.]

**Ἐυεργετέω, ῶ**, from **ἒυ** *well, good*, and **ἔργον** *a work.*—*To do good.* occ. Acts x. 38. [Ps. xiii. 6. Wisd. iii. 5. Xen. Cyr. viii. 2. 6.]

**Ἐυεργέτης, ου, ὁ**, from **ἐυεργετέω.**—*A benefactor.* occ. Luke xxii. 25. See Wetstein's Note. [Schleusner says, that the passage refers to the title of Ἐυεργέτης, given to those who had done service to their country, especially kings, as Ptolemy. See 2 Mac. iv. 2. Philo Legat. p. 549. Æschin. Dial. i. 12. Polyb. v. 9. Diod. Sic. xi. 26. Xen. Apol. Soc. § 26. Thuc. i. 129.]

**Ἔυθετος, ου, ὁ, ἡ**, from **ἒυ** *well*, and **θετὸς** *placed, disposed.*

* [As to this common construction, see Grammar, ch. xxi. Sect. 34.]

[I.] *Rightly disposed, fit.* occ. Luke ix. 62. xiv. 35. See Wetstein on Luke ix. [Diod. Sic. ii. 57. v. 37. Ps. xxxii. 6.]

[II. *Useful.* Heb. vi. 7.]

Ἐυθέως, Adv. from ἐυθὺς.

1. *Immediately, instantly.* Mat. iv. 20. viii. 3. & al. freq.—It must in some passages be considered as transposed, or else be rendered *as soon as.* Thus Mark i. 10. Καὶ ἐυθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, *And coming up out of the water he* immediately *saw the heavens opened,* or, As soon as he *came out of the water he saw,* &c. So verse 29. ch. v. 36. xi. 2. See Doddridge on Mark i. 10. Ἐυθὺς is in like manner transposed by Xenophon, Cyri Exped. lib. ii. p. 171. edit. Hutchinson, 8vo. " Proxenus, the Bœotian, ἘΥΘΥΣ μὲν μειρακιόν ὤν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μέγαλα πράττειν ἱκανὸς, *As soon as* he was a stripling, desired to be a man, fit for doing great things; and by Lucian, De Merc. Cond. tom. i. p. 495. Καὶ ὁ μὲν πρῶτος, ἘΥΘΥΣ ἐπισκεπτομένου παράκουσας τοῦ δεσποτοῦ, προδραμὼν καὶ προμηνύσας ἀπέρχεται,—And the first who overhears his master proposing (such a thing) *immediately* running before, and bringing information of it, returns, &c.

2. *Soon, speedily.* 3 John verse 14. [To this head Schleusner refers Mat. xiii. 5. xxiv. 29. Acts xii. 10. Rev. iv. 2. The meaning of the word in Mat. xxiv. 29. has caused much discussion from the uncertainty, whether our Lord, in that place, is referring to the final judgment, or the particular calamities impending over the Jewish nation. Some have said that it means *suddenly, unexpectedly;* and that this is its force in John vi. 21. Acts xii. 10. Rev. iv. 2, adding that the LXX have rendered the Heb. word פתאם by ἐυθέως in Job v. 3, where Schleusner, I think, erroneously considers it as meaning *speedily.* See Glass. Phil. Sacr. p. 376. edit. Dath.]

☞ Ἐυθυδρομέω, ῶ, from ἐυθὺς *straight,* and δρόμος *a course.*—*To come with a straight course,* or *run,* as the sailors call it. occ. Acts xvi. 11. xxi. 1. [The corresponding subst. is used of a horse. Poll. Onom. i. 194.]

☞ Ἐυθυμέω, ῶ, from ἔυθυμος.

I. *To take courage, be of good courage.* occ. Acts xxvii. 22, 25.

II. *To be cheerful, to be in good spirits,* as we say. Jam. v. 13.—Symmachus uses the particip. ἐυθυμῶν for the Heb. טוב לב, *a good* or *cheerful heart.* Prov. xv. 15. [See Xen. Hell. vii. 4. 36. Aristot. Rhet. ii. 2.]

☞ Ἔυθυμος, ου, ὁ, ἡ, from ἐυ *well, good,* and θυμὸς *a mind.*

I. *Of good cheer* or *courage.* occ. Acts xxvii. 36, Ἔυθυμοι δὲ γενόμενοι, *Being encouraged.* [Xen. Cyr. iii. 1. 29. 2 Macc. xi. 26.]

II. *Cheerful,* whence the comparative neut. sing. Ἐυθυμότερον *, used adverbially, *More cheerfully.* occ. Acts xxiv. 10. [Xen. Cyr. ii. 3. 5.]

Ἐυθύνω, from ἐυθὺς.—*To make straight, direct.*

I. *To make straight* a way. occ. John i. 23, for which Mat. iii. 3. Mark i. 3. Luke iii. 4, use ἐυθείας ποιεῖτε. [The metaphor is taken from the kings of the East, who before a journey sent officers to remove difficulties and obstructions in the roads. See Ecclus. ii. 6. xxxvii. 19.]

II. *To direct, guide, steer* a ship. occ. Jam. iii. 4, Ὁ ἐυθύνων, *The person steering, the steersman.* [So Eur. Hec. 39, of a shepherd guiding the flock in Xen. Cyr. i. 2. See Valck. ad Eur. Hipp. 1226. Spanh. ad Callim. Hymn. in Jov. 83.]

Ἐυθὺς, Adv. from ἐυ *well,* and θύω *to rush impetuously.*—*Immediately, instantly.* Mat. iii. 16, (where comp. under Ἐυθέως I.) John xiii. 32. xix. 34. & al.

Ἐυθὺς, εῖα, ὺ, from ἐυθὺς, Adv.

I. *Straight,* in a natural sense. occurs Acts ix. 11.† [Mat. iii. 3. Mark i. 3. Luke iii. 4, 5. See Jul. Poll. Onom. iv. 160. Gen. xxxiii. 12. Ezek. xlvi. 10.]

II. *Straight, right,* in a figurative and spiritual sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15.—This word in the LXX most commonly answers to the Hebrew ישר *straight, right.* [With Acts viii. 21. comp. Ps. xciv. 15. Hos. xiv. 9. Vorst. Phil. Sacr. p. 54. edit. Fisch.]

Ἐυθύτης, τητος, ἡ, from ἐυθὺς.—*Rectitude, righteousness, equity.* occ. Heb. i. 8. The correspondent Heb. word in Ps. xlv. 8. is מישור *rightness, righteousness.*

☞ Ἐυκαιρέω, ῶ, from ἐυ *well, good,* and καιρὸς *time, opportunity.*

I. *To have convenient time* or *opportunity, to have,* or *be at, leisure.* occ. Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the

* [Some MSS. read ἐυθύμως. See Poll. Onom. iv. 12. v. 125.]

† [There was a street called the Straight Street at Athens. See Pausan. Attic. c. 49.]

verb in the same sense, Amores, tom. i. p. 1050. Οἱ δὲ τῶν ἐπιγιγνομένων ἀεὶ λογισμοὶ τῆς ἀναγκῆς ἀφεθέντες ΕΥΚΑΙΡΟΥΝ ἐπινοεῖν τι τῶν κρειτόνων—And the thoughts of succeeding (generations) being freed from necessity *were at leisure* to invent somewhat better. So likewise Plutarch, whom see in Wetstein. [Polyb. xx. 94. Plutarch t. iii. p. 213. ed. Hutten.]

II. *To spend*, or *employ*, *one's leisure time*. occ. Acts xvii. 21. [Προσευκαιρέω is used in this sense in Plut. t. viii. p. 438. The word is condemned by almost all the grammarians. See Lobeck. ad Phryn. p. 126. Thom. M. p. 829, &c.]

Εὐκαιρία, ας, ἡ, from εὔκαιρος.—*A convenient opportunity.* occ. Mat. xxvi. 16. Luke xxii. 6. [Ps. ix. 9. Polyb. ii. 19. 2. 1 Mac. xi. 42. Plat. Phæd. p. 533. ed. Heind.]

Εὔκαιρος, ου, ὁ, ἡ. See εὐκαιρέω.—*Timely, opportune, seasonable, convenient.* occ. Mark vi. 21. Heb. iv. 16. [See Ps. civ. 27. 2 Mac. xiv. 29. xv. 20. In the place of St. Mark, Hammond says it is *a festival day;* but I can see no reason for this. Herodian i. 4. 7. Diod. Sic. ii. 48.]

☞ Εὐκαίρως, Adv. from εὔκαιρος.—*Opportunely, conveniently, in season.* occ. Mark xiv. 11. 2 Tim. iv. 2. [Ecclus. xviii. 22. Xen. Ages. viii. 3. Polyb. i. 42. 6.]

☞ Εὐκοπώτερος, α, ον, Comparat. of εὔκοπος *easy*, which from εὖ denoting *easiness*, and κόπος *labour*.—*Easier, more easy.* Mat. ix. 5. xix. 24. & al. [Ecclus. xxxii. 4. Polyb. xviii. 1. 2.]

Εὐλάβεια, ας, ἡ, from εὐλαβής.—*Fear.* occ. Heb. v. 7, where Christ is said to be εἰσακουσθεὶς *head*, and so delivered *from his fear*, that *horrid fear*, namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34, and under which *an Angel appeared from heaven strengthening him*, Luke xxii. 43. Εὐλάβεια is used in the sense of *fear*, not only in the LXX, Josh. xxii. 24. (comp. Wisd. xvii. 8. and εὐλαβέομαι) but also by the profane Greek writers. See Wolfius and Wetstein on Heb. v. 7. And in the LXX of Job xxxv. 12, according to the Alexandrian MS. and the edition of Aldus, we read ΟΥΚ ΕΙΣΑΚΟΥΣΗι ΑΠΟ ὕβρεως πονηρῶν, *And thou* wilt not hear, and so deliver from, *the insolence of the wicked.* The words in Heb. v. 7, may otherwise be rendered *being heard from*, or *on account of* (comp. Ἀπὸ I. 5.) *his religious reverence*, to God namely, (comp. Bowyer's Conject.); but the former interpretation seems preferable. See Markland in Appendix to Bowyer's Conject. 4to. Our Eng. translators in rendering it, *and was heard* in that *he feared*, seem to have aimed at preserving the ambiguity of the original; for *in that* may here mean either *in (as to) that which*, or *inasmuch as*. In the margin they have, *for his piety*. [The LXX put this word for דאגה in Josh. xxii. 24. and the same word they render by θλίψις in Ezek. xii. 18. In Aq. Is. lvii. 11. it is for *fear*. See also Polyb. xxxv. 4. 13. Wisd. xvii. 8. Liban. D. iv. p. 265. A. Joseph. Ant. xi. 6. 9. In Aristoph. Av. 376. Dion. Hal. Ant. v. p. 286. and elsewhere, it is *caution*. See Menag. ad Diog. Laert. vii. 116. Poll. Onom. iii. 136.]

II. *Religious*, or *godly*, *fear*. occ. Heb. xii. 28.

Εὐλαβέομαι, οῦμαι, from εὐλαβής.—*To be afraid, to be moved*, or *impressed with a natural* or *religious fear*. occ. Acts xxiii. 10. Heb. xi. 7. [See Prov. xxx. 5. Deut. ii. 5. 1 Sam. xviii. 29. Xen. Mem. iii. 6. 8. and 9. 4. 1 Mac. iii. 30. xii. 40. Plat. Phæd. § 39. In Aristoph. Eq. 233. Arrian Diss. Epict. ii. 1. and elsewhere, it is *to be cautious*. See εὐλαβής.]

Εὐλαβής, έος, οῦς, ὁ, ἡ, from εὖ *well, carefully*, and ἔλαβον 2 aor. of λαμβανώ.

I. It properly denotes [either *a thing which can be easily taken hold of*, in opposition to δύσληπτος, (see Lucian t. i. p. 114. ed. Græv.) or, it is used of persons,] *one who taketh any thing, which is holden out to him, well and carefully.* [Ælian H. An. iii. 13.]

II. *Cautious, circumspect, timid, timorous.* So Philo, Life of Moses, καὶ ἅμα τὴν φύσιν ΕΥΛΑΒΗΣ ὤν, and being also of a *timorous* disposition; and Plutarch in Pericl. περὶ τὸν λόγον ἦν ΕΥΛΑΒΗΣ, *in speaking he was* timorous. Comp. Wetstein on Heb. v. 7. [Arrian Diss. Ep. ii. 1. 17. and so Suidas.]

III. *Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious.* occ. Luke ii. 25. Acts ii. 5. viii. 2. [Micah vii. 2.]—The LXX seem to have used εὐλαβεῖς in a passive sense for *acceptable*, Lev. xv. 31, where καὶ εὐλαβεῖς ποιήσετε answers to the Heb. והזרתם, *and ye shall separate.* In Walton's Polyglott, however, the Greek words are rendered, et *abstinentes*

facietis, *and ye shall make them abstain.* [Schl. translates it *Proselyte* in Acts ii. 5. viii. 2. but this is quite unreasonable. He thinks that this and other expressions, as σεβόμενοι or φοβȣ́μενοι τὸν Θεὸν, describe the proselytes of the gate. But if this is allowed, which is very doubtful, the word is by no means used as a term of designation.]

'Ευλογέω, ῶ, from ἐυ *well, good,* and λόγος *a word.*

I. *To bless,* as one man doth another, *to express good wishes to, to wish happiness to.* Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7. [These two last passages Schl. construes, *to congratulate one on,* and so in Tobit ix. 6.]

II. *To bless,* as man doth God, *to praise, laud, celebrate, magnify.* Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of *praising* by the purest Greek writers. See Elsner on Luke i. 64. [Mat. xxi. 9. Mark xi. 9. James iii. 9. Judg. v. 2, 9. Schleusner both in his Lex. N. T. and his Edition of Biel, and Wahl quote Ps. xliv. 22. as having the same sense, but it does not occur in that place. It occurs Ps. ciii. 1 and 2. Ecclus. xxxix. 19. 2 Mac. iii. 30. Polyb. i. 14. 2. xii. 15. 3.]

III. *To bless,* as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's *blessing* a person implies his *actually conferring happiness,* whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14. [Add Mat. xxv. 34. Luke i. 42. Gal. iii. 8, 9. in all of which there is a sense of future or actual benefits bestowed. But the word is also used of *prophetical* or *inspired blessing.* See Heb. xi. 20, 21.]

IV. *To bless,* as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (Comp. Gen. i. 22, 28.)—and as he did the sacramental bread, Mat. xxvi. 26. Comp. 1 Cor. x. 16.—and the infants, Mark x. 16. [See Mark xiv. 23. Luke xxii. 17, 19. Luke xxiv. 51.]

'Ευλογητὸς, ȣ̃, ὁ, from ἐυλογέω.—*Blessed.* Luke i. 68. Rom. i. 25. ix. 5. & al. 'Ο 'Ευλογητὸς, *THE blessed,* is used by the High Priest as a *title* or *name* of God, Mark xiv. 61, agreeably to the Jewish style. See Wolfius, Schoettgenius's edition of Pasor's Lexicon in 'Ευλογητὸς, and Bp. Pearson On the Creed, Art. II. *HIS ONLY SON,* p. 141, fol. edit. 1662. [Gen. ix. 26. xxvi. 29.]

'Ευλογία, ας, ἡ, from ἐυλογέω.

I. *Blessing, wishing well,* or *expressing wishes of happiness to,* Jam. iii. 10. Comp. Heb. xii. 17. [where Schl. says it is *prophetic blessing.*]

II. *Praise, eulogy.* Rev. vii. 12. to God. Comp. Rev. v. 12, 13. [Ecclus. iii. 9.]

III. *Praise, commendation,* to man. occ. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44. [Thucyd. ii. 42. Theophylact here interprets it *flattery,* and rightly, as to the *meaning* from the context, but Schl. is wrong in attributing such a sense to the word.]

IV. *Blessing,* [in the sense of *good bestowed.*] See Eph. i. 3. Gal. iii. 14, Heb. vi. 7. Comp. 'Ευλογέω III. Rom. xv. 29, 'Εν πληρώματι ἐυλογιάς τȣ̃ ἐυαγγελίȣ τȣ̃ Χριςȣ̃, *In the fulness of* the blessing *of the gospel of Christ,* i. e. "with a full and abundant *blessing* attending my ministerial and evangelical labours," Doddridge; or rather, according to Whitby, "with a full impartment of *spiritual gifts* to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτήριον τῆς ἐυλογίας, *The cup of blessing,* i. e. the cup, or wine in the cup, which is *blessed* in the Eucharist, and corresponds to the *second* cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being *blessed* by the master of the house, was likewise called *The Cup of Blessing.* See Bp. Pearce's Comment. on the Gospels, p. 443, and Dr. Bell On the Sacrament, p. 175, 2d edit. occ. 1 Cor. x. 16. [Ernest. Opusc. Theol. p. 20. Reland Ant. Heb. p. 427. Suicer. i. p. 1249.]

VI. *Blessing, beneficence, bounty, a bountiful present.* occ. 2 Cor. ix. 5, 6. This seems an Hellenistical sense of the word; and thus ἐυλογία is used in the LXX for *a present,* answering to the Heb. ברכה, Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 Kings v. 15. [Zonaras Lex. col. 807. says, ἐπ' ἐυλογίας, μετὰ δαψιλείας, καὶ ἁδρότητος· ὁ σπείρων ἐπ' ἐυλογίαις.]

☞ 'Ευμετάδοτος, ȣ, ὁ, ἡ, from ἐυ denoting *readiness,* and μεταδίδωμι *to impart.*—*Ready to impart* or *distribute.* occ. 1 Tim. vi. 18. M. Antoninus, [iii.

14.] cited by Wetstein, uses τὸ εὐμετάδοτον for *readiness to distribute.* [Plutarch t. ix. p. 190. ed. Reisk.]

Εὐνοέω, ῶ, from εὖ *well*, and νόος *the mind.*—*To be well affected* or (q. d.) *well minded towards*, another, *to be friends with* him, (as we commonly express it.) occ. Mat. v. 25, where see Wetstein. [Dan. ii. 4. 3. see cod. Chish. and Gen. xxxiv. 15. (in the 5th version) Polyb. iii. 12. Herodian ii. 2. 5. Xen. Cyr. viii. 2. 1.]

☞ Εὔνοια, ας, ἡ, from εὖ *well*, and νόος *the mind.*—*Benevolence, goodwill.* occ. Eph. vi. 7. 1 Cor. vii. 3, where observe that nine MSS., six of which ancient, for ὀφειλομένην εὐνόιαν have ὀφειλὴν, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned Critics cited by Wetstein, to whom we may add Bp. Pearce, who thinks the common reading to be an interpretation only of the genuine one: and Griesbach receives ὀφέλην into the text. [Schl. says, that in Eph. vi. 7. it is *fidelity*; but there is no occasion for this; *goodwill* exactly explains the meaning. He refers to Lucian. Bis Accusat. p. 321. ἀνδράποδον εὔνυν καὶ πιϛόν (where the meaning is the same as here.) Aristoph. Plut. 25. Artemid. iii. 54. In 1 Cor. vii. 3. the whole phrase means as he says, *debitum conjugale præstare.* So φιλότης in Hesiod. Theog. 125. 306. See also as to χαρίζομαι and χάρις in the same sense, Aristoph. Eq. 514. Eccl. 625. Schol. Pindar. Pyth. ii. B. 4. The word occurs as *benevolence.* 1 Mac. xi. 33. 53. 2 Mac. xi. 21, 26.]

Εὐνυχίζω, from εὐνῦχος.—*To make an eunuch*, either literally by *castration*, or figuratively by *mortification.* occ. Mat. xix. 12.—Josephus uses this word, Ant. lib. x. cap. 2. § 2, where Isaiah threatens king Hezekiah, τὺς ἐκγόνυς ΕΥΝΟΥΧΙΣΘΗΣΟΜΕΝΟΥΣ, καὶ ἀπολεσάντας τὸ ἄνδρας εἶναι, τῷ Βαϐυλώνιῳ δυλευσόντας βασιλεῖ, that his descendants *should be made eunuchs*, and having lost their virility, should serve the Babylonish king.

Εὐνῦχος, υ, ὁ, from εὐνὴ *a bed*, and ἔχω *to have, keep:* [so Etym. M. and Phavor.] unless we prefer Eustathius's derivation, [ad Iliad X. 44. p. 1256, 27. Rom.] from εὖνις *deprived*, and ὄχειας *of cohabitation.* Εὖνις is used by Homer, Il. xxii. line 44. and Odyss. ix. line 524, and may also be derived from εἷς, ἑνὸς, *alone.*

I. *A keeper of the bed*, or *bed-chamber, a chamberlain.* Some think it is applied strictly in this *etymological* sense to queen Candace's eunuch, Acts viii. 27, 34, 36, 38, 39, because at ver. 27, he is called ἀνὴρ *a man:* but this argument seems very weak; for ἀνὴρ Αἰθίοψ, according to both the Greek and Heb. idiom, is exactly equivalent to Αἰθίοψ τις (see Raphelius:) and surely *an eunuch* might be called ἀνὴρ as distinguished from *a woman.*—The LXX use εὐνῦχος from the Heb. סרים *an officer*, where we cannot well suppose any reference to *castration.* Comp. Gen. xxxix. 1, 7, in the LXX, and see Heb. and Eng. Lexicon under סרם. [Fischer (de Vit. Lex. N. T. Prol. xxi. p. 484.) has a long dissertation on the word. In Hebrew סרים coming from a verb *to castrate*, signifies, *a castrated man.* Now all the officers in oriental courts, guards, porters, chamberlains, cooks, bakers, messengers, &c. were *castrated*, so that the courtiers were called the סריסים or *castrated*, and the principal or *chief of the castrated* one רב סריסים or שר הסריסים. The word then in Hebrew does not denote the office simply, but *a castrated man serving some office.* For some word indicating the office is always added, which would be unnecessary if the word by itself signified the office. Now that εὐνῦχος originally and by its derivation (like πολιῦχος, &c.) signified *keeper* or *guardian of the bed*, is not doubtful, and the Glossaries and Lexicographers give the meaning, and yet no instance can be found in ancient writers where it had that signification. In the case before us, as it is distinctly said, that he had the charge of the treasure (v. 27.), and the word δυνάϛης, like סרים, is added, to show that he was one of the first rank, it seems probable that εὐνῦχος here can only mean a *castrated man in office.* The Hebrew word is constantly explained by Onkelos by the word רב *(great)*, and by the LXX by δυνάϛης (Jer. xxxiv. 19.); and the Evangelists, we know, often added Greek explanative words to barbarous ones. See Mat. xii. 24. Mark ix. 43. x. 46. Luke has not only done this, xi. 15. Acts vii. 10. viii. 27. (Candace being (see Plin. H. N. vi. 29. ed. Gron.) the word for queen in Æthiopia, as Pharaoh was for king in Egypt, or at least the names applied to reigning persons)

but has also added to Greek words, when used in a Hebrew sense, other explanatory ones without any copula. Thus xxiii. 2. Χριϛὸν βασιλέα, and see Mark xv. 32. Therefore, *εὐνȣ̃χος δυνάϛης* must be the same as *εὐνȣ̃χος, τουτέϛι δυνάϛης*. For as the officers of oriental courts and especially chamberlains were *castrated*, the Greeks out of their natural politeness transferred the word Ἐυνȣ̃χος as less offensive, to signify a *castrated* person. Thus Plutarch (Vit. Alex. M. T. i. p. 682. A. ed. Vechel.) and Diodorus (xi. p. 278. ed. Steph.) *add* the word to others describing a chamberlain, and clearly mean *a castrated person*. From these reasonings, Fischer collects sufficiently that in the passage before us, the meaning of the word is not *chamberlain*, but *a castrated man*. As to Parkhurst's reference to Gen. xxxix. 1. about Potiphar, he has himself destroyed the force of it in his note in the Heb. Lex., which (with other passages) sufficiently shows that eunuchs frequently married.]

II. *An eunuch, a man* either *naturally impotent*, occ.* Mat. xix. 12; or *castrated*, Mat. xix. 12. Acts viii. 27. & al. *Eunuchs* had anciently the *charge of the bed-chamber*, and the care of the women, in the palaces of the Eastern princes (see Esth. ii. Dan. i.), as they still have in that part of the world to this day.

III. *An eunuch*, in a figurative sense, *one who on a religious account mortifies his natural inclinations, and refrains even from marriage*. occ. Mat. xix. 12. [So Fischer, and see Wisd. iii. 14.]—See Suicer's Thesaur. on this word.

Ἐυοδόω, ῶ, from εὖ *well, good*, and ὁδὸς *a way, journey*.

I. *To give* or *afford a good* or *prosperous journey;* whence Ἐυοδόομαι, ȣ̃μαι, pass.—*To have a prosperous and successful journey*. occ. Rom. i. 10, where see Kypke. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. נחה בדרך *to lead in the way*.

II. *To prosper* another, *to make* him *prosperous*. Ἐυοδόομαι, ȣ̃μαι, pass. *To prosper, be prospered*. occ. 1 Cor. xvi. 2. 3 John ver. 2, twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Jud. xv. 18, but by the profane writers, as may be seen in Wetstein on Rom. i. 10. [Wahl and Schl. refer Rom. i. 10. to this head, and perhaps rightly. But Schl. refers 1 Cor. xvi. 2. to another sense, *to have opportunity*. This is unnecessary. Wahl translates rightly, ὅ,τι ἂν εὐοδῶται *according as he shall have had good success*. The word occurs in this sense, Herod. vi. 73. 2 Mac. x. 7. See Glass. Philol. Sacr. p. 1189. ed. Dath., and compare 2 Chron. xiii. 12. xviii. 11.]

☞ [Ἐυπάρεδρος, ȣ, ὁ, ἡ, from εὖ and πάρεδρος *an assessor*, (see Dem. 1332, 14.)—*One who constantly sits to, or applies to any thing, assiduous*. 1 Cor. vii. 35. according to some MSS.]

☞ Ἐυπειθὴς, έος, ȣ̃ς, ὁ, ἡ, from εὖ denoting *easiness*, and πείθω *to persuade*.—*Easily persuasible, easy to be persuaded* or *intreated*. occ. Jam. iii. 17. [See Polyb. i. 68. 3. Xen. Mem. iii. 4. 8. But Schl. thinks it is here, *That which makes others tractable*. He refers to Æsch. Choeph. 257.]

☞ Ἐυπερίϛατος, ȣ, ὁ, ἡ, from εὖ *well, easily*, and περίϛατος *surrounding*, which from περιΐϛημι, or περιΐϛαμαι *to surround*.—*Easily surrounding* or *encompassing, apt to surround* or *encompass*. This is a very difficult word, being found in no Greek writer before the time of the Apostles. After examining various interpretations of it both ancient and modern, (which may be seen in Suicer Thesaur. Pole Synops. Wetstein, Elsner, and Wolfius,) I find myself, with the two last named learned writers, obliged to acquiesce in the exposition Chrysostom gives of εὐπερίϛατος by ἡ εὐκόλως περιϊϛάμενη ἡμᾶς, which *easily encompasses* or *surrounds* us. So French trans. qui nous enveloppe si aisément. Diodati's Italian, ch' è atto a darci impaccio, *which is apt to hinder us*. occ. Heb. xii. 1, where Kypke, whom see, explains it to the same effect as Diodati. The particular sin here meant by the Apostle seems to be that mentioned by Doddridge, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following context, and chap. iii. 6, 14. vi. 11, 12. x. 23, 25, 36—39.—Very ingenious is the interpretation of Wetstein, who explains εὐπερίϛατος in a *passive* sense of the sin which *is surrounded* with so *great* a cloud of witnesses, who are, as it were, spectators of the Christian race,

* [It appears from the Glossæ Vet. Juris, p. 3, that the word was applied to all who either from infirmity, accident, or an operation when young were unfit for generation. The first were σπάδωνες, the second θλιβίαι, the third κασράτοι, according to Theoph. Paraphr. Institut. i. 11. 9. p. 117.]

and of the behaviour of those who are still engaged in it. To confirm this explanation, he proves from pertinent authorities, that both περίστατος and ἀπερίστατος are used *passively*, the former signifying *surrounded*, the latter *not surrounded*. But then he also quotes a passage from Theopompus in Athenæus, where περίστατος must be understood *actively* (ΠΕΡΙ'ΣΤΑΤΟΝ βοῶσα τὴν κώμην ποιεῖ, by her cries she makes the village *surround* her, or brings it around her); and Elsner observes against Le Clerc, that verbal adjectives of a like form in —τος have often an *active* signification. And since the Apostle joins the εὐπερίστατον ἁμαρτίαν with ὄγκον πάντα *every weight*, and describes it as something which Christians are *to lay aside*, Chrysostom's exposition above-mentioned appears justly preferable to Wetstein's; and it seems very probable, that in this epithet εὐπερίστατον the Apostle alludes to the long flowing garments of the ancients, which, if not *put off* in running a race, would (περιϊστάναι) *cling about* their legs, and impede their course. So Diodati, Beza, and Piscator in Leigh Crit. Sacr. Comp. under Ἀναζώννυμι. [Chrysostom's interpretation best agrees with the natural meaning of the word περιΐστημι *to surround*, and it is used of hunters surrounding their prey. See Herod. i. 43. Theoph. Char. c. 6. This interpretation is received by Schl. and Wahl. Theophylact, who is followed by Kypke, says, *Through which one easily falls into* περιστάσεις *or troubles*. Hesychius says *easy*.]

☞ Ἐυποιΐα, ας, ἡ, from ἐυποιέω *to do good*, which from ἐυ *well*, and ποιέω *to do*.—*Doing good*. i. e. works of *charity* and *mercy*, *beneficence*. occ. Heb. xiii. 16. [The word is condemned by Poll. v. 140. It occurs Alciph. 1 Ep. 10. Diog. Laert. x. 10. Arrian. Exp. Alex. vii. 25. 8. See Reitz. ad Lucian. Imag. c. 21. (T. ii. p. 479.)]

Ἐυπορέω, ῶ, and ἐυπορέομαι, ὖμαι, from ἔυπορος * *having* or *possessing any thing*, which from ἐυ *well*, and πόρος (from πείρω *to pass through*) which signifies not only * *a passage through*, but *a mean* or *method found out for doing any thing*, particularly *for getting money*; also, *gain, income, revenue*.—*To be able to afford, to be able*, in this sense. occ. Acts xi. 29, where Kypke observes that the expression is elliptical, and that χρημάτων *wealth* or some such word is to be understood. He accordingly cites from Josephus ΧΡΗΜΑ'ΤΩΝ 'ΕΥΠΟΡΗΘΕΙ'Σ, and from Strabo ΧΡΗΜΑ'ΤΩΝ 'ΕΥΠΟΡΟΥ'ΝΤΑΣ. Comp. also Elsner and Wetstein.—It is used by the LXX for the Heb. השיג *to reach, attain to*, Lev. xxv. 26, 49; for the Heb. מצא *to find, obtain*. Lev. xxv. 28. [Schl. and Wahl here translate, *To be rich* or *abound in riches*; but under ἐυοδόω Schl. refers to this passage, and to 2 Cor. viii. 2., to explain 1 Cor. xvi. 2. which he translates, *ut fert cujusque rei familiaris*, and this gives the same meaning as Parkhurst. See Polyb. vi. 58. 9. Xen. Mem. ii. 7. 4. In good Greek, the word certainly implies *abundance*.]

☞ Ἐυπορία, ας, ἡ, from ἔυπορος, which see under Ἐυπορέω.—*Substance, maintenance, livelihood, means*, opes, facultates. occ. Acts xix. 25. [It is rather, *plenty, plentiful supply*. occ. Diod. Sic. i. 45. Xen. Cyr. iii. 3. 7. See Aq. Judg. vi. 12. Job v. 5.]

Ἐυπρέπεια, ας, ἡ, from ἐυπρεπὴς, έος, ὖς, ὁ, ἡ, which from ἐυ *well*, and πρέπω *to be beautiful, to become* †.—*Beauty, pleasing form*. occ. Jam. i. 11. [Polyb. i. 4. 8. Thuc. vi. 31.]

☞ Ἐυπρόσδεκτος, ȣ, ὁ, ἡ, from ἐυ *well*, and πρόσδεκτος *accepted, acceptable*; which latter word is used by the LXX, Prov. xi. 20, and is derived from προσδέχομαι *to receive, accept*.—*Well accepted, acceptable*. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. v.—The word is applied in the same sense by Plutarch, [t. ix. p. 196. Reisk.] (see Wetstein), and by Clement, 1 Cor. § 35, 40. edit. Russel.

☞ Ἐυπρόσεδρος, ȣ, ὁ, ἡ, καὶ τὸ—ον,

* Kypke remarks, that Musonius in Stobæus, serm. viii. p. 476, confirms this sense by distinguishing between ἐυπόρους and πλουσίους *the rich*. "Some men, when they cannot pretend poverty, ἀλλ' ἘΥΠΟΡΟΙ ΧΡΗΜΑ'ΤΩΝ ὄντες, τινὲς δὲ καὶ πλούσιοι, but who are *possessed of property*, and some even *rich*, yet go so far as not to bring up their younger children ἵνα τὰ προγινόμενα ἘΥΠΟΡῌ μᾶλλον, that the elder may be better provided for."

* "Πόρος transitus, trajectus—item ratio excogitata aliquid efficiendi: ut πόρος χρημάτων ratio pecuniæ comparandæ. Eurip. pro quo & absolutè πόρος dicitur apud Aristot. Rhet. 1. & Polit. lib. i. cap. 7. Interdum pro quæstu usurpatur, ut apud eundem in Polit. significat & reditus, proventus, obventio; vectigal apud Aristoph. in Vesp." Scapula.

† [In the LXX it is usually *honour, excellence*, or *glory*. See 2 Sam. xv. 25. Prov. xxxi. 25.]

from ἐν intens. and πρόσεδρος, *an assessor, a constant attendant*, also *assiduous*, which from πρὸς *near, hard by*, and ἕδρα *a seat*. —*Constantly attending*, whence the neut. Ἐνπρόσεδρον, τὸ, used as a substantive. —*Constant*, or *continual attendance*. occ. 1 Cor. vii. 35. Comp. προσεδρεύω. But observe that in 1 Cor. vii. 35, many MSS., five of which ancient, read ἐνπάρεδρον to the same sense. And this reading is embraced by Bp. Pearce, whom see, and by Griesbach received into the text. [3 Mac. iv. 13.]

☞ Ἐνπροσωπέω, ῶ, from ἐν *well*, and πρόσωπον *a face, appearance*.—*To make a fair appearance*, or *show*. occ. Gal. vi. 12.—The Greek writers often use the adjective ἐνπρόσωπος for *specious, appearing fair* or *well*. For instances see Wolfius, Wetstein, and Kypke. [Xen. Mem. i. 3. 10. See also Demosth. 277, 4. and Gen. xii. 11.]

ἘΥΡΙ'ΣΚΩ.—*To find*. From [the obsolete] ἑυρέω we have in the N. T. 1st fut. ἑυρήσω, perf. ἕυρηκα, 1 aor. pass. ἑυρέθην, 1 fut. ἑυρεθήσομαι, 1 aor. mid. particip. ἑυράμενος (Heb. ix. 12.) by syncope for ἑυρησάμενος; if it should not rather be deduced from the obs. ἕυρω, 1 aor. ἕυρα, 1 aor. mid. ἑυράμην, particip. ἑυράμενος. See under Ἑυρίσκω.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8. 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2. So used by Xenophon and Demades, cited by Kypke. [Add v. 4 and 14. Acts xiii. 28. xxiii. 29. and perhaps Mat. xxvi. 60.]

III. *To find without seeking*, or *by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viiii. 10. xviii. 28. xx. 6. xxi. 2. [xxii. 9, 10.] xxiv. 46. xxvi. 40. [xxvii. 32. Comp. Luke xvii. 18, (which Elsner, Wolfius, and Campbell understand *interrogatively*, as the preceding verse) Phil. iii. 9. [John i. 46. v. 14. Luke iv. 17.*

V. *To find, obtain, get*. Luke i. 30. ix. 12. [xi. 9.] John x. 9. [Acts vii. 40.] Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So Lucian Reviv. tom. i. 396. Μόλις γοῦν ἘΥΡΟ'ΜΗΝ πολλὰ ἱκετεύσας, I could, however, scarcely *obtain* with many intreaties. See also Wetstein and Kypke on Heb. ix. 12, and Kypke on Rom. iv. 1. [See Ælian V. H. iii. 17, Dion. Hal. v. 49. vii. 37. Pindar. Isthm. i. 60. Gen. vi. 8.]

VI. *To find* the price or value of any thing by computation. Acts xix. 19. Xenophon applies the V. in the same sense. See Raphelius and Wetstein. So Herodotus, lib. viii. cap. 28. ἘΥΡΟΝ λογιζόμενος—*I found* by computation.

VII. *To save, preserve*. Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able*. Rom. vii. 18, where Kypke cites Plutarch, Pausanias, and Arrian using it in a like view.

IX. [*To know, understand, have a knowledge of*. Rom. vii. 21. x. 20. Acts xvii. 27. Schl. refers to this head Phil. iii. 9. *that I may be found in him*, i. e. that I may be found to be *a good Christian*. Pierce says the meaning is, that "I may be found to have put on Christ, to be covered over with him," from Locke's note on Gal. iii. 27. See Is. lxv. 1. Judg. xiv. 18. Herodian. ii. 1. 8. Ælian V. H. x. 6. Wisd. xiii. 6. 9.]

X. Ἑυρίσκομαι, Pass. *To be found*. i. e. *to be*.—In this sense it is frequently applied in the LXX for Heb. נמצא, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18, where Campbell translates Ἑυρέθη ἐν γαστρὶ ἔχουσα, by *She proved* to be *with child*. Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21, where see Vitringa and Kypke on Mat. [Compare Luke xvii. 18. Acts viii. 40. Rom. vii. 10. Gal. ii. 17. Rev. xii. 8. Gen. ii. 20. xlvii. 14. Deut. xviii. 10. Esth. ii. 3.]

☞ Ἑυροκλύδων, ωνος, ὁ.—*Euroclydon, a tempestuous wind*, usual in the Mediterranean, and well known to the modern mariners by the name of *a levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S. E. The *great wind*, or *mighty tempest*, or *vehement east wind*, described by the prophet Jonah, ch. i. 4. iv. 8, appears to have been one of these *levanters* *. Ἑυροκλύδων, according

* [John xii. 14. may be added to this or the next division. Compare Gen. xliv. 6. and 34.]

* The winds in Jonah, however, appear to have been miraculous.

to the annotations of Erasmus, Vatablus, and others, is said to be *vox hinc ducta quod* ingentes *excitet* fluctus (a word derived from its exciting *great waves)*, as if these commentators understood it to have been, as Phavorinus writes it (*in voce* Τυφῶν), Ἐυρυκλύδων *, and as such compounded of ἐυρὺς (latus, amplus, *broad, large, &c.)*, and κλύδων (fluctus, *a wave*). But rather, if an etymology is required, as we find κλύδων used by the LXX (Jonah i. 4, 12.) instead of סער, which always denotes *a tempest*, as I conjecture, properly so called, Ἐυροκλύδων will be the same with † Ἔυρυ κλύδων, i. e. *an eastern tempest*, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. Shaw, Travels, p. 330, and Note, where the reader may meet with further satisfaction on this subject, and may find the common reading Ἐυροκλύδων sufficiently defended in preference to that of the Alexandrian MS., Ἐυρακύλων though favoured by the Vulg. version, Euroaquilo, and embraced by Grotius, Cluver, Le Clerc, and Bentley. The ancient Syriac version has אוריקלידון. See also Wetstein, Doddridge, and Bowyer's Conject. on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26. [Aul. Gellius N. A. ii. 22. complains of the unfrequency of the occurrence of names of winds in the ancient writers.]

Ἐυρυχῶρος, ου, ὁ, ἡ, from ‡ ἔυρυς *broad*, and χώρα *region*.—*Broad, roomy, spacious.* occ. Mat. vii. 13. [See Hos. xiv. 17. Is. xxx. 23. & al. Ἐυρυχωρία occurs in Symm. Ps. xvii. 20. cxvii. 5. Xen. Cyr. iv. 1. 8. (where it is *a plain*.)]

Ἐυσέβεια, ας, ἡ, from ἐυσεβής.

I. *Devotion, piety towards God.* Acts iii. 12. 1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness*, or *the whole of true religion*; so named because *piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16. [I should be inclined to refer all the passages except 1 Tim. iii. 16. to the first sense, adding 2 Tim. iii. 5. Tit. i. 1. 2 Pet. iii. 12. Xen. Cyr. viii. 1. 25. Diod. Sic. xix. 7. Prov. i. 7. Is. xi. 12. We may observe that *piety to a mother* is called ἐυσέβεια in Æsch. Dial. iii. 10.]

☞ Ἐυσεβέω, ῶ, from ἐυσεβής.

I. *To exercise piety* or *true religion.* Comp. Ἐυσέβεια II. occ. 1 Tim. v. 4, where observe that τὸν—οἶκον is governed of the preposition κατὰ understood. So Elsner cites from Isocrates in Nicocele, § 35, ΤΑ᾿ περὶ τῆς Θεὺς ἘΥΣΕΒΟΥ͂ΜΕΝ *. See more in Elsner and Wolfius. [Susan. 64.]

II. Transitively, governing an accusative. *To worship religiously.* occ. Acts xvii. 23. So Euripides and Plutarch, cited by Wetstein, ἘΥΣΕΒΟΥ͂ΣΙ ΤΟΥ͂Σ ΘΕΟΥ͂Σ, and ἘΥΣΕΒΕΙ͂Ν ΘΕΟΥ͂Σ. [Xen. Hell. i. 7. 10.]

Ἐυσεβής, έος, ῦς, ὁ, ἡ, from ἐυ *well*, and σέβομαι *to worship.*—*Devout, pious, religious, godly.* occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. [Is. xxiv. 16. Xen. Cyr. viii. 1. 9.]

☞ Ἐυσεβῶς, Adv. from ἐυσεβής.—*Piously, religiously, godly.* occ. 2 Tim. iii. 12. Tit. ii. 12. [Xen. Mem. ii. 2. 13.]

Ἔυσημος, ου, ὁ, ἡ, from ἐυ *well*, and σῆμα *a sign.*—*Significant, intelligible, easy to be understood.* occ. 1 Cor. xiv. 9, where see Wolfius and Wetstein. [Porphyr. de Abstin. iii. 4. Sext. Emp. adv. Arithm. 18. Polyb. x. 44. 3. Artemid. ii. 44. In Ps. lxxxi. 3. it is used for *remarkable.*]

☞ Ἔυσπλαγχνος, ου, ὁ, ἡ, from ἐυ *well*, and σπλάγχνον *a bowel*, which see. —*Of tender bowels, tender-hearted, tenderly compassionate* †. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in Clement, 1 Cor. § 29. Ἔυσπλαγχνος is used in Sophocles, and Ἐυσπλαγχνία in Euripides; but in those writers both these words denote *strength of mind, high spiritedness.* See Wolfius on Eph. iv. 32. [and Vorst. Phil.

* One MS. cited by Wetstein and Griesbach reads so.

† Ἔυρος *the east wind*, is, by the way, from the Heb. אור *the light*, which rises in that part of the heavens.

‡ Scapula remarks, that this word may seem to be composed of ἐυ *well*, and ῥέω *to flow*, so as to be spoken properly of a *broad* and *well-flowing river*, as in Homer, Il. vi. line 508.

Ἐιωθὼς λέεσθαι ἘΥΡΡΕΙ͂ΟΣ ποτάμοιο.

That us'd to bathe in the *wide-flowing* stream.

Comp. Il. v. line 545. Il. xxi. line 1.

* Isocrates has a very similar expression in Demon. § 7, Πρῶτον μὲν ὖν ἘΥΣΕ΄ΒΕΙ ΤΑ᾿ πρὸς τὺς Θεὺς.

† *Notat.*—*eos qui ex* imis visceribus, *aut ex* corde *plane* medullitùs *miserorum* miscreantur, *eorumque calamitatibus* vehementissimè afficiantur. Illyr. in N. T. in Leigh's Crit. Sacr.

Sacr. ii. p. 38. ed. Fisch.] But Chrysostom, cited in Suicer's Thesaur. under Ἐνσπλαγχνίζομαι, applies the particip. ἐνσπλαγχνιζόμενος in the sense of *tenderly compassionate;* and Symmachus uses ἄσπλαγχνος for the Heb. אכזרי *cruel,* Prov. xvii. 11, and so doth another Hexaplar version for אכזר, Deut. xxxii. 33. Comp. under Σπλάγχνον II. [Prayer of Manass. v. 6.]

☞ Ἐυσχημόνως, Adv. from ἐυσχήμων.—*Honourably, gracefully, decently.* occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12. [Xen. Cyr. i. 3. 7.]

☞ Ἐυσχημοσύνη, ης, ἡ, from ἐυσχήμων.—*Comeliness.* occ. 1 Cor. xii. 23. [In Xen. Cyr. v. 1. 2. Polyb. x. 18. 7. it may relate perhaps more to *decorum of manners.* See iv. Mac. vi. 1. where it relates to *dress.*]

Ἐυσχήμων, ονος, ὁ, ἡ, from ἐυ *well, good,* and σχῆμα *form, fashion, mien.*

I. Spoken of persons, *Honourable, respectable, reputable.* occ. Mark xv. 43. Acts xiii. 50. xvii. 12. See Wetstein and Kypke on Mark.

II. Of things or actions, *Decent, becoming, comely.* occ. 1 Cor. vii. 35. xii. 24. [Arrian. Diss. Ep. iv. 12. 6. Schwarz. Comm. p. 610. Olear. de Stilo, p. 283.]

Ἐυτόνως, Adv. from ἔυτονος *intense,* from ἐυ intens. and τέτονα perf. mid. of τείνω *to stretch, strain.*—*Intensely, vehemently, strenuously.* occ. Luke xxiii. 10. Acts xviii. 28. [Josh. vi. 8. Diod. Sic. xi. 65. Xen. Hier. ix. 6.]

☞ Ἐυτραπελία, ας, ἡ, from ἐυτράπελος, which is derived from ἐυ *easily,* and ἔτραπον 2 aor. of τρέπω *to turn,* and properly signifies one who can * *easily* or *readily turn* his discourse, and *accommodate* it to the present occasion, for the purpose of *exciting mirth* or *laughter; a wit;* but since such persons are very apt to deviate into *buffoonery,* and *scurrility,* hence ἐυτράπελος is sometimes used in a bad sense for *a buffoon, a scoffer, a sneerer.* So Isocrates in Areopag. [p. 290.] joins the ἐυτραπέλυς with τὺς σκώπτειν δυναμένυς, those who are expert in *scoffing.* And Aristotle, Ὀι βωμόλοχοι ἐυτράπελοι προσαγορεύονται, *Buffoons* are called ἐυτράπελοι.

I. In a good sense, *Wit, pleasantry, facetiousness, merriment.* So used by Plato. [See Diod. Sic. xv. 7. xx. 63. Cic. Epist. ad divers. vii. 32.]

II. In a bad sense, *Buffoonery, scurrility, satirical* or *obscene jesting;* for, from the tenor of the Apostle's discourse, he seems particularly to allude to this last. (See Hammond.) So Hesychius explains ἐυτραπελία not only by κυφότης *levity,* and μωρολογία *foolish talking,* but also by ἀισχρολογία *filthy* or *obscene talking.* occ. Eph. v. 4. See Wetstein and Elsner on the place. [See Aristot. Mor. i. 31. Eudem. iii. 6. Ælian. V. H. v. 13. Wessel. ad Diodor. xx. 63.]

☞ Ἐυφημία, ας, ἡ, from ἔυφημος.—*Praise* or *good report.* occ. 2 Cor. vi. 8. [Ælian V. H. iii. 47. Alciph. i. Ep. 39. See Symm. Ps. xli. 5. cxxv. 2. xcix. 2. (where the sense is rather, *a hymn of praise.*]

☞ Ἔυφημος, υ, ὁ, ἡ, from ἐυ *well, good,* and φήμη, *report, fame.*—*Of good fame* or *report, reputable.* occ. Phil. iv. 8. [This word in good Greek expressed *words of good omen,* and the verb ἐυφημέω was either *to utter such words,* or, *to abstain from words of evil omen, and be silent.* See Spanh. ad Aristoph. Nub. 263. Then it came to signify, *the utterance of blessings* or *good wishes.* See Demosth. p. 800, 13. 1 Mac. v. 64. Symm. Ps. xxxii. 11. and ἔυφημος means, *pleasant to be heard,* or according to Schl. *all that expresses kind wishes.*]

☞ Ἐυφορέω, ῶ, from ἐυ *well,* and φορέω *to bear.*—*To bear* or *bring forth well* or *plentifully.* occ. Luke xii. 16. The verb or participle is used by Hippocrates and Josephus, cited by Kypke, as the nouns ἔυφορος and ἐυφορία are by others of the Greek writers, [as Ælian V. H. ii. 17. Phil. de Vit. Mos. iii. t. ii. p. 162. 21.]

Ἐυφραίνω from ἐυ *well,* and φρὴν *the mind.*—*To rejoice, make joyful in mind.*

I. In a good and spiritual sense, *To rejoice, make joyful.* occ. 2 Cor. ii. 2. [Ps. civ. 15. Herodian. ii. 3. 19. Eur. Alcest. 788.]

Ἐυφραίνομαι, Pass. *To be glad, joyful.* Acts ii. 26. Rom. xv. 10. Gal. iv. 27.

II. Ἐυφραίνομαι, Pass. *To [live in mirth.]* In a natural, and that whether in a good or indifferent, sense, as Luke xv. 23, 24, 29, 32,—or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19, Ἐυφραινόμενος—λαμπρῶς, *Living in jovial splendour.* The Greek beautifully implies that this worldling not only *indulged himself* in

* "Ἐυτραπελία—παρὰ τῦ ἘΥ ΤΡΕΠΕΣΘΑΙ τὸν λόγον εἰρῆται. Etymol. Magn. [See Aristoph. Vesp. 467. and the Scholiast.]

dainty meals, rich wines, music, singing, and the other articles of luxury, but that he did all this in an *elegant, sumptuous,* and *splendid* manner. And observe further on Luke xvi. 19, that our Lord having reproved the hypocrisy and erroneous tenets of the Pharisees, ver. 15, 18, who were covetous, and who, as Josephus, one of that sect, tells us, Ant. lib. xviii. cap. 1. § 3, τὴν διαίταν ἐξευτελίζυσιν, ὐδεν ἐς τὸ μαλακώτερον ἐνδίδοντες, lived sparingly, and indulged in no luxury, proceeds now, under a parable representing a rich self-indulgent Epicurean Sadducee (see Josephus, Ant. lib. xiii. cap. 10. § 6.), to warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical Pharisees and to the openly impious Sadducees, the doctrine of a future state of happiness or misery after death. See also Wetstein, and comp. under Σαδδυκαῖοι. [See Deut. xiv. 26. xxvii. 7. Xen. Cyr. i. 5. 7. vii. 5. 17. Homer Od. ii. 311. The Grammarians explain the word by ἐνωχέομαι.]

Ἐυφροσύνη, ης, ἡ, from ἔυφρων *joyful, glad,* which from ἐυ *well,* and φρὴν *the mind.*—*Joy, joyfulness, gladness.* occ. Acts ii. 28. xiv. 17. [Est. ix. 19. Judith xii. 12. Ecclus. xiii. 11. Xen. Cyr. iii. 3. 6.]

☞ Ἐυχαριστέω, ῶ, from ἐυχάριστος.—*To thank, give,* or *return thanks, be thankful.* See Mat. xv. 36, and Wetstein and Kypke there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25, for ἐυχαριστῶ τῷ Θεῷ, two ancient MSS., with the Vulg. read ἡ χάρις τῦ Θεῦ; and one ancient MS., with two later ones, have χάρις τῷ Θεῷ; and this latter reading Griesbach marks as perhaps preferable to the common one. In 1 Cor. xiv. 18, "I find that the Alexandrian and other good MSS. (four ancient, and two later ones, Wetstein and Griesbach) and the Syr. Copt. and Ethiop. versions leave out μῦ: I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all.* St. Paul used ἐυχαριστεῖν in the two preceding verses for *giving thanks* in the public service of the church, and so it means here, as I think." Bp. Pearce, whose interpretation is embraced and enforced by Macknight, whom see.—Ἐυχαριστέομαι, ῦμαι, Pass. *To be acknowledged with thanks,* or *thanksgiving.* occ. 2 Cor. i. 11. [This word is not used in this sense by the old writers, but as *to gratify.* See Thom. M. and Lobeck on Phryn. p. 18. Salmas. Ling. Hellen. p. 98. But it occurs in this sense Demosth. 257, 2. Polyb. Exc. Leg. iii. p. 1092. Diod. Sic. xvi. 11. Judith viii. 22. Wisd. xviii. 2. 2 Mac. i. 11.]

☞ Ἐυχαριστία, ας, ἡ, from ἐυχάριστος.—*Thankfulness, giving of thanks, thanksgiving,* whether to man, as Acts xxiv. 3.—or to God, 1 Cor xiv. 16. 2 Cor. iv. 15. Eph. v. 4. & al. freq. [Polyb. viii. 14. 8. See Demosth. 256, 9. In Eph. v. 4. it is rather, *an honourable and agreeable speech,* and so Xen. Cyr. ii. 2. 1.]

Ἐυχάριστος, υ, ὁ, ἡ, from ἐυ *well,* and χάρις *thanks.*—*Thankful, grateful.* occ. Col. iii. 15. [Many explanations are given of this place, *Be ye kind and gracious,* as in Prov. xi. 16. This is Schl. and Wahl's opinion. Others say, *Be ye beneficent,* as in Diod. Sic. xviii. 28. Others, *Be ye pleasing to God.* Others, with the Syriac, *Be grateful, thankful,* in which sense the word occurs Xen. Cyr. viii. 3. 49.]

Ἐυχὴ, ῆς, ἡ.

I. *A prayer poured forth* to God. occ. Jam. v. 15. [Æsch. Dial. iii. 10. Xen. Symp. viii. 5. Job xvi. 17. Prov. xv. 8.]

II. *A vow.* occ. Acts xviii. 18, (where see Doddridge.) xxi. 23. In this latter sense it is not only frequently used by the LXX (for the Heb. נדר *a vow*), but also by the profane writers. See Scapula. [Numb. vi. 2, 21, &c. Gen. xxxi. 13.]

Ἔυχομαι, from ἐυχὴ.

I. *To pray* to God. occ. Jam. v. 16. Comp. 2 Cor. xiii. 7. 3 John ver. 2. [Numb. xi. 2. Deut. ix. 20. It is construed in good Greek either with πρὸς or the dative, as Xen. Mem. i. 3. 2. Dem. de Cor. i.]

II. *To wish.* occ. Acts xxvi. 29. xxvii. 29. Rom. ix. 3, (where see Bowyer.) 2 Cor. xiii. 9. Raphelius remarks on Acts xxvi. 29, that Xenophon in like manner joins ἔυχομαι with a dative, as Cyropæd. lib. ii. ἘΥΞΑ'ΜΕΝΟΙ ΤΟ͂ΙΣ ΘΕΟ͂ΙΣ τὰ ἀγάθα, *Praying to the gods* for good things; and lib. vii. Ὁι δὲ ἘΥΞΑ'ΜΕΝΟΙ ΤΟ͂ΙΣ ΘΕΟ͂ΙΣ—They having *prayed to the gods*—. So the text may be rendered, *I could* pray to *God, that,* &c. See other instances in Kypke. [See Jer. xlii. 22. xxii. 27. Æsch. Dial. ii. 6.]

Ἔυχρηστος, υ, ὁ, ἡ, from ἐυ *well,* or in-

tens. and χρῆσος *useful.*—*Useful, very useful.* occ. 2 Tim. ii. 21. iv. 11. Philem. ver. 11. [See Diod. Sic. iv. 76. v. 40. Xen. Mem. iii. 8. 5. Prov. xxxi. 13.]

'Ευψυχέω, ῶ, from εὔψυχος *courageous,* which from ἐυ *well,* and ψυχὴ *the soul, mind.*—*To be of good courage* or *comfort.* occ. Phil. ii. 19; where Kypke cites Josephus using this V. Ant. lib. xi. cap. 6. § 9, concerning Artaxerxes or Ahasuerus, who, τὴν Ἔσθηρα 'ΕΥΨΥΧΕ͂ΙΝ καὶ τὰ κρείττω προσδοκᾷν παρεθάῤῥυνεν, encouraged Esther *to be of good comfort,* and to expect better things. [Prov. xxx. 31.]

'Ευωδία, ας, ἡ, from ευ *well, good,* and ὦδα perf. mid. of ὄζω *to smell.*—*A good smell, a good odour.* occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. [See Xen. Symp. ii. 3. 2. Herodian i. 12. 3. Diod. Sic. iii. 45.] The phrase ὀσμὴν ἐυωδίας, *a sweet-smelling savour* or *odour,* is very frequently used by the LXX for the Heb. ריח ניחוח *a savour* or *odour of rest,* which is often applied to the Patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28. [The sacrifices so called were those where frankincense, &c. were used, but this was forbidden for the sin-offering (Lev. v. 11.) as being the effect of sin, and therefore not pleasing to God; yet Christ is called a sacrifice εἰς ὀσμὴν ἐυωδίας, although a *sin-offering,* probably, because as he thus reconciled God and man, his sacrifice was pleasing to God. Deyling Obss. Sacr. i. 352, after Witsius, Miscell. i. p. 511.]

'Ευώνυμος, υ, ὁ, ἡ, from ἐυ *well, good,* and ὤνυμα Æolic for ὄνομα, *a name.*

I. *Of a good name, having a good* or *fortunate name.* Thus used in Lucian.

II. *The left,* as opposed to the *right.* Ἐξ ἐυωνύμων (μέρων *parts,* namely), On *the left side.* Mat. xx. 21. xxv. 33. & al. Καταλιπόντες ἀυτὴν ἐυώνυμον, Leaving it *on the left.* Acts xxi. 3; so Wetstein cites from Lucian, speaking of navigators, Τὴν Κρήτην ΔΕΞΙ'ΑΝ λαβόντες, Leaving Crete *to the right.*—Τὸν—ἐυώνυμον, *The left,* foot namely, Rev. x. 2. [Exod. xiv. 22, 29. Numb. xx. 17.]—As to the reason of this latter signification, the *left* side was by the Greeks superstitiously reckoned of *evil* omen, and it was part of the same superstition to call such things by more *auspicious* names; and what could be more auspicious than ἐυώνυμος? This, therefore, they used for the *left* side, in the same manner as they styled the *Infernal Furies,* 'Ευμένιδες the *good-natured* goddesses. See more on this subject under 'Αρίσερος. [On this subject there are curious differences: Schleusner says that Greeks and Romans reckon auspices on the *left* hand lucky, and Wahl says the same as to the Greeks. Now we have sufficient proof from Cicero de Div. ii. 30, that thunder on the *left* was lucky among the Romans, while from Homer. Iliad B. 353. and I. 356. and Xen. Anab. iii. 19, it appears that thunder on the right was esteemed propitious among the Greeks. And Potter (quoted in 'Αρισερὸς) says that all left-handed omens were good in Rome, but right-handed ones in Greece. Certainly Δεξιὸς is usually fortunate, and λᾶιος the contrary. So ἀετὸς δεξιὸς in Xen. Cyrop. ii. 1. 1. Anab. vi. 1. 15. and Schneider, Lex. Xen. v. ἀετὸς, especially observes, that "δεξιὰ auguria," were reckoned fortunate by the Greeks. It is singular too, that Viger, iii. 4. c. 4, to whom Schleusner and Wahl refer for authority, directly contradicts them, and says, as Parkhurst does, that as *left-handed* omens were reckoned unlucky by the Greeks, they would not use ἀρίσερος, but took a word of more auspicious sound to describe the left. On the other hand, *sinister* was unlucky in Latin; and ἀρισερὸς ὄρνις in Homer means *propitious.*]

'Εφάλλομαι, from ἐπὶ *upon,* and ἅλλομαι *to leap.*—*To leap upon.* occ. Acts xix. 16. [1 Sam. x. 6.]

☞ 'Εφάπαξ, Adv. from ἐπὶ *upon, at,* and ἅπαξ *once.*

1. *Once, once for all.* occ. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. *At once.* occ. 1 Cor. xv. 6.

☞ 'Εφεσῖνος, η, ον, from Ἔφεσος Ephesus, the name of a city, the metropolis of Iona, a country of Asia Minor.—*Of Ephesus, Ephesian.* occ. Rev. ii. 1.

☞ 'Εφέσιος, α, ον, from Ἔφεσος Ephesus.—*An Ephesian.* occ. Acts xix. 28, 34, 35. xxi. 29.

☞ 'Εφευρετὴς, ῦ, ὁ, from ἐφευρίσκω *to invent,* which from ἐπὶ intens. and ἐυρίσκω *to find.*—*An inventor.* occ. Rom. i. 30.* Anacreon uses this word, Ode xli. line 3, where he calls Bacchus, τὸν 'ΕΦΕΥΡΕΤΗ'Ν χορείας, the *inventor* of the choral dance.

'Εφημερία, ας, ἡ, from ἐφήμερος *daily, lasting one day.*

I. Properly, *A daily course, a mini-*

* ['Ευρίσκω is *to discover,* and ἐφευρίσκω *to invent,* according to the Schol. on Soph. Aj. 1074.]

*stration lasting a day.* So Suidas, 'Η τῆς ἡμέρας λειτουργία. [Polyb. xxii. 10. 6.]

II. *A periodical course, a ministration to be performed after a certain period of days,* or *the family* or *class which were to attend such a periodical ministration.* occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 Kings xi. 5—7, that these *courses* of the Priests were *weekly,* or of *seven* days each, and began and ended on the Sabbath.—In the LXX this word sometimes answers to the Heb. מחלקות *divisions, distributions,* of the Priests or Levites namely, but most properly to the Heb. משמרת *charge, ministry.* See 2 Chron. xxxi. 16. Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2. —Josephus has the same phrase as St. Luke, ch. i. 5, when he calls Mattathias 'ΙΕΡΕΥ'Σ 'ΕΞ 'ΕΦΗΜΕΡΙ'ΑΣ 'Ιωάριβος, *a priest of the course of* Joarib. Ant. lib. xii. cap. 6. § 1. (comp. 1 Mac. ii. 1.) And in his Life, § 1, he applies 'Εφήμερις in the same sense: "My descent," says he, "is not only from the priests, ἀλλὰ καὶ ἐκ τῆς πρώτης 'ΕΦΗΜΕ'ΡΙΔΟΣ τῶν εἰκοσιτεσσάρων, but also from the first *course* of the twenty-four." [We may just mention that David (see 1 Chron. xxiv. 4. 2 Chron. viii. 14. Nehem. xiii. 30.) and Joseph. Ant. vii. 15. 7, divided all the sacerdotal class into twenty-four classes, sixteen of the descendants of Eleazar, eight of those of Ithamar. On the changes in these after the captivity, see Lightfoot, Hebr. on Luke i. 5 and 8. The word occurs 1 Chron. xxiii. 6, and elsewhere.]

☞ 'Εφήμερος, ου, ὁ, ἡ, from ἐπὶ *for,* and ἡμέρα *a day.*—*Daily, sufficient for a day.* occ. James ii. 15. See Wolfius and Wetstein on the place. [So Aristides, t. ii. p. 398. Dion. Hal. viii. 41. Diod. Sic. iii. 41. It is applied also in another sense, *of a day, living only a day.* See Eustath. ad Hom. Od. Φ. 85.]

☞ 'Εφικνέομαι, οῦμαι, from ἐπὶ *unto,* and ἱκνέομαι *to come,* which see under 'Αφικνέομαι.—*To come* or *reach unto.* occ. 2 Cor. x. 13, 14. [Xen. Cyr. i. 1. 5. Sym. Job xxxii. 12. Ecclus. xliii. 32.]

'Εφίστημι, from ἐπὶ *by, near,* or *upon,* and ἵστημι *to stand.*

I. *To stand by* or *near, to present one's self.* [Luke iv. 39. Acts x. 17. xxii. 13, 20. Gen. xxiv. 43. But in several passages (Luke ii. 9. xxiv. 4. Acts xii. 7. xxiii. 9.) this word is applied to the appearance of] *heavenly visitants* with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in Raphelius on Acts xxiii. 11, and in Wetstein on Luke ii. 9. [Herodot. iii. 141. v. 56. Dion. Hal. vii. 67. Achill. Tat. iv. p. 219.]

II. Implying local motion, *To come in* or *near.* Luke ii. 38. x. 40. [Acts xi. 11.]

III. [*To come upon unexpectedly.* Luke xxi. 34. In the following passages somewhat of *hostility* is implied. Luke xx. 1.] Acts iv. 1. vi. 12. xxiii. 27. *To assault.* Acts xvii. 5. [So Jer. xxi. 2. 1 Sam. xv. 51.]

IV. *To be instant, imminent, at hand.* [1 Thess. v. 3.] 2 Tim. iv. 6. [Demosth. p. 287. 5.]

V. *To be instant, urge.* 2 Tim. iv. 2. [Diod. Sic. xiv. 95.]

VI. *To be present.* occ. Acts xxviii. 2. So Polybius has τὸν 'ΕΦΕΣΤΩ'ΤΑ ζόφον for a *present surrounding* darkness. See Raphelius. [Rather *to vex* or *attack.* Polyb. viii. 3. 7.]

'ΕΦΦΑΘΑ', Heb.—*Ephphata,* that is, *Be thou opened.* It may be considered either as the 2d pers. sing. imperat. of Niph. הפתח, or rather of Hith. התפתח (the ת being in pronunciation softened into פ) from the V. פתח *to open.* The ancient Syriac version expresses it by the Hith. form, אתפתח. occ. Mark vii. 34. [Vorst. Phil. Sacr. c. 37.]

"Εχθρα, ας, ἡ, from ἐχθρὸς.—*Enmity.* occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. James iv. 4. Eph. ii. 15, 16, where see Macknight.—In these two last texts it denotes *the cause* or *occasion of enmity.* [In Rom. viii. 7, it is *a state of enmity,* or, according to Schleusner, *what displeases God.* The word occurs 3 Esdr. v. 74. Thucyd. ii. 68. Gen. iii. 15. Num. xxxv. 20.]

'Εχθρὸς, οῦ, ὁ, or ἐχθρὸς, ὰ, ὸν, from ἔχθος *hatred, enmity,* which from ἔχομαι *to adhere* (say some), because *hatred* is apt to *adhere* to the mind, and become *inveterate.*

I. In an active sense, *An enemy, adversary.* See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18. [It is applied to any thing which was *hostile to* or impeded Christianity, as *false teachers.* 1 John ii. 18. Gal. v. 2. *Evil men,* 1 John iii. 6. So it is used of *death.* 1 Cor. xv. 26, as *an enemy to our attaining happiness.*]

II. In a passive sense, *A person hated* or *rejected as an enemy*. Rom. v. 10. xi. 28. In this latter view Homer applies the word, Il. ix. line 312. & al.

ἘΧΘΡΟ'Σ γάρ μοι κεῖνος, ὅμως Ἀΐδαο πύλησιν
Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ βάζει.

Who dares think one thing and another tell
* "By me's *detested*," as the gates of hell.
POPE.

[Either with Θεῷ, or even alone, says Schleusner, it implies *an impious man*, one *hated by God*. So Soph. Œd. T. 1349. Ælian. V. H. ii. 23.]

☞ Ἔχιδνα, ης, ἡ, from the masc. ἔχις, ιος, ὁ, *the male viper*, which may be deduced from ἔχομαι *to adhere* (as Acts xxviii. 3. comp. καθάπτω.)

I. *A viper*, properly the female. occ. Acts xxviii. 3. [Artemid. iv. 48. Aq. Is. lix. 5.]

II. Γεννήματα ἐχιδνῶν, *Offspring of vipers*, i. e. a wicked brood of wicked parents (comp. Acts vii. 51.), with particular allusion to their father, the devil, that *old serpent*. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see Bochart, vol. iii. 375. occurs Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. [Eur. Ion. 1262.]

ἜΧΩ.

I. *To have*, in almost any manner. Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. & al. freq. [In Heb. ix. 4, it is *to contain*, and so Rev. xxi. 7.]—On Tit. ii. 8, see Wetstein, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. observe, that many MSS., six of which ancient, several ancient versions, and eight printed editions, have ἔσχομεν; which reading is accordingly approved by Mill and Wetstein, and by Griesbach received into the text.

II. *To have, possess*. Mat. iii. 4. xii. 11. xiii. 9, 14. [xviii. 9. Mark x. 22, 23.] Acts xxiv. 16. & al. freq. Mat. xiii. 12, *But whosoever* hath not, *from him shall be* taken away *even* that he hath. As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. Macknight, that Juvenal has used a parallel one, Sat. iii. lines 208, 209,

Nil habuit *Codrus*;——& *tamen* illud
Perdidit, *infelix*, totum nil:——

Codrus *had nothing*; yet, poor wretch! he *lost*
*That nothing*.

See also Wetstein; and comp 1 Cor. xi. 22, τοὺς μὴ ἔχοντας *the poor*. So in Aristophanes, Plut. line 595, τοὺς ἔχοντας means the *opulent* or *rich*. Comp. Kypke on Luke viii. 18. [In Mat. xiii. 12. xxv. 29, Schleusner translates the verb by *to use what one has got*. So Kuinöel. The harshness of which Parkhurst speaks, is explained by comparing Mat. xv. 29. On the use of ἔχοντες in the sense of *rich*, see Valcken. ad Herod. vi. 22. and ad Eur. Phœn. 408. Græv. ad Cic. Ep. vii. 29. Arrian. Exp. Al. ii. 1. Æschin. Dial. ii. 10. Eur. Alcest. 58. Virg. Georg. ii. 49. In 2 Cor. viii. 11. ἐκ τοῦ ἔχειν, is *out of your property*. See Nehem. viii. 10.]

III. *To have*, as a wife. Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29.—or a husband. John iv. 17, 18. [See also Mat. xxii. 28. 1 Cor. v. 1. Deut. xxviii. 30. 2 Chron. xi. 21. 1 Mac. xi. 9. Valck. ad Herod. ix. 76. See Gal. iv. 27.]

IV. *To have, obtain*. Mat. v. 46. vi. 1. [xxvii. 65.] Rom. i. 13, where see Kypke. [Est. i. 11. It is *to get* or *obtain* also in Mat. xix. 16, 21. John v. 24, 39, 40. Phil. iii. 9. Amos vi. 13. Hesiod. Opp. & D. 126.]

V. *To hold, retain*. 1 Tim. i. 19. iii. 9.

VI. *To hold, esteem, count*. Mat. xiv. 5. xxi. 20. Mark xi. 32. Acts xx. 24. Wetstein on Mat. xiv. 5, cites Isocrates applying the V. in the same sense. See also Kypke. So Luke xiv. 18, 19, Ἔχε με παρῃτημένον may be rendered, Reckon *me excused*. The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See Wolfius. [Phil. ii. 29. Diog. L. Vit. Sol. p. 40. ed. 1615. Lysias 615, &c.]

VII. *To have in one's power, to be able, can*. Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. Kypke on Mark shows that ἔχειν is used in this sense with ὅ, ἥ, τι, ὡς and the like by the best Greek writers. [See also Luke vii. 42. xii. 4. (comp. Mat. x. 28.) xiv. 14. Prov. iii. 27. Xen. Mem. i. 2. 41. Eur. Phœn. 427. Herod. viii. 3. 21. So in Latin Cic. ad Fam. i. 3. Aul. Gel. xvii. 20.]

VIII. *To seize, possess*, as trembling and astonishment. Mark xvi. 8. The best Greek writers apply ἔχω in like manner. See Wetstein, and Homer Il. vi. line 137, and Il. xviii. line 247, and for other instances, see Kypke. [Hesiod. Theog. 588.

* My heart detests him.—POPE.

Polyb. v. 9. 6. Schleusner thinks, that in Mat. xi. 18, the verb should be taken *passively* in this sense. The passive is used of diseases. Lucian. t. iii. p. 48. edit. Reitz.]

IX. [*To afford, bring, cause.* 1 John iv. 18. So probably Rom. i. 13. Herod. v. 101. Thucyd. ii. 61. Hom. Iliad Π. 794. Kypke Obss. Sacr. ii. p. 150. It is put for παρέχω.]

X. Joined with an Adverb it may be rendered *To be.* Acts xii. 15, ΟΥΤΩΣ ΕΧΕΙΝ *To be so,* Ita se habere; compare Acts vii. 1. xvii. 11; Πῶς ἔχουσι, *How they* are, or fare, Acts xv. 36; especially with Adverbs expressing an *affection* of body or mind, thus Κακῶς ἔχειν, *To be ill, sick.* Mat. iv. 24. viii. 16. & al. Ἐσχάτως ἔχειν, *To be at the last extremity,* Mark v. 23; Καλῶς ἔχειν, *To be well,* Mark xvi. 18; Κομψότερον ἔχειν, *To be better, to amend in health, to recover,* John iv. 52; Ἑτοίμως ἔχειν, *To be ready,* Acts xxi. 13. In these phrases ἑαυτὸν, ἑαυτὴν, ἑαυτὸ, *him—her*—or *it—self,* are understood; or else in the four former we may supply σῶμα *the body,* which is expressed by Xenophon, Memor. Socrat. lib. iii. cap. 12. § 1. ΤΟ ΣΩΜΑ κακῶς ἔχοντα. See also the passages cited by Wetstein on Μαλακίαν, Mat. iv. 23. To this sense of *being* belongs also the expression τὸ νῦν ἔχον for κατὰ τὸ νῦν ἔχον, i. e. πρᾶγμα or χρῆμα, *ut nunc* se *res* habet, as the case *is* at present. Acts xxiv. 25. So in Tobit vii. 11, ἀλλὰ ΤΟ ΝΥΝ ΕΧΟΝ ἡδέως γίνου, *nevertheless* for the present *be merry.* This phrase is very usual in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxiv. 25. [Schl. says rightly, that ἔχον is redundant here. The phrase means merely, *For the present.* See Reitz. ad Lucian. Asin. c. 20.]

XI. With words expressive of time. *To be.* John viii. 57, Πεντήκοντα ἔτη οὔπω ἔχεις, *Thou* art *not yet fifty years,* literally, *Thou* hast *not yet fifty years.* Thus the French would say, *Vous n'*avez *pas encore cinquante années.* So Josephus, Ant. lib. i. cap. 11. § 2, speaking of Sarah, has the phrase, Αὐτῆς μὲν ἐννενήκοντα ΕΤΗ ΕΧΟΥΣΗΣ, She *being* ninety *years old.* John v. 5, Τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ, Being *thirty-eight years in an infirmity* or *infirm.* John v. 6. Γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, *Knowing that he* had been *now a long time* (in that condition, namely.) John xi. 17. Τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ, *Who* had been *now four days in the tomb;* on which text Raphelius cites the similar passages from Arrian Epictet. lib. ii. cap. 15, ΗΔΗ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΕΧΟΝΤΟΣ αὐτοῦ τῆς ἀποχῆς, *He being now in the third day* of his abstinence from food, i. e. having now abstained till the third day; and, ΗΔΗ δὲ ΤΡΙΤΗΝ ΗΜΕΡΑΝ αὐτῷ τοῦ πλοῦ ΕΧΟΝΤΙ καταγγέλλεται, *When he was now on the third day* of his voyage it was told him. John ix. 21, Αὐτὸς ἡλικίαν ἔχει, *He* has age, *he* is of proper or sufficient age. Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, lib. iii. cap. 14, and 16, uses the expression, Τὴν αὐτὴν ΗΛΙΚΙΗΝ ΕΧΕΙΝ, *To be of* the same *age.*

XII. Of space. *To be distant,* for ἀπέχω. Acts i. 12; where, however, the learned and accurate Kypke remarks, that no one has yet proved that ἔχειν is ever used by the Greek writers for ἀπέχειν *to be distant.* According to a hint therefore of Alberti on Luke xxiv. 13, he is rather inclined to refer Σαββάτου ἔχον ὁδὸν to the mountain itself, q. d. *a sabbath day's journey* in height; and he observes that ἔχειν in Greek often relates to magnitude or size. A sabbath day's journey is about eight stadia, or one English mile; and in the Complete Syst. of Geography, vol. ii. p. 124, col. 1, we read that "Mount Olivet—is *reckoned near a mile in height.*" [Fisch. on Well. T. iii. P. ii. p. 64, says that ἔχω is used for ἀπέχω; but Wahl says justly, that in all the instances adduced (Xen. Cyr. vii. 1. 38. Hom. Il. xiii. 747. Soph. El. 224,) the sense is rather *to hinder.*]

XIII. For the phrases ἀναγκὴν ἔχειν, ἐν γαστρὶ ἔχειν, νόμην ἔχειν, &c. &c. See Ἀναγκὴ, Γαστὴρ, Νόμη, &c. &c.

XIV. Ἔχομαι, Pass. * *To adhere to, be conjoined* or *connected with,* q. d. *To be holden by.* It governs a genitive case. occ. Heb. vi. 9, Ἐχόμενα σωτηρίας, *Things which are* conjoined or connected *with salvation* †. So Lucian Hermotim. tom. i. p. 601, Παραπολὺ γὰρ τᾶυτ' ἀμείνω καὶ

* "Præmoneo—Tyrones, quantumvis variæ sint significationes (hujus verbi ἔχεσθαι) eas tamen omnes primariam notionem redolere, quæ est *adhærere;* construitur tunc cum *generandi* casu." Hoogeveen in Vigeri Idiotism. in voc.

† [Schleusner says here, that τὰ ἐχόμενα mean *constancy, perseverance, adherence to,* and translates *we are persuaded that you will be constant to Christianity.*]

'ΕΛΠΙ'ΔΟΣ ὐ μικρᾶς 'ΕΧΟ'ΜΕΝΑ λέγεις, What you say is much better, and *connected* or *accompanied with* no small hope. And Ælian in Elsner, Πολλὰ πρόσεταττε καὶ ἐπίπονα καὶ ΚΙΝΔΥ'ΝΩΝ 'ΕΧΟ'ΜΕΝΑ τῶν ἐσχάτων, He commanded many things which were both laborious, and *joined* or *accompanied with* the greatest dangers. See more in Elsner and Kypke.—[Hence it is] *To adjoin, be next* in place. occurs Mark i. 38. Τὰς ἐχομένας κωμοπόλεις. The adjoining, neighbouring, or next *towns*. So Josephus, Ant. lib. xi. cap. 8. § 6. Τὰς 'ΕΧΟΜΕ'ΝΑΣ πόλεις. See also Elsner, Raphelius, Wetstein, and Kypke on Mark, who cite other instances of the like application of the word in the Greek writers. [Comp. Numb. xxii. 5, 11. Judges iv. 11. Thucyd. ii. 96. And]—*To be next* or *immediately following* in time. occ. Luke xiii. 33. Acts xx. 15, Τῇ ἐχομένῃ, *On* the next, ἡμέρᾳ *day* namely, which is expressed Acts xxi. 26. So Polybius, ΤΗ͂ι 'ΕΧΟΜΕ'ΝΗι, and ΤΗ'Ν 'ΕΧΟΜΕ'ΝΗΝ 'ΗΜΕ'ΡΑΝ. See Elsner, and compare 1 Mac. iv. 28. [1 Chron. x. 8. 1 Mac. iv. 28.]

XV. [We must observe that in Greek, ἔχω, with a preposition and noun, forms a periphrasis for the verb most nearly connected with the noun. Thus ἔχειν ἐν ἐπιγνώσει is ἐπιγινώσκειν. Rom. i. 28. See James ii. 1. 1 Tim. iii. 4. Thucyd. ii. 18. Sallust. B. C. 31.—We may notice the following phrases, Mat. v. 23, ἔχειν τὶ κατά τινὸς *to have a cause of complaint against one.* See Mark xi. 25. Rev. ii. 4. In John xiv. 31, ἔχειν τί ἐν τινὶ, is *to have power over one*, according to Schleusner and Tittman. In Acts xxiv. 19, ἔχειν πρός τινὰ, is *to have a charge against one;* but in 2 Cor. v. 12, it is *to have the means of defending yourself against one.* In Mat. xv. 30, ἔχειν μεθ' ἑαυτῦ is *to bring with one's self;* but in Mat. xxvi. 11. Mark ii. 19. xiv. 7, it is *to be with.*]

"ΕΩΣ, an Adv. of *time* and *place.* It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neuter article gen. τῦ.

1. Of time, *Until, unto.* It generally imports the *mere interval of time* to a certain term named, so as to *exclude* the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40. & al. But it is also sometimes intermediate, and signifies *an interval*, so as *not necessarily to exclude* the time following. Thus when it is said, Mat. i. 25, *And he knew her not* ἕως ὗ * (which, by the way, is for ἕως χρόνυ, ὗ, i. e. ἐν ᾧ) until *she brought forth her first-born son*, it by no means follows from hence that he knew her *afterwards.* Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Isa. xxii. 14.

2. *While, whilst.* Mat. xiv. 22. Mark vi. 45.

3. Of place, *Unto, even unto.* Mat. xxiv. 23, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42. Acts ix. 38.—"Εως εἰς, *Even unto, as far as.* Luke xxiv. 50. Wetstein cites the same phrase from Polybius and Ælian. [Levit. xxiii. 14. 1 Mac. ii. 58. Diod. Sic. i. 27. Polyb. ii. 52. 7.]

4. Of state, *Unto, even unto.* Mat. xxvi. 38.

5. Of number, *Even, so much as.* Rom. iii. 12. This seems an Hellenistical sense; the word is thus used by the LXX, Ps. xiv. 3. liii. 3, answering to Heb. גם *even.*

6. "Εως ἄν, with a Subjunctive Mood, *Till, until*, whether excluding the time following, as Mat. ii. 13. x. 11, 23. & al. —or not, as Mat. v. 18. xii. 20. & al.

7. "Εως ὅτυ. [*Whilst.* Mat. v. 25. *until.* Luke xv. 8. xxii. 16, 18. John ix. 18. See 1 Sam. xxx. 4. and 1 Mac. xiv. 10.]

[8. "Εως πότε, *How long? Until when?* Mat. xvii. 17. Mark ix. 9. John x. 24.— ("Εως by itself has this meaning in Polyb. iv. 3.) 2 Sam. ii. 26.]

[9. "Εως ὧδε, *So far as this*, of place. See Luke xxiii. 5. Sym. Job xxxviii. 11.]

* [This phrase occurs in Gen. xxvi. 13. Mat. xvii. 9. xviii. 30, 34. Luke xiii. 21. In Mat. xiv. 22. xxvi. 36, it is, according to Schleusner, *whilst.*]

# Z.



Z, ζ, ϛ, *Zeta*. The sixth of the more modern Greek letters, but the seventh of the ancient, in which F, ϛ, *βαυ*, (whence the Roman F, f,) corresponded to the oriental *Vau:* hence as ϛ is still used for the ἐπίσημον, or numerical character of six, so is ζ for seven. *Zeta*, then, in the Cadméan alphabet answers to the Hebrew and Pheuician ז *Zain* in form, order, and power; but its Greek name seems to be corrupted from that of its sister sibilant צ, *Zaddi* or *Jadda*, and to be softened into *Zeta*, in order to chime with the names of the two following letters *Eta* and *Theta*.

Ζάω, ζῶ, ζῇς, ζῇ, &c.

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22. [Rom. xiv. 11. In this place, the verb serves to express an adjuration. See Numb. xiv. 21. Judg. viii. 19. 1 Sam. xvii. 56.] & al. freq.—Luke xx. 38, Πάντες γὰρ αὐτῷ ζῶσιν. *Therefore* (comp. Γὰρ 4.) *all* (the faithful) live with respect to him. God considers them not as dead, but as living, since he can, and certainly will, recall them, i. e. their whole persons to life. There is a very similar passage in the Treatise concerning the Maccabees ascribed to Josephus, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew ὅτι οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες, ΖΩ͂ΣΙ ΤΩ͂ι ΘΕΩ͂ι, ὥσπερ Ἀβραὰμ, Ἰσαὰκ καὶ Ἰακὼβ, καὶ παντὲς οἱ πατριαρχαὶ, that they who died for God, *lived unto God*, as Abraham, Isaac, and Jacob, and all the patriarchs." See more in Wetstein and Kypke. [Schleusner translates here, *All have their life through God's goodness*.]—The participle ζῶν * is [sometimes] used in a transitive sense, or imports not only *living*, but *causing to live, vivifying, quickening*. See John vi. 51. (comp. verses 33, 50, 54, 58.) Acts vii. 38. [comp. Ps. cxix. 51.] 1 Pet. i. 3. † Heb. x. 20, where see Macknight. Comp. John iv. 10, and Campbell there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11. [It seems probable that ὁδὸς ζῶσα in Heb. x. 20, has somewhat of this sense, *leading to life*. In John iv. 10, Schleusner says that ζῶν is *never-failing*, in opposition to stagnant waters *. And in this sense, as Tittman says, no doubt the woman understood it; but he agrees with Parkhurst, in thinking that our Lord used ζῶν for ζωοποιῶν. Wahl halts between the two opinions. I cannot doubt the correctness of Tittman and Parkhurst, when I compare Rev. vii. 17, ἐπὶ ζώσας πηγὰς ὑδάτων, and xxi. 6. xxii. 17. Chrysostom thinks that our Lord meant the gift of the Holy Spirit. Theodoret and others refer the meaning to baptism. In 1 Pet. ii. 5, Schleusner construes λίθοι ζῶντες as *natural*, not *artificial stones*, like Virgil's *viva saxa* (Æn. i. 171,) but passes over the same phrase in verse 4, applied to Christ. Wahl explains it in verse 4, by ὅς, ὅτε ἔζη, *who while he lived;* and in verse 5, in the same way, αὐτοὶ, ζῶντες, *ye, while ye live*. But Leighton is, I think, right. Christ is called a living stone, "not only because of his immortality, but because he is the principle of spiritual and eternal life to us," "a living and enlivening stone." And believers are so called perhaps, "as drawing life from him by virtue of their union with him, as from a living foundation." Rosenmüller avoids coming to the point. Macknight says, on the first phrase, that the Apostle here terms our Lord *a living stone*, to show that the temple (i. e. the Christian church) of which he is the foundation, is built of *living men;* and on the second, that *living* may be taken literally to distinguish the Christian church (consisting of living men) from other temples built only of dead materials.]—Τὸ ζῆν, the infinitive with the neut. article, is used as a N. for Ἡ ζωὴ *Life*, Heb. ii. 15. Raphelius has shown that the heathen writers Polybius and Arrian apply τὸ ζῆν in the same sense; and so doth Anacreon,

* [In Heb. iv. 12. it only expresses *the activity of life*.]

† [See, however, Sense VII.]

* [As in Gen. xxvi. 19. Lev. xiv. 5, where Josephus explains it by *fontal and ever-flowing*. So Mart. Epig. ii. 90. *fons vivus*. Ovid. Met. viii. 57. Valer. Flacc. iii. 422. Hesiod. Opp. 595.]

Ode xxiii. lines 2, 7. And it may not be amiss to add, that thus also frequently doth Ignatius, as in his Epistle to the Magnesians, § 5, he says, that "unless we be willing to die in imitation of Christ's passion, τὸ ζῆν αὐτȣ̃, his *life* is not in us." And to the Trallians, § 9, that "without Christ we have not τὸ ἀληθινὸν ζῆν, the true *life*." So he calls Christ τȣ̃ διαπάντος ἡμῶν ζῆν our eternal *life*, Magnes. § 1; τὸ ἀδιάκριτον ἡμῶν ζῆν, our inseparable *life*, Ephes. § 3; τὸ ἀληθινὸν ἡμῶν ζῆν our true *life*, Smyrn. § 4. [This phrase occurs also Phil. i. 21. The meaning of that passage is, says Wahl, "With respect to myself, either life or death is desirable. For if I live, Christ will be magnified by me" (see verse 20); (or, "I give my whole life to the propagation of Christianity," according to Schleusner) "If I die I shall gain, for I shall be with Christ (verse 23.) But if my continuing in the flesh will profit you who believe, I know not which to choose."]

II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their *life* and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes *a particular manner of living*. Thus 1 Pet. iv. 6, ζῆν κατὰ Θεὸν πνεύματι, is *to live spiritually according to the will of God*, comp. verse 2; ζῆν τῷ Θεῷ, *to live by God*, Rom. vi. 10, 11. Gal. ii. 19. Comp. under 'Αποθνήσκω II. III. Τῇ δικαιοσύνῃ ζῆν, *To live unto righteousness*, 1 Pet. ii. 24, signifies, to live as persons *justified* by the death of Christ ought, i. e. in all *righteousness* and holiness (comp. Rom. verses 2, 4, 6, 7, 11.) Ζῆν πνεύματι, *To live in the Spirit*, Gal. v. 25, is to live under his continual *influence*. Comp. Rom. viii. 15. 'Εαυτῷ ζῆν, *To live to one's self*, 2 Cor. v. 15, is to live agreeably *to one's own* evil and corrupt inclinations. See Wetstein on Rom. vi. 10, and Kypke on Macknight on Rom. xiv. 7.—[Ζῆν τινι, ἔν τινι, or κατά τινα, are used in this sense, *To regulate your life according to the precepts of any one, so as to obey him*. Thus ζῆν πνεύματι, in Gal. v. 25, is *To live obediently to the Spirit*. Rom. vi. 2, *To live in sin* or *obey it*. Rom. xiv. 7, *To live obediently to yourself*, i. e. *according to your own pleasure*. And so of the other passages.]

IV. *To live*, as importing *recovery from a dangerous illness*. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חיה). 2 Kings i. 2. viii. 8, 9, 10, 14. So doth Artemidorus, [iv. 5.] cited by Wetstein on John. [As to Mat. ix. 18, I cannot agree with Parkhurst. Kuinöel indeed supports him, and says, that the words ἄρτι ἐτελεύτησεν cannot be construed *jam mortua est*, but *morti proxima erat*. But this is merely said to reconcile St. Matthew and St. Luke. Τελευτάω is *to die*, not *to be in the agonies of death*; and it is curious, that Schleusner, who says the contrary, in voce Τελ. only adduces these places, and *the participle* τελευτῶν in Acts. So good a grammarian should not have fixed the *incompleteness* of the participle on the Verb. But Kuinöel says that the aorist has often the sense of the present. This is granted, but not when a *particular* fact is spoken of*: and therefore I entirely agree with Schleiermacher (on St. Luke, Translat. p. 138,) that in St. Matthew, ἐτελεύτησε "could mean nothing else than *she was dead*;" and that St. Matthew's is a curtailed account. If this be right, we must transfer this place to Sense V. as Schleusner (which is curious) also does. Add Gen. xii. 13. xix. 20. Ps. cxix. 149, 151. Ælian. V. H. ii. 36.]

V. *To recover life, revive*. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חיה, 2 K. xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9. [Add Mark xvi. 11. Luke xxiv. 5. John v. 25. xi. 25. κἂν ἀποθάνῃ, ζήσεται, words which seem, says Tittman, to relate to the *body*, from the opposition between *death* and *life*. 'Αποθνήσκω certainly does, but ζάω is indefinitely used. *Though he die, he shall live again in another state*. Perhaps we should add also Acts i. 3.]

[VI. *To be nourished, supported*, or *preserved in life*. Mat. iv. 4. (compare Deut. viii. 3. and see ἐπὶ ii. 9.) Acts xvii. 28. xxii. 22. xxviii. 4. 1 Cor. ix. 14. compare 2 Kings i. 2. viii. 8. and perhaps 2 Cor.

* [The two cases where the aorist is put for the present, are, first, when a *custom* or *habit* is expressed; and the other, where (see Matthiæ, § 506), though in Latin and English the present is used, the aorist expresses an action completed, though most rapidly finished, and is used to show that the action is wholly determined; or, as Herman (de Rat. Em. c. 9. p. 186. sq. and on Viger. p. 162.) where a past action is really indicated; but a periphrasis must be used in any other language, as Ἔιπον *I wish it ordered*. Eur. Med. 272.]

vi. 9. *(though daily in danger of death, we are preserved)* James iv. 15. Xen. Mem. iii. 3. 11. Anab. vii. 2. 33.]

[VII. *To endure, never fail.* Heb. iv. 12. To this head Wahl refers Heb. x. 20. 1 Pet. i. 3. Rom. xii. 1.]

[VIII. *To enjoy eternal life and happiness.* John vi. 51. xiv. 19. Rom. i. 17. vi. 10. viii. 13. 1 Thess. iii. 8. v. 10. But in John xiv. 19, Tittman gives a different, and, I think, not a happy explanation, *Because I shall return to life, ye also who have been as it were dead with sorrow, shall be restored.*—There are two or three passages which I am unable to class satisfactorily. In John xi. 26. ὁ ζῶν καὶ πιστεύων is explained by Wahl, *whoever perseveringly believes in me,* as if ζῶν were adverbial. See Gesen. p. 823. Schleusner says, *every true worshipper.* Tittman translates, *Every one who by belief in me as the author of life hath gained life, shall enjoy it for ever*.* In Rom. xii. 1, ζῶσα θυσία is a difficult phrase. Deyling. Obss. Sacr. iii. obs. 41. p. 402, gives at length the general explanation, that as the Priests in the Levitical dispensation offered dead victims, the Christians were to offer themselves, both souls and bodies, as sacrifices having spiritual life, i. e. to consecrate themselves to God. Macknight explains ζῶσα by *excellent.* Wahl says, *a never-failing sacrifice.*]

☞ Ζεστὸς, ἡ, ὸν, from ζέω *to be hot.*—*Hot.* occ. Rev. iii. 15, 16. [Aq. Lev. vi. 21. Bretschneider here observes, that as Christ says in this passage of Revelations, *I would thou wert either cold or hot,* we can hardly admit the common interpretation, namely, that Ζεστὸς is *fervid in zeal,* as ψυχρὸς would then be *careless* or *averse to Christianity,* and Christ would not praise such a state of feeling; he therefore thinks that the metaphor is taken perhaps from *food,* which refreshes when *cold,* and excites and invigorates when *hot:* and he thinks this notion is strengthened by what follows, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.]

Ζεῦγος, εος, ους, τὸ, from ζεύγνυμι, or obsol. ζεύγω *to join.*

[I. *A yoke,* for connecting oxen. Ælian. V. H. ix. 29.]

II. *A pair* or *yoke* of oxen. occ. Luke xiv. 10. [1 Kings xix. 21.]—*A pair,* of turtle doves. occ. Luke ii. 24. [Lev. v. 11.] This application of ζεῦγος to *birds* is classical. Thus Herodotus, lib. iii. cap. 76. Ἐφάνη ἰρήκων ἑπτὰ ΖΕΥΓΕΑ, δύο αἰγυπιῶν ΖΕΥΓΕΑ διώκοντα. There appeared seven *pairs* of hawks pursuing two *pairs* of vultures. See Wetstein. [It is *any pair* in Greek. See Eur. Herc. Fur. 1403. Zen. Œc. vii. 18.]

☞ Ζευκτηρία, ας, ἡ, from ζεύγνυμι, or obsol. ζεύγω *to join.*—*A band, chain.* occ. Acts xxvii. 40. These rudder-*bands* or *chains* are in Euripides called by the cognate name Ζευγλαί. See Alberti, Wolfius, and Wetstein. [Eurip. Helen. 1552.]

☞ Ζεύς, ὁ, from ζέω *to be hot,* [or rather from ζῆν *to live,* as the author of life.] Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the *whole expanse of the heavens,* sometimes the *air,* but most * usually the *ether,* or *warm generative air,* Pater Omnipotens, Æther, *the Almighty Father, Ether,* as Virgil calls him, Geor. ii. line 325.—Thus, to cite but two out of many testimonies which might be produced, Euripides among the Greeks:

† Ὁρᾷς τὸν ὕψου, τὸν δ' ἄπειρον ΑΙΘΕΡΑ,
Καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκαλαῖς·
Τοῦτον νόμιζε ΖΗΝΑ, τὸν δ' ἡγοῦ ΘΕΟΝ.

Thou seest this lofty, this unbounded ETHER,
Encircling with his fluid arms the earth;
Esteem this *JOVE*, this venerate as *GOD*.

And Ennius among the Romans:

*Adspice,*
*Hoc sublime* CANDENS, *quem invocant*
OMNES JOVEM.

——————View
This GLOWING height, which ALL invoke as
JOVE.

It must be further remarked, that Ζεὺς forms not only the gen. Ζηνὸς, dat. Ζηνὶ,

* [The passage is probably only a repetition of v. 25. See sense V.]

* Servius in Æn. i. "Physici Jovem Ætherem *volunt intelligi—unde et* Ζεὺς, Jupiter, ἀπὸ τοῦ ζεῖν, *id est,* a fervore, *dicitur.* The Naturalists will have Jupiter mean the Ether, whence he is called Ζεὺς, from ζεῖν *being hot* or *warm.*"

† These lines are cited by Lucian, Jup. Trag. tom. ii. p. 222, and thus translated by Cicero De Nat. Deor. lib. ii. § 25, which see,

*Vides sublime fusum, immoderatum ÆTHERA,*
*Qui terram tenero circumjectu amplectitur:*
*Hunc* Summum *habeto* Divom: *hunc perhibeto*
JOVEM.

acc. Ζηνὰ*, but more commonly the gen. Διὸς, dat. Διί, acc. Δία. Διὸς and Διὰ occur Acts xiv. 12, 13. Comp. Heb. and Eng. Lexicon under חי and 'Ευδία above. In 2 Mac. vi. 2, mention is made of Διὸς 'Ολύμπιυ *Olympian Jupiter*, and of Διὸς Ξενίυ *Jupiter the defender of strangers*.

ΖΕ'Ω†, (like the Eng. *seethe*) by an onomatopœia from the sound of *boiling water*, to which only, I believe, it is applied in ‡Homer, *To be hot, fervent*. In the N. T. it is only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11. [The phrase in Acts xviii. 25. is thus explained in a Gloss, (see Alberti Gloss. N. T. p. 108.) *To be ready for spiritual work*. See Suicer. Thes. i. p. 1296. Phil. de Vit. Mosis, iii. t. ii. p. 178. 13. The word occ. Job xxxii. 19.]

Ζῆλος, υ, ὁ, from ζέω *to be hot*.—It denotes in general *a vehement fervour* or *heat* of the mind or affections, and so is applicable either in a good or bad sense.

I. [*Intense zeal* or *fervour*. John ii. 17. Rom. x. 2. 2 Cor. vii. 7, 11. ix. 2. Phil. iii. 6. Col. iv. 13. Ps. lxix. 9. (referred to in John ii. 18.) 1 Mac. ii. 58. Plut. Vit. Alex. M. c. 8. Polyb. x. 24. 7.—In 2 Cor. xi. 2. Rosenmüller, Bretschneider, Schl., and Wahl, render the word *Love*, Parkhurst, *Holy*, or *godly jealousy;* and the context is in his favour. Erasmus too is with him. It is *Love* in the Song of Solomon viii. 6.]

II. [*Envy*. Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. Gal. v. 20. Jam. iii. 14, 16. So Polyb. xi. 8. 4. Herodian. iii. 2. 16.]

III. [*Anger*. Acts v. 17. Heb. x. 27. (ζῆλος πυρὸς). See Lev. x. 2. Numb. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.]—In the LXX this N. constantly answers to the Heb. קנאה, which denotes *fervent zeal, jealousy, indignation;* and as ζῆλος is derived from ζέω *to be hot*, so קנאה refers to the *corroding* or *consuming effect of fire*. See Heb. and Eng. Lexicon in קנא. [This word affords an instance of the strange way in which Lexicographers affix senses to words from their own views of the context. In Rom. x. 2. the meaning is obviously *Zeal*, in the common acceptation. Schl. considering, that while St. Paul was a Jew, he thought his zeal against Christianity right, translates, *Anxiety in defence of the true Mosaic religion*. Parkhurst looking only to the fact that St. Paul ought not to have opposed Christianity, translates it *Blind, misguided zeal*.]

Ζηλόω, ῶ, from ζῆλος.

I. *To desire zealously*. occ. 1 Cor. xii. 31. xiv. 1, 39. [In Gal. iv. 17. Schleusner and Wahl translate, *They desire you*, i. e. *desire to draw you to their side—that you may desire them*, or *follow their party*. I should have no difficulty in accepting this, if the reading of the intermediate clause were decidedly ἡμᾶς; and, on the whole, it is perhaps the best sense even with the other reading. See ἐκκλείω and Wahl's explanation of it there given. Macknight's translation is virtually the same. There is some difficulty, however, from the recurrence of the word in v. 18, where one can hardly think the Apostle would vary the sense; and yet, the taking it as Wahl does, *It is praiseworthy to be drawn to a party by honourable intentions*, (ἐν καλῷ for καλῶς) gives a very poor sense, and does not suit the context, for the emphasis of the verse is obviously on *always*, and *not merely when I am with you*. Macknight and Locke make ἐν καλῷ refer to a person, *a good man*. This cannot be. But I am inclined to think the whole passage may be thus rendered (observing with Locke, that in the six preceding verses, the Apostle had been speaking of the strong affection of the Galatians to him while present, and their altered feelings since, in consequence of the interference of strange teachers), *They court you, but not honourably; they seek to break our connexion that you may become attached to and court them. But it is right to indulge an honourable attachment* (such as yours was to me formerly), *to honour always and with constancy, and not merely* (to entertain the feeling) *while I am with you*.]

II. *To be jealous over*. occ. 2 Cor. xi. 2. [See Ζῆλος II.]

III. *To envy, be moved with envy*. occ. Acts vii. 9. [xvii. 5.] 1 Cor. xiii. 4. [James iv. 2. Gen. xxxvii. 10.]

Ζηλωτὴς, ῦ, ὁ, from ζηλόω.

* Which words *may* be from the Heb. חיה *to encircle, encompass*, as denoting the whole *compass of the heavens* or *air*.

† Homer uses this verb in the *contracted* form, Il. xxi. line 362.

'Ως δὲ λέβης ζεῖ.

As *seethes* the caldron.

‡ Besides the line cited in the last note, see Il. xviii. line 349. Il. xxi. line 365. Odyss. x. line 360.

I. With a genitive, *A zealot, zealous of* or *for,* whether in a good or indifferent sense. occ. Acts xxi. 20. xxii. 3.* Gal. i. 14. Tit. ii. 14. [Polyb. x. 25. 2. Ex. xx. 5. Deut. iv. 24. v. 9.]

II. With a genitive, *Zealously desirous of.* occ. 1 Cor. xiv. 12. Comp. Ζηλόω III.

III. *Simon* the *Canaanite,* one of our Lord's Apostles, is surnamed Ζηλωτὴς, or the *Zealot,* probably on account of his *zeal* for the law. So he is also called Κανανίτης, Mat. x. 4. Mark iii. 18, not from the country of Chanaan, Χαναὰν (for then his surname would have been Ὁ Χαναναῖος †, see Mat. xv. 22, and LXX, Gen. xxxviii. 2, & al.) but from the Heb. קנא *to be zealous.* occ. Luke vi. 15. Acts i. 13. See Wolfius on Mat. x. 4, and Doddridge on Luke vi. 15.

ZHMI'A, ας, ἡ, *waste.—Damage, loss.* occ. Acts xxvii. 10, 21. Phil. iii. 7, 8. [where Schl. translates, *I renounce all worldly enjoyments.* Wahl, *I think all things hurtful.* Ezra vii. 25.]

Ζημιόω, ῶ, from ζημία.—*To damage, endamage,* Ζημιόομαι, ῦμαι, Pass. *To be damaged, endamaged, suffer* or *receive loss, to lose,* or *be punished with the loss of,* mulctari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8. [Xen. Cyr. iii. 1. 16. See Prov. xix. 19.]

ZHTE'Ω, ῶ.

I. *To seek,* a person or thing *lost.* Mat. xviii. 12. Luke ii. 45, 48. xv. 8. [xix. 10. al. Thuc. iii. 67. Xen. Vect. iv. 4.]

II. *To seek,* what was *not* before *lost, to endeavour earnestly to find* or *obtain it.* Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. [1 Cor. x. 24.] 2 Cor. xii. 14, & al. Comp. Acts xvii. 27. Rom. x. 20. [Phil. ii. 21.]

III. *To seek, desire, want.* Mat. xii. 46. 47. Luke ix. 9. xiii. 24. John [iv. 23. viii. 21.] xviii. 7, where see Kypke & al. On Mat. xiii. 45, Raphelius remarks that Theophrastus, Eth. Char. xxiii. applies ζητεῖν to a person *seeking* or *asking* of a dealer for something *to purchase;* and thus it appears to be used in Mat. [See Esth. iii. 6. Soph. Œd. Tyr. 672. Aristoph. Plut. 575.]

IV. *To seek, endeavour,* operam dare. Luke v. 18. vi. 19. John viii. 19, 20. xix. 12.

V. *To seek, require.* Mark viii. 11. Luke xi. 16. xii. 48. Ζητεῖται, *It is required.* 1 Cor. i. 21. iv. 2. Sextus Empiricus, cited by Wetstein, applies the word in a similar manner. But in this text sixteen MSS., five of which are ancient, read ζητεῖτε. See Wetstein and Griesbach*. [Heb. viii. 9. John viii. 50. Nehem. ii. 4. 10.]

VI. *To inquire, question.* John xvi. 19. [Add Mat. ii. 13. And so Ælian. V. H. ii. 13. In Mark xi. 18. it is, *To consider* or *deliberate (inquire.)*]

VII. *To seek insidiously, and with an hostile* or *malicious design.* Mat. ii. 13, 20. Rom. xi. 3. The phrase Ζητεῖν ψυχήν τινος is Hellenistical, plainly taken from the Heb. בקש נפש, for which it is often used by the LXX, particularly Exod. iv. 19, as in Mat. ii. 20; and 1 Kings xix. 10, as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητεῖν ψυχήν τινος, say ἐπιβουλεύειν τινι θάνατον, *to contrive death for one.* In 1 Sam. xxiv. 11, we have the Heb. phrase צודה נפש, to lie in wait *for one's life,* in the same sense; the use of צודה in which last passage may confirm the derivation of ζητέω above assigned.

Ζήτημα, ατος, τὸ, from ζητέω.—*A question, debate, dispute, controversy.* occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3. [Ezek. xxxvi. 37. Cic. ad Div. iv. Ep. 26.]

☞ Ζήτησις, ιος, Att. εως, ἡ, from ζητέω.—*A question, debate, dispute.* occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9. [Herod. ii. 54. v. 21.]

☞ ZIZA'NION, ου, τὸ. Plur. Ζιζάνια, ων, τά. *Zizane.* "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus Mintert, who adds from John Melchior, tom. i. p. m. 272. "Ζιζάνιον does not signify every weed in general which grows among corn, but a *particular species of seed* known in Canaan which was not unlike wheat, but

* [It seems to have been a name (either with νόμου added or not) given to the strict observers and defenders of the law. See sense III. Numb. xxv. 9. The name especially described persons in the time of the Maccabees who wished to vindicate the neglected law. See Joseph. Bell. J. iv. 6. 3. vii. 8. 1.]

† Χαναναῖος is indeed in the reading of the Cambridge, but of no other Greek MS., Mat. x. 4. Vulg. Chananæus. But in Mat. seven, and in Mark three MSS. have Καναναῖος. Vulg. Cananæus. See Griesbach.

* [In this place of Hebrews, Schl. construes the verb as *esse, to be.*]

being put into the ground degenerated, and assumed another nature and form. The Thalmudists name it זונים *, Tractat. Kilaim 1. Halach 1, which the very sound in pronouncing shows to be the same as the Ζιζάνια; and which, I add, may lead us to the true derivation of this word, that is, from the Chald. זן *a kind*, or *species*, of corn namely, whence the corrupt Hebrew or Syriac זוניא, which in the ancient Syriac version answers to the Greek Ζιζάνια, Mat. xiii. 25, & seqt.—'Among the hurtful weeds, says Johnson, Herbal, fol. p. 78, Darnell (Lolium album) is the first. It bringeth forth *leaves* or *stalks like those of wheat or barley*, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad. —*They grow in fields among wheat and barley.—They spring and flourish with the corn;* and in August the seed is ripe. Darnell is called in the Arabian tongue Zizania.' This last assertion of Johnson's does not seem quite accurate †, yet I think Darnell would be a better translation of the Greek Ζιζάνια than Tares; though I am well informed that in the North of England they still call Darnell by the name of Tares." See also Campbell's Note, and Scheuchzer, Phys. Sacr. on Mat. xiii. 25, and Michaelis, Recueil Quæst. XV.

☞ ΖΟ'ΦΟΣ, ϐ, ὁ.—*Thick darkness, blackness.* This word is used in the profane as well as in the sacred writers, and by them likewise applied to the *infernal darkness*, as particularly by Lucian, Contemplant. tom. i. p. 321, D. ΠΑΡΑΔΟΥΣ ΤΩ῀ι ΖΟ'ΦΩι, *Delivering to the (infernal) darkness.* So one of his Dialogists, in his Cataplus, tom. i. p. 446, E. when he arrives on the other side of the Styx, cries out, Ἡρακλεῖς, τϐ ΖΟ'ΦΟΥ. O Hercules, what *darkness!* See more in Wetstein on 2 Pet. ii. 4. occ. 2 Pet. ii. 4, 17. Jude ver. 6, 13. [Homer. Iliad Θ. 13. H. in Merc. 256.]—Symmachus uses this word Ps. x. or xi. 2. xc. or xci. 6, for the Heb. אפל *thick darkness.* [Polyb. xviii. 3. 7.]

Ζυγος, ϐ, ὁ, from ζεύγω *to join*, which see under Ζεῦγος.

I. *A yoke*, properly so called, by which draught oxen are *joined*, or fastened to each other. It is thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7. [Ælian V. H. v. 14.]

II. In the N. T. it denotes figuratively *the yoke of slavery*, or *of a servile condition.* So Scapula and Wetstein cite from Plato's Epist. φεύγειν τὸ ΔΟΥΛΕ'ΙΟΝ ΖΥΓΟΝ ὡς ὂν κακὸν, to fly the *servile yoke*, as being evil; and from Sophocles' Ajax, line 962, 3,

> ———Πρὸς δια ΔΟΥΛΕ'ΙΑΣ ΖΥ'ΓΑ
> Χωρῦμεν;——
> To what dire *yokes of servitude* we go?

occ. 1 Tim. vi. 1. Comp. under Δϐλος I. See Levit. xxvi. 13. Is. ix. 4. Polyb. iv. 82. 2.]

III. *The yoke* of legal ordinances. occ. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as *a yoke which neither they nor their fathers were able to bear*, so in the latter it is called *a yoke of bondage* or *slavery*, in opposition to which, especially as aggravated by the Pharisaical traditions (comp. Mat. xxiii. 4.), Christ declares his *yoke*, i. e. his doctrine or institution, to be *easy*, or *gentle*, occ. Mat. xi. 29, 30. Lucian, in Amores, tom. i. p. 1055, has an expression nearly resembling that in Acts, 'Ανάγκη—ΒΑΡΥ'Ν ΚΑΤ' 'ΑΥΧΕ'ΝΑ ΖΥ'ΓΟΝ ἡμῖν 'ΕΠΙΘΕ῀ΙΣΑ—Necessity *laying a heavy yoke on* our *necks*—[In the LXX, we find Ζύγος used in the sense of *the divine law*, in Jer. v. 5. In Sam. iii. 27., Schl. gives two different meanings, either *all that is troublesome and evil*, and *the law of the Lord.* Comp. Cic. Phil. i. 2. and Justin. vi. 9. 7.]

IV. *The beam* of a balance, thence used for *the whole balance.* occ. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. מאזנים *a pair of scales.* [Lev. xix. 36. Hos. xii. 7; for פלס in Is. xl. 12. See Ecclus. xxi. 25. Æl. V. H. x. 6.]

Ζύμη, ης, ἡ, from ζέω *to be hot.*

I. *Fermenting matter, leaven*, so called from *heating* in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from ferveo *to be hot.* Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 15. al. It is applied in a parable to describe] *the doctrine of the gospel*, which, though it seemed at first small and

* [See Buxtorf's Lex. Talm. under this head.]
† See Castell, AR. under זון.

*inconsiderable,* yet, like *leaven,* speedily *spread* its influence among the mass of mankind, and wherever it took effect, wonderfully* assimilated their temper and conduct. Mat. xiii. 33. Luke xiii. 21. So Ignatius exhorts the Magnesians, Epist. § 10. Μεταβάλεσθε εἰς ΝΕ'ΑΝ ΖΥ'ΜΗΝ, ὅ ἐστιν Ἰησοῦς Χριστὸς. "Be ye transformed into the *new leaven,* which is Jesus Christ."

II. In a bad sense it denotes either *erroneous and corrupt doctrine*, which, like *leaven*, *spreads through*, *taints*, and † *corrupts* the minds and manners of men, as Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἡρωδιανοὶ) Luke xii. 1; or *evil practices, examples*, and *tempers*, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζύμη παλαιᾷ seems to mean *the old leaven of uncleanness* and *lasciviousness*, for which the Corinthians before their conversion were even ‡ *proverbially* infamous (comp. 1 Pet. i. 14. iv. 2, 3.); and ζύμη κακίας καὶ πονηρίας appears to allude to the *malicious* and *mischievous infusions* of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζύμη is particularly applied by Christ, Luke xii. 1, to the *hypocrisy* of the Pharisees; "a vice which secretly *puffed up* their minds, and strangely *spread* itself through their hearts and lives, so as to *taint* and spoil the very best of their duties." Doddridge.—The above cited are all the passages of the N. T. in which the word occurs.

*Ζυμόω, ῶ,* from ζύμη.—*To leaven, ferment with leaven.* occ. Mat. xiii. 33. [Comp. Hos. vii. 4.] Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 34. Lev. vi. 17.]

*Ζωγρέω, ῶ,* from ζωὸς *alive*, and *ἀγρέω to take*, the same as ἀγρεύω, which see.

I. [*To take alive*, either of game taken in hunting or of captives taken in war, as Thucyd. ii. 5. iii. 66. Xen. An. iv. 7. 22. Diod. Sic. xi. 22. 2 Chron. xxv. 12. and so Hesychius. Sometimes it is *to keep alive,* as Polyb. xvi. 33. 5. Numb. xxxi. 15. In Luke v. 10, Parkhurst says, that the verb in its sense of catching game, is "applied spiritually to taking or catching men by the preaching of the gospel." Schœtgen (ad loc.) has cited the same sort of proverbial expression from Sohar, Genes. fol. 53. col. 212. and the Jerusalem Targum on Gen. x. 9; in the last of which it is used of enticing men to sin. And so in this passage of St. Luke. In 2 Tim. ii. 26, it is used of sinners, who are spoken of as *taken captive* by the devil to do his will, like captives in war, who are made slaves. Benson and Macknight, however, in this last place, take the verb in the first sense, and construe, *Being caught alive* ὑπ' αὐτοῦ *by him,* (i. e. the Lord's servant) to do ἐκείνου *his,* i. e. *God's* will.]

*Ζωή, ῆς, ἡ,* from ζάω, ζῶ, *to live.*

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33, & al. freq.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. [*Happiness, a happy and quiet life*. Luke xii. 15. 1 Pet. iii. 10. So Prov. iv. 22, 23. xii. 28. and in Latin. See *Vita* so used Ovid. Pont. iv. 6. 3. Wahl gives this sense to Rom. viii. 6.]

IV. *Life* [*and happiness*] eternal. Mat. vii. 14. xviii. 8, 9. [xix. 17. John v. 24, 29. xi. 18. 1 Tim. vi. 19. 2 Tim. i. 2. Rom. xi. 14. And with αἰώνιος or μέλλουσα. Mat. xix. 16. John iii. 15, 16, 36. Acts xiii. 46. Gal. vi. 8. 1 Tim. i. 16. vi. 12, 19. Tit. i. 2. iii. 7. 1 John ii. 25.] Comp. Acts v. 20.* Phil. ii. 16. Christ is called ζωὴ *life* in the *abstract* (even as he is called *wisdom,* and *righte-*

* See this subject well treated in Eusebius's Præparatio Evangelica, lib. i. cap. 4.

† Plutarch very remarkably informs us, that the Priest of Jupiter, among the Romans, was not allowed even to *touch leaven*, because ἡ ζύμη καὶ γέγονεν ἐκ φθορᾶς, αὐτὴ δὲ φθείρει τὸ φύραμα μιγνυμένη, *leaven* both arises from *corruption*, and doth itself *corrupt* the mass with which it is mixed. Quæst. Rom. p. 289. E.

‡ Thus Κορινθία κόρη, *a Corinthian lass*, is *a prostitute, a courtezan;* κορινθιάζειν and κορινθιάζεσθαι mean *to whore:* and Suidas, under the word Χοῖρος, mentions a Greek proverb; Ἀκροκορινθία ἔοικας χοιροπωλήσειν, You are like to sell your wares in High-Corinth, i. e. to become a *prostitute*. It appears from the testimony of Strabo and other Greek writers, that Corinth was crowded with *whores* and *debauchees;* and no wonder, since it abounded in *trade* and *riches*, and since the city itself was dedicated to Venus, who had here a famous temple, where more than a *thousand whores*, under the designation of Ἱερόδουλοι, were devoted to her service. See more in Wetstein on 1 Cor. i. 1, and in Whitby's Preface to 1 Cor. § 5.

* [Most interpreters say that the expression here, *all the words of this life*, are by hypallage for *these words of life*, (as in John vi. 6, 8.) as is common. *The word of this salvation*, for *this word of salvation.* Acts xiii. 26. See Rom. vii. 24. and Vorst de Hebraism. p. 570. So Schl. and Kuinöel. I should translate (if the reading be right), *All the doctrine concerning this way of salvation.*]

*ousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.), as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that Adam (Gen. iii. 20,) as soon as he had received the blessed promise, that *the Seed of the woman should bruise the serpent's head, called his wife's name* Eve, חוה *the manifester, because she was*, or *was to be*, *the mother* כל חי *of all who live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers (see John i. 4. xi. 25. Col. iii. 4.), Life *without bounds* or *limitation*, Life *spiritual*, *incessant*, or *uninterrupted* (see John viii. 51, 52. xi. 26.), *and eternal*. And to this reason of Eve's name St. John plainly alludes in his 1st Epistle ch. i. 2, when he says, that *The Life*, meaning Christ, *was manifested*, *ἐφανερώθη*. Comp. Ζάω I.—And as Christ, so the Holy Spirit is called *Life*, i. e. as the Nicene Creed expresses it, *the giver of life*, Rom. viii. 10; and in Rev. xxii. 1, he is, as the supporter of eternal *life*, represented by *a pure river of water of* life, *clear as crystal, proceeding out of the throne of God and of the Lamb.* [In Rom. viii. 10. Schl. translates, *But the mind applied with all its power to righteousness.* This is an instance, among many, of the tendency of Schleusner's opinions. No one who compares v. 9. with v. 10. can doubt that the same *spirit* is spoken of in both places. In 2 Cor. v. 4. Ζωὴ is said by Wahl and Schleusner to be *an immortal body*. I hardly think it bears so *definite* a signification. It seems to be *immortal life*.

ΖΩ'ΝΗ, ης, ἡ, from the Heb. זנח *to encircle*, *gird round*, whence as a N. fem. plur. זנות *girdles*, *zones*, 1 Kings xxii. 38. See Heb. and Eng. Lexicon in זנח. —*A girdle*, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type Elijah had done. Mat. iii. 4. Mark i. 6. Comp. 2 Kings i. 8. [Rev. i. 13. xv. 6.]—The disciples are commanded, Mat. x. 9. Mark vi. 8, to provide no money, *εἰς τὰς ζώνας*, literally, *in their girdles*, which were probably made into a kind of purse, as is still usual in the Eastern countries. Thus Dr. Shaw, Travels, p. 227, speaking of the dress of the Arabs in Barbary, says, "One end of (their *girdles*) being doubled back and sewn along the edges serves them for *a purse*, agreeable to the acceptation of the word *ζώνη* in the Scriptures, which in Mat. x. 9, and Mark vi. 8. (adds he in a note), we render *a purse*."—The Roman soldiers used in like manner to carry their money in their *girdles*; whence, in Horace, *Qui* zonam *perdidit* means one who has lost his *purse*. Epist. ii. lib. ii. lin. 40; and in Aulus Gellius, lib. xv. cap. 12, C. Gracchus is introduced saying, *Cum Româ profectus sum, Quirites*, zonas quas argenti plenas *extuli, eas ex provincia inanes retuli.* Those *girdles* which I carried out *full of money* when I went from Rome, I have at my return from the province brought home empty. See more in Wetstein on Mat. x. 9. [Sueton. Vitell. c. 16. Herodian. i. 11. Xen. An. i. 4. 9.]

Ζωννύω, or ζώννυμι, from ζώνη, which see.—*To gird*. occ. John xxi. 18, twice; where the latter part of the verse seems to allude to Peter's having his *hands stretched out*, and *girded* to the two arms of the cross, and being thus, according to the Roman mode of execution, *carried* or led about the city of Rome, previously to his crucifixion. See more in Wolfius and Wetstein on the text. I add Theophylact's Note, Τὴν ἐπὶ τῷ σταυρῷ ἔκτασιν, καὶ τὰ δέσμα δῆλοι. He shows (Peter's) *extension on the cross*, and his *being bound*. [Titman says, "Thou shalt stretch out thy hands to another, like a captive, i. e. others shall lay hands on thee, another shall gird thee with bonds and lead thee where thou wilt be reluctant to go, to prison or death." The word occurs Exod. xxix. 19. Neh. iv. 18. Paus. ix. 17. Hom. Iliad. x. 78.]

Ζωογονέω, ῶ, from ζωὸς *alive*, and *γέγονα*, perf. mid. of obs. *γένω to form*, *make*, whence also *γονὴ generation*, and *γόνος offspring*.

I. In the profane writers, *To procreate*, or *produce an animal*, or *to bring forth alive*. See Wetstein on Luke xvii. 33. [Diod. Sic. i. 7. and 88.]

II. In the N. T. *To preserve alive*. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 24, where the word is σώσει.) Acts vii. 19, Ἐις τὸ μὴ ζωογονεῖσθαι, *That they might not* be preserved alive, or live. In this latter sense, which seems Hellenistical, the word is frequently used by the LXX, answering to the Heb. חיה *to*

*live*, or החיה *to cause* or *permit to live*. See especially Exod. i. 17, 18, 22. [Gen. vi. 19. Judg. viii. 19. 1 Kings xx. 31. 1 Sam. ii. 6. Schwarz. Comm. Ling. Gr. p. 639.]

Ζῶον, ȣ, τὸ, from the masc. ζωὸς *alive*, *living*, which from ζάω, ζῶ, *to live*.—*A living creature, an animal.* Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7, & al. [Jud. 10. Ezek. x. 20. Xen. Mem. iv. 3. 10. In Rev. iv. 9, 10. Bretsch. and Schl. with Eichhorn translate, *Living* and intelligent *creatures*.]

Ζωοποιέω, ῶ, from ζωὸς *alive*, and ποιέω *to make*.

[I. *To give life*, and in the passive, *to receive life, to be quickened*, of seed, 1 Cor. xv. 36. of the dead restored to life, John v. 21. Rom. viii. 11. 1 Cor. xv. 22. and probably, 1 Tim. vi. 13.]

[II. *To give happiness*, or *salvation*. John vi. 63. 2 Cor. iii. 6. In Gal. iii. 21, it is obviously used of *eternal life and happiness*.]

# H.



H, η, *Eta*. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for *eight*. In the Cadméan alphabet H corresponded to the Hebrew or Phenician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their E *long*, whereas the ancient, like the Hebrews and Phenicians, had but one character, namely E, for E whether pronounced long or short. So Plato in Cratylo, ȣ̓ γὰρ η ἐχρώμεθα ἀλλὰ ε τὸ παλαιὸν, *for anciently we did not use* η *and* ε. The ingenious Dr. Bayly, in his Introduction to Languages, part iii. p. 5. gives us from Montfaucon, Palæograph, Græc. lib. ii. cap. 4, two Athenian inscriptions written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate*, of E for H, and of O for Ω; but for the *form* of the letters, I must, for want of proper types, refer to Montfaucon and Dr. Bayly themselves.—The inscriptions are:

ΕΡΕΧΘΕΙΔΟΣ
ΗΟΙΔΕ : ΕΝΤΟΙ : ΠΟΛΕΜΟΙ ⁝
ΑΠΕΘΑΝΟΝ ⁝ ΕΝΚΠΥΡΟΙ ⁝ ΕΝΑΙΓ
ΥΠΤΟΙ ⁝ ΕΝΦΟΙΝΙΚΕΙ ⁝ ΕΝΑΛΙΕΥΣΙΝ ⁝
ΕΝΑΙΓΙΝΕΙ ⁝ ΜΕΓΑΡΟΙ
ΤΟ ⁝ ΑΥΤΟ ΕΝΙΑΥΤΟ ⁝

ΣΤΡΑΤΕΓΟΝ · ΦΑΝΤΛΛΟΣ ⁝ ΑΚΙΥΠΤΟΣ ⁝

In more modern Greek thus:

Ἐρεχθηΐδος
Οἵδε ἐν τῷ πολέμῳ
Ἀπέθανον ἐν Κύπρῳ, ἐν Αἰγ-
ύπτῳ, ἐν Φοινίκῃ, ἐν Ἀλιεῦσιν,
Ἐν Αἰγίνῃ, Μεγαροῖ,
τῷ αὐτῷ Ἐνιαυτῷ·

Στρατηγῶν, Φάνυλλος, Ἄχρυπτος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

H.

I. A Conjunction.

1. *Either, or.* Mat. v. 17, 36. vi. 24, 31, & al. freq. In 1 Cor. xi. 27, the Alexandrian, Cambridge, and two later MSS. for ἢ πίνῃ read καὶ πίνῃ, and in this reading they are supported by the first Syriac, (and by the latter in marg.) the Arabic, Æthiopic, and Coptic versions. See Wetstein, Griesbach, and Macknight.

2. After comparatives, *Than.* Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.

3. *Rather than, more than.* Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19, where see Bowyer's Conject. But in these passages μᾶλλον *rather* seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35, & al. Bos, in his Ellipses under Μᾶλλον, shows that ἢ is used in the like elliptical manner by the best Greek writers: and to the instances

he has produced many more might be added. Comp. Kypke. [Gen. xxxviii. 6. 2 Mac. xiv. 42. Tob. iii. 6. vi. 8. Soph. Aj. 981. Homer Iliad A. 117. Wessel. ad Diod. Sic. xi. 11. Glass. Phil. Sac. p. 414. ed. Dath. Hoogeveen and Zeun. ad Viger. vii. 7. 4. not. x.]

4. *Save, except.* John xiii. 10. Acts xxiv. 21. [comp. Xen. Cyr. vii. 5. 16.]

5. Ἀλλ' ἤ, *But rather.* Luke xii. 51.—*But, unless.* 1 Cor. iii. 5. 2 Cor. i. 13. So Plato in Phædo, § 12. p. 183. edit. Forster. "For the philosopher will be firmly of opinion, μηδαμῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἈΛΛ' Ἢ ἐκεῖ, that he will no where meet with wisdom clearly *but* there, i. e. in *Hades.* See Hoogeveen's Note on Vigerus De Idiotism. cap. viii. sect. 1. reg. 11. [Wahl explains this ellipse thus, *But* (I came to give nothing else but) *division.* Herman on Viger. (not. 277.) says, that Ἀλλ' ἤ is *unless, except,* and is therefore usually put after a negation, or an interrogative conveying a negation.]

II. An adverb.

1. Of interrogation, from the Heb. ה interrog. It denotes a question asked, *What?* num? Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That Scotticism, whether *did the word of God come forth from you alone?* would be the exactest rendering of Ἢ ἀφ' ὑμῶν, &c." Doddridge. And in this sense of *asking a question* with some degree of *earnestness* I apprehend it is used also Mat. vii. 9. xii. 29. So Lucian, Reviv. tom. i. p. 405. Ἢ τι γὰρ ἂν εἰπεῖν ἔχοι; "for what can he say?" See Blackwall's Sacred Classics, vol. ii. p. 164, 5.

2. Of affirmation, *Indeed, truly, verily.* And I think it is applied in this sense, as being a proper mark of a *strong breathing,* such as men commonly use in a *vehement affirmation.* The particle Ἢ is often thus used in the profane writers, particularly in Homer (see Il. i. lin. 78, 229, 232, 240, & al. freq.); but is not so applied when single in the N. T. Comp. under Μήν. [Ἢ καὶ is translated by Wahl and Schl. as *an etiam,* in Luke xii. 41. Rom. iv. 9. In the first it is rather *aut etiam,* as in Luke xi. 12. Rom. ii. 15. 2 Cor. i. 13.—Ἤπερ, *Than.* John xii. 43.—Ἤτοι, (with ἤ following,) *Either.* Rom. vi. 16. Xen. Cyr. iv. 5. 27. Herman ad Viger. p. 248.—Ἦ μήν, *Truly, certainly, assuredly.* Heb. vi. 14. See Gen. xxii. 17. Numb. xiv. 23, 35. Aristoph. Plut. 608. Polyb. vi. 19. 56. Xen. An. ii. 3. 26. It is a strong affirmation.]

Ἡγεμονεύω, from Ἡγεμών.—*To be a governor,* or *president.* occ. Luke ii. 2. iii. 1. Comp. under Ἀπογραφή. [From Fischer. De Vit. Lex. N. T. p. 436. (see Ἐπαρχία) it is clear that Ἡγεμονεύω was used to express any headship or government of a province. In Luke ii. 2, it expresses the power of a lieutenant of the emperor over Syria; in iii. 1, that of a procurator of Judea. That in the first of these places, the verbs (whatever be the explanation of the passage) can hardly be a mere official designation, as *the governor, the protector,* standing as it does without either an article or ἀνὴρ, is quite certain, as Mr. Benson has very correctly stated in his Chronology of the Life of Christ, p. 123. The word occurs Ælian. V. H. xii. 17. Xen. Ages. i. 13.]

Ἡγεμονία, ας, ἡ, from Ἡγεμών.—*Government.* occ. Luke iii. 1, where Kypke cites Appian and Josephus using ἡγεμονία in like manner for the *Roman imperial authority.* [Joseph. Ant. xviii. 6. 9.]

Ἡγεμών, ονος, ὁ, from ἡγέομαι.

I. Properly, *A leader* or *guide of the way.*—Thus used in the profane writers, as by Xenophon (in Scapula), ὁδῦ λαβεῖν ἩΓΕΜΟ'ΝΑ, to take a *guide* of the way. [Xen. An. ii. 4. 1.]

II. *A leader, governor, prince.* Mat. ii. 6. x. 18. xxvii. 2, 11, 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that Josephus, Ant. lib. xviii. cap. 4, § 1, gives Pilate the same title of Ἡγεμών, as St. Mat. does xxvii. 2, &c. and St. Luke, ch. xx. 20. See Campbell's Prelim. Dissertat. p. 378. [I must here again refer to the word ἐπαρχία, and say that ἡγεμών is used of *any* governor.]

ἩΓΕ'ΟΜΑΙ, ῦμαι, from ἄγω *to bring, lead.*

I. *To lead, guide in a way,* q. d. *to bring on,* or *forwards.* Thus Herodotus, ἩΓΟΥ͂ΜΑΙ σοι τὴν ὁδὸν, *I lead* you in (as to) the way; Aristophanes in Plut. lin. 15. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἩΓΟΥ'ΜΕΘΑ, For we who see *lead* the blind. [Exod. xiii. 21. Xen. Cyr. iv. 2. 5.]

II. *To lead, preside, govern, rule,* whether in a temporal sense, as Acts vii. 10. (In Lucian, Pseudomant. tom. i. p. 904, we have, Ὁ τότε ἩΓΟΥ'ΜΕΝΟΣ Βιθυνίας, The then *governor* of Bithynia.)—or in a spiritual one (governing a genitive), Heb.

xiii. 7 *, 17, 24. Comp. Luke xxii. 26. Mat. ii. 6. [Deut. i. 15. Esth. v. 11. Xen. Mem. iii. 2. 4.]

III. *To lead, be the chief* or *principal.* Acts xiv. 12, ἐπειδὴ ἀυτὸς ἦν ὁ ἡγϐμενος τϐ λόγϐ, "*because he was* the leader *of the discourse;*" on which account they thought he might more probably be their god of *eloquence.* Iamblichus calls him Θεὸς ὁ τῶν λόγων ἡγεμών, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. Biscoe at Boyle's Lect. chap. viii. § 8. p. 313, 314. Doddridge. See also Elsner, Wolfius, and Wetstein on the place, Acts xv. 22, Ἄνδρας ἡγϐμένϐς, *Leading* or *principal* men.

IV. *To think, esteem, reckon.* Acts xxvi. 2. 2 Cor. ix. 5. Phil. ii. 3. 1 Thess. v. 13. & al. freq. On Phil. iii. 8, Kypke cites Xenophon several times using the phrase ΖΗΜΙΆΝ ἩΓΟΥΜΈΝΟΣ for *reckoning* or *esteeming as a loss.* [See Job xix. 11. Diod. Sic. xiii. 55. Herodian. iii. 6. 3. Thucyd. iv. 9. Æsch. Dial. iii. 6. In 1 Thess. v. 13. Schl. says the sense is, *to pay honour to,* but Wahl joins ἡγεῖσθαι ὑπερεκπερίσσϐ, i. e. περὶ πλείσϐ, *maximi facere, to value at the highest rate.*]

Ἤδειν, εις, ει, Plup. act. Attic of εἰδέω *to know,* by *syncope* for ἠδήκειν. John i. 31, 33. iv. 10. v. 13. & al. freq.

Ἡδέως, Adv. from ἡδὺς *sweet.*—*Glad, willingly, with pleasure.* occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in Plato, Phædon, § 14. p. 188. edit. Forster: ἩΔΈΩΣ ἂν ἈΚΟΎΣΑΙΜΙ, I would *gladly hear.* [2 Mac. ii. 28. Ælian. V. H. viii. 12.]

Ἤ́ΔΗ, An adv. of time.

1. *Now already, at,* or *by this time.* Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39. & al.

2. *Already,* i. e. *without mentioning,* or *insisting upon any thing further.* 1 Cor. vi. 7. See Raphelius on the place.

3. Ἤδη δὲ καὶ, *And moreover, yea moreover,* quinetiam, quin imò etiam: Mat. iii. 10. Luke iii. 9. Raphelius has shown that both Herodotus and Polybius apply the phrase in the same sense.

4. Ἤδη ποτὲ, *Now at length.* So the Vulgate version, tandem aliquando. Rom. i. 10. Phil. iv. 10; where Wetstein cites the Greek writers using these two particles in the same manner; and on Rom. Kypke observes, that they denote *a strong desire* either of averting some inveterate evil, or of obtaining some long expected good, and shows that they are thus applied by Josephus and Dionysius Halicarn.

* [Hence arose an ecclesiastical term.]

Ἥδιστα, Neut. plur. superlat. of ἡδὺς (which see under Ἡδέως) used adverbially.—*Most gladly* or *willingly, with the greatest pleasure.* occ. 2 Cor. xii. 9, 15.

ἩΔΟΝΗ', ῆς, ἡ. The Greek Etymologists derive it from ἥδω *to please.*

I. *Pleasure.* occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13. [In Numb. xi. 8, it is *a pleasant taste.*]

II. *Lust, the desire of sensual pleasure.* So Hesychius, ἐπιθυμία. occ. Jam. iv. 1, 3, where the Vulg. concupiscentiis, q. d. *lusts, concupiscences.* Comp. Tit. iii. 3. [Wisd. vii. 2. Xen. Mem. i. 2. 23. i. 5. 6.]—In the N. T. it is generally used in a bad sense. How similar is that passage of St. James, ch. iv. 1, to this of Plato: Καὶ γὰρ πολέμϐς καὶ στάσεις καὶ μαχὰς ϐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ ἀι τϐτϐ ἐπιθυμίαι. Phædon, § 11. p. 178. edit. Forster.

☞ Ἡδύοσμον, ϐ, τὸ, from ἡδὺς, *sweet,* and ὀσμὴ *smell.*—*Mint,* a kind of herb, so called from its *sweet smell.* occ. Mat. xxiii. 23. Luke xi. 42. Ἡδύοσμος, οἱ δὲ μίνθην, Ἡδύοσμος, but some call it *mint,* says Dioscorides, cited by Wetstein. So Galen, lib. vi. Simplic. Ἡδύοσμος, ἔνιοι δὲ μίνθην προσαγορέυϐσι. [It was used by the Jews for sprinkling on the floors of their houses and synagogues. See Dioscor. iii. 41 and 48. Theoph. de Causis Plantar. vi. 22. Schol. Aristoph. Ran. 1107. Ol. Cels. Hierobot. t. i. p. 543.]

Ἦθος, εος, ϐς, τὸ, from ἔθος, which see.—*Manner, custom.* Ἤθεα, ἤθη, τὰ, *Manners, morals.* occ. 1 Cor. xv. 33, where Φθείρϐσιν, &c. is an Iambic verse of Menander's. [See the Sentent. Com. Gr. p. 248. ed. Steph. p. 78. ed. Cleric. Polyb. iv. 21. 1. Xen. Mem. iii. 10. 3. The first meaning of the word is *an accustomed habitation.* See Homer. Od. xiv. 411. Herod. vii. 125. Irmisch. Excurs. ad Herodian. i. 2. 6.]

ἭΚΩ. [On this word see Dawes, Misc. Crit. p. 351.]

I. [*To be come, arrive.* Mark viii. 3. Luke xv. 27. John iv. 47. Acts xxviii. 28. So it is used *of time* in John ii. 4. In Luke xiii. 35, καιρὸς is understood, unless with Schleusner we say that ἥξῃ ὅτε are redundant. Joseph. Ant. ii. 3. 10. Xen.

An. ii. 5. 2. And in this sense too] it is spoken of Christ in respect of his *incarnation* and *birth* into this world, Heb. x. 7, 9.—and of his *conversation* among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

[II. *To come.* Mat. viii. 11. xxiv. 50, *of local motion.* Mat. xxiv. 14. Luke xix. 43, of time *to be coming*, or *at hand.* In John vi. 37, it is *to come as a follower;* and so ἔρχομαι is used in the same verse. See Heb. x. 37. Rev. ii. 25. Xen. An. ii. 1. 3.]

III. *To come, happen*, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

'ΗΛΙ', Heb.—Eli, Heb. אלי, *My God.* occ. Mat. xxvii. 46. Comp. Ps. xxii. 2, in the Heb. and 'Ελωΐ above.

'ΗΛΙΚΙ'Α, ας, ἡ.

I. *Stature.* occ. Luke xix. 3. Comp. Luke ii. 52. Eph. iv. 13. [So Aristot. de Plant. i. 4. Diod. Sic. iii. 43. Schleusner refers Mat. vi. 27. Luke ii. 52. xii. 25, to this head. With the place of Ephesians, which is referred by Schleusner to *age*, comp. Lucian. Imag. 7. Philost. Vit. Soph. i. p. 543.]

II. *Age.* occ. John ix. 21, 23. (See under Ἔχω X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or *the duration of human life.* See Wetstein and Doddridge on Mat. and an excellent Note of Campbell's on Luke, and comp. Πῆχυς. [See Ezek. xiii. 18. Æsch. Dial. i. 12. ii. 13. Arrian. de Venat. v. 1.]

☞ 'ΗΛΙ'ΚΟΣ, η, ὸν.—*How great*, (q. d. *how great a part* or *share.)* It is used either interrogatively, or indefinitely. occ. Col. ii. 1. James iii. 5.

"ΗΛΙΟΣ, ϐ, ὁ.

I. *The sun, the solar orb, fire,* or *flame.* Rev. xxii. 5, where φωτὸς ἡλίϐ is evidently parallel to אור החמה *the light of the solar flame*, Isa. xxx. 26, which the LXX there render φῶς ἡλίϐ. Ἥλιος is also used in that version for חמה in two other passages, Cant. vi. 10. Isa. xxiv. 23; as it is for חרס *the solar orb* or *fire*, Jud. xiv. 18. Job ix. 7. Comp. Heb. and Eng. Lexicon under חמה and חרס.

II. *The sun* or *solar light.* Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the forecited texts and three more, in one of which, Job xxxi. 26, it corresponds to אור *the light)* it constantly answers to the Heb. שמש, which undoubtedly denotes not *the orb* or *fire*, but * *the light of the sun.* See Mat. xiii. 6. Mark iv. 6. (Compare Gen. xxxii. 32, in LXX, and Heb.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Isa. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20. (Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26. Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Revelation xii. 1. (Comp. Ps. civ. 2. Mal. iii. 20, or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)—It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, Ἥλιος signifies not only the *orb* or *fire*, but also the *light of the sun.* This is put beyond dispute by a passage cited by the rev. and learned William Jones, in his excellent Essay on the First Principles of Natural Philosophy, p. 203, from Sallust the philosopher, who has expressly remarked †: Τϐ 'Ηλίϐ τὴν ΣΦΑΙ'ΡΑΝ, καὶ τὴν ἀπὸ τῆς σφάιρας 'ΑΚΤΙ'ΝΑ, "ΗΛΙΟΝ ἐν συνηθέιᾳ καλϐμεν, "We usually call the *orb* of the sun, and the *ray* proceeding from the orb, Ἥλιος." And thus in the Poet Mimnermus, Περὶ βίϐ *Concerning human life*, 'Ηέλιος is used for the *solar light*,

——Μίνυνθα δὲ γίγνεται 'Ηβης
Καρὸς, ὅσον τ' ἐπὶ γῆν ΚΙ'ΔΝΑΤΑΙ 'ΗΕ'ΛΙΟΣ.

——Short is our youthful time,
As whilst the *sun* is *spread* upon the earth.

Homer in like manner speaking of the *morning light*, Il. viii. 1.

"ΗΩΣ μὲν κροκόπεπλος 'ΕΚΙ'ΔΝΑΤΟ πᾶσαν επ' ἄιαν.

The saffron *morn* was *spread* upon the earth.

In which passage the style of the poet, as usual, agrees with that of scripture. Thus in Joel ii. 2, we read of שחר *the dawn* פרש spread *upon the mountains.*—Suicer, in his Thesaurus under Ἥλιος III. 1. cites the following passage from Clemens Alexandr. Strom. iii. p. 428, Τὸν τῆς ἡμέρας ἄιτιον, καὶ πατέρα τϐ φωτὸς "ΗΛΙΟΝ ὁ Θεὸς 'ΕΞΕ'ΧΕΕΝ ἄνωθεν ἴσον ἐπὶ γῆς ἁπᾶσι τοῖς βλέπειν δυναμένοις, "God hath from above *poured forth* (effudit) *the sun*, the author of the day, and the father of

* Comp. Heb. and Eng. Lexicon under שמש II. and the authors there cited.

† Sallustius De Diis & Mundo, published among the Opuscula Mytholog. Ethic. & Physic. by Thomas Gale.

light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears by an old Chronicle preserved in the Gentleman's Magazine for July 1762, p. 306. It begins thus: "On Tuesday, January 27, 1607, about nine in the morning, the *sunne* being fayrly and bryghtly *spred*, &c." And it is still thus frequently used in our common discourse, as when we speak of *walking* or *sitting in the sun*, * *of the sun's being hot*, &c.

ἭΛΟΣ, ου, ὁ.—*A nail.* occ. John xx. 25. [Josh. xxiii. 13.]

ἩΜΕΙ͂Σ, ῶν, ῖν, ᾶς, *We*, *us*, plural of Ἐγὼ *I*, which see.

Ἡμέρα, ας, ἡ. †

I. *A day*, [i. e. the time] whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. [It is put for *daylight* in Luke iv. 42. vi. 13. xxii. 66. Acts xii. 18. Rev. viii. 12. Xen. Cyr. iv. 5. 14. Thuc. vii. 184.]—On 2 Pet. iii. 8, see the passages cited by Wetstein.—The expressions τεσσαράκοντα ἡμέρας καὶ τεσσάρακοντα νύκτας, *forty days and forty nights*, Mat. iv. 2, and τρεῖς ἡμέρας καὶ τρεῖς νύκτας, *three days and three nights*, Mat. xii. 40, though agreeable to the Hebrew idiom (see Gen. vii. 4. Exod. xxiv. 18. Jonah i. 17.), yet are not merely Hebraical or Hellenistical, as is evident from Herodotus, lib. iii. cap. 129, Ἐπ' ἙΠΤΑ μὲν δὲ ἩΜΕ'ΡΑΣ καὶ ἙΠΤΑ ΝΥ'ΚΤΑΣ ὑπὸ τȣ̃ παρεόντος κάκȣ ὁ Δάρειος ἀγρυπνίησι εἴχετο. *For seven days* and *seven nights* Darius by this misfortune continued sleepless. So Theocritus, Idyll. ii. line 86,

> Κείμαν δ' ἐν κλιντῆρι ΔΕΚ' ἉΜΑΤΑ καὶ ΔΕ'ΚΑ ΝΥ'ΚΤΑΣ.
>
> For *ten days* and *ten nights* in bed I lay.

II. Figuratively, *Time for work* or *labour*. John ix. 4. Comp. Mat. xx. 6, 12.

III. *The day of eternal life*, as opposed to the spiritual darkness of our present state. Rom. xiii. 12. [Schleusner says, *The time when a more perfect knowledge of religion and virtue shall be propagated through Christianity.* The word is used in this sense, which seems to be the true one (see Macknight) also in 1 Thess. v. 5. The Jews called the time of the Messiah *the day*. See Schœtgen. Hor. Heb. p. 571.]

IV. *A day*, comprehending both the day and night, *a nuchthemeron*, Mat. [vi. 34.] xv. 32. xvii. 1. [xx. 19.] Acts xxviii. 7, 12, 14. Ἡμέραν ἐξ ἡμέρας, *Day after day*. occ. 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7, for the Hebrew מיום ליום, *from day to day*. [See Gen. xxxix. 10.] Not that this expression is merely Hebraical or Hellenistical, for Kypke cites it from Euripides, Rhes. line 445, and from Heniochus in Stobæus Sermon xxxix. p. 241. Ἡμέρᾳ καὶ ἡμέρᾳ, *Day by day*, 2 Cor. iv. 16. This seems an Hebraical expression, taken from the Heb. יום יום, Esth. iii. 4. Ps. lxviii. 20, or from כיום ביום, 1 Sam. xviii. 10. [To these phrases may be added some others. In Mat. xx. 2, τὴν ἡμέραν is for καθ' ἡμέραν, or καθ' ἡμέραν ἑκάστην. So is ἐν ἡμέρᾳ in 2 Pet. ii. 13. Ὅλην τὴν ἡμέραν is also *daily*, *every day*, in Rom. viii. 36. and Isa. xxviii. 24. and Ps. xliv. 22, καθ' ἡμέραν occurs frequently. See Mat. xxvi. 55. Mark xiv. 49. Heb. vii. 27. x. 11. (In the two last places, the phrase does not mean *on every* (natural) *day*, but *on every one of the days referred to*, i. e. in this case *every day (of expiation.)* Ἡμέρας καὶ νυκτὸς means *constantly*. Luke xviii. 7. 1 Tim. v. 5. Luke xxi. 37. and Thomas M. p. 630, says that this is an Attic expression. Xen. Cyr. ii. 3. 23. See Matthiæ, § 378. Ἐν μιᾷ ἡμέρᾳ seems to be for *at once*, *suddenly*, in Rev. xviii. 8.]

V. [Ἡμέρα, *Time* in general. Thus ἡ ἡμέρα δηλώσει, 1 Cor. iii. 13, is *(Future) time will show*, and Luke xvii. 30. The plural is often used in this sense, as Luke ii. 6, *The time was fulfilled*. xvii. 22, Ἐλεύσονται ἡμέραι. Again, Δι' ἡμέρων (sc. τινῶν διαγενομένων), *After an interval of some time*. And see Mark ii. 1. Acts v. 36. xv. 7. xxi. 38.] Ἐν ταῖς ἡμέραις ἐκειναις, *In those days*, Mat. iii. 1. This seems an Hellenistical phrase, taken from the LXX, who use it Gen. vi. 4. Jud. xvii. 6. xviii. 1. xix. 1. & al. for the Heb. בימים ההם, for which a classical Greek writer would rather have said, ἐν ἐκείνῳ τῷ καιρῷ, or χρόνῳ, or κατ' ἐκεινὸν τὸν καιρὸν, or χρόνον. [This phrase occurs

* Compare Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

† The derivations of ἡμέρα commonly proposed are from ἥμερος *gentle* or *tame*, because appointed for *tame* creatures: or from ἠὼς *the morning*, and μοῖρα *a part*, q. d. *the daughter of the morning*; or from ἱμείρω *to desire*, because it is so *amiable* and *desirable* to all men, and Plato (in Cratylo) says the ancients called ἡμέραν ἱμέραν on this last account. See Leigh and Mintert.

perpetually as Mark i. 9. viii. 1. xiii. 24, and it certainly does not convey any *accurate definition of time. About that time.* See Krebs. Obss. Flav. p. 6.] The expressions ἐλεύσονται ἡμέραι, and ἔρχονται ἡμέραι, *the days shall* or *do come*, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29. & al. are also Hellenistical; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos. iv. 2, for the Heb. ימים באים.

VI. Ἡμέραι, ἀι, *Days, time, of life* or *office.* Mat. ii. 1. xxiii. 30. Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase ἐν (ταῖς) ἡμέραις is likewise Hellenistical, often used in the LXX for the Heb. בימי, Jud. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for ἐν ἡμέραις Ἡρώδȣ, &c. would say ἐφ' Ἡρώδȣ. [See John viii. 56. Mat. xi. 12. In Luke xix. 42, *Thy day* is rather *The time and opportunity granted to thee.* But there is another phrase connected with this sense used in speaking of length of life. Thus, Luke i. 7, *Both advanced in their days;* or, as we say, *in life* or *in years.* So ibid. 18. and ii. 36. Comp. Gen. xvii. 11. xxiv. 1. Josh. xiii. 1. xxiii. 1. I think this is the sense in Heb. vii. 3. Schleusner says it is there *The time of office.*]

VII. [Ἡμέρα, either alone, or with ἐκείνη, ἐσχάτη, &c., or Κυρίȣ, or Ἰησȣ̃ Χριςȣ̃, or τȣ̃ ὑιȣ̃ τȣ̃ ἀνθρώπȣ, is put for *The time when the Messiah will come to judge the universe.* Mat. vii. 22. x. 15. Luke x. 12. xvii. 24, 26. John vi. 39, 40, 44, 54. Acts ii. 20. 1 Cor. i. 8. v. 5. 2 Cor. i. 14. Phil. i. 6, 10. 2 Thess. i. 10. ii. 2. 2 Tim. i. 18. iv. 8. In Luke xvii. 24, 26, and 30, according to Schleusner, and Heb. x. 25, according to Parkhurst, *The destruction of Jerusalem* (which was one manifestation of the Son of Man) is supposed to be intended.]—From the frequent mention in the S. S. of *the great day of judgment* under the names of *that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgment,* &c. we may account for the following very uncommon sense, in which the word is once used by St. Paul.

VIII. *Judgment.* occur. 1 Cor. iv. 3, where observe that ἀνθρωπίνης ἡμέρας, literally *man's day*, is spoken in opposition to *the coming of the Lord,* verse 5, and to Ἡ Ἡμέρα, THE *day,* i. e. *the day* of the Lord namely, ch. iii. 13, where the Vulgate hath Dies Domini. [Bretschneider and Schl. give the same explanation of the origin of this phrase; but to me it appears a very forced one. St. Jerome (Ep. ad Alliasiam), says it is a provincialism.—Ἡμέρα, for *judgment*, occurs in Demosth. 1072, 27. The Syriac has, *by any man.* See Glass. Phil. Sac. p. 878. ed. Dath.]

[IX. Ἡμέρα is often put for *a feast-day,* or *day to be observed.* See Acts ii. 1. xx. 6, 16. Mark xiv. 49. Gal. iv. 10. Luke iv. 16. xiii. 14. Jer. xvii. 24. John xii. 7. Heb. vii. 27. 2 Mac. ii. 16.]

Ἡμέτερος, α, ον, from ἡμεῖς, *we, us.*—*Our.* Acts ii. 11. xxiv. 6.

[Ἦμι, the Æolic form of εἰμὶ, *To be.* The imperfect ἤμην, occ. Acts xi. 10. See Mœris.]

☞ Ἡμιθανὴς, έος, ȣ̃ς, ὁ, ἡ, from ἡμι *half* (see ἥμισυς), and ἔθανον, 2 aorist of θνήσκω *to die.*—*Half dead.* occ. Luke x. 30. [The word occurs in Diod. Sic. xii. 62. Herodian iv. 9. 15. Ἡμιθμὴς in Aristoph. Nub. 504. Alaph. iii. 7. It answers to *seminex* in Virg. Æn. v. 275. We have ἡμίθνητος in Wisd. xviii. 18.]

ἭΜΙΣΥΣ, εια, υ. Mintert derives it from ἧμι *half*, and ἴσος *equal.*—*Half.* neut. Ἥμισυ, εος, ȣς, τὸ. Plur. ἡμίσεα, η, τὰ, *The half.* occ. Mark vi. 23 *. Luke xix. 8. Rev. xi. 9, 11. xii. 14. [On the genitive ἡμίσȣς, see Lobeck on Phryn. p. 246. The word occurs Exod. xxiv. 6. Job viii. 21. Joseph. Ant. iii. 6. Dion. Hal. iv. 17. Polyb. v. 32. 1.]

☞ Ἡμιώριον, ȣ, τὸ, from ἧμι *half,* which see under ἥμισυς, and ὥρα *an hour.*—*A half hour, half an hour.* occ. Rev. viii. 1. [Poll. Onom. i. 71.]

Ἡμφιεσμένος, Particip. Perf. Pass. of Ἀμφιέννυμι, which see among the Anomalous Verbs, in Grammar, § 16.

Ἥνικα, an Adv. of *time.*—*When.* occ. 2 Cor. iii. 15, 16. [Xen. Cyr. i. 4. 27.]

Ἤπερ, an Adv. from ἤ *than,* and πὲρ *truly.*—*Than truly, than.* occ. John xii. 43.

☞ ἬΠΙΟΣ, ȣ, ὁ, ἡ. The learned Damm, Lexicon Nov. Græc., derives it from ἔπω *to follow,* as denoting one who readily *follows* the will of another, and is ready to do what he desires or wants.—*Placid, mild, gentle, easy.* occ. 1 Thess. ii. 7, (where see Wetstein.) 2 Tim. ii. 24. [occ. Herodian ii. 4. 1. Thuc. ii. 58. Ἠπιότης in Addit. Esth. xiii. 2.]

☞ Ἤρεμος, ȣ, ὁ, ἡ. It seems formed, as the Lexicons remark, by transposition, from ἥμερος *tame, gentle,* which is properly opposed to ἄγριος *wild.*—*Quiet, composed.*

* [A form conveying the intention of satisfying the most excessive requests. See Esth. v. 3.]

occ. 1 Tim. ii. 2. [ἠρεμία, ἠρεμέω, and ἠρεμάζω, occ. often in the versions of the O.T.]

Ἡρωδιανοὶ, ῶν, οἱ, from Ἡρώδης *Herod.*—A name formed with a Roman or Latin termination, like Χριστιανὸς, which see, and Wetstein on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction, among the Jews, so called from Herod the Great. It is probable, from a comparison of Mat. xvi. 6. with Mark viii. 15, that they were *a branch of the Sadducees:* And, besides the impious principles of that sect, they seem to have been particularly attached to the family of Herod, and consequently to the Roman government, by which Herod had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, Herod Antipas and Philip, in their respective tetrarchies. (Comp. under Τετράρχης.) And as Herod, to ingratiate himself with Augustus and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by * introducing the heathenish customs of the Romans into Judea, and even by † building temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of Augustus; so his partizans, the Herodians, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as ‡ Herod himself did, that they acted not thus of their own accord, but in obedience to the superior powers. And this wicked *occasional conformity to heathenism* seems to be what our Saviour particularly means by the *leaven of Herod*, (Mark viii. 15.) or *of the Herodians*, as indeed some copies read, τῶν Ἡρωδιανῶν. (See Mill and Wetstein.) Thus the Herodians were, both in their religious and political principles, most diametrically opposite to the Pharisees. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the Herodians! [There are many who think the Herodians were only courtiers or servants of Herod. So the Syriac, the Hebrew interpretation of St. Matthew, and Luther. Tertullian, Epiphanius, Chrysostom (on Mark xii.), Theophylact, and even St. Jerome in his Dial. cont. Luciferanos, say they were persons who believed Herod to be the Messiah. But in his Commentary he rejects this obviously absurd opinion. See Stolberg. Exerc. Ling. Gr. p. 419. Sam. Petit. Var. Lect. c. 18. Macknight's Harmony, p. 168, Hammond on St. Mat. xxii. 16.]—As to the question which the Pharisees and Herodians in concert proposed to Christ, about the lawfulness of *giving tribute* to Cæsar, it is generally supposed (to use the words of Doddridge) that "they hoped to have insnared him, whatever answer he could have returned. If he asserted, on the one hand, that *tribute* was to be paid to Cæsar, the Pharisees, who generally maintained (as Judas the Gaulonite had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to *popular resentment*, as betraying the liberties of his country. On the other hand, had he *denied* the lawfulness of this *tribute*, the Herodians would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the doctor*. [So Kuinöel and Hammond.] But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for* any man, *thou regardest not the* person of men, *but teachest the* way of God *in truth;* and of the question itself, *Is it lawful* to give, δοῦναι (not ἀποδοῦναι to pay), *tribute to Cæsar, or not? Shall we* give, δῶμεν, *or shall we not* give? and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20, *to deliver up Christ to the power and authority of the* Roman † *governor*, it rather seems,

* Herod instituted games after the Roman manner in honour of Cæsar, and even built a *theatre* in Jerusalem adorned with *images* of men; as Josephus informs us, Ant. lib. xv. cap. 8. § 1, 2. Yea he went still farther; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden *eagle* over the great gate of the temple.

† Joseph. Ant. lib. xv. cap. 9. § 5. Comp. De Bel. lib. i. cap. 21. § 3, 7.

‡ Joseph. ut sup.

* Comp. Randolph's View of our B. Saviour's Ministry, p. 277.

† It is well known to those who are acquainted with the Roman History, that never were *crimes against the state*, or, which were now reckoned the same, *crimes against the emperor*, more strictly enquired after, nor more severely punished, than during the reign of Tiberius. See Wetstein's Note on Mat. xxii. 17. Tacit. Annal. lib. i. cap. 72. and lib. iii. cap. 38. and Crevier's Hist. des Empereurs, tom. ii. p. 336.

that they expected our Saviour would answer their inquiry in the *negative*. But then as the Pharisees in general were *notoriously of the same sentiments*, it would not have been *decent* for such *good* men to have accused Christ to Pilate on this account; nor would it have been *convenient*, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of Judas the Gaulonite. The Pharisees, therefore, *prudently* associated with themselves the Herodians, who, on Christ's denying the lawfulness of giving tribute to Cæsar, would, no doubt, have shown their zeal for the Roman government by turning his accusers: and how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before Pilate, *without any foundation at all*, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13.—For a fuller account of the Herodians see Prideaux's Connect. pt. ii. book 5, at the end, and Doddridge's Notes on Mark iii. 6, and Mat. xxii. 16.

Ἦσθα, used, according to the Æolic and Attic dialect, for ἦς *thou wast*, 2 pers. imperf. sing. of the verb εἰμὶ.—*Thou wast*. Mat. xxvi. 69. Mark xiv. 67. xxiv. 69. Wetstein gives many examples of ἦσθα used in the purest Attic writers. Comp. also Maittaire's Dialects, p. 44, and observe, that in Homer —θα is often postfixed to the 2d person of other verbs besides the imperf. of εἰμὶ and its compounds. See inter al. Il. iv. lin. 353, Il. xix. lin. 180, 270. Il. xxiv. lin. 551.

Ἡσυχάζω, from ἥσυχος *quiet*.

I. *To rest from labour*. occ. Luke xxiii. 56.

II. *To be quiet, live quietly*. occ. 1 Thess. iv. 11. [Thucyd. i. 12.]

III. *To be silent, quiet from speaking*. occ. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8, for the Heb. החריש, but Kypke shows that it is so applied also by Euripides, [Med. 80.] Plutarch, Philo, and Josephus. [Herodian. viii. 3. 7. Diog. L. viii. 1.]

IV. *To acquiesce*. occ. Acts xi. 18. xxi. 14.

Ἡσυχία, ας, ἡ, from ἥσυχος. See Ἡσυχάζω.

I. *Quietness, quiet*. occ. 2 Thess. iii. 12.

II. *Silence, quietness from speaking*. occ. Acts xxii. 2. 1 Tim. ii. 11, 12, where see Wolfius. [In Acts xxii. 2. ἡσυχίαν παρεχέιν is, *to be silent*, (the same as ἡσυχίαν ἄγειν in Xen. Hell. ii. 3. 23. Lys. Or. xi. cap. 18. See Spanh. ad Aristoph. Ran. v. 324. and Wessel. ad Herod. i. 86.) while in Job xxxiv. 29. ἡσυχίαν παρέχεσθαι is, *to enjoin silence*.]

Ἡσύχιος, ε, ὁ, ἡ, from ἥσυχος, which see under Ἡσυχάζω.—*Quiet, peaceable*, [*untroubled*.] occ. 1 Tim. ii. 2. 1 Pet. iii. 4. [In Is. lxvi. 2. it is *afflicted*.]

Ἤτοι, from ἤ *whether, or*, and τοὶ *truly*. —*Whether truly, whether indeed, whether*. occ. Rom. vi. 16.

ἩΤΤΑ'ΟΜΑΙ, ῶμαι, either from ἥττων *less, inferior*.

I. *To be overcome*, properly as in a battle, or in a law-suit. occ. 2 Pet. ii. 19, 20. On ver. 19, Kypke remarks, that ἡττᾶσθαι τινι, *to be overcome* by *any one*, is rather an unusual construction; he however produces several instances of it from Josephus. [It occurs in 2 Mac. x. 24. and Ælian. V. H. iv. 8. of *being overcome in battle*; in Xen. Mem. iv. 4. 17. Poll. viii. 73. of *one losing his cause*. In v. 20. of 2 Pet. ii. it seems rather to express the consequence of being overcome, i. e. *yielding, giving way to*, and is used in this sense frequently as to sensual pleasures. Xen. Apol. Socr. 19. Cyr. viii. 8. 7. Ælian. V. H. x. 9.]

II. *To be inferior*. occ. 2 Cor. xii. 13. [So in the active, Polyb. xv. 4. Dem. 792, 25. The word occurs Is. viii. 9. xx. 5. & al. for the Heb. חת.]

Ἥττημα, ατος, τὸ, from ἡττάομαι.

I. *A diminution, failure*. occ. Rom. xi. 12.

II. *A failure, fault*. occ. 1 Cor. vi. 7. [Here Schl. and Wahl say, that it means, as in the former case, *an inferior condition* (in morals). It occurs in Is. xxxi. 8. of those who from being free are reduced to the *inferior condition* of slaves.]

ἩΤΤΩΝ, ονος, ὁ, ἡ, καὶ τὸ—ον.

I. *Inferior, less*, whence neut. ἧττον, used adverbially, *less*. occ. 2 Cor. xii. 15.

II. *Worse*. occ. 1 Cor. xi. 17.

Ἤφιε, 3d pers. sing. 2 aor. act. from ἀφιέω. Comp. Ἀφίημι IX. occ. Mark i. 34. xi. 16.—Grotius remarks, that this word is vox μονηρὴς, an unique, which no one has observed except in Mark. Kypke, however, has found it in Philo. Legat. ad Caium, p. 1021, Ὁ μὲν ὢν Ἑλίκων σκορπιωδὲς ἀνδράποδον τὸν αἰγυπτιακὸν ἰὸν εἰς

Ἰουδαίους ἭΦΙΕΝ, Helicon then, a scorpion-like slave, *sent forth* this Egyptian poison against the Jews.

Ἠχέω, ῶ, from ἦχος,

I. *To sound,* as an instrument of brass. occ. 1 Cor. xiii. 1.

II. *To roar,* as the sea. occ. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42, for the Heb. המה *to tumultuate.* So Homer applies the adjective ἠχήεις, Il. i. line 157,

——— θάλασσα τε ἨΧΗΈΣΣΑ.

——— The *sounding* main.

ἮΧΟΣ, ου, ὁ.

I. *A sound.* occ. Acts ii. 2. Heb. xii. 10. [Herodian. iv. 8. 19. Ælian. V. H. iv. 17. Plut. Sympos. viii. p. 72. B. Ps. ix. 6. Wisd. xvii. 4.]

II. *A report, fame.* occ. Luke iv. 37.

# Θ.



Θ, ϑ, θ, *Theta.* The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers ϑ or θ denotes *nine.* In the Cadméan alphabet it answered to the Hebrew or Phenician *Teth,* in name, order, and power, and in both its forms, Θ and ϑ, approaches nearer to the Heb. ט, than to the Samaritan or Phenician letter.

ΘΑ΄ΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from ταράσσω *to disturb, agitate,* properly, as *water,* the tenuis τ being changed into the aspirate ϑ, and ρ into λ. But may it not (like Ἅλς, which see) be still more probably deduced from the Heb. אלץ *to urge, teaze, molest,* q. תאלצה, because continually *molested* with winds and storms? The Heb. name of *the sea,* ים, which the LXX generally render ϑάλασσα, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. ים or הם *to tumultuate.*

I. *The,* or *A, sea.* Mat. xxiii. 15. Acts iv. 24. xiv. 15. & al. freq. [It denotes *The Red Sea,* in Acts vii. 36. 1 Cor. x. 1. Heb. xi. 29. See Diod. Sic. ii. 11. xix. 100.]

II. *Any large collection of water, a lake.* Mat. iv. 15, 18. Mark i. 16. John vi. 1, & al. freq. Thus the word is used in the LXX, answering to the Heb. ים, as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1, Θάλασσαν λέγει τὴν λίμνην· τὰ γὰρ συστήματα τῶν ὑδάτων ΘΑΛΑ΄ΣΣΑΣ ἐκάλεσεν ἡ ϑεῖα γραφή. "He calls the lake *a sea;* for the Holy Scripture is wont to denominate collections of waters, *seas.*" [So in Josh. xv. 5. ἡ θάλασσα ἡ ἁλυκὴ *the salt sea,* for the lake Asphaltites. Pausanias v. 7. calls it the θάλασσα νεκρὰ. Comp. Aristot. Meteor. i. 15. See Reland Palæst. i. 38, where he points out the same practice in other languages. Λίμνη is used for *a sea.* Hom. Il. Ω. 79. Ἔνθορε μείλανι πόντῳ, ἐπεστονάχησε δὲ λίμνη. See Aristoph. Av. 1339. Heins. Aristarch. Sacr. p. 168. Parkhurst has mistranslated ἐκάλεσεν in his citation from Theophylact, for Theophylact is quoting Gen. i. 10.]

III. *A sea,* or *great laver.* So the beloved disciple saw in vision, Rev. iv. 6, ὡ* ϑάλασσα ὑαλίνη, *as it were a glassy sea,* before the throne of God, correspondent to the brazen *sea,* (Heb. ים, LXX ϑάλασσα) in Solomon's temple, 1 Kings vii. 23, and, like that, emblematical of the *troubles* and *afflictions,* (comp. under Βαπτίζω VI.) and of the *purification,* of believers. In Rev. xv. 2, the *sea* appears mingled with *fire,* that is, *wrath;* and believers are represented as standing on the edge of it, having now gone through their *fiery* trials, and singing the song of Moses, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. Ὑάλινος. [On the phrase θάλασσαν ἐργάζεσθαι, see ἐργάζομαι IV. and compare Hesiod. Theog. v. 440. Justin. xliii. 3. Wessel. Obs. i. 15. There is a

* Observe that the Alexandrian, and eighteen later MSS., with several ancient versions and printed editions, here read ὡς, which reading is approved by Vitringa and Wetstein, and received into the text by Griesbach.

proverbial phrase in Mat. xxiii. 15. *To compass sea and land,* which answers to a Latin one, *terra & mari* (Plaut. Prolog. in Pœnul. v. 104.) and means, *To take every means to accomplish an end.* See Arrian. Diss. Ep. iii. 26. De Exp. Al. vii. 2. Athen. vii. p. 278. Palairet. Obss. Crit. p. 72.]

Θάλπω.—*To cherish,* fovere. occ. Eph. v. 29. 1 Thess. ii. 7. [It is *to warm by incubation* in Deut. xxii. 6. And comp. Job xxxix. 14. and 1 Kings i. 2 and 4. Soph. Ant. 417.]

Θαμβέω, ῶ, and —έομαι, ὖμαι, Pass. from θάμβος.—*To be astonished, amazed, astounded,* either with wonder, or fear. occ. Mark i. 27. x. 24, 32. Acts ix. 6. [2 Sam. xxii. 5. Hom. Il. viii. 77. Wisd. xvii. 3.]

ΘΑ'ΜΒΟΣ, εος, ες, τὸ.—*Astonishment, amazement.* occ. Luke iv. 36. v. 9, (where Campbell, whom see, *terror.*) Acts iii. 10. [See Song of Solomon iii. 8. Thuc. vi. 31.]—In one of the Hexaplar versions, θάμβος answers to the Heb. תמהון *astonishment.* Deut. xxviii. 28.

☞ Θανάσιμος, ε, ὁ, ἡ, from θάνατος *death,* q. θανάτιμος.—*Deadly, mortal.* occ. Mark xvi. 18. The profane writers in like manner apply this word to a *deadly poison,* either elliptically, without φάρμακον, or with that N. expressed. See Wetstein, Kypke, and Whitby, on ver. 17. [Diod. Sic. i. 87. Polyb. i. 51. 4. Theoph. Hist. Pl. vii. 9. Lobeck on Phryn. i. 651.]

Θανατηφόρος, ε, ὁ, ἡ, from θάνατος *death,* and φέρω *to bring.*—*Deadly.* q. d. *death-bringing.* occ. Jam. iii. 8; where Erasm. Schmidius suspected it to be a *poetical* word; but Wetstein and Kypke have produced many instances of its being used by the prose-writers. [Herodian. iii. 12. 7. iv. 12. 14.]

Θάνατος, ε, ὁ, from ἔθανον 2 aor. of θνήσκω or θείνω, which see.

I. *Death,* natural or temporal. Mat. x. 21. xvi. 28. Luke ii. 26, & al. freq. [In the following places it denotes, *Violent death,* or *the punishment of death.* Mat. x. 21. xv. 4. Mark vii. 10. Col. i. 22. Phil. ii. 8. Heb. ii. 9. ix. 15. Rev. ii. 23. So Exod. xxi. 17. Xen. Mem. iv. 83. Cyr. vii. 2.22. Ages. i. 37. Anab. ii. 6.16. There are two other places where *the punishment of death,* as denounced by the Mosaic law, is, I think, intended. Rom. vii. 24. *Who will deliver me from the body of this death?* i. e. who will deliver me from the lusts of the flesh which will bring on me the death awarded by the law? Again, 2 Cor. iii. 7. *The ministry of death,* means, The ministry of that law which awards death without hope of pardon to the sinner. In the first place, however, the idea may perhaps be, "Where shall I find a deliverer from that eternal death to which the impotency of the law to justify would leave me?" The same remark applies to v. 5 and 13, where the first meaning seems to be, *The death denounced by the law.*]

II. Figuratively, *Imminent danger of death.* 2 Cor. i. 10. [iv. 11.] xi. 23. On the former of which texts comp. ver. 8. and see Alberti, Wetstein, and Macknight; on the latter comp. Isa. liii. 9, in Heb. and see Kypke on 1 Cor. xv. 31.

III. *Death,* spiritual. John v. 24. 1 John iii. 14. As *spiritual life* consists in constant communication with the *divine light* and *spirit,* who are *life,* (see under Ζωὴ III.) so *spiritual death* is the being separated from their blessed influence. See Suicer's Thesaur. under Θάνατος II. b.

IV. *Death,* eternal. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the *natural* or *temporal* is called the *second death,* Rev. ii. 11, (where see Vitringa.) xx. 6, 14, and implies *everlasting punishment.* Rev. xxi. 8. [Add Rom. i. 32. v. 12, 17, 21. John viii. 51. 1 Cor. xv. 21.]

V. By an Hebraism it denotes *the plague* or *pestilence.* Grotius, on Mat. xxiv. 7, says the Heb. מות is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use θάνατος for the Heb. דבר *the plague* or *pestilence,* as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21, & al. freq. So in Ecclus. xxxix. 29, or 35, θάνατος is joined with λιμὸς *famine,* doubtless in the same sense. occ. Rev. vi. 8, with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8. [There is a phrase of frequent occurrence, Ἕως θανάτε, or μέχρι, or ἄχρι θανάτε, which, says Schl., properly signifies, *even with danger of death,* as Ecclus. iv. 33. Ælian. V. H. xii. 38. Then it is put for *vehemently,* as Mat. xxvi. 38. See Jonah iv. 9. Judg. xvi. 16. Lucill. Epig. 19. Ceb. Tab. c. 18. Rev. xii. 12, where it has nearly its proper meaning.]

Θανατόω, ῶ, from θάνατος *death.*

I. *To put to death.* occ. Mat. x. 21.

xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. 1 Pet. iii. 18. In Mat. x. 21, Mark xiii. 12, the word seems to allude to the Jewish law, Deut. xvii. 7, by which, when any person had been guilty of *idolatrous* worship, *the hands of the* witnesses *were to be first upon him to put him to death.* That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58, where we find the *witnesses* stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9. [Schl. thinks that in Mat. x. 21. it is simply, *They shall cause them* (by their testimony) *to be put to death;* and in all the other places Wahl says, *To condemn to death.*]

II. Θανατωθῆναι τῷ νόμῳ, *To be dead to the law,* is *to be free* from it, even as a *dead* man is. occ. Rom. vii. 4. Comp. ver. 1, and ver. 6, Ἀποθανόντες, as the MSS. in general, with the ancient versions and many printed editions, read. See Mill, Wetstein, and Griesbach. Place ἀποθανόντες between two commas, and connect ἐν ᾧ with νόμῳ.

III. *To mortify,* i. e. *to subdue and kill,* as it were the deeds of the body, or "those carnal inclinations from whence all criminal indulgences of the body arise." Doddridge. occ. Rom. viii. 13.

[IV. *To bring into danger of death, afflict grievously.* In the pass. *To be in danger of death.* Rom. viii. 36. comp. Ps. xliv. 22. 2 Cor. vi. 9, with which comp. Ps. cxviii. 18.]

ΘΑΠΤΩ, 2d aor. ἔταφον, 2d aor. pass. ἐτάφην.—*To bury.* Θάπτω or Τάφω may be derived either from עטף *to cover over;* dropping the harsh letter ע, as in Λυπέω from עלף; or else perhaps from the N. * תבה, in Regim. תבת, *an ark* or *chest,* referring to that very ancient custom (see Gen. l. 26.) of *burying* dead bodies in a *chest* or *coffin,* which was certainly sometimes used among the *old* Greeks, and was probably among them *prior* to the method of burning them †. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4, it seems to denote not only *to bury,* or *inter,* according to its usual sense in the profane writers, but also to include the ἐνταφιασμὸν, funerationem, or *preparation of the body for burial by washing, anointing, &c.* Thus in the LXX, Gen. l. 26, it is used for the Heb. חנט *to embalm,* though in all other passages of that version it answers to קבר *to bury, inter, put into the ground* or *tomb.*—The above-cited are all the passages of the N. T. wherein the word occurs.—On Mat. viii. 21. comp. Tobit. vi. 14, and see Kypke. [Cuper (Observatt. i. 7. p. 44.) and Wesseling (ad Diod. Sic. t. i. p. 223.) have shown that the word expresses *any way of removing and disposing of a dead body, with a view to its putrefaction or consumption.* See Ælian. Hist. An. x. 22. πυρὶ θάπτειν, and Vor. Hist. iv. 1. ἐν ζύρσαις θάπτειν νεκρὸς. See Hemsterh. ad Xenoph. Ephes. p. 202. ed. Locell.]

* Whence the Greek θίβη, by which the LXX render the Heb. word, Exod. ii. 3. 5.

† See Potter's Antiquities of Greece, book iv. ch. 6.

Θαῤῥέω, ῶ, from θαρσέω, ῶ. See under θάρσος.

I. *To be confident, courageous, of good courage.* occ. 2 Cor. v. 6, 8. Heb. xiii. 6. [Prov. i. 21. Xen. Hell. ii. 4. 6.]

II. *To be confident, have confidence in.* occ. 2 Cor. vii. 16. [with an accusative, Xen. Cyr. v. 5. 15; with a dative, Demosth. 30. 15.]

III. *To be confident, bold, to use freedom* and *authority.* occ. 2 Cor. x. 1, 2.

Θαρσέω, ῶ, from θάρσος.—*To have confidence* or *courage, to take courage.* Mat. ix. 2. xiv. 27. John xvi. 33, & al. On Mat. xiv. 27, Θαρσεῖτε—μὴ φοβεῖσθε, Wetstein cites from Aristophanes, Plut. line 1092, ΘΑ'ΡΡΕΙ, ΜΗ' ΦΟ'ΒΟΥ, and from Herodotus, lib. i. cap. 9, ΘΑ'ΡΣΕΙ, Γύγη, καὶ ΜΗ' ΦΟ'ΒΕΥ—[Gen. xxxv. 17.]

Θάρσος, εος, ους, τὸ, from θέρσω, the Æolic 1st Future of θέρω *to be warm* (whence also the Æolians use θέρσος instead of θάρσος); for persons of a *warm* temper are naturally *confident* and *courageous.* Ὁι γὰρ ΘΕΡΜΟ'Ι καὶ ΘΑ'ΡΣΕΙΣ, says Scapula.—*Courage.* occ. Acts xxviii. 15, Ἔλαβε θάρσος, *He took courage;* where Kypke shows that λαμβάνειν θάρσος is a pure Greek phrase used by Dionysus Halic. [xiv. 59.] and Josephus. [Ceb. Tab. c. 16. 1 Mac. iv. 35. Xen. Mem. iii. 5. 5.]

ΘΑΥΜΑ, ατος, τὸ, for which the LXX use the V. θαυμάζω, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

[I. *A wonderful thing.* Xen. An. vi. 3. 14.]

II. *Wonder, astonishment, amazement.* occ. Rev. xvii. 6; where Vitringa observes

that the LXX use θαῦμα for θαυμασία, Job xvii. 8. xviii. 20, and as to the phraseology, refers to Mark iv. 41. Luke ii. 9. Ælian. V. H. ii. 10. Xen. Ages. ii. 27.]

Θαυμάζω, from θαῦμα.

I. *To admire.* Luke vii. 9. In Rev. xiii. 3. we have *θαυμάζειν ὀπίσω τῦ θηρίυ*, which seems put for, *To follow with admiration.*—*Θαυμάζειν πρόσωπον, To admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance.* occ. Jude ver. 16. This is an Hellenistical phrase used by the LXX in two senses *.

1st. *To respect a man's person with favour* and *kindness*, for the Heb. נשא פנים *to lift up the face.* occ. Gen. xix. 21. 2 Kings v. 1. Comp. Job xxxiv. 19. Isa. ix. 15.

2d. (As by St. Jude) *To respect a man's person with partial or undue favour*, for the same Heb. נשא פנים, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for כנה *to surname in flattery* or *compliment*, Job xxxii. 22; and for הדר פני *to honour the person*, Lev. xix. 15.—Isocrates to Demonicus, cap. 17, says, that "he who lives under a monarchy ought, —*τὸν Βασιλέα*—ΘΑΥΜΑ'ΖΕΙΝ, *to respect* or *reverence* the King. [In this sense of admiring, the word occurs also Lucian. Dial. Deorr. xvi. 3. Diod. Sic. iv. 31. Xen. Cyr. iv. 2. 28. In 2 Thess. i. 10. it signifies *to celebrate*, as in Diod. Sic. iv. 78. ix. 8, 33. Xen. Cyr. iii. 1. 38.]

[II. *To wonder*, either put absolutely, as Mat. viii. 10. ix. 8. xv. 31. xxi. 20. xxii. 22. xxvii. 14. Mark vi. 51. Luke viii. 25. xi. 14. Lucian. Dial. Deorr. xxiii. 2. Xen. Cyr. vii. 1. 6.—or with ἐπὶ a dative *(to wonder at)* Mark xii. 17. xv. 44. Luke iv. 22. Xen. Mem. i. 4. 12. iv. 8. 3.—or διὰ and accusative, John vii. 21. Rev. xvii. 7.—or with ὅτι, John iii. 7. iv. 27. Gal. i. 6. Xen. Mag. Eq. ix. 8. Venat. i. 3. In Mark vi. 6. John v. 28. vii. 21. Gal. i. 6. Schleusner says it is, *To be angry at.*]

Θαυμάσιος, α, ον, from θαυμάζω.—*Wonderful, marvellous.* occ. Mat. xxi. 15. [See Ps. lxxxvii. 14. cvii. 24. Ecclus. xliii. 27. Æsch. Socr. Dial. i. 4. Xen. Anab. ii. 3. 9. Mœris says, that this is the Attic, and the next the common word; but Schneider observes, that Xenophon uses this word far seldomer than the other.]

Θαυμαςὸς, ἡ, ὸν, from θαυμάζω.—*To be admired*, or *wondered at, admirable, wonderful, marvellous.* Mat. xxi. 42.* (where see Wolfius.) John ix. 30. 2 Cor. xi. 14, & al. [Ps. viii. 1. Thucyd. i. 76. Aristoph. Plut. 99.]

☞ Θεὰ, ᾶς, ἡ, from Θεὸς.—*A Goddess, a female deity*, or *idol.* occ. Acts xix. 27, 35, 37.

ΘΕΑΟ'ΜΑΙ, ῶμαι.

I. *To fix the eyes upon an object, to behold* or *view steadily* or *attentively, to contemplate, observe.* Mat. [vi. 1. xi. 7.] xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5, in both which texts it is more than ὁρᾷν *to see.* [Xen. Œc. xx. 18. Mem. ii. 1. 22.]

II. *To see.* John viii. 10. Acts viii. 18. xxii. 9.

III. *To see*, implying *to visit*, invisere. occ. Rom. xv. 24. [2 Chron. xxii. 6.]

☞ Θεατρίζω, from θέατρον.—*To make a public spectacle, to expose*, as it were, *in a public theatre.* Θεατριζόμενοι, ὥσπερ ἐπὶ θεάτρον παραδειγματιζόμενοι, as it were *exposed in a theatre*, says Theophylact. occ. Heb. x. 33, where the Apostle alludes to the † Roman custom of *exposing* malefactors in their *theatres* to be destroyed by wild beasts; by which it is well known the blessed Ignatius, first bishop of Antioch in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

☞ Θέατρον, ϋ, τὸ, from θεάομαι *to behold.*

I. *A theatre, a large building erected for the exhibition of public shows, games*, &c. occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their *theatres* served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence: This Wetstein has shown by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from Josephus, De Bel. lib. ii. cap. 18, § 7, where, "when the Alexandrians were assembled (ἐκκλησια-

* [See Elsner Obs. Sacr. ii. p. 430. Valck. ad Eur. Hipp. 105. Abresch. Auct. Diluc. Thucyd. p. 306. Palairet. Obs. Phil. p. 519.]

* [The use of the feminine for the neuter is Hebrew (where there is no neuter). So in Hom. Od. xxii. 411. See Vorst. Phil. Sacr. c. xi. p. 282.]

† See Kennet's Roman Antiquities, book ii. ch. xx. p. 147.

ζόντων) concerning the embassy which they were sending to Nero, συνεῤῥύησαν μὲν ἐις τὸ 'ΑΜΦΙΘΕ'ΑΤΡΟΝ ἅμα τοῖς Ἕλλησι συχνοὶ 'Ιυδαίων, many of the Jews crowded into the *amphitheatre* together with the Greeks. So lib. viii. cap. 3, § 3. And again cap. 5, § 2, we find the Antiochians holding an assembly upon public business in their *theatre*, ΘΕ'ΑΤΡΟΝ. [See D'Orville ad Charit. iii. 4. Tacit. Hist. ii. 80.]

II. *A public show*, or *spectacle as if exhibited in a theatre.* occ. 1 Cor. iv. 9, where see Kypke. [We know that men were sometimes exhibited in the Greek theatres to disgrace them, and criminals were even put to fight with wild beasts there. See Phil. c. Flacc. p. 329. Sueton. Aug. c. 45. Joseph. Bell. Jud. vi. 9. 2. The word is used in the same sense as in this place in Diog. Laert. vii. 1. Æsch. Sac. Dial. iii. 20. See Krebs. ad Decreta Romanor. pro Judæis, p. 421. and Obss. Flav. pp. 237 and 289.]

ΘΕΙ'ΝΩ. Comp. 'Αποθείνω.

Θεῖον, ϐ, τὸ, from θεῖος *divine.*—*Sulphur, brimstone.* Luke xvii. 29. Rev. ix. 18. & al. This was among the idolaters of various nations eminently applied in their religious *purifications* *. One method of purifying a *person* among the Greeks was, "by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipt in their holy water, which they consecrated with a mixture of *salt* and *sulphur;* for, as the *solar fire,* or a *demon* in the *sun's orb*, was their *chief acting god*, so they thought *fire* was of sovereign virtue to *purify* and make them holy: and therefore, to secure effectually its said supposed virtue, they took care to have it in double and triple respects, as in a *torch* of some *turpentine-tree*, and that *set on fire,* with the addition of *sulphur.* Whence Juvenal, Sat. ii. lines 157, 158, says of some of the ghosts in the infernal regions, and on certain occasions:

—*Cuperent* lustrari, *si qua darentur*
Sulphura *cum* tædis, *et si foret humida laurus.*

'Had they the implements, as bay-branch dipt in holy water, with *torch* and *sulphur*, they would be lustrated (or purified).' Lucian in his Philopseudes mentions the *purifying* of a *place*, by going round it three times, θείῳ καὶ δᾳδὶ, with *sulphur* and a *torch*, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently θεῖον *the divine thing*, and the act of *sprinkling* or *lustrating* with *brimstone*, περιθειῶν *to divinify;* for which, among other reasons, God made it an instrument of his *vengeance* on the heathen and other delinquents, condemning them and their land to *brimstone* and *fire* for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Isa. xxxiv. 9. and Jude verse 7, on the overthrow of Sodom and Gomorrha*."—The English *brimstone*, by the way, is from *brenne* or *brin*, i.e. *burn* and *stone.* [The proper meaning is *fire from heaven;* and places touched by lightning were called Θεῖα. As lightning leaves a sulphureous smell, and sulphur was used in lustrations, it got the name of Θεῖον. See Gen. xix. 24. Isa. xxx. 33.]

Θεῖος, α, ον, from Θεὸς *God.*—*Divine.* occ. 2 Pet. i. 3, 4. Θεῖον, τὸ, *The Divine Being, the Deity.* occ. Acts xvii. 29. Τὸ Θεῖον is often thus used in the Greek writers. See Wetstein. [See Ex. xxxi. 3. Diod. Sic. xvi. 60. Xen. Mem. i. 4. 18. Luc. de Sacr. c. 1. Aristot. Rhet. ii. 5.]

☞ Θειότης, τητος, ἡ, from θεῖος.—*Godhead.* occ. Rom. i. 20. Comp. Wisd. xiii. 1—7, and Ellis's Knowledge of Divine Things, &c. p. 219. 1st edit. [Wisd. xviii. 9.]

☞ Θειώδης, εος, ες, ὁ, ἡ, from θεῖον *brimstone.*—*Of brimstone*, or rather *of the colour of brimstone, yellow.* occ. Rev. ix. 17. See Daubuz and Wetstein. [The word occurs in Philost. Imag. i. 27. Lobeck (on Phryn. p. 228,) observes that it is of the very worst age.]

Θέλημα, ατος, τὸ, from θέλω or θελέω *to will.*

[I. *Will, wish, desire.* Eph. i. 11. *According to the council of his will,* Gal. i. 5. 1 Cor. i. 1. xvi. 12. 2 Cor. i. 1.]

[II. *The thing wished* or *desired*, in which sense we also use *Will.* Mat. xxvi. 42. Luke xxii. 42. Rom. i. 10. xv. 32. † 1 Thess. iv. 3. v. 18, where *the desire of the flesh* is *that to which a body making*

* [See Plin. Nat. Hist. xxx. c. 14. Alex. ab Alex. D. G. 5. c. 27.]

* Holloway's Originals, vol. i. pp. 175, 176. See also Homer, Il. xvi. line 228, and Ovid, Metam. lib. vi. lines 259—261.

† [Schleusner and Wahl render these two places in the Romans *permission.* This is merely a metaphysical translation; and I cannot see any impropriety in the other to make this sense necessary.]

*us prone to sin inclines us*, while in John i. 13. it seems *to be only that to which we are led by instinct*. See 2 Chron. ix. 12. In John iv. 30. v. 30. Acts xiii. 22. xxii. 14. Heb. x. 9, 10, * it is rather in the sense of *a thing commanded*, i. e. where the will is expressed. In Mat. vii. 21. xii. 50. Rom. xii. 2. Eph. vi. 6. Heb. x. 36, it is rather *a precept*.—In Luke xxiii. 5, Wahl and Schleusner say it is *Libido*. It seems to me to answer exactly to our *pleasure*, as sometimes used; as, for example, in Volumnia's speech to her son, *Do your pleasure*, i. e. whatever seems good in your own eyes. Comp. the verb in Mat. xvii. 12. The word is not an Attic one, according to Lobeck ad Phryn. p. 7. The use of the plural is observed by Parkhurst as Hellenistical. He cites Ps. xv. 2. cii. 7. cx. 2. Isa. xliv. 28.]

Θέλησις, ιος, Att. εως, ἡ, from Θέλω.—*Will, pleasure*. occ. Heb. ii. 4. [This word occurs Ezek. xviii. 23. Prov. viii. 35. & al. Schleusner on Biel quotes it as occurring in Ps. xx. 3. i. e. Ps. xxi. 6, but the LXX has ἐπιθυμία. Wisd. xvi. 25. Poll. v. 165. This word also Lobeck (ad Phryn. p. 7.) declares not to be Attic.]

Θέλω, from ἐθέλω the same (which see) dropping the ε.

I. *To will*. Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes followed by a V. in the Subjunctive mood, the Conjunction ἵνα *that, to the end that*, being understood. Mat. [xiii, 28.] xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of Θέλω is common in the Greek writers. On John iii. 8, compare under Κοπάζω II. [In Mat. xvii. 12, the verb has the same bad sense as Θέλημα in Luke xxiii. 5, *They did their pleasure*.]

II. *To will, desire, wish*. Mat. xii. 38. [xv. 28.] xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. [8,] 20. John [xii. 21. xv. 7.] xvii. 24. 1 Cor. iii. 7. So used not only by the LXX, Ps. xxxiv. 12. xxxv. 27. & al. for the Heb. חפץ, but also by Xenophon. See Raphelius. [Herodian. i. 2. 3. I should add Mat. xxvii. 15, with which comp. Ps. lxviii. 30.† Mat. xxiii. 37. Mark x. 43, 44, appear to me also to belong to this head, though Schleusner refers them to sense III. Add also Luke xxiii. 8. 1 Cor. xiv. 5. 2 Cor. xi. 12. comp. Ps. xxxiv. 12. xl. 6. The verb, like the noun Θέλημα, seems also to have the sense of *command*, or *will expressed*, in Mat. xiii. 28. Acts ix. 6. There are two passages to which the remark in the first note on Θέλημα applies, viz. 1 Cor. iv. 19. James iv. 15, *If God will;* or, according to Schleusner, *If God permit*.].

III. *To endeavour, attempt*. Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an Infinitive following, *To like, love, delight, affect*. Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11, for the Heb. חפץ ב־, or חפץ ל־.—With an Accusative following, *To delight in, have a favour* or *affection to*. Mat. xxvii. 43. Comp. ch. ix. 13. xii. 7. This is an Hellenistical sense of the verb, which is often thus applied by the LXX, for the Heb. חפץ ב־ *to have intense delight in*, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for חפץ simply, as Hos. vi. 6. Mal. iii. 1.—[Again] Θέλω ἐν, *To delight, take delight in, to be delighted with*. occ. Col. ii. 18. This phrase is also Hellenistical, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10, for the Heb. חפץ ב־. Compare British Critic for March 1794, p. 273; and for August 1794, p. 196.

V. Τί ἂν θέλοι τῦτο εἶναι; *What can this* mean? or *What* will *this* come to? Acts ii. 12. So Anacreon, Ode xliv. line 6.

ΤΙ' ΘΕ'ΛΕΙ γ' ὄναρ τὸ̃ 'ΕΙΝΑΙ;

See more in Raphelius and Wetstein. Comp. Acts xvii. [18,] 20. [See Ælian. V. H. iii. 20. and Reisk. Anem. ad Auc. Gr. vol. iv. p. 694. It is the same as the Latin *volo*, which often expresses *to mean, signify, give as one's opinion;* and so I understand 2 Pet. iii. 5, *It escapes the notice of those who give this as their opinion*, and so Wahl. Schleusner says, with our translation, that the verb here is used adverbially, *They willingly are ignorant*. See Æsch. Choeph. 791. Lys. Orat. xviii. 2. Hesiod. Opp. and D. 355.]

[VI. *To be able*. This is a sense given

* [Schleusner says that in the first of these verses (at least I conclude he means the first, but his references are inaccurate) the sense is, *The obedience of Christ which God required;* while in the second he makes it *God's eternal counsel as to the salvation of the world by Christ*. I cannot believe that, on reference to the passages, any one would agree with him in giving a different sense to the two.]

† [Schleusner quotes Ps. xxxix. 20. Θέλοντές μοι κακὸ, but I cannot find this in the LXX. He probably refers to Ps. xxxviii. 20. but the word is not Θέλοντες.]

by Hesychius, Θέλειν, δύνασθαι, and the Schol. on Aristoph. Av. 582. Chrysostom and Cyril give this sense to John vii. 1; and so Schleusner, as well as to Mat. ii. 18: but I can see little necessity for it in either place. In the first, *Jesus did not choose to be in Judæa*, gives a perfectly good meaning; and in the second, the phrase loses half its force if we do not translate it, *And would not be comforted*, i. e. refused to listen to consolation. 'Ου θέλω is constantly used for *Nolo, to be unwilling*, as in Luke xviii. 13, where Schleusner and Wahl say that Θέλω is *to dare*, as in Xen. Anab. iii. 1. 10. which admits the same explanation. We are not justified in translating the effect by the cause.—Schleusner says that Θέλω is often redundant, as in Mat. xxii. 3; but surely *will* is implied there: ὐκ ἤθελον is *They did not choose to come*. In the other instances which he cites, Mat. xxiii. 4 (which is the most favourable for him) John v. 35. vii. 17. 2 Tim. iii. 12. Eur. Orest. 921, the same remark also applies.]

Θεμέλιον, ϐ, τὸ, [and] Θεμέλιος, ϐ, ὁ.

I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. [Acts xvi. 26.] Heb. xi. 10.* [Comp. Deut. xxxii. 22. 1 Kings vii. 9. Diod. Sic. v. 66. xi. 63.] Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10, 11, 12. Comp. Eph. ii. 20.—to doctrines, or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone*. occ. 2 Tim. ii. 19. Comp. Σφραγὶς V. [Schleusner and Wahl translate it with our version, *a building*. Schleusner says *a building well founded* (referring to Amos i. 12. Ecclus. i. 17. iii. 11.) i. e. here the Christian religion, the truth and certainty of which God has shown by the clearest arguments.]

III. *A deposit, a treasure laid up*. It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19, in which passage the Apostle appears to have had an eye on Tobit iv. 9, † ΘΕ'ΜΑ γὰρ 'ΑΓΑΘΟ'Ν ΘΗΣΑΥΡΙ'ΖΕΙΣ ΣΕΑΥΤΩ῀ι εἰς ἡμέραν ἀνάγκης, *For thou layest up for thyself a good* deposit, or treasure, *against the day of necessity*. Θεμέλιον in the Apostle seems to answer to Θέμα in this passage. Comp. Mat. vi. 20. Luke xii. 33. [It is rather *a certain and firmly assured good*.]

Θεμελιόω, ῶ, from Θεμέλιος.

I. *To found, lay a foundation*, of a building. occ. Mat. vii. 25. Luke vi. 48, in which passages observe τεθεμελίωτο is the 3d pers. sing. pluperf. pass. for ἐτεθεμελίωτο, * the ε being dropped according to the Ionic dialect. [Josh. vi. 26. 1 Kings vii. 10. Xen. Cyr. vii. 5. 6.]—It is applied to the earth, Heb. i. 10, which is a citation of Ps. cii. 25, or 26; where the same word ἐθεμελίωσας is used by the LXX, for the Heb. יסדת, which refers to the *wondrous formation of the arch*, or *spherical shell*, of earth between the two spheres of water on the second day from the creation, Gen. i. 6, 7, and does indeed imply the *firmness* or *stability of the parts* whereof the shell of earth consists, but by no means necessarily imports the *immobility of the whole orb*. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3, and Heb. and Eng. Lexicon in יסד.

II. *To found, settle*, or *establish on a foundation*, in a spiritual sense. occ. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10. [Diod. Sic. xi. 68. xv. 1.]

☞ Θεοδίδακτος, ϐ, ὁ, ἡ, from Θεὸς *God*, and διδακτὸς *taught* †.—*Taught by God*. occ. 1 Thess. iv. 9. Comp. Isa. ii. 3, 4. liv. 13, where we have in the LXX the phrase διδακτὸς Θεϐ.

☞ Θεόλογος, ϐ, ὁ, ἡ, from Θεὸς *God*, and λόγος *a word*.—*A theologian, a divine*. St. John the Evangelist was so styled by the Fathers in an eminent and peculiar sense, because he handled the sublimest truths of Christian *theology*, and particularly asserted τὸν τϐ ΘΕΟ῀Υ ΛΟ'ΓΟΝ *the* Divine Word, and proved him to be God. Thus he is called by Athanasius, Orat. contra Gentes, tom. i. p. 46. ΘΕΟ'ΛΟΓΟΣ ἀνὴρ; by Cyrill. Alexandr. lib. ii. in John ch. i. p. 130, Τῆς ΘΕΟΛΟΓΙ'ΑΣ ὁ συγγραφεὺς, *The writer of theology*; and by Theophylact, not only ΘΕΟ'ΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΩ'ΤΑΤΟΣ. See Wolfius, Mintert, and Suicer Thesaur. on the word. In the N. T. Θεόλογος oc-

* [In this passage the meaning must be *a fixed, certain, sure habitation*.]

† See Patrum Apostol. Opera genuina, edit. Russel, vol. ii. p. 68. Note on Θέμα.

* [See Matthiæ, § 164. Note 1. Wessel. ad Diod. Sic. xviii. p. 278.]

† [This word is properly *That which can be taught*; then *One who has been taught*. See Vorst. Phil. Sacr. c. 18.]

curs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. Wolfius says that Eusebius, who lived in the fourth century, is the first who gave St. John this title, calling him in his Preparat. Evangel. Ἑβραιῶν ΘΕΟΛΟΓΟΝ, *the theologian of the Hebrews.* [The proper meaning in good Greek, is *one who could teach* or *write on divine matters.* See Diod. Sic. v. 80. (where it is used of Epimenides.) Herod. ii. 53. Diog. Laert. i. 112.]

☞ Θεομαχέω, ῶ, from Θεὸς *God,* and μάχομαι *to fight.—To fight against God.* occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19, and frequently in the Greek writers. See the instances produced by Raphelius and Kypke on the text, and by Wetstein on Acts v. 39; to which I add from Josephus, Cont. Apion. lib. i. § 26, μέλλειν ΘΕΟΜΑΧΕΙΝ νομίσας, thinking that he should *fight against God;* and from Lucian De Saltat. tom. i. p. 922, μονόνεχι ΘΕΟΜΑΧΩΝ almost *fighting against God.* [Eur. Iph. Aul. 1409. Philost. iv. 15. Diod. Sic. xiv. 69. Xen. Œc. xvi. 5.]

☞ Θεομάχος, ε, ὁ, ἡ, from θεομαχέω.—*A fighter against God.* occ. Acts v. 39. [It occurs Symm. Prov. ix. 18. xxi. 16. xxvi. 5.]

☞ Θεόπνευστος, ε, ὁ, ἡ, from Θεὸς *God,* and πέπνευσαι, 3d pers. sing. perf. pass. of πνέω, fut. πνεύσω *to breathe.*—*Breathed* or *inspired by God, divinely inspired, given by divine inspiration.* occ. 2 Tim. iii. 16.

Θεὸς, ε, ὁ.—*GOD.* A name reclaimed from the heathen, and used by the writers of the N. for the *true God.* Various are the derivations proposed of this word: the most probable seems to be that which deduces it from the V. θέω *to place* (which see under τίθημι.) Phurnutus, the Stoic, in the reign of Nero wrote a * Philosophical Explanation of the Heathen Worship and Ceremonies, in which he plainly refers them all to the different parts of *material nature;* as, for instance, to the heavens, air, ether, sun, moon, stars, &c. —This philosopher, in his chapter Περὶ Οὐρανε, *Concerning Heaven,* says, "It is probable that Θεοὶ, *the Gods,* were so called from θέσις *position,* or *placing;* for the ancients took those for gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: these then are *Gods* (Θεοὶ) which are the *disposers* (θέτηρες) and formers of all things." And long before Phurnutus, Herodotus had written, lib. ii. cap. 52, that the Pelasgi, the ancient inhabitants of Greece, ΘΕΟΥΣ προσωνόμασαν σφέας ἀπὸ τε τοιέτε, ὅτι κόσμῳ ΘΕΝΤΕΣ τὰ παντὰ πρήγματα, καὶ πάσας νόμας εἶχον, "called the *Gods* ΘΕΟΥΣ, for this reason, because they had *disposed* or *placed in order* all things and all countries." And in this view the word Θεὸς or Θεοὶ (for the ancient Greeks used it both in the singular and in the plural to express their *God, the heavens)* will have much the same *radical* meaning as the Heb. שמים *the heavens,* derived in like manner from the V. שם *to place.*—* And that the *heavens,* under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their gods, but also from many plain declarations of Scripture (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 Kings xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43.), and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, Plato in Cratylo, Φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τέτες μόνες ΘΕΟΥΣ ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον, καὶ σελήνην, καὶ γῆν, καὶ ἄςρα, καὶ ἐρανὸν—"The first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the *only gods* were *the Sun, and the Moon, and the Earth, and the Stars, and Heaven* †." The ancient hymns which are ascribed to Orpheus, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours, and that the *only* gods they worshipped were the various parts of *created nature,* and especially the *heavens,* or some *demons,* or *intelligences,* which they sup-

* Published by Thomas Gale under the title of ΦΟΥΡΝΟΥΤΟΥ Θεωρία περὶ Θεῶν Φύσεως, Phurnutus's Commentary on the Nature of the Gods, among the Opuscula Mythologica, Ethica, et Physica.

* Comp. Heb. and Eng. Lexicon under שם XI. and see above under Δαίμων I. and Δαιμόνιον I.

† See Leland's Advantage and Necessity of the Christian Revelation, part i. chap. 3.

posed resident therein. Thus the author of these hymns calls almost all their Gods *Demons*, Δαίμονας, q. d. Δαίμονας, *Intelligences*. And one would almost think that he was designedly opposing the *first* and *second* commandments when, in his Introductory Prayer, lin. 31, 32, he directs his pupil Musæus religiously to invoke

*Δαίμονας οὐρανίους τε καὶ ἠερίους, καὶ ἐνύδρους,*
*Καὶ χθονίους, καὶ ὑποχθονίους*——

*The demons who in heaven* reside, *in air,*
*In water*, or *in earth*, or *underneath*
*The earth*——

Comp. under *Δαιμόνιον* I.—The LXX have constantly (very few passages excepted) translated the plural name אלהים, when used for the *true God*, by the singular Θεὸς, never by the plural Θεὸι. In so doing one may at first sight think them blameable: but let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in * Egypt under the Ptolemies, and that according to this their gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the *true God* אלהים, by the plural Θεὸι, they would thereby have given the grecizing heathen an idea of *Him*, inconsistent with the *Unity* of the divine essence, and conformable to their own *polytheistic* notions †; whereas by translating it Θεὸς in the singular, they inculcate the *grand point* (with the *heathen*, I mean) of *God's unity*, and at the same time did not deny a *plurality* of *agents*, or *persons*, in the Divine Nature; since the Greeks (as is above observed) called the *whole substance* of their *god, the heavens*, Θεὸς in the singular, as well as Θεὸι, in the plural.

* This is evident from the Hymns of Callimachus, who lived in the court of Ptolemy Philadelphus, in whose reign the LXX version of the Pentateuch was probably made.

† "The Talmudists themselves were so persuaded of a *plurality* expressed in the word *Elohim* [אלהים], as to teach in title Megilla, c. i. fol. 11, that the LXX interpreters did purposely change the notion of *plurality couched in the Hebrew plural into a Greek singular* [Θεὸς for Θεὸι;] lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief in polytheism. This was taken notice of by St. Jerome in his Preface to the book De Quæst. Heb." Allix, Judgment, p. 124.

I. In the N. T. as in the LXX, Θεὸς most generally answers to the plural אלהים, and so denotes *God, the ever-blessed Trinity*. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4; 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1, in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use Θεὸς for יהוה, comp. Mat. iv. 4. with Deut. viii. 3, Heb. and LXX; Rom. iv. 3. James ii. 23, with Gen. xv. 6; Heb. ii. 13, with Isa. viii. 18.—In Mark xii. 32, Θεὸς is omitted in very many MSS. (among which the Alexandrian and three other ancient ones), in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by Wetstein as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not Θεὸς but Κύριος, as in our Lord's quotation at ver. 29. And if Θεὸς be omitted, the latter part of the reply will be—*There is ONE (Jehovah* namely, which is the word used Deut. vi. 4, but for which the Greek language supplied no equivalent term), *and there is none other but he*. Comp. Deut. iv. 35. Isa. xlv. 6.

II. Θεὸς is applied *personally*.

1. But very rarely, to the *Father*. See however John xiii. 3. xvi. 27, 30. (comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the *Son*, Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1, & al. "In comparing two different readings, says Michaelis (Introduct. to N. T. vol. i. p. 336, edit. Marsh), we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28, Θεῦ, Κυρίυ, Χριςῦ, Κυρίυ Θεῦ, Θεῦ καὶ Κυρίυ, Κυρίυ καὶ Θεῦ, the first is probably the true reading, and all the rest are scholia, because Θεῦ might easily give occasion to any of these, whereas none could so easily give occasion to Θεῦ. If St. Luke wrote

Θεοῦ, the origin of Κυρίου and Χριστοῦ may be explained either as corrections of the text, or as marginal notes, because *the Blood of God* is a very extraordinary expression; but if he had written Κυρίου, it is inconceivable how any one should alter it into Θεοῦ, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgment." Comp. however Griesbach's Note on Acts xx. 28. As to the reading Θεὸς in 1 Tim. iii. 16, besides Mill, Wetstein, Bower, and Griesbach, see by all means the learned Woide, Præfat. in Cod. Alexandr. § 87.

3. To the *Holy Spirit.* See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17, with 1 Cor. vi. 19, and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6, with ver. 4, 11. And further comp. Acts iv. 24, 25, with Acts i. 16, and 2 Pet. i. 21, and see under Δεσπότης I.

III. It denotes the *Heathen Gods,* or *idols.* Acts xiv. 11. 1 Cor. viii. 5. [In Acts vii. 40. it is, *Images of Deities,* as in Pindar. Ol. vii. 56, Θεὸς is *the temple of the god Apollo.* Add Acts vii. 43. Gal. iv. 8. Acts xxviii. 6. See Is. xix. 3.]

IV. It is spoken of *Magistrates.* John x. 34, 35. Comp. Ps. lxxxii. 6, and Heb. and Eng. Lexicon under אלה II. 5.

V. It is applied catechrestically—to *Satan.* 2 Cor. iv. 4. comp. John xii. 31. xiv. 30. [Satan was called *The God of this world* by the Jews, as is shown by Schoetg. Hor. H. and T. i. p. 688. See Diod. Sic. i. 90. iii. 39. Polyb. xxxi. 21. 9.]—to the *belly,* which some men make their *god,* or in which they place their supreme happiness. Phil. iii. 19. [In the two following places it seems to denote, *God and his true service* or *worship.* Acts xxii. 3. Rom. x. 2. Heb. vii. 12. In Acts vii. 20. as in Jonah iii. 3, by a Hebraism, the dative of Θεὸς is added as *an intensitive, very handsome.* And Schl. and Wahl explain 2 Cor. x. 4. in the same way, *very mighty.* Our version has, *through God,* and so Rosenmüller. The same dative has the sense, *To the honour of God,* in Rom. vi. 10. 2 Cor. v. 13. ix. 11, 12. Gal. ii. 19. The genitive Θεοῦ according to Wahl and Schl. denotes the *excellence, perfection,* and *superlative qualities* of the object spoken of; as in 1 Thess. iv. 16. Rev. xv. 2. This in Hebrew is common, as Gen. xxii. 6. Song of Solomon viii. 6. Is. xxviii. 2. See Gesen. p. 694.]

Θεοσέβεια, ας, ἡ, from θεοσεβής.—*A worshipping of God, piety towards God, godliness, devotion.* occ. 1 Tim. ii. 10.—The LXX use this N. for the Heb. יראת אלהים, *fear of the Aleim,* Gen. xx. 11; and for יראת אדני, *fear of the Lord,* Job xxviii. 28. [Baruch v. 3. Ecclus. i. 22. Xen. An. ii. 613.]

Θεοσεβής, έος, οῦς, ὁ, ἡ, from Θεὸς *God,* and σέβομαι *to worship, venerate.—A worshipper of God, godly, devout.* occ. John ix. 31. How similar to which is the sentiment expressed by Homer, Il. i. lin. 218,

Ὅσκε Θεῶν ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.

Him, who *obeys* the Gods, the Gods *will hear.*

The LXX use Θεοσεβὴς for the Heb. ירא אלהים, *fearing the Aleim,* Exod. xviii. 21. Job i. 1, 8. ii. 3. [Xen. Cyr. viii. i. 9.]

☞ Θεοστυγής, έος, οῦς, ὁ, ἡ, from Θεὸς *God,* and στυγέω *to hate, abhor.—A hater of God.* occ. Rom. i. 30, where see Wolfius, and Kypke, and Suicer Thesaur. on this word. [This word may be either, *hated of God* or *a hater of God.* In the first case it is written Θεοστύγης, (and occ. Eur. Troad. 1213. Cyclop. 395.) in the second, Θεοστυγής. Suidas says, that in this place it is in this latter sense. So Wahl. Schl. prefers the former.]

☞ Θεότης, τητος, ἡ, from Θεὸς *God.—Deity, godhead, divine nature.* occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεία, ας, ἡ, from θεραπεύω *to heal, serve,* which see.

I. [*Service afforded by servants to masters.* Xen. Cyr. v. 5. 10. Diod. Sic. ii. 20.]

II. [*A family of servants, household.* Mat. xxiv. 45. Luke xii. 42. Dion. Hal. i. 83. ix. 25. Herod. i. 199. v. 10. Herodian. vii. 1. 10. Ælian. V. H. xii. 40. So Pollux (iii. 75.) explains the word. Comp. Gen. xlv. 16. Perizon. ad Ælian. V. H. ii. 2. and Abresch. Diluc. Thucyd. p. 398. Thus the Latin *Famulitium, servitium.* See Cic. pro Cœlio 33. Tacit. Ann. xii. 17. Sallust. de B. C. xxiv. 4.]

III. [*Care, attention, cure, healing.* Luke ix. 11. where the Vulgate has *Qui cura indigebant.* Rev. xxii. 2. Xen. de Re Eq. iv. 2. Diod. Sic. i. 21 and 57. Polyb. i. 12. 2.]

ΘΕΡΑΠΕΥΩ. Mintert deduces it from

the Heb. תרף, plur. תרפים Teraphim, which is a derivative from the V. רפה *to be still*, as from *awe* or *reverence*, and denotes * the *representative images* of the objects of religious *awe* and *veneration*. These Teraphim appear to have been like the Cherubim in form, but for more private purposes, as the Penates (פני) or household-gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Jud. xvii. and xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4.) And because these idols, saith Avenarius in תרף, were among the Gentiles consulted for the *recovery of health*, hence the verb θεραπεύω signifies *to heal* †.

I. [*To serve*, in any way. (Of a servant. Diod. Sic. ii. 20.)—*By care and attention*, 3 Esdr. i. 3. Xen. de Vect. iv. 42. Mem. i. 4. 10.—*of the service offered to God*, Acts xvii. 25. So Hesiod. Opp. and D. 134. Xen. Mem. ii. 1. 28. Θεραπευτέον τὸς Θεὸς. Id. Mag. Eq. vii. 1. ix. 9. Isa. liv. 17.—*of attention paid to men.* Prov. xix. 6. xxix. 7. Comp. Philost. Vit. Apol. vi. 31.]

II. [*To cure* or *heal*, whether miraculously, as Mat. iii. 16. iv. 23. x. 1, 8. Acts iv. 14. & al. freq.—or not, as Luke iv. 23. viii. 43. See Wisd. xvi. 12. Xen. Cyr. iii. 2. 12. Thucyd. ii. 47.]

Θεράπων, οντος, ὁ. See under Θεραπεύω.—*A servant.* This word in its primary meaning, seems to denote *a servant* in a *religious* sense. So Pindar, Olymp. iii. line 29. Ἀπόλλωνος ΘΕΡΑΠΟΝΤΑ, *serving* or *worshipping* Apollo. Homer, Odyss. xi. line 25, calls kings ΘΕΡΑΠΟΝΤΕΣ Διὸς, *servants* or *ministers* of Jove (comp. Rom. xiii. 2, 4.) and valiant warriors ΘΕΡΑΠΟΝΤΕΣ Ἄρῆος, *servants* of Mars, Il. ii. line 110. Il. vi. line 67. & al. And generally in this poet θεράπων, when spoken of one man in reference to another, denotes ‡ *a faithful friend* to a *superior*, one who *solicitously regards his interest*, or *looks after his affairs*, not a common or domestic servant: but in the latter Greek writers it means *a servant* or *minister* in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31; in all which passages the LXX use θεράπων for the Heb. עבד *a servant*. But from Num. xii. 7, 8, it appears that Moses was *a servant* of a *superior* kind. [See Ælian. V. H. iii. 43. Herodian. iii. 10. 7. Xen. Cyr. iii. 1. 12. Hom. Iliad T. 78. Eustath. in Od. A. p. 219, 19.]

Θερίζω, from θέρος *summer*, *harvest*, which see.

I. *To reap* or *gather*, as corn. Mat. vi. 26. Luke xii. 24. James v. 4. [Levit. xxiii. 10, 22. Ruth ii. 3. Xen. Sic. xviii. 1.]

II. *To reap* or *gather*, in a figurative sense, Mat. xxv. 24, 26.—as the souls of men by the ministry of the gospel, John iv. 36.—as the recompense whether of good works, [John iv. 38.] 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9;—or of evil, Gal. vi. 8. Comp. verse 7. [See Job iv. 8. Prov. xxii. 8. Hos. viii. 7. x. 13. Stob. Serm. x. Æsch. Pers. 822.]

III. The judgments of God upon the earth are expressed by its being *reaped*. Rev. xiv. 15, 16, where see Vitringa, and comp. Joel iii. 13. [Hos. vi. 11.]

Θερισμὸς, ὃ, ὁ, from τεθέρισμαι, perf. pass. of θερίζω.

I. [*Reaping*. John iv. 35. Gen. viii. 22. Xen. Œc. xviii. 3. Polyb. v. 95. 5.]

II. [*The time of reaping*, *harvest*. John iv. 35. Mat. xiii. 30. Mark iv. 29.]

[III. *The crop itself.* Levit. xix. 9. Jer. v. 17; and metaphorically (1), of persons to be gathered into Christ's church, Mat. ix. 37, 38. Luke x. 2; (2), of persons whose sins have made them ripe for punishment, Rev. xiv. 15.]

☞ Θεριστὴς, ὃ, ὁ, from θερίζω.—*A reaper.* occ. Mat. xiii. 30, 39. [Bel & D. v. 40. Xen. Hiero. vi. 10.]

Θερμαίνω, from θέρμη, which see.—*To heat*, *warm.* Θερμαίνομαι, mid. *To warm one's self.* occ. Mat. xiv. 54, 67. John xviii. 18, 25. Θερμαίνομαι, pass. *To be warm* or *warmed.* occ. James ii. 16. [See Haggai i. 6. Herodian viii. 4. 27. Xen. Mem. iv. 3. 8.]

Θέρμη, ης, ἡ, from τέθαρμαι, perf. pass. of the V. θέρω *to heat*, which from θέρος *summer*.—*Heat.* occ. Acts xxviii. 3. [Job vi. 17. Eccles. iv. 11. Thucyd. ii. 49.]

ΘΕ'ΡΟΣ, εος, ες, τὸ.—*Summer*, in German **Sommer**, which is * derived from the German **Sonne** *the sun*, and **mehre** *to increase* (whence **mehr** *more*), because the

* See more in Heb. and Eng. Lexicon under תרף XV.

† [I have left this derivation on account of the information it contains, not the truth of the Etymology.]

‡ See Dammi Lexic. in Θεράπων, col. 1033.

* See Martinii Lexic. Etymolog. in Æstas.

sun has then *more* influence. So the Latin æstas *summer*, is related to æstus *heat*.—The Greek θέρος, like the Heb. קיץ (to which it generally answers in the LXX), and the German Sommer, includes both the *spring* and *summer*. "Germani *annum vulgò dividimus in* Winter & Sommer, We Germans commonly divide the year into *winter* and *summer*," says Martinius, Lexic. Etymol. in Hiems. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30. [The Hebrew has not two words for spring and summer; and the reason is evident when we remember the temperature of the East. See Bochart Hieroz. P. ii. Lib. 4. c. 21. p. 593. The word occurs Prov. vi. 8. Jer. viii. 28. Diod. Sic. v. 30. Xen. Mem. i. 6. 2.]

Θεωρέω, ῶ, from θεωρὸς *a spectator, beholder*, which from θεάομαι *to behold*, compounded perhaps with ὁράω *to see*.

I. [*To see*. Mark v. 15, 38. Luke xxiii. 48. John xiv. 19. xvii. 24. Acts ix. 7. Rev. vii. 56. Diod. Sic. xiii. 57. Polyb. v. 18. 4. —*to behold with attention*. Mat. xxvii. 55. Luke xxi. 6. Xen. Cyr. iv. 3. 2.]

II. *To see, perceive*. John iv. 19. xii. 19. [xiv. 17.] Acts iv. 13. [The word signifies *to perceive by any sense*, as *to hear*. Mark v. 38. and see Dan. vii. 11. sec. Chish. with which compare Rev. i. 12.]

III. *To see, experience*. John viii. 51, where the phrase θεωρεῖν θάνατον, *to see death*, seems an Hebraism, corresponding to the Heb. ראה מות, Ps. lxxxix. 49. Comp. Luke ii. 26, and under Ἔιδω III. [See Vorst. Phil. Sacr. p. 716. Schleusner refers John xvii. 24. to this head. Comp. Ps. xxvii. 4.]

[IV. *To consider*. Heb. vii. 4. Dem. pp. 19, 23. Ælian. V. H. iii. 10.]

[V. *To foresee*. Acts xxvii. 10.]

Θεωρία, ας, ἡ, from θεωρέω.—*A sight, spectacle*. occ. Luke xxiii. 48. [This word frequently signifies *a solemn embassy sent to see public games*. Polyb. xxxi. 3. 12. Plat. Phæd. c. 1. Xen. Mem. iv. 8. 2. It also denotes any thing relating to public games or sacrifices. See Casaub. ad Theoph. Char. ad init.]

Θήκη, ης, ἡ, from ἔθηκα, 1 aor. of τίθημι *to place, put*.

I. *A chest, case*, or the like, wherein any thing is *put*, theca.—[*A tomb*. Thuc. i. 8. Soph. El. § 899. See Poll. iii. 102.]

II. *A sheath, scabbard* for a sword. occ. John xviii. 11.

Θηλάζω, from θηλὴ, ῆς, ἡ, *the nipple* or *pap of a woman's breast*, which Plato in Cratylo deduces from θάλλειν *to thrive*, because it hath this effect on the child.

I. *To give the breast, give suck, suckle*. occ. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29, in which last passage the V. is applied to the breast itself. [Gen. xxi. 7. Ælian. V. H. xiii. 1. H. A. x. 8. xiv. 18.]

II. *To suck* the breast. occ. Mat. xxi. 16. Luke xi. 27.—It is used in both these senses by the best Greek writers, as may be seen in Wetstein on Mat. xxi. 16. [Comp. Job iii. 12. Lam. ii. 20. Ps. viii. 3. Plut. Rom. p. 20. D. Suidas and Thom. M. both mention the double use of this word; and the former cites Lysias as using it in the 1st sense. See Græv. ad Lucian. Solœc. T. ii. p. 734.]

Θῆλυς, εια, υ, from θηλὴ, which see under θηλάζω.—*Female, a woman*. It occurs in the feminine, Rom. i. 26, 27; [So Diod. Sic. i. 84. Herodian. i. 14. 16. Xen. Mem. ii. 1. 4.] in the neuter, Mat. xix. 4. Mark x. 6. Gal. iii. 28, Γένος *sex* being understood. Comp. under Ἄρσην. [See Gen. i. 27. vii. 2. Exod. i. 16. Herodot. ii. 85.]

Θήρα, ας, ἡ, from θὴρ, which see under θηρίον.

I. *A hunting* or *catching of wild beasts*. Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30. [So Xen. Cyr. i. 4. 5.]

II. *A snare* or *trap*, [*any apparatus*, especially] *to catch wild beasts in*. occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8, for the Heb. רשת *a net;* and Hos. v. 2, for the Heb. שחטה *slaughter*, which perhaps those translators mistook for שחתה, as if formed from שחת *a snare*. See Heb. and Eng. Lexicon in שחת.

Θηρεύω, from θὴρ. See Θηρίον.

I. Properly, *To hunt wild beasts*. Thus applied in the profane writers. [Xen. An. i. 2. 7.]

II. *To take* or *catch wild beasts in hunting*. It is thus used by the LXX. See Gen. xxvii. 3, 5, 33. Eccles. ix. 12. [Ælian. V. H. xiii. 1.]

III. In a figurative sense, *To catch* or *lay hold on*, as a word or expression. occ. Luke xi. 54. See Wetstein on the place, who shows that Plato has several times applied the verb in the same view. [See Xen. Cyr. ii. 4. 8. viii. 2. 1. Mem. ii. 6. 8. Plat. de Leg. 1. (vol. viii. p. 10. ed. Bip. Polyb. xxiii. 8. 11. See also Ps. lix. 3.]

**Θηριομαχέω**, ῶ, from θηρίον *a wild beast*, and μάχομαι *to fight.—To fight with wild beasts.* occ. 1 Cor. xv. 32, where Theophylact's remark is, "Θηριομαχίαν καλεῖ, τὴν πρὸς Ἰεδάιυς καὶ Δημήτριον τὸν ἀργυρόκοπον μαχὴν· Τί γὰρ ἤτοι θηρίων διέφερον; He calls his contest with the Jews, and with Demetrius the silversmith, *fighting with wild beasts;* for how did these differ from *wild beasts?*" Compare Θηρίον IV. and see Bowyer's Conject. Several Commentaries, however, both ancient and modern, have explained ἐθηριομάχησα in this passage, as if St. Paul had literally *fought with*, or *been exposed to, wild beasts.* But Doddridge thought he had decisively proved in his note, that the word must be understood in a *figurative* sense, as it is also implied by Ignatius, in his Epistle to the Romans, § 5, edit. Russel: "Ἀπό Συρίας μεχρὶ Ῥώμης ΘΗΡΙΟΜΑΧΩ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεόπαρδοις, ὅ ἐστι, στρατιωτῶν τάγμα. From Syria even unto Rome *I fight with* [*wild*] *beasts*, both by sea and land, both night and day, being bound to ten *leopards*, that is to say, to such a band of *soldiers*." Wake. Lucian in like manner, speaking of the Philosophers, Reviv. tom. i. p. 397. "Οὐ γὰρ τοῖς τυχοῦσι ΘΗΡΙΟΙΣ ΠΡΟΣΠΟΛΕΜΗΣΑΙ δεήσει μοι, ἀλλ' ἀλάζοσιν ἀνθρώποις, καὶ δυσελέγκτοις. For I am not to *fight with* ordinary *wild beasts*, but with *men* insolent, and hard to be convinced." Compare Θηριὸν IV. Ignatius uses the word in its proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1, to the Thrallians, § 10. And it may be worth adding, that in his Epistle to the Smyrnéans, § 4, he reasons in a manner very similar to that of St. Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. Macknight, whom see, understands the V. ἐθηριομάχησα *literally.* [Schleus. Kraus, Stolz, and others understand the passage literally (with Chrysostom, Ambrose, and the Syriac version) because the place of contest is mentioned; and it was not unusual to expose Christians to such contests*. Wahl gives no opinion. Bretsch., after Grotius and others, understands it metaphorically, referring especially to Acts xix., where is an account of the fury excited in the mob at Ephesus against Paul. Rosenmüller observes that it is not probable that a Roman citizen would be exposed to such a contest, and that no instance is known; an assertion, the truth of which is very questionable. It is absurd, at least, to suppose that, of the Christians tortured at Rome, many were not Roman citizens. However, the silence of the Acts on this fight with beasts is strongly against the word's being taken in a literal sense; and Rosenmüller observes that they who had to do with furious people, were said θηριομαχεῖν, on which point see also Heins. Obs. S. i. 178. Glass. Phil. Sacr. p. 1131. Deyling has a dissertation on this subject T. i. p. 342.]

Θηρίον, ου, τὸ, the same as * θὴρ, which, according to the Greek Etymologists, is from θέειν *to run*, or θέειν ῥᾷον *running easily:* may we not rather with † Vossius derive the more common Greek θὴρ from the Æolic φὴρ, whence also Latin *Fera, ferus, ferox.*

I. *A wild beast.* Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12, the words καὶ τὰ θηρία, are not found in five MSS., three of which ancient, nor expressed in the Vulg. or Syriac versions. They seem unnecessary, as being implied in the preceding τετράποδα, and are marked by Griesbach as probably to be omitted.

II. It denotes particularly *a venomous animal*, and is applied to *a viper.* Acts xxviii. 4, 5. The word is used in this sense not only in Ecclus. xii. 17 or 13, but also by the profane writers, as by Dioscorides, lib. i., speaking of the plant called *vitex* or *agnus castus*, Τὰ φύλλα ὑποθυμιώμενα τε καὶ ὑποστρωννύμενα ΘΗΡΙΑ διώκει, which words are thus translated by Pliny, Nat. Hist. lib. xxiv. cap. 9. "*Suffitu quoque (folia) aut substratu fugant* venenata—The leaves also being set on fire, or strewed under one as a bed, drive away *venomous animals.*" See more to this purpose in Bochart, vol. iii. 371, or in Suicer Thesaur. under Θηρίον I.

* [Criminals and slaves deserving punishment were subjected to these horrid contests. See M. Antonin. x. § 8. But sometimes young men of family entered the lists to signalise their courage. See Artemid. Oneiroc. i. 9. Sueton. Tit. c. 7. On this subject see a curious passage in Cyprian de Gratia Dei, p. 5. ed. Amst. 1691. He mentions even Christian women as exposed to beasts. De Hab. Virg. p. 127. Tertullian, Apol. c. 30, also speaks of Christians as exposed to beasts.]

* See under Βιβλίον I.

† Etymolog. Latin. in Fera.

And observe that Lucian, Philopseud. tom. ii. p. 472, (cited by Wolfius) does, like St. Luke, use θηρίον as equivalent to ἔχιδνα, where he relates Μίδαν τὸν ἀμπελουργὸν—ὑπὸ 'ΕΧΙ'ΔΝΗΣ δηχθέντα, κεῖσθαι ἤδη σεσηπότα τὸ σκέλος· ἀναδοῦντι γὰρ ἀυτῷ τὰ κλήματα, καὶ ταῖς κάραξι περιπλέκοντι προσερπύσαν τὸ ΘΗΡΙ'ΟΝ δακεῖν κατὰ τὸν μεγὰν δακτυλὸν—That Midas the vine-dresser—having been bitten by a *viper*, lay with his leg already putrified; for that as he was binding up the vine-branches to the trellis, *the beast* crept to him and bit his great toe—[See Theoc. xxiv. 54. Æschin. Dial. iii. 21. Bochart. Hieroz. T. ii. Lib. iii. c. 2. Petit. ad Aretæum de Cur. Morb. i. c. 4. p. 122.]

III. *Any kind of beast*, including the *tame* species. occ. Heb. xii. 20. The correspondent Heb. word in Exod. xix. 13, is בהמה, which likewise implies any kind of beast, especially the *tame*.—Θηρίον is used in like manner by Theodotion, Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21, for the Chald. חיוא, or חיוה.

IV. St. Paul applies to the Cretans the character of κακὰ θηρία, *evil beasts*, which the poet Epimenides had formerly given them. Such epithets to *wicked, cruel*, or *unreasonable men*, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting Suicer's Thesaur. and Θηρίον II. See also Raphelius, Wetstein, and Kypke in Tit. i. 12. To the passages they have produced I add, that in Josephus, De Bel. lib. i. cap. 30, § 3, Herod the Great is called ΘΗΡΙ'ΟΥ, and φόνικον ΘΗΡΙ'ΟΝ a murderous *wild beast*. occ. Tit. i. 12. [See Achill. Tat. vi. p. 387. Arrian. Epict. ii. c. 9. Casaub. ad Aristoph. Eq. 273. and ad Athen. i. p. 49. So Θὴρ in Eurip. Phœn. 1315.]

Θησαυρίζω, from θησαυρὸς.

I. *To lay, store*, or *treasure, up* goods for future use. occ. Mat. vi. 19, 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Jam. v. 3. [In this sense it occurs Ælian. V. H. vi. 12. Xen. Cyr. viii. 2. 12. But Schl. and Wahl say, that in Mat. vi. 19. (and Wahl adds James v. 3.) it is only *To collect* or *get*. Schl. cites Micah vi. 10. 2 Kings xx. 17. Prov. ii. 7. This is a distinction with, at all events, a very slight difference, even if there be any foundation for it.]

II. *To treasure up* wrath, or future punishment. occ. Rom. ii. 5. So θησαυρίζουσιν ἑαυτοῖς κακὰ, *they treasure up evils to themselves*, Prov. i. 18, in LXX. Comp. Amos iii. 10; and for instances from the Greek writers, of θησαυρίζω and θησαυρὸς being applied to *evils*, see Wetstein and Kypke on Rom. [Comp. Deut. xxxii. 34, 35. Diod. Sic. i. 90. xx. 36 Eur. Ion. 932. Phil. in Flacc. p. 990. c.]

III. *To treasure up, reserve*. occ. 2 Pet. iii. 7.

ΘΗΣΑΥΡΟ'Σ, οῦ, ὁ.

I. Properly, *A repository for treasure, a place, chest, box* or *vessel*, where *treasure* or *stores are reposited*. occ. Mat. ii. 11. xiii. 52. Comp. Mat. xii. 35, (where see Kypke) Luke vi. 45. So in Mat. ii. 11, the Arabic version renders θησαυροὺς ἀυτῶν by *their vessels;* and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 Kings vii. 51. Neh. xiii. 12, & al. freq. for the correspondent Heb. word אוצר, which likewise properly signifies *a repository for treasure, a treasure-house, or chest;* but in the Greek writers also, namely, Herodotus, Euripides, Josephus, and Herodian, θησαυρὸς denotes the *place* or *vessel* wherein measures are kept, as may be seen in Wetstein on Mat. ii. 11. I know not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus Isocrates tells Demonicus, § 20, that he had given such and such rules for his conduct, "That he might not seek them from any one else, ἀλλ' ἐντευθεν, ὥσπερ ἐκ ταμιείου προφέρῃς, but might *draw them* from hence as *from a store-house*." And Lucian, Rhetor. Præcept. tom. ii. p. 453, ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, κάθαπερ ἐκ ταμιείου προαίρων, *drawing* from them *as from a store-house*. [See Virg. Georg. iv. 228. Curt. v. 2. Senec. Ep. 115. where *Thesaurus* is so used. Symm. Prov. iii. 10. and LXX. Amos iii. 10. the Greek word is used for *a granary*.—Josh. vi. 19. 2 Kings xx. 13. Herodot. ii. 121. Herodian ii. 6. 11. iii. 13. 9. Joseph. Ant. ix. 8. 2.]

II. *The treasure itself*. Thus it is applied to *earthly treasure*, Heb. xi. 26. Comp. Mat. vi. 19.—to *heavenly treasure*, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22.—to the *gospel of Christ*, 2 Cor. iv. 7. Comp. Mat. xiii. 44.—to the *treasures of divine wisdom* and *knowledge* which are

laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3. [Schl. explains Mat. xii. 35. of the *mind* itself, as the receptacle of thoughts or feelings; Wahl, of *the thoughts themselves* stored up in the mind.]

[Θιγγάνω or Θίγω.]

I. *To touch*, properly *with the hand*. occ. Col. ii. 21. Comp. under Ἅπτομαι IV.

II. With a genitive, *To touch, come to*. occ. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. נגע, Exod. xix. 12. [Xen. Cyr. i. 3. 8.]

III. *To touch, hurt*. occ. Heb. xi. 28.

Θλίβω.

I. *To press, squeeze, throng, crowd*. occ. Mark iii. 9. [Ecclus. xvi. 23. Artem. ii. 37.]

II. *To straiten, compress*, or *press together*, as it were, whence Τεθλιμμένη ὁδός, A strait, narrow *way*. occ. Mat. vii. 14. Cebes, in his Picture, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. edit. Simpson: "Do you not see, says the old man, *a little door*, (θύραν τινα μίκραν), and beyond the door, a way which is not much crowded, but *very few* (πάνυ ὀλιγοὶ) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it *very narrow* (ἀνάβασις στενὴ πάνυ), with precipices on each side?—this is the way leading to true instruction." [Arrian. Diss. Ep. i. 25.]

III. *To oppress, afflict*. occ. 2 Thess. i. 6. 2 Cor. i. 6. 2 Thess. i. 7, & al. [Add 1 Cor. iv. 8. (where Schl. thinks the metaphor taken from a wrestler squeezed in the grasp of his victorious adversary) John vii. 5. 1 Thess. iii. 4. 1 Tim. v. 10. (see Pearson. ad Ignat. p. 17.) Heb. xi. 37. Is. xlix. 26. xix. 20. Diod. Sic. xii. 66. xx. 31. Artemid. iii. 66.]

Θλίψις, ιος, Att. εως, ἡ, from θλίβω.—*Grievous affliction* or *distress*. See Mat. xiii. 21. xxiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9. 1 Cor. vii. 28. Jam. i. 27. On Mark xiii. 19. Ἔσονται γὰρ ΑΙ ἩΜΈΡΑΙ ἐκεῖναι ΘΛΙ΄ΨΙΣ, Kypke cites from Arrian, Epictet. lib. ii. cap. i. the similar phraseology, Τί γάρ ἐστι ΠΑΙΔΙ΄ΟΝ; ἄγνοια. Τί ἐστι ΠΑΙΔΙ΄ΟΝ; ἀμαθία: for what is *a child?* *Ignorance*. What is *a child? Want of learning*. [In John xvi. 21. it is used of the pains of child birth; in 2 Cor. viii. 13. Phil. iv. 14. of the evils of poverty, and so James i. 27. 1 Cor. vii. 28. The expression Θλίψις Χριστῦ in Col. i. 24. and Rev. i. 9. is, *Sufferings for the sake of Christ*. See Grammar. The word occurs 2 Sam. xxii. 19. 1 Kings xxii. 27. 2 Kings xiii. 4. & al.]

Θνήσκω. This verb, according to the Grammarians, forms its 1st fut. act. in θνήξω, its perf. in τέθνηκα, and 1st fut. mid. in θνήξομαι.

I. *To die*, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die*, a spiritual death. occ. 1 Tim. v. 6. Comp. Θάνατος III. [Baruch iii. 4.]

Θνητὸς, ἡ, ὸν, from θνήσκω *to die*.—*Mortal, liable* or *subject to death*. occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. Θνητὸν, τὸ, *Mortality*, 2 Cor. v. 4. [So Gen. ii. 7. Job. xxx. 23. Is. li. 12. Xen. Cyr. viii. 7. 3. Æsch. Socr. Dial. iii. 5. and 17. In Rom. viii. 11. Schl. and Wahl construe the word as *Dead*, and rightly; and in Rom. vi. 12. they consider it as metaphorically used, *Dead* (to sin) i. e. renouncing sin. On this use of the dative, see Mathiæ § 388.]

Θορυβέω, ῶ, from θόρυβος.

I. *To disturb, throw into a tumult, set in an uproar*. occ. Acts xvii. 5. [So Julian. Paneg. c. i. Plut. Cic. p. 868. F. It is often used of *expressing assent or dissent in public assemblies*, as in Diod. Sic. xiii. 28. Pol. xxviii. 4. 10. Dem. 16, 27. 577, 9. In Acts xx. 10. it is metaphorically used (in the pass.) of *being disturbed in mind*, as in Arrian. Diss. Ep. iv. 8. Ælian. V. H. i. 32.]

II. Θορυβέομαι, ῦμαι, Mid. *To make a noise* or *disturbance*. It is in the N. T. particularly applied to the *noise* made in *lamenting the dead*. occ. Mat. ix. 23. Mark v. 39.

Θόρυβος, ȣ, ὁ. Comp. Τυρβάζω.

I. *A tumult*, or *uproar*. Mat. xxvi. 5. xxvii. 24. Acts xx. 1, & al. In this view both the N. θόρυβος and the V. θορυβέω are often used in the Greek writers. [Add Mark xiv. 2. Acts xxi. 34. xxiv. 18. Ezek. vii. 7. Jer. xlix. 2. Lucian. Dial. Deor. xii. 2.]

II. *A tumultuous assembly*, or *company*. occ. Mark v. 38. Such *noisy tumultuous assemblies* at the place where any one lies dead are still used in the East. See Harmer's Observations, vol. ii. p. 135.

[Schl. doubts whether the word here denotes *a noisy crowd*, (see Mat. ix. 23.) or *lamentations for the dead*. See Nicolai de Luctu Græcorum, c. 9. § 4. Θόρυβος is used to express lamentation in Prov. xxiii. 29. See Gen. xvii. 4. Is. v. 14.]

ΘΡΑ'ΥΩ.—*To break, bruise.* occ. Luke iv. 18, in which passage τυφλοῖς ἀνάβλεψιν, *recovering of sight to the blind*, is taken from the LXX, who in Isa. lxi. 1, have substituted these words for the Heb. לאסורים פקח קוח, *the opening of the prison to them that are bound*, either because prisoners frequently had *their eyes put out*, as Jud. xvi. 21. 2 Kings xxv. 7; or rather because they were shut up in *dark* prisons. The same Hebrew expressions St. Luke further explains by ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to set at liberty them that are* bruised, namely with the fetters or stocks in which they were confined. This last expression occurs in the LXX of Isa. lviii. 6, for the Heb. שלח רצוצים חפשים. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to *refer us to the ORIGINAL SCRIPTURES*. [Rosenmüller seems to agree with Parkhurst, but Schl. and Wahl translate the word more generally, *The afflicted*, (broken in spirit) as in Deut. xx. 3. 1 Sam. xx. 33. Deut. xxviii. 33. Schl. says, *To avenge the afflicted*, and mentions another interpretation, viz. *To give comfort to those who are dejected from sin, or other heavy troubles.*]

Θρέμμα, ατος, τὸ, from τέθραμμαι, perf. pass. of τρέφω *to nourish*. [Properly, *That which is nourished* *. See Ælian V. H. i. 5. Eur. Hipp. 11. Hence in the plural]—*Cattle* which are kept and *nourished* by their owners. occ. John iv. 12, where see Wolfius and Wetstein, but comp. Kypke. [See Diod. Sic. i. 74. Ælian. V. H. xii. 56. Xen. Œc. xx. 23. Some, however, understand it here, of *The family*, or *household*. So Kypke and Maius Obss. Sacr. iv. p. 7. See Jambl. de Myst. sect. iv. c. 1. Marm. Ox. No. 9. and comp. Eur. Iph. Aul. 598. and Æsch. Sept. Theb. 166.]

Θρηνέω, ῶ, from θρῆνος.—*To wail, lament in an audible manner.*—It is used either absolutely. occ. Mat. * xi. 17. Luke vii. 32. John xvi. 20; or construed with an accusative. occ. Luke xxiii. 27. [2 Sam. i. 17. iii. 33. Jer. xvi. 5.]

Θρῆνος, εος, ους, τὸ, from θρέω *to utter a tumultuous* or *confused cry*, which seems a word formed from the sound, like *shriek, scream, &c.* in Eng. The V. Θρέω is particularly applied in the Greek writers to *lamentation*, as in πάθεα θρεομένης, *bewailing* her misfortunes, and θρεομένη σεαυτῇ κακὰ, *bewailing* her miseries to herself. Hesychius accordingly explains θρέειν by θρηνεῖν, and θρεόμενον by ὀλοφυρόμενον *deploring*. See Scapula.—*A wailing, lamentation*, [*mournful chant.*] occ. Mat. ii. 18. [2 Sam. i. 17. Jer. vii. 29. ix. 17. Joseph. Ant. vii. 1. 6. Diod. Sic. i. 72. Xen. Anab. x. 3.]

☞ Θρησκεία, ας, ἡ, from θρησκεύω *to worship God*, and this from θρῆσκος, which see.

I. *Religion, religious service of God*, or *divine worship*. occ. Acts xxvi. 5. James i. 26, 27.

II. *Religious worship*, or *service*, of angels. occ. Col. ii. 18. Josephus, De Bel. lib. ii. cap. 8. § 7, informs us, that those who were admitted into the society of the Essenes swore συντηρήσειν ὁμοίως τά τε τῆς αἱρέσεως αὐτῶν βιβλία, καὶ τὰ τῶν 'ΑΓΓΕ'ΛΩΝ ὀνόματα, "that they would equally guard the books of their sect, and *the names of the angels*." And it may seem from the Canon of the Council of Laodicea on the river Lycus, which was held about the year 367, and condemned the *naming of angels* as *idolatry*, and from the testimony of Theodoret (both cited by Wetstein, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of Laodicea. Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the Essenes having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels to perform super-

* [*Quicquid alitur.* Blomf. ad Æsch. Sept. Theb. 166.

* [Wahl says, that in the two first places only, it is *To utter the lament at funerals.* The two first places from the LXX quoted also bear this sense.]

natural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus Enfield, (from Brucker,) Hist. of Philos. vol. ii. p. 185. It may however be doubted whether the Colossians derived their religious regard for angels from the Essenes, or immediately from the principles of the eastern, or Platonic philosophy. Most probably from the latter. See under Στοιχεῖον III. and Macknight's Preface to Colossians, Sect. II. Wolfius however, on Col. ii. 18, observes, that Θρησκεία is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than Ἐυσέϐεια is; but that in James i. 26, it is joined with a genitive, signifying the *subject* or *person worshipping:* and he accordingly understands the Θρησκεία τῶν Ἀγγέλων of a pretended *angelic worship*, far purer than that of other christians, and such as was paid by the holy *spiritual angels*. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the Colossian church at the time; and though Θρησκεία is not in the N. T. construed with a genitive of the OBJECT, yet it is so used in Wisdom xiv. 27, five or six times by Josephus, quoted by Krebsius, and by Herodian, cited by Wetstein. See some curious remarks on this subject in The British Critic for March 1794, p. 274, and for August, p. 198. [Bretschn. and Wahl agree with Parkhurst; Schl. with Wolf. See Krebs. Obss. Flav. p. 339. Deyling iv. p. 586. The word occurs iv Mac. v. 6. Herodian v. 3. 12. and 7. 3. Elsner (ii. p. 263.) mentions that it is often used in good Greek for a superstitious worship.]

☞ Θρῆσκος, ε, ὁ.—*Religious, devout, a worshipper of God.* occ. Jam. i. 26. Some derive it from Θρᾶξ, in the Ionic dialect Θρῆξ, a *Thracian*, so called from תירס *Tiras*, the seventh son of Japhet, Gen. x. 2. Thus Suidas, ΘΡΗΣΚΕΥΕΙ, *θεοσεϐεῖ, ὑπηρετεῖ τοῖς Θεοῖς· Λέγεται γὰρ ὡς Ὀρφεὺς, ΘΡΑΞ, πρῶτος ἐτεχνολόγησε τὰ Ἑλλήνων μυστήρια, καὶ τὸ τιμᾷν Θεὸν* ΘΡΗΣΚΕΥΕΙΝ *ἐκάλεσεν, ὡς* ΘΡΑΚΙΑΣ *ὄσης τῆς ἐυρήσεως·* Θρησκεύει means, *he worships* or *serves God:* for it is reported that Orpheus, a Thracian, instituted the religious mysteries of the Greeks, and called the worshipping of God θρησκεύειν, as being a Thracian invention. But after all we may perhaps, with Pasor, best reduce θρῆσκος and its derivatives from the Heb. דרש *to seek*, i. e. God; a phrase often used in the O. T. to express *religion*. See 1 Chron. xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11, & al. in the Heb.

☞ Θριαμϐεύω, from θρίαμϐος*, *a triumph*, which Mintert and others deduce from θρῖον *a fig-leaf*, and ἄμϐη *a brow* (properly of a *rock*), because the victor's *brows* were anciently crowned with *fig-leaves*. By a passage in Polybius it should seem, that the Greek θρίαμϐος was formed from the Latin *triumphus:* for, speaking of the Romans, he mentions τὸς προσαγορευομένυς παρ' ἀυτοῖς, *what are called by them*, ΘΡΙΑΜΒΟΥΣ; and I know not that θρίαμϐος or its derivatives ever occur in any Greek writer till the times of the Roman conquests. See Raphelius on 2 Cor. ii. 14.—With an accusative following, *To triumph over, lead in triumph.* occ. Col. ii. 15. (Thus Plutarch in Romul. tom. i. p. 38. D. Ἐθριάμϐευσε βασιλεῖς, *He led* kings *in triumph.*) 2 Cor. ii. 14. To explain which latter passage we must observe, that in the ancient triumphs it was customary for the victors not only to *lead about their conquered enemies*, but also to *be accompanied* in their triumphal cars *by their children and relations*. In both these views, St. Paul might say, that God, πάντοτε θριαμϐεύοντι ἡμᾶς, was always *leading us*, i. e. himself, *in triumph:* for he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a *friend*, and *joined* with his Blessed Master *in the triumph* of the gospel. See more in Wolfius, who shows that Theodoret, Œcumenius, and Chrysostom, explain the expression in like manner. See also Wetstein. [Schl., Wahl, and Rosenmüller, say that it is, *To make to triumph*, in this place of Corinthians, as κληρονομεῖν *to assign an inheritance*. Josh. xvii. 14. βασιλεύειν *to make to reign*, in 1 Sam. xv. 35. viii. 22. xii. 1. Bretschn. construes with Parkhurst and Wetstein, *To lead one triumphing*, i. e. *to exhibit in a state of triumph, to give the victory to one.* Kypke (ii. p. 243.) would translate, *Triumphing on account of us*, supposing an ellipse of διὰ, which is very harsh.]

* [The proper meaning of this word in Greek is, *A hymn in honour of Bacchus sung in solemn processions.* See Arrian. Exp. Alex. vi. 28. 1.]

ΘΡΙΞ, τριχὸς, ἡ, dat. plur. θριξὶ*.

I. *A hair,* as of the head. occ. Mat. v. 36. Τριχὲς, αἱ, *The hair* of the head. occ. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. [where the Syriac rightly explains τὴν κεφαλὴν καὶ τὰς τρίχας, as if it was τὰς τρίχας τῆς κεφαλῆς.] ix. 8. Doddridge, in Luke vii. 38, renders θριξὶ by *tresses* of her hair, and observes, that the Eng. word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French *tresse* a wreath of hair; and this may be from the Italian *treccia* the same. [In Mat. x. 30. Luke xii. 7. xxi. 18. Acts xxvii. 34. it is used to denote *something trifling.* See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Suidas in voce. Aristoph. Ran. 627. Cic. ad Att. v. 20. Vorst. Diatr. de Adag. N. T. c. 6.]

II. *Hair,* as of a camel. occ. Mat. iii. 4. Mark i. 6. [2 Kings i. 8.]

Θροέω, ῶ, from θρόος, *the cry* or *noise of a tumultuous multitude,* which from the perf. mid. τέθροα of the V. Θρέω *to utter a tumultuous cry*†. Comp. under Θρῆνος.

I. *To utter a confused tumultuous cry.*

II. *To put into a tumult* or *confusion, to disturb, terrify;* whence θρόεομαι ῦμαι, pass. *to be put into confusion, disturbed,* or *terrified.* occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2. [Song of Solomon v. 4.]

ΘΡΟ'ΜΒΟΣ, ου, ὁ. Hesychius explains θρόμβος by Αἷμα παχὺ, πεπηγὸς ὡς βουνοί, thick blood coagulated like *lumps* or *hillocks;* and the Scholiast on Sophocles by ὄγκον *a tumor, swelling.* The learned Damm, however, in his Lexicon Nov. Græc. col. 2376, derives Θρόμβος from τρέφω, fut. θρέψω, perf. pass. τέθραμμαι, *to coagulate,* as milk for cheese, in which sense Homer uses this word, Odyss. ix. lin. 246,

Αὐτίκα δ' ἥμισυ μὲν ΘΡΕ'ΨΑΣ λευκοῖο γάλακτος—

*Coagulating,* then, with brisk dispatch,
The half of his new milk———

COWPER.

From τρέφω in this view is also derived τρύφαλις *a cheese,* and τρέφω itself may be deduced from τρέπω *to turn,* which English V. we apply to the *coagulation* of milk. See Τρέπω.—*A clot, a coagulated mass**, particularly of blood, as the word is used by Plato, Dioscorides [i. 102.] Æschylus [Eum. 184. Choeph. 526.] Galen, whom see in Wetstein. occ. Luke xxii. 44, where see Bp. Pearce's Note. Herodotus, lib. i. cap. 179, uses ΘΡΟ'ΜΒΟΥΣ ἀσφάλτου for *clots,* or *concreted lumps,* of bitumen. [See also Dioscor. 1. 68.]

* [Parkhurst derives this word from שׂער!]

† [See Æsch. Prom. 612. Eur. Ion. 784. Eustath. in Iliad. Δ. p. 377. 7.]

ΘΡΟ'ΝΟΣ, ου, ὁ.

I. *A throne, a royal* or *judicial seat.* See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13. [Schl. thinks that the word signifies also *a royal habitation,* and that in this sense it is applied *to heaven* as God's dwelling place. Mat. v. 34. xxiii. 22. Acts vii. 49. Rev. xxii. 3. Comp. Is. lxvi. 1. Theoc. Idyll. vii. 93. It seems often to be used to express *empire* or *royal power,* as in Luke i. 32. See Acts ii. 30. Heb. i. 8. Ps. lxxxix. 45.]

II. *An order of angels,* or *celestial spirits.* occ. Col. i. 16.

Θυγάτηρ, τερος, by syncope τρος, ἡ. It is certainly worthy of remark, that we find this word θυγάτηρ used, with little variation, not only by the † Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English, but even by the ‡ Persians. Τηρ in θυγάτηρ may be merely a termination, as in the Greek μήτηρ, πάτηρ, and, as we are informed by Bp. Chandler §, *ter* usually is of substantives in the old Persic, and we may add, as *ter* seems to be in the Eng. *sister,* and *ther* in *father, brother, mother,* which four last Eng. words are also nearly the same as the Persic *suster, pader, mader, brader.*

I. *A daughter,* whether an immediate, Mat. ix. 18. x. 35, 37, & al.—or a remote descendant, Luke i. 5. xiii. 16. [See Joseph. de Macc. i. 15. Gen. xxxvi. 2. Schl. adds Acts ii. 17. Comp. Vorst. Phil. Sacr. c. 24.]

II. In the vocative it is used as a *compellation of affection and kindness.* Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. Τέκνον IV.

* [So Athen. v. p. 192. See Poll. iv. 19. 2.]

† "DAUGHTER, filia; Goth. *dauter;* Ang. Sax. ꝺohꞇeꞃ, ꝺohꞇoꞃ, ꝺohꞇuꞃ. Al. *dohter, tohter, thohter:* Cim. *dotter;* Dan. *daatter;* Belg. *dochter.*" Junii Etymolog. Anglican.

‡ דחתר, *Dochter.* See Castell, Lexic. Persic. col. and Walton's Proleg. in Polyglott. XVI. p. 101.

§ See his Vindication of the Defence of Christianity, book i. p. 55, and Heb. and Eng. Lexicon in פשטר.

III. It denotes *a city with its inhabitants*. Mat. xxi. 5. John xii. 15; as בת frequently does in the Heb. S. S. See Ps. xlv. 13. cxxxvii. 8. Isa. xxii. 4. [Jer. xliii. 24. 2 Sam. ii. 2.] And thus *cities* or *countries* are commonly represented by * *women* in *sculptures* and *coins*. So, for instance, on the reverse of † some medals of Vespasian and Titus, Judea is exhibited as a *woman* sitting sorrowful on the ground (comp. Isa. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDÆA CAPTA,

" Beneath *her* palm here sad Judæa weeps."
POPE's Epistle to Addison.

☞ Θυγάτριον, ου, τὸ, A diminutive of θυγάτηρ.—*A little daughter*. occ. Mark v. 23. vii. 24. [Athen. xiii. p. 501. C.]

Θύελλα, ης, ἡ, from θύω *to move*, or *rush impetuously*, and ἄελλα *a storm, whirlwind*, which from ἄειν *to blow*, and εἴλειν *to roll round*, or *whirl*. So Hesiod, speaking of the *winds*, Theogon. line 874, says,

————Κακῇ ΘΥΟΥΣΙΝ ἈΕΛΛΗι.
In horrid *storms* they *rush*.

*An impetuous* or *furious storm, a tempest, a whirlwind*, turbo. Thus Hesychius explains θύελλα by ἀνέμου συστροφὴ καὶ ὁρμὴ ἢ καταιγὶς, *a whirlwind*, or *storm of wind;* and in Homer Odyss. v. line 317, we have

Δεινὴ ΜΙΣΓΟΜΈΝΩΝ ἀνέμων ἐλθοῦσα ΘΥΈΛΛΑ,
A horrid *storm* of fierce *conflicting* winds.

[See also Aristot. de Mund. c. 4.] occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22, or 19, corresponding to θύελλα of the LXX, and of the Apostle, is ערפל *thick darkness. Violent whirlwinds* and *tempests* are always accompanied with *thick dark clouds*, and no doubt the ערפל mentioned in Deut. was in *violent motion* (comp. Exod. xix. 16, 18.), whence the like appearance is called רוח סערה *a whirlwind*, Ezek. i. 4, and סערה, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

* "But who are the *ladies* we are next to examine? These are, says Philander, so many *cities, nations*, and *provinces*, that present themselves to you under the shape of *women*. What you take for a fine *lady* at first sight, when you come to look into her, will prove a *town*, a *country*, or one of the four parts of the world: in short you have now Afric, Spain, France, Italy, and several other nations of the earth before you." Addison's 2d Dialogue on Ancient Medals.

† See Univ. Hist. vol. x. p. 691, Note. The reader may find a print of two of these medals in Addison's Dialogues, Series iii. No. 13, 14.

Θύϊνος, η, ον.—*Thyine*, made of the θύον, θύα, or *thya* tree, so called from θύω *to cense, burn as incense*, on account of the *sweet smell* of its wood, especially in *burning*. This is observed by Homer, Odyss. v. lines 59, 60.

————Τῆλοθι δ' ὀδμὴ
Κέδρου τ' εὐκεάτοιο, ΘΥΟΥ τ' ἀνὰ νῆσον ὀδώδει,
Δαιομένων.

————And fires of scented wood,
Cedar, and thyon, far perfum'd the isle.

Theophrastus, Hist. Plant. v. 5, says, that the " *thyon* or *thya* tree grows near the temple of Jupiter Ammon, παρ' Ἄμμωνι (in Africa), and in the Cyrenaica, that it is like the cypress in its boughs, leaves, stalk, and fruit, and that its wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in Wetstein, and comp. Pliny's Nat. Hist. lib. xiii. cap. 16. occ. Rev. xviii. 12. [See Salmas. ad Solin. c. 46. p. 667. Wessel. ad Diod. Sic. v. c. 46. Cels. Hierobot. ii. p. 22.]

Θυμίαμα, ατος, τὸ, from τεθυμίαμαι perf. pass. of θυμιάω.

I. *Incense*, " * *perfumes exhaled by fire*." occ. Rev. v. 8. viii. 3, 4. xviii. 13. On Rev. v. 1, observe that not the *incense*, but the φιάλαι, *or bowls*, are the prayers of the saints, to which the incense of Christ's merits was added, Rev. viii. 3. Comp. Ps. cxli. 2, and Exod. xxx. 34—38. [Ex. xxv. 16. Diod. Sic. i. 62. Herodian. iv. 2. 21.]

II. *The act of censing* or *fuming incense*. occ. Luke i. 10. Comp. verse 11.

Θυμιατήριον, ου, τὸ, from θυμιάω.—*A vessel* or *instrument for burning incense*. occ. Heb. ix. 4, where I think it means the *censer* mentioned Lev. xvi. 12, in which the High Priest on the great day of atonement took coals of fire from off the brazen altar, and *burnt incense*, in the Holy of Holies, which is therefore in the text of Hebrews said ἔχουσα *to have* this censer, *for use* namely. True indeed, it is not expressly said in the O. T. that the *censer* employed on that occasion was *golden*, but neither is any thing said to the contrary; and as all the other furniture of the Holy of Holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Ac-

* Johnson.

cordingly the Jews have a tradition, cited by Whitby and Wetstein on Heb. ix. 4, and by Ainsworth on Lev. xvi. 12, that "on every (other) day he who was to burn incense took coals from off the (brazen) altar in a censer of silver, but this day the High Priest in *a censer of gold*." Comp. Rev. v. 8. viii. 3. and see Josephus De Bel. lib. i. cap. 7. § 6.—I am well aware that some learned men have explained χρυσοῦν θυμιατήριον, Heb. ix. 4, to mean the *golden altar of incense*: but how can the Holy of Holies be said to *have* this, since it certainly *always* stood without the vail, in the holy place? See Exod. xxx. 6. xl. 26. Besides, in the only two passages of the LXX where θυμιατήριον occurs, namely 2 Chron. xxvi. 19. Ezek. viii. 11, it answers to the Heb. מקטרת *a censer*; and lastly in the N. T. another word, namely θυσιαστήριον, is used for the *altar of incense*, Luke i. 11. Comp. Rev. viii. 3. ix. 13. 1 Mac. i. 21. [See Ælian. V. H. xii. 51. Demosth. p. 617. 3. Thucyd. vi. 46. Read also Deyling's Tract Obss. Sacr. ii. p. 558, who agrees in this view. The word denotes the altar of incense in Joseph. Ant. iii. 6. 8. Phil. de Vit. Mos. p. 668. ed. Paris.]

Θυμιάω, ῶ, from * θύμα, ατος, τὸ, *incense*, which from Θύω.—*To burn* or *fume incense, cause it to exhale its odour by fire*. occ. Luke i. 9. [See Ex. xxx. 7. xl. 27. Isa. lxv. 3. Schol. Aristoph. Plut. 137. Casaub. ad Athen. ii. 939.]

Θυμομαχέω, ῶ, from θυμὸς *the mind*, and μάχομαι *to fight*.—*To be of a hostile mind against* another, *to be highly displeased, incensed*, or *offended at*, infenso esse animo erga; or, according to Raphelius, *To be obstinately bent on war*, either after receiving a defeat, or without prospect of success. occ. Acts xii. 20, where however Kypke, in opposition to the excellent commentator just mentioned, prefers the former sense, in which he shows that the V. is used by Dionysius Halicarn., Polybius, and Plutarch, and observes, that Raphelius's interpretation cannot be admitted, because Josephus says not a word of this war of Herod with the Tyrians and Sidonians, who were under the formidable protection of the Roman empire. Compare Wetstein. [See Polyb. ix. 40. 3. Exc. Leg. 69. Diod. Sic. xvii. 33, for the sense given here. It occurs, in the sense alleged by Raphelius, in Dion. Hal. v. 11; and it is *To fight with a hostile mind* in Dion. Sic. xvii. 33. Pol. xxvii. 8. 4.]

Θυμὸς, ῦ, ὁ, from θύω *to move impetuously*, particularly as the *air* or *wind*. See Θύω I.

I. It seems to be sometimes used in Homer for the *animal soul* or *breath*, as where speaking of Sarpedon, who had fainted with a wound, he says, Il. v. line 697,

> Αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
> Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα ΘΥΜΟ'Ν.
>
> But he reviv'd, for Boreas' cheering blast
> Breathing around refresh'd his *panting soul*.

Comp. Il. iv. lines 470, 524. Il. xvi. line 743. Il. xiii. line 671.

II. *The soul* or *mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.

III. *A violent motion* or *passion of the mind, anger, wrath*. It is ascribed to God, Rev. xiv. 10, 19. (Comp. Isa. li. 17.) Rev. xv. 1, 7. xix. 15. Comp. Rom. ii. 8.—to man, Luke iv. 28. Acts xix. 28. [2 Cor. xii. 20. Gal. v. 20. Eph. iv. 31. Col. iii. 8. Heb. xi. 27.]—to the devil, Rev. xii. 12. Θυμὸς and ὀργὴ are often joined in the profane, as they are in the sacred writers. This Elsner and Wetstein have shown on Rom. ii. 8. [The phrase denotes *exceeding anger* in Rev. xvi. 19. xix. 15. Comp. Exod. xxxii. 11. Deut. xxix. 23. But in Rom. ii. 8, the cause is put for the effect, and *heavy punishment* is meant. See Gesen. p. 671, 3. d.] Ammonius, whom Wetstein there cites, defines θυμὸς to be πρόσκαιρος *a temporary*, but ὀργη, πολυχρόνιος μνησικακία *a lasting* resentment. [The same distinction is noticed by Suidas. It is not, however, always observed. See Schol. Aristoph. Ran. 868. Diog. Laert. Zen. § 113. and Menag. Comm. p. 303. Cic. Tusc. Quæst. iv. 9. The word occurs in the sense of *passion* in Polyb. ii. 19. 10. Ælian. V. H. i. 14. Xen. de Re Eq. ix. 2.]

IV. It denotes poison, or more strictly *inflaming* or *inflammatory poison*. occurs Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. lxxv. 8. Isa. li. 17. Jer. xxv. 15. This is an Hellenistical sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33, (where it is joined with οἶνος *wine*.) Ps. lviii. or lvii. 4, in conformity with the correspondent Heb. חמה, which signifies both *wrath*, and an *inflammatory world*

* "Apud Hippocratem, θύματα, Galenus exponit θυμιάματα suffimenta." Scapula.

*poison, such as serpents emit when enraged.* Compare Job xx. 16, in LXX. Wisd. xvi. 5, and Arnald there. But in Rev. xiv. 8. xviii. 3, it seems to denote *inflammatory philtres* or *love-potions*, such as whores used to give their lovers. So the learned Jos. Mede interprets it in his Comment. Apocalypt. pp. 517, 518. folio. See also Vitringa in Rev. [Θυμὸς is put for the Heb. ראשׁ, *poison*, in Deut. xxxii. 33. Job xx. 16. Amos vi. 12.]

**Θυμόω**, ῶ, from θυμὸς *anger, wrath.—To provoke to anger.* Θυμόομαι, οῦμαι, pass. *To be provoked to anger, to be incensed, wroth.* occ. Mat. ii. 16. [Gen. xxx. 2. Pol. v. 16. 4. Xen. Cyr. v. 5. 11.]

**ΘΥ'ΡΑ**, ας, ἡ, from the Chald. תרע the same, to which this word answers in Theodotion's version of Dan. iii. 26, and which is a corruption of the Heb. שער *a gate*, by transposing the ע, and changing ש into ת, as usual.

I. *A door*—of a house, Mark i. 33. ii. 2. * xi. 4.—of a chamber, Mat. vi. 6.—of a prison, Acts v. 19, 23.—of the temple, Acts iii. 2.—of a sepulchre, Mat. xxvii. 60. xxviii. 2. *To be at the doors* is a proverbial expression for *being near at hand.* See Mat. xxiv. 33. Mark xiii. 29. James v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See Raphelius and Wetstein on Mat. xxiv. 33. [and compare Aristoph. Plut. 767.]

II. It is applied figuratively to Christ, who is the *door*, by which we must enter into his church, and into eternal life, John x. 9. [or who, as Schleus. and Wahl say, gives us *opportunity* of entering into heaven.]—to an *opportunity* of receiving the gospel, Acts xiv. 27.—or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, where see Vitringa. [Similar phrases occur in Lucian. T. ii. p. 720. edit. Reitz. Zenob. Cent. i. Prov. 89. Symm. Hos. ii. 17. εἰς θύραν ἐλπίδος, Plutarch. Symp. ii. Quæst. iii. p. 636.]

**Θυρεὸς**, οῦ, ὁ, from θύρα *a door.*

I. Homer (Odyss. ix. lines 240, 313, 340. comp. line 243.) uses this word for *a great stone*, which served as a *door* to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the latter Greek writers, cited by Alberti, Elsner, and Wetstein, and particularly by Kypke, whom see, it denotes *a large oblong shield* like a *door*, whereas ἀσπὶς means a *round one.* occ. Eph. vi. 16. [On this difference see Wessel. ad Diod. Sic. ii. p. 501. Alberti Obss. Phil. p. 374. Lips. de Mil. Rom. iii. p. 166. Spanh. ad Jul. Orat. p. 241. Turneb. Advers. ii. c. 27. But this distinction is not always observed. See Polyb. vi. 21. The word occurs 2 Sam. i. 21. 2 Kings xix. 32. Joseph. Ant. viii. 7. 2. Diod. Sic. v. 30 and 39.]

**Θυρὶς**, ίδος, ἡ. A diminutive of θύρα.

I. *A little door.* Thus sometimes used in the profane writers. See Scapula, and Wetstein on 2 Cor. xi. 33.

II. *A window.* occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage "Sir John Chardin's MS. tells us, *the eastern windows are very large, and even with the floor.* It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." Harmer's Observations, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33, nearly resembles that of the spies from Jericho, Josh. ii. 15, and probably was, like that, effected out of a *kiosk* or bow-window which projected *beyond the wall of the city.* Comp. Heb. and Eng. Lex. in קיר IV. [occ. Gen. xxvi. 8. Isa. xxiv. 18. Judges v. 28. Diod. Sic. xx. 85.]

**Θυρωρὸς**, οῦ, ὁ, ἡ, from θύρα *a door*, and ὧρος *a keeper. A door-keeper, a porter.* occ. Mark xiii. 34. John x. 3. xviii. 16, 17. [There were female porters among the Jews. See 2 Sam. iv. 6. John xviii. 16., and so Suidas. Wahl, on John x. 3, remarks, that the word is used of one of the shepherds who kept the door of the fold, and opened it at the knock of a fellow-shepherd, as there were large folds in ancient times in which many shepherds lived entirely. The word occurs 2 Kings vii. 10. Ezek. xliv. 11. Xen. Cyr. vii. 5. 23. Hell. vii. 1. 26.]

**Θυσία**, ας, ἡ, from θύω *to sacrifice.*

I. *A sacrifice* or *victim.* Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Compare Eph. v. 2. Heb. ix. 26. x. 12. [Add Mat. ix. 13. Mark ix. 49. Heb. viii. 3. ix. 9, 23. x. 1 and 11. In Mark xii. 33, Schleusner thinks that it is put in opposition to the ὁλοκαύματα, and means *the sacrifices, part of which were given to the priests;* while in 1 Cor. x. 18,

* [The phrase τὰ πρὸς τὴν θύραν denotes the *vestibule* or *empty space before the door*, (per quem a via aditus accessusque ædes est, Aul. Gell. xvi. 16.) called πρόθυρον, Gen. xix. 6. Hom. Od. A. 103. and πρόπυλα, Axioch. 19.]

*this part* is denoted. See Deut. xviii. 1. Hos. viii. 13. The word occ. Gen. xxxi. 54. Lev. iii. 1, 3, 6, 9.]

II. It is spoken of the *bodies* of Christians, Rom. xii. 1.—of their *religious services*, 1 Pet. ii. 5.—particularly of their *praises* of God, and *works of charity* to men, Heb. xiii. 15, 16.—especially to the preachers of the gospel, Phil. iv. 18. [In Phil. ii. 17, Θυσία may be either *the preaching of the gospel*, or *men made agreeable to God by Christianity*.]

Θυσιαστήριον, ου, τὸ, from θυσιάζω *to sacrifice*, which from θυσία.

I. *An altar*, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13. x. 18. Comp. James ii. 21. Rev. vi. 9.—or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13.—The LXX use it in the latter, as well as in the former sense, for the Heb. מזבח; [in the former, Gen. viii. 20. xii. 7, 8. Wahl explains the two phrases, 1 Cor. ix. 13, τῷ θυσιαστηρίῳ συμμερίζονται, and 1 Cor. x. 18, κοινωνοὶ τοῦ θυσιαστηρίου, by a personification of the altar; ut altare, partem accipiunt victimarum, i. e. *are sharers with the altar*. In Heb. xiii. 10, he explains it rightly as *a victim*, as Schleusner does, 1 Cor. ix. 23. Schleusner translates 1 Cor. x. 18, *They confess openly that they worship God, whose altar it is*; but this is very harsh.]

II. *The Christian Altar*, that is, *The Table of the Lord*, considered as furnished with the *memorials of the sacrifice* of his death, of which *memorials* Christians are to *partake* or *eat* (comp. 1 Cor. x. 21, and verse 18.) but *of which they have no right to* eat, *who serve the tabernacle*. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the *Lord's Table*, Ad Philadelph. § 4, Σπουδάζετε οὖν μιᾷ Ἐυχαριστίᾳ χρῆσθαι. Μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ· Ἓν ΘΥΣΙΑΣΤΗΡΙΟΝ, ὡς εἷς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ καὶ διακόνοις τοῖς συνδούλοις μοῦ, ἵνα ὃ ἐὰν πράσσητε, κατὰ Θεὸν πράσσητε. "Wherefore let it be your endeavour to partake all of the same holy Eucharist: for there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow-servants: that so whatsoever ye do, ye may do it according to *the will of God*." Wake. And in a similar view the Blessed Martyr applies it, Ad Trall. § 7, and Ad Ephes. § 5. edit. Russel.

Θύω, from θέω or θεύω *to run violently, approach hastily*, "curro vehementer, festinanter accedo." Thus the learned Damm, Lexic. who deduces this V. from θέω or θεύω from the *sound* made by the *breath* of persons *running*.

I. *To move* or *rush impetuously, to rage*. Thus it often signifies in Homer, and is applied to winds, Odyss. xii. lines 400, 408, 426.—to a river, Il. xxi. lines 234, and 324.—to the sea, Il. xxiii. line 230.—to a person, Il. i. line 342. Il. xi. line 180.

II. In Homer, *to cast* a little of the victuals and wine *into the fire*, as an *offering to the gods* at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. lines 219, 220,

——— Θεοῖσι δὲ ΘΥ͂ΣΑΙ ἀνώγει
Πάτροκλον ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε ΘΥΗΛΑΣ.

The *first oblations* to th' immortals due
*Amid the flames* his friend Patroclus *threw*.

So Odyss. xiv. line 446, Eumæus before he began to eat,

———Ἄργματα ΘΥ͂ΣΕ Θεοῖς αἰειγενέτῃσι·
Σπείσας δ' αἴθοπα οἶνον———

Th' *initial off'rings* to th' immortals *burnt*;
And having pour'd the consecrated wine———

Hence

III. In the latter Greek writers, *To sacrifice, to slay in sacrifice*. occ. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. *To slay for food*. occ. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10.—In the LXX it is used for the Heb. זבח, generally in the sense of *slaying in sacrifice*, but sometimes *for food*, as 1 Sam. xxviii. 24. 1 Kings xix. 21; in which latter application it answers to the Heb. טבח, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΩ´ΡΑΞ, ακος, ὁ.—Properly, *A breastplate, cuirass*, or *defensive armour for the breast*.—Thus Homer, Il. xi. line 19,

Δεύτερον αὖ ΘΩΡΗΚΑ περὶ ΣΤΗΘΕΣΣΙΝ ἔδυνε.

The beaming *cuirass* next adorns his *breast*.
Pope.

And in this sense only is the Ionic Θώρηξ used in Homer, which therefore seems the

primitive meaning of the word; whence also we have in the same most ancient poet, ἀιολοθώρηξ, Il. iv. line 489; λινοθώρηξ, Il. ii. line 529; χαλκεοθώρηξ, Il. iv. line 448; the V. θωρήσσω *to arm, put on armour,* very frequently used; and the N. θωρηκτὴς *defensively armed,* Il. xv. lines 689, 739. But in the latter Greek writers * θώραξ sometimes denotes *the fore-part of the human body,* and particularly *the breast;* and hence some Etymologists have been induced to derive it from θορεῖν *to leap,* on account of the *leaping* or *pulsation* of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the *human thorax* to a *breast-plate,* on account of its *bones* and *cartilages,* which *defend* the noble parts it comprises.—In the N. T. though several times applied figuratively, it signifies only *a breast-plate.* occ. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 9, 17.—The LXX use θώραξ for Heb. סריון *a brigandine* or *coat of mail,* Jer. xlvi. 4, and frequently for שריון of the same import. [Job xli. 17. Ælian. V. H. iii. 24. Herodian. viii. 4. 27. Xen. Mem. iii. 10. 9.]

# I.

IAO IAT

I, ι, *Iota.* The ninth of the more modern Greek letters, but the tenth of the ancient, whence, as a numerical character, the small ι is still used for *ten.* In the ancient or Cadméan alphabet it answered to the Hebrew or Phenician *Jod* or *Yod* in name, order, and power, but in its form ι it approaches much nearer to the Hebrew than to the Phenician letter. Ἰῶτα.

Ἴαμα, ατος, τὸ, from ἰάομαι.—*A healing.* occ. 1 Cor. xii. 9, 28, 30. [Jer. xlvii. 11. Is. xxxiii. 6. Polyb. vii. 14. 2. Thuc. ii. 51. Plut. t. viii. p. 31. ed. Reisk.]

ἸΑ'ΟΜΑΙ, ῶμαι, from the uncommon N. ἴα *life, strength,* or immediately from the Heb. החיה *to cause to live, to revive, recover from illness,* to which ἰάομαι answers in the LXX of Neh. iv. 2, or iii. 34.

I. Mid. *To heal, restore to bodily health.* Luke v. 17. vi. 19. xxii. 51, & al. Pass. *To be* thus *healed,* Mat. viii. 8, 13. xv. 28. Mark v. 29, & al. Comp. Jam. v. 16. [Schl. and Wahl after Carpzoff, refer this place rather to sense III. (*that your sins may be remitted.*) Rosenmüller thinks the context in favour of Parkhurst's interpretation.]

II. Both in mid. and pass. it is applied to the *curing of demoniacal* or *diabolical possessions.* Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. *To heal spiritually, restore to spiritual health.* Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *To be spiritually healed,* 1 Pet. ii. 24. Comp. Heb. xii. 13. [See Is. vi. 10. 2 Chron. vi. 30. Ecclus. iii. 30. Andoc. Orat. ii. p. 254. and Schwarz. Comm. Crit. Ling. G. N. T. p. 680.]

Ἴασις, ιος, Att. εως, ἡ, from ἰάομαι.—*A cure, healing.* occ. Luke xiii. 32. Acts iv. 22, 30. [occ. Prov. iii. 8. iv. 22. Plut. t. viii. p. 712. Reisk. Antiphon. 757. 4. It occurs in Ecclus. xxviii. 3. for *remission of sins.*]

ἼΑΣΠΙΣ, ιδος, ἡ, from Heb. ישפה the same.—*The jasper,* a kind of precious stone: they are found of various colours: green, azure, sea-green, purple, blue, and some of them are white approaching to a *crystal,* (as Rev. xxi. 11.) So Pliny Nat. Hist. lib. xxxvii. cap. 9, "*Similiter* candida *est, quæ vocatur astrios,* crystallo *propinquans.*" See more in Pliny, lib. xxxvii. cap. 8 and 9, New and Complete Dictionary of Arts, and the Encyclopædia Britannica, in JASPER. occ. Rev. iv. 3. xxi. 11, 18, 19. [In Rev. iv. 3. xxi. 11, 18, 19, many suppose a *diamond,* the most precious of all stones, is meant, as in Exod. xxviii. 18., partly because the *jasper* is mentioned at the head of the list in ch. xxi. 11.]

Ἰατρὸς, ῦ, ὁ, from ἰάομαι.—*A physician,* q. d. *a healer.* Mat. ix. 12. Mark ii. 17. Luke iv. 23, (where see Wolfius and Wetstein.) Col. iv. 14. & al. It is well known that the ancient Greek and Roman

* [Ælian. V. H. iii. 11. Aristot. Hist. An. i. 7.]

'Ιατροὶ not only prescribed, but made up their own medicines, and also practised surgery. [See Jer. viii. 22. Prov. xiv. 32. 2 Chron. xvi. 12.]

"Ιδε.—*See, behold, lo, observe.* The Grammarians say it is used adverbially; but it is, properly speaking, the 2d pers. imperat. 2 aor. act. of the V. εἴδω *to see.* When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is, here* or *these are.* See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17, eleven MSS., two of which ancient, for ἴδε have εἰ δὲ; and this reading, which also agrees with the Syriac, Vulg., and several other old versions, is by Griesbach received into the text.

'Ιδέα, ας, ἡ, from ἴδον, 2 aor. of εἴδω *to see.*—*Countenance, aspect*, as of an angel. occ. Mat. xxviii. 3, where it must denote *the countenance*, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the *human countenance*, not only by Theodotion, for the Heb. מראה, Dan. i. 13, 15, but also, as Alberti has shown, by Arrian, Aristophanes, and Pindar. See also, Wetstein, Kypke, and Blackwall's Sacred Classics, vol. ii. p. 32, 33. [The usual meanings are, *look* or *form, appearance.* In Gen. v. 3. it is *likeness.* It occurs in the sense given here in Aristoph. Plut. 122. Pind. Ol. x. 130. Diod. Sic. i. 12. and in the LXX Dan. i. 13.]

'Ιδίᾳ, from ἴδιος.—*Separately, severally.* It is properly the dative fem. of ἴδιος, used elliptically and adverbially for ἐν ἰδίᾳ χώρᾳ, *in a separate place.* See Bos Ellips. under Χῶρα, and comp. Δημόσιος II. occ. 1 Cor. xii. 11. So Xenophon Cyropæd. lib. vii. p. 344. edit. Hutchinson, 8vo. Ταῦτα γὰρ καὶ 'ΙΔΙ'Αι χρήσιμα ἑκάστῳ, For these things are both advantageous to every one *severally*—[Mem. i. 2. 63.]

"ΙΔΙΟΣ, α, ον.

I. *One's own, proper*, suus, proprius. [It is used to denote *what belongs to one*, either (1) generally, as John x. 3. and 12, *one's own sheep.* Luke x. 34, *his own beast.* Acts xxviii. 30, *their own inn*, i. e. one hired by themselves, not by the other Christians. In Acts iv. 32, *what is one's own*, is opposed to what is common *property* (Κοινὸν). In John viii. 44, ἐκ τῶν ἰδίων λαλεῖ, *he speaks according to his own disposition.* In John i. 11, Parkhurst says, there is a reference to the land of Canaan, the city of Jerusalem, and especially the Temple, and quotes 2 Sam. vii. 23. Ps. xlviii. 2. 9. Mat. xxi. 13. Mal. iii. 1. So Schl. says, τὰ ἴδια means *Judæa*, οἱ ἴδιοι *his countrymen;* and certainly ἡ ἰδία πόλις in Mat. ix. 1. is, *The city to which one belongs, where one dwells.* Wahl says strangely that οἱ ἴδιοι are "those who depend on the Logos as Creator of the world, as a family depends on the master."— or (2) *Of those belonging to one's family*, as 1 Tim. v. 8. So Xen. Œc. xxi. 9. ἴδια ἔργα *domestic business.* (3) *Of friends* or *followers.* John xiii. 1. xv. 19. Acts iv. 23. xxiv. 23. See Diod. Sic. xiii. 92 and 93. Polyb. xxi. 4. 4. Xen. Hell. ii. 4. 29. (4) *Of one's own house*, in the plural, τὰ ἴδια (οἰκήματα perhaps being understood). John xvi. 32. xix. 27. Acts xxi. 6. Esth. v. 10. vi. 12. comp. 1 Kings xxii. 17. 3 Esdr. v. 47. vi. 82. 3 Mac. vi. 27. Plat. de Leg. vi. p. 758. A. Jambl. c. 19. Herodot. i. 109. In Tit. i. 12. it is redundant. See Lobeck ad Phryn. p. 441.]

[II. *One's own*, in the sense of *peculiar.* Thus Acts ii. 6, *One's own language.* See ibid. verse 8. Mat. xxv. 15. Acts xxv. 19. 1 Cor. iii. 8. vii. 2, 7. xv. 23, 38. xii. 18. So in 1 Thess. iv. 11, τὰ ἴδια expresses *one's especial* or *peculiar duty.*]

III. *Private, separate.* Thus used in the expression κατ' ἰδίαν, χώραν *place* being understood, *in a private place, privately, apart.* Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34, et al. So Josephus De Bel. lib. x. cap. 10. § 5, ἀθροίσας δὲ τοὺς δυνατοὺς ΚΑΤ' 'ΙΔΙΑ'Ν, having assembled the leading men *privately.* [See 2 Mac. iv. 5. xiv. 21. Dion. Hal. Ant. x. 65. Polyb. iv. 84. 5. Diod. Sic. xvi. 43.]

IV. Joined with καιρὸς, *Proper, convenient.* Gal. vi. 9. 1 Tim. ii. 6. vi. 15, where Chrysostom explains ἰδίοις by προσήκουσιν *fit, convenient.* Raphelius shows that Polybius applies ἴδιος in the same manner. [In Acts i. 25. ἴδιος τόπος is the *proper*, or *destined place*, most probably, *the place of punishment.* See Bishop Bull Serm. 2 and 3. on Some important Points, &c. So Wahl and Bretschneider. Schl. says *the grave.* See Jude verse 6. As to the passage 2 Pet. i. 20, see ἐπίλυσις.]

'Ιδιώτης, ου, ὁ, from ἴδιος.—In general, *A common man*, as opposed either to a man of *power*, or of *education* and *learning.* See Wetstein on 1 Cor. xiv. 16.

I. *A person in a private station, a private* or *common man, a plebeian.* Thus it is used by the LXX, Prov. vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13, where see Doddridge. [Xen. Mem. ii. 6. 18. Anab. i. 3. 1.]

II. *Uninstructed, unskilful, unlearned.* occ. 1 Cor. xiv. 16, 23, 24. Ἰδιώτης is often used in this sense by the Greek writers. See Wetstein. Comp. 2 Cor. xi. 6. [See Xen. de Mag. Eq. viii. 1. Anab. vi. 1. 21. Hemsterh. ad Luc. i. p. 481. Irmisch. Exc. ad Herodian. i. 1. 3. p. 759. Krebs. Obss. Flav. p. 196. In one place it seems to be, *Unskilful, unpolished, unadorned, plain* in speech, i. e. speaking like an *ordinary* or *common* man. 2 Cor. xi. 6. Considering that ἰδιώτης in this text refers both to λόγῳ and γνώσει, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude**. Raphelius produces a remarkable passage from Xenophon, De Venat. where that elegant and mellifluous writer, referring to his own *easy* and *natural* language, as opposed to the *obscure* and *affected* style of the Sophists, calls himself Ἰδιώτης, *a plain* or *ordinary man*, Ἐγὼ δὲ ἸΔΙΩΤΗΣ μὲν εἰμί, says he; and the celebrated Longinus, De Sublim. sect. xxxi. gives it as his opinion, that ἔστιν ἄρ' ὁ ἸΔΙΩΤΙΣΜΟΣ ἐνίοτε τοῦ κόσμου παράπολυ ἐμφανιστικώτερον, a *common expression* is sometimes much more significant than a pompous one: and after producing some instances of this from the Greek writers, he adds, Ταῦτα γὰρ ἐγγὺς παραξύει τὸν ἸΔΙΩΤΗΝ, ἀλλ' οὐκ ἰδιωτεύει τῷ σημαντικῷ, "These approach near to the *vulgar* in expression, but are by no means vulgar in significance and energy." A remark, which I am persuaded, may with the greatest truth be applied to many passages in St. Paul's writings. See also Wolfius on 1 Cor. xi. 6.—Our Eng. word *Idiot* is indeed derived from ἰδιώτης, but has a very different meaning. I cannot find that Ἰδιώτης is ever used by any Greek writer, for a person *deficient in natural capacity* or *understanding* †.

Ἰδοὺ.—*See, behold, observe, lo.* See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The Grammarians call it an adverb: however, it differs from the 2d pers. sing. 2 aor. imperat. mid. of the V. εἴδω only by an accent. [In Luke i. 31. ii. 34. Gal. i. 20. James v. 4, it seems put for *know*. With ἐγὼ it is, *I am here.* Acts ix. 10. Heb. ii. 13. vii. 7 and 9. See 1 Sam. iii. 4, 8. Gen. xxxi. 11.]

Ἱδρὼς, ῶτος, ὁ, from ἴδος the same.—*Sweat.* occ. Luke xxii. 44.—The LXX have once used it, Gen. iii. 19, for the Heb. זעה. [2 Mac. ii. 27. Artem. i. 66. Aristot. Prob. ii. 31.]

Ἱερατεία, ας, ἡ, from ἱερατεύω.—*A priesthood, office,* or *function of a priest.* occ. Luke i. 9. Heb. vii. 5. [Exod. xxix. 9. Numb. iii. 10. Aristot. Pol. vii. 8.]

Ἱεράτευμα, ατος, τὸ, from ἱερατεύω.—*A priesthood, an assembly or society of priests.* occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. כהנים *priests* in the plural. [Christians are called a priesthood, as being required to offer up to God pure and holy thoughts, and they are called *royal* priests, because they are to reign with Christ, according to Wahl.]

Ἱερατεύω, from ἱεράομαι the same, and this from Ἱερεὺς. [See Deyling. Obss. Sacr. iv. 144.]—*To perform the priest's office, to officiate as a priest.* occ. Luke i. 8. [Ex. xxviii. 1, 3, 4, 41. 1 Mac. vii. 5. Synes. Ep. 57 and 67.]

Ἱερεὺς, έος, ὁ, from ἱερὸς *sacred.*—*A priest, a person consecrated to* God for the performance of *sacred* offices. See Heb. v. 1. It is spoken of Melchisedec, a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5, & al. freq.—of a Heathen Priest of Jupiter, Acts xiv. 13.—of the Jewish High Priest, Acts v. 24. Comp. 1 Mac. xv. 1, and see Wolfius *.—of Christ, the true and great High Priest after the order of Melchisedec, see Heb. vii.—of believers, who are an holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus Christ, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5. [See Suicer. i. p. 1442.]

Ἱερὸν, ου, τὸ, from ἱερὸς *sacred.*—*A temple,* whether of the true God, Mat. xii. 5, 6, & al. freq.—or of an idol, Acts xix. 27. It often includes not only the *buildings,* but the *courts,* and all the *sacred ground* or *inclosure.* The word is properly an adjective, χώριον *a place* namely

* "*Rude* am I in my *speech.*"
SHAKSPEARE's Othello, act. i. scen. 3.

† See, however, the learned Bp. Horsley's Tracts in Controversy, p. 430.

* [So in the Heb. Exod. xxxiv. 19. 1 Kings i. 8. And *pontifex* in Latin for *pont. maximus.* See Duker on Florus i. 23. iii. 21. Lev. v. 41.]

being understood. [It may be observed, that wherever any difference *can* arise as to the *part* of the temple described by the word ἱερὸν, there the interpreters always differ. Thus in John vii. 28, Wahl and Schl. say it is *Synagoga in quodam templi conclavi;* Bretschneider, *Porticus ubi et emptores venditoresque erant.* In Mat. xxvii. 51. it is clearly, *The Holy of Holies.*—Ἱερὸν seems often to describe the sacred incloсure and outward buildings, and ναὸς the building itself. See Duker ad Thucyd. iv. 90. Diod. Sic. i. 15. Kypke i. p. 136. In Ezek. xxviii. 18. Schl. says, it is *the sanctuary;* in Ez. xlv. 19. *the court.*]

☞ Ἱεροπρεπὴς, έος, ῦς, ὁ, ἡ, καὶ τὸ —ὲς, from ἱερὸς *holy*, and πρέπω *to suit, become.*—*Such as becometh holy persons, venerable.* occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. lib. xi. cap. 8, § 5, where he calls the high priest Jaddua's solemn procession to meet Alexander the Great, ἹΕΡΟΠΡΕΠΗ͂ καὶ τῶν ἄλλων ἐθνῶν διαφέρυσαν —ὑπαντῆσιν, "a manner of meeting him *venerable*, and different from that of other nations. See also Wetstein on the place." [See Xen. Symp. viii. 40. Athen. vii. p. 289. A. In 4 Macc. ix. 25. xi. 20, it seems to be *sanctimonious.*]

ἹΕΡΟ'Σ, ὰ, ὸν.—*Sacred, holy.* occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13, where ἱερῦ may mean *the holy things,* i. e. *the tithes,* which were *consecrated* to God. [Τὰ ἱερὰ means *the external worship,* and τὸ ἱερὸν *a victim.* In Xen. Ven. v. 25. and Lys. p. 229. τὰ ἱερὰ is applied to the vases, &c. deposited in the temples.]

ἹΕΡΟΣΟ'ΛΥΜΑ, ων, τὰ, and

ἹΕΡΟΣΟ'ΛΥΜΑ, ης, ἡ. Mat. ii. 3. *—*The city of Jerusalem.* These are only variations of the Heb. ירושלם, Ἱερυσαλὴμ (which see), in order to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in Clearchus (cited by Josephus, Cont. Apion, lib. i. § 22, p. 1347, and by Eusebius, Præp. Evang. lib. ix. cap. 5.) says, Τὸ δὲ τῆς πόλεως αὐτῶν ὄνομα πάνυ σκολιόν ἐϛιν, ἹΕΡΟΥΣΑΛΗ'Μ γὰρ αὐτὴν καλῦσιν. "But the name of their (i. e. the Jews) city is very *uncouth:* for they call it Jerusalem." Mat. ii. 1. xv. 1. & al. freq.

☞ Ἱεροσολυμίτης, ȣ, ὁ, from Ἱεροσόλυμα *Jerusalem.*—*An inhabitant of Jerusalem.* occ. Mark i. 5. John vii. 25.—This N. is used by Josephus, Ant. lib. xii. cap. 5. § 3. and lib. xiv. cap. 16. § 4. [4 Macc. iv. 22. xviii. 5.]

☞ Ἱεροσυλέω, ῶ, from ἱερόσυλος.—*To commit sacrilege, take to one's own private use what is consecrated to God.* occ. Rom. ii. 22. [Some consider this word as used in its proper sense, *To rob the temple;* others take it metaphorically, *To profane the temple by denying the victims and tributes due to it.* It occurs in its proper sense, Polyb. xxxi. 4. 10. See Demosth. p. 1318. 27. Aristophanes Vesp. 841.]

☞ Ἱερόσυλος, ȣ, ὁ, ἡ, from ἱερὸν *a sacred place* or *thing*, and συλάω *to rob, spoil.*—*A robber of a temple, a sacrilegious person.* occ. Acts xix. 37. [2 Macc. iv. 42. Aristoph. Plut. 30. Xen. Anab. i. 7. 10.]

☞ Ἱερυργέω, ῶ, from ἱερὸν *sacred*, and ἔργον *a work.*—*To perform*, or *be employed in, a sacred office.* * occ. Rom. xv. 16, ἱερυργῦντα τὸ ἐναγγέλιον, *being employed in the sacred business of* (preaching or administering) *the gospel.* This word is frequently used by Herodian, lib. v. for *performing sacred offices.* See Wetstein, and comp. Vitringa on Isa. lxi. 6. lxvi. 20. [The proper meaning is, *To offer victims;* and so Hesychius explains it. See Herodian. v. 3. 16.]

ἹΕΡΟΥΣΑΛΗ'Μ, ἡ, Heb. Undeclined.

I. *Jerusalem*, Heb. ירושלם from ירש *to possess, inherit*, and שלם *peace.* A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21, and Clark's Notes.) Mat. xxiii. 37. & al. freq. It was anciently called Jebus or Jebusi, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4, and was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name Jerusalem, i. e. *the possession* or *inheritress of peace*, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situa-

* But Markland, Appendix to Bowyer's Conject. makes πᾶσα here agree with πόλις *city* understood; because Matthew, elsewhere, always uses Ἱεροσόλυμα in the plural number and neut. gender. Josephus however has Ἱεροσόλυμα as a N. sing. De Bel. lib. vi. cap. 10. (misprinted 4. in Hudson's ed.) ἙΑ'ΛΩ μὲν ὅτως ἹΕΡΟΣΟ'ΛΥΜΑ—Thus *Jerusalem was taken*—ἉΛΟΥ͂ΣΑ δὲ καὶ πρότερον πέντακις, τῦτο δεύτερον ἩΡΕΜΩ͂ΘΗ. "And *having been taken* before five times, *it was* now a second time *desolated.*" See Kypke on Mat. ii. 3.

* [Deyling (Obs. Sacr. iv. 144.), says that ἱερατεύω and ἱερυργέω are precisely of the same meaning.]

tion, and to the Lord's protecting of it from its outward or political enemies (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.), but also with especial reference to the prophecy of Abraham, Gen. xxii. 14, and to the *Prince of Peace* (Isa. ix. 6.), who should there accomplish (John xix. 30.) the great work of *peace* (Hag. ii. 9.) between God and man (Isa. liii. 5. Rom. v. 1. 2 Cor. v. 19.), between Jew and Gentile (Eph. ii. 14, &c.), and between men and their own consciences (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.), by offering himself a sacrifice and *peace-offering* for the sins of all. (See Heb. ix. 25—28.)

II. As *Jerusalem* was the centre of the true worship (see Ps. cxxii. 4.), and the place where God did in a peculiar manner dwell, first in the Tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxxii. 13. cxxxv. 21, and afterwards in the Temple, 1 Kings iv. 13; so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." Doddridge. Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xxi. 2, 10.

Ἱερωσύνη, ης, ἡ, from ἱερὸς *sacred.*—*Priesthood, priestly function* or *office.* occ. Heb. vii. 11, 12, 14, 24. [1 Chron. xxix. 22. 1 Mac. ii. 54. Herodian. v. 7. 2. & 8.]

Ἵημι, from ἱέω or the obsolete ἕω the same.—*To send* in whatever manner. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

ἸΗΣΟΥ͂Σ, ῦ, ὁ, Heb.—*JESUS*, Heb. יהושע, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek Ἰησοῦς, as St. Stephen also does, Acts vii. 45, and St. Paul, Heb. iv. 8. The Heb. name יהושע is a compound of יה *Jah*, or יהוה *Jehovah*, and הושע *to save, a saviour;* so imports *Jehovah the Saviour.* It was first given by Moses to his minister *Joshua*, who was before called הושע *Hoshea*, Num. xiii. 16. This Joshua was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successor, who, *according to his* name, *was made great for the* saving *of the elect of God*, Ecclus. xlvi. 1; who actually did *save* the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, Mat. i. 21, *Thou shalt call his name* Jesus, Ἰησοῦν, *Jehovah the Saviour* (see Isa. xxv. 9. xlv. 17, 21, 22—25. Jer. xxiii. 6.) *For HE* * ἈΥΤΟ'Σ (הוא) *shall* save σώσει, his *people from their sins.* Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named JESUS was fulfilled the prophecy which said He should be called Emmanuel, which, being interpreted, is *GOD with us*, Mat. i. 23. See Bishop Pearson on the Creed, Art. II. and compare Ἐμμανουήλ. "No doubt can be made," says Michaelis (Introduction to N. T. vol. i. p. 316, edit. Marsh), "that the original reading in Mat. xxvii. 16, 17, was Ἰησοῦν Βαραββᾶν. Origen expressly declares it †—and Ἰησοῦν is found in the Armenian ‡, and in a Syriac translation which Alder discovered in Rome;" to which we may add from Mr. Marsh's Note 23, that Griesbach found it in two Greek MSS., and Professor Birch in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The relation of St. Matthew seems to be imperfect without it."—See more in Michaelis, &c. as above, and compare Bishop Pearce's Note.

Ἱκανὸς, ἡ, ὸν, from ἱκάνω *to reach, attain*, namely the desired end (which from ἵκω *to come*, see under Ἱκετήρια). Ἱκανὸν answers to the Heb. כן in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit.* 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase ἱκανὸς πρὸς—*sufficient for,* which Raphelius shows to be used in the same sense by Polybius and Arrian. [See Thuc. i. 78. Arrian. Epict. iv. 4. Krebs. Obss. Flav. p. 297. Polyb. viii. 35. 5. Herodian ii. 9. 8. Xen. Mem. i. 2. 27. Compare Schœtgen. and Kuinoel on Luke xxii. 38.]

II. *Fit, worthy.* Mat. iii. 11. viii. 8. [Luke vii. 6.] Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9. [Dion. Hal. Ant. ii. 65. Herod. viii. 36. Aristæn. ii. 19.]

* "—It is not barely said, that *He*, but as the original raiseth it, *He himself shall save.* Joshua saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, *by his own power, the power of God*, shall save *his own people*, the people of God." Pearson on the Creed, Art. II. p. 79, fol. edit. 1662.

† See the passage in Wetstein's Note, and more fully in Michaelis.

‡ See Mons. La Croze's Letter in Bp. Watson's Tracts, vol. iii. 302, or in the Cambridge edition of Beausobre and L'Enfant's Introduction, 1779, 8vo.

III. *Sufficient, adequate, enough.* 2 Cor. ii. 6. Luke xxii. 38. So Simplicius on Epictet. p. 42, cited by Wetstein, Ἐι δὲ καὶ δοκεῖν (ἀγάθος) ϑέλῃς, σεαυτῷ φάινε, καὶ ἹΚΑΝΟ'Ν ἘΣΤΙ. "But if you desire to appear good, appear so to yourself, and *it is enough.*" [Comp. 2 Chron. xxx. 3. Symm. Prov. xxx. 8. Simplic. Epict. p. 142. Lucian. Timon. 10. Wahl observes that there is indignation implied in this phrase of St. Luke.]—Τὸ ἱκανὸν ποιεῖν τινὶ, *To satisfy any one,* satisfacere alicui, q. d. to do *enough* for him. occ. Mark xv. 15.—Λαβεῖν τὰ ἱκανὸν παρὰ, *To take sufficient security of,* satis accipere ab. occ. Acts xvii. 9. [The security might be either by bail or a deposit of money.]—Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last cited texts see Wetstein, who, on Mark xv. 15, cites Polybius, Diogenes Laert. and Appian using the same phrase. Notwithstanding which, * Michaelis says "it is a Latinism," adding, "It is no argument against its Latin origin that it is used by Polybius, who lived in Rome, or by the latter Greeks, who wrote during the time of the Roman empire; and the passage of Appian, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, Ἐι ΤΟ' ἹΚΑΝΟ'Ν ΠΟΙΗ'ΣΕΤΕ Ῥωμάιοις, "On which the ambassadors demanded, τὶ ἔιη τὸ ἱκανὸν; what conditions do the Romans understand by satis?" Thus Michaelis, rightly I apprehend; and I do not think that the *very obscure* text, which Mr. Marsh, in his Note 11, on this passage, quotes from the LXX of Jer. xlviii. 30, is sufficient to confute him.

IV. *Sufficiently many,* or *great.* It denotes *many, much, a considerable number* or *quantity.* Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37. & al. Joined with the word χρόνος *time* it may be rendered *long;* Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. Ἐξ ἱκανῦ, χρόνυ being understood, *Of,* or *for, a long* or *considerable time.* Luke xxiii. 8. [See 1 Macc. xiii. 49. Polyb. i. 15. 2. Xen. Anab. i. 2. 1. iv. 8. 18. Cyr. ii. 1. 8.]

☞ Ἱκανότης, τητος, ἡ, from ἱκανὸς.—*Sufficientness, fitness.* occ. 2 Cor. iii. 5. [It is used of the *power of speaking* in Lys. Fragm. 27, 35. See Poll. Onom. iv. 23.]

☞ Ἱκανόω, ῶ, from ἱκανὸς.—*To make sufficient* or *fit, to qualify.* occ. 2 Cor. iii. 6. Col. i. 12. [Dion. Hal. Ant. ii. 74.]

Ἱκετηρία, ας, ἡ, from ἱκέτης *a suppliant,* which from ἵκομαι *to come, approach,* particularly as a *suppliant,* from the active ἵκω *to come.* So Isocrates, cited by Wetstein, ἹΚΕΤΗΡΙ'ΑΣ πολλὰς καὶ ΔΕΗ'ΣΕΙΣ ποιύμενοι, making many *supplications* and *prayers.* [See Job xli. 3. 2 Macc. ix. 18. Wessel. ad Petit. p. 107. The proper meaning is, *An olive branch bound with white wool, and garlands carried by suppliants.* See Spanh. ad Aristoph. Plut. 385. Perizon. ad Ælian. V. H. iii. 26. Kuhn. ad Poll. Onom. viii. 9. 96.]

Ἰκμάς, άδος, ἡ, from ἵκω *to come.* See Ἱκετήρια.

I. *Humour,* or *moisture, coming* or *flowing* from something. So the word is applied by Homer, Il. xvii. line 392,

——Ἄφαρ δὲ τὶ ἹΚΜΑ'Σ ἔβη——

The *moisture* straight flows out——

II. *Moisture* in general. occ. Luke viii. 6. [The word occurs Jer. xvii. 8. Plut. T. viii. pp. 536, 738, and 788.]

Ἱλάομαι. See Ἱλάσκομαι.

Ἱλαρὸς, ὰ, ὸν. The Lexicons in general derive it from ἱλάω *to be propitious:* but perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xliv. 4. lxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. הל *to shine,* and אור *the light.* The LXX in Ps. civ. 15, render the Heb. להצהיל *to cause to shine,* by the V. ἱλαρῦναι.—*Cheerful, one whose countenance shineth,* as it were, *with joy and satisfaction.* occ. 2 Cor. ix. 7. [Prov. xix. 11. xxii. 9. Job xxxiii. 26. Ecclus. xxvi. 4. Xen. Mem. ii. 8. 12. Ages. 8. 2.]

Ἱλαρότης, τητος, ἡ, from ἱλαρὸς.—*Cheerfulness, hilarity,* which, by the way, is from the Latin hilaris *cheerful,* a plain derivative from the Greek ἱλαρὸς. occ. Rom. xii. 8. [Prov. xviii. 22. Diod. Sic. xvi. 11.]

* Introduct. to N. T. vol. i. p. 165, edit. Marsh.

Ἱλάσκομαι, or ἱλάομαι, from ἱλάω *to be propitious* [a depon. Verb.]

I. With an accusative of the thing, *To make atonement for*. occ. Heb. ii. 17. In Theodotion's version the compound V. ἐξιλάσκομαι is used in a similar construction, Dan. ix. 24, ἐξιλάσασθαι ἀδικίας, *to expiate iniquities*. So in Ecclus. iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition διὰ, or ἐπὶ, *for, on account of*, understood. Thus likewise in Ecclus. xxxi. 19, ἁμαρτίας after the *passive* verb ἐξιλάσκεται may be the accusative plural; Οὐδὲ ἐν πλήθει θυσιῶν ἐξιλάσκεται ἁμαρτίας, *Neither* is he pacified (διὰ) for *sins by the multitude of sacrifices*. [The word occurs Theod. Lev. vi. 26, for the Heb. חטא, where the LXX has ἀναφέρειν; and in all the above instances the word has the accusative. Schleusner cites Ps. lxv. 3, (where the acc. also occurs) as another instance of this sense; but I can find no instance in the O. T. where God is said to *atone* for sins. I should therefore refer this to sense II. The bible translation, however, has "*As for* our transgressions, thou shalt purge them away."]

II. Ἱλάσκομαι, or Ἱλάομαι, *To be propitious* or *merciful to*. occ. Luke xviii. 13. [See also Ps. xxv. 11. lxxviii. 38. lxxix. 9. 2 Kings v. 18, in all which instances the dative follows. In Ex. xxxii. 13, we have περὶ and a gen.*

Ἱλασμὸς, ου, ὁ, from ἱλάομαι.—*A propitiation*†, [and then] *a propitiatory victim* or *sacrifice for sin*, as the word is plainly used by the LXX for the Heb. חטאת, Ezek. xliv. 17. occ. 1 John ii. 2. iv. 10. So Deyling. Obss. Sacr. iv. p. 573.]

Ἱλαστήριον, ου, τὸ, from ἱλάομαι.—*A mercy-seat, propitiatory*. This word is properly an adjective, agreeing with ἐπίθεμα *a lid* understood, which is expressed by the LXX, Exod. xxv. 17, [and xxxvii. 6,] and in that version ἱλαστήριον generally answers to the Heb. כפרת (from the V. כפר *to cover, expiate*), which was the *lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the high priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*, and where Jehovah promised to meet his people. See Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2. St. Paul, by applying this name to Christ, Rom. iii. 25, assures us that HE was the *true mercy-seat*, the *reality* of what the כפרת represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in Locke, Whitby, Wolfius, and Wetstein, in Rom. and in Vitringa De Synag. Vet. vol. i. p. 179, &c. [In Rom. iii. 25, Schl. understands rather θῦμα or ἱερεῖον, (See Ælian. V. H. xii. 1, for other examples,) and we translate, *Whom God hath set forth to be a propitiatory victim*. So Chrysost., Theophylact, Origen, the Vulgate, Erasmus, and Le Clerc. Theodoret and Luther agree with Parkhurst on the ἱλαστήριον. See Deyling, ii. p. 484.]

Ἵλεως, ω, ὁ, ἡ, Attic for ἵλαος, from ἱλάω *to be propitious*. See under Ἱλάομαι.—*Propitious, favourable, merciful*. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, ἵλεως σοι, Κύριε, is elliptical for ἵλεως σοι εἴη ὁ Θεὸς, Κύριε, literally, *God be* merciful *to thee, O Lord!* In the LXX of 1 Chron. xi. 19, Θεὸς is expressed, Ἵλεως μοι, ὁ Θεὸς, &c. In these and such like phrases the word ἵλεως implies an invocation of *God's mercy* for the *averting of evil*, q. d. *God forbid!* Thus ἵλεως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by Symmachus* (1 Sam. xx. 2. xxii. 15.) for the Heb. חלילה, which expresses *abhorrence* or *detestation, Far be it, God forbid!* Compare 1 Macc. ii. 21, and see Wetstein and Kypke on Mat.† In Heb. viii. 12, we read ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, *I will be* merciful or placable *to their iniquities*. We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. אסלח לעונם, *I will* pardon *their iniquity*. So in Jer. xxxvi. 3. [Diod. Sic. iv. 24. Xen. Mem. i. 1. 9.]

ἹΜΑ'Σ, αντος, ὁ.—In general, *A string* or *strap*.

I. *A thong*, or *strap, of leather*, with which the ancient *sandals*, (comp. ὑπόδημα) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. שרוך the same; and Wetstein on Mark i.

* [The same construction with ἱλασμὸς, occurs 1 John ii. 2. iv. 10.]

† [See Ps. cxxx. 4. Dan. ix. 9. Numb. v. 8. 2 Macc. iii. 33.]

* [In Job xxxiv. 10, he construes it by ἀπείη. The LXX has μὴ γένοιτο in Josh. xxii. 29. xxiv. 16.]

† [See also Fischer de Version. Græcis, p. 113. Fuller Misc. Sacr. ii. 2. Buxtorf. Lex. Talm. p. 722.]

7, cites from Plutarch τῶν ʼΥΠΟΔΗΜΑʼΤΩΝ τὰς ʼΙΜΑʼΝΤΑΣ. [To loose the latchet of the shoe, is one of the lowest offices, says Chrysostom, Hom. xvi. in Joh. p. 619. The LXX use the word σφυρώτηρ in this sense in Gen. xiv. 23. See Menand. Frag. p. 40. Plut. Sympos. iv. 2. p. 665. B. Xen. Anab. iv. 5. 15.]

II. *A thong* or *strap of leather*, such as they used to *scourge* criminals, and especially slaves, with. So the Scholiast on Aristophanes, Acharn. line 724, explains ἱμάντας by φραγέλλια, *whips, scourges*. occ. Acts xxii. 25. Compare Προτείνω. [See Eur. Androm. 720. Artem. i. 70. ii. 53. Demosth. 402, ult. Hesychius has ἵμασεν· ἐμάστιξεν.]

☞ ʼΙματίζω, from ἱμάτιον.—*To clothe.* occ. Mark v. 15. Luke viii. 35.

ʼΙμάτιον, ου, τὸ, from ἕιμα, ατος, τὸ, which is used by the poets in the same sense, and is derived from ἕιμαι perf. pass. of ἕω *to put on*. Though ἱμάτιον be a diminutive in form, it is by no means so in sense. See under Βίβλιον I.

I. *A garment*, especially *an outer garment, a mantle, a hyke**. See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. בגד, which in like manner properly signifies *an outer garment*. See Campbell's Prelim. Dissertat. p. 359, &c. [The word seems taken in its general sense in Mat. ix. 16. xi. 8; but it is often used with χίτων, and then, in opposition to that word, always denotes *an outer garment*. The custom of strewing garments in the way, (Mat. xxi. 7, 8.†) occurs 2 Kings ix. 13. On the tearing of garments to express greater indignation, (Mat. xxvi. 65.) see Joseph. Ant. xi. 5. 3. Diod. Sic. i. 2. Herodian. i. 3. 7. The plural seems used for the singular in Mat. xxiii. 5. xxiv. 18. xxvii. 34. See Glass. Phil. p. 64. Schl. adds that the word *never signifies an interior garment* in the N. T.]—To explain Mat. xxiv. 18, Elsner and Wetstein show from Hesiod and Virgil, that in the warm countries husbandmen not only reaped, but ploughed and sowed, *without their* ἱμάτια or *outer garments*.

II. Figuratively, *White garments* denote *christian righteousness* (comp. Δικαιοσύνη III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4.), and those *robes* of *glory*, with which the saints shall be hereafter *clothed*, Rev. iii. 4, 5. Comp. Dan. vii. 9. Mat. xvii. 2, and see Vitringa on the several passages in Rev.—[The ellipse of this word is remarkable, John xx. 12. Rev. xviii. 16. & al. Artem. Oneir. ii. 3. Ælian. V. H. xii. 32. Hom. Odyss. vi. 27.]

ʼΙματισμὸς, ου, ὁ, from ἱματίζω.—*Raiment, apparel.* [This is a very general word, used for any kind of clothing of any persons, but frequently occurring where *splendid* dress is meant, as Luke vii. 25. Ps. xl. 9. In Mat. xxvii. 35. and John xix. 24. (comp. v. 23.), it seems to be *an inner garment*, as in Ps. xxii. 18. In Luke ix. 29, it must be *an outer garment*.]

ʼΙμείρω, ομαι, either from ἵεμαι *to desire*, and ἐράω *to love*, or from ἵημι *to send*, and ἔρως *love**.—*To be affectionately desirous of*, or q. d. *To tend towards in love and affection.* occ. 1 Thess. ii. 8, where twenty-five MSS. six of which ancient, read ὁμειρόμενοι, a word of the same import, [but not occurring in any Greek author] which reading is marked by Griesbach, as perhaps preferable to the other. See Wolfius, Wetstein Var. Lect. and Note, Griesbach, and Kypke. [Job iii. 21.]

ʼΙΝΑ. A Conjunction, most commonly construed with the Subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17, with an Indicative. So Xenophon, Cyropæd. lib. i. p. 73, edit. Hutchinson, 8vo. ἵνα—ἐνέδυ. See other instances in Kypke, and comp. Vigerus De Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the *final* cause, *That, to the end that.* John xvi. 1. Mat. xix. 13. xxvi. 16. & al. freq.

2. It is used *exegetically*, John xvii. 3, *This is eternal life*, ἵνα γινώσκωσι, that *they know thee the only true God, and Jesus Christ whom thou hast sent*, i. e. Eternal life consists in, or is procured by, this, *that* they know, &c. So John iv. 29. xv. 8. 1 John iii. 1, 23. [Luke i. 43. 1 Cor. ix. 18. Soph. Aj. 316. Glass. p. 544.]

3. It denotes the *event*, and may be

* See Shaw's Travels, p. 224.

† [The word ἱμάτιον sometimes denoted *a carpet* or *coverlet*, as in Ælian. V. H. viii. 7. Diod. Sic. xiv. p. 228. See D'Orvill. ad Charit. p. 248. Some have so explained it here.]

* [This word Pollux (Onom. v. 165.), Stephens, and Grotius call poetical. It occurs, however, often in Herodot. iii. 123. vii. 44. Ælian. Hist. An. xiv. 25. Polyb. i. 66. 8. iv. 74. 3. Demosth. 422. 6. Reisk.]

rendered in English by *so that, so as.* Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13. [Schl. makes two classes here: (1), *Ita ut, adeo ut, ὥστε,* where the end or object is implied. Luke ix. 45. John v. 20. vi. 7. Rom. iii. 19. 1 Cor. xiv. 13. 2 Cor. vii. 9; and (2), *Ut, tunc, unde eveniet, ita futurum est,* where the *event* only is implied (a sense ascribed to the word as early as Chrysost. Hom. lv. in John ix. and Joh. Damasc. de Orthod. Fid. iv. c. 20.). 1 Pet. v. 6. Rom. xi. 31. John ix. 2, 3, 39. 1 Cor. xi. 15. 1 John ii. 19. Luke xi. 50. So in the places where a prophecy is mentioned, as in Mat. xxvii. 35. John xv. 25. xvii. 12. xix. 24, &c. (and so of ὅπως and לְמַעַן, as Ex. xi. 9.), for the prediction was not made, says Schl., in order that it might be accomplished *.]

4. It imports a *consequence* or *condition.—That if.* Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7. & al.

5. In commanding, or beseeching, *That.* Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. In which three last passages the verb *see, take heed,* or the like, may be supplied. Raphelius on 2 Cor. viii. 7. Eph. v. 33, produces instances of similar ellipses from Herodotus and Xenophon.

6. Following words of time, it may be rendered, *When, that.* John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our English translators render it *that,* which, like the Greek ἵνα, often denotes *time.* Comp. 3 John, verse 4. Anacreon uses it for *when* or *whilst,* Ode li. line last. [Add John iv. 34. vi. 29. 1 Cor. iv. 3. vii. 29. 1 John iv. 17. Hom. Iliad. ϛ'. 353. Call. Hymn. in Dian. xii. See Glass. p. 374. Fritzsche contends, that in many cases there is a confusion between the adverb ἵνα *where,* and the particle ἵνα *so that.* He reckons 1 Cor. iv. 6. Gal. iv. 17, for example, as instances of the adverb.]

7. Ἵνα μὴ, *That not, lest.* Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5. & al. freq. [In these places we must often supply something. Thus in 2 Cor. x. 9, supply, *But I will not do it;* in John i. 22. *Tell us,* and so elsewhere.]

8. With τί *what?* following, Ἵνα τι; *To what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the verb γένοιτο may be understood, q. d. *that what* may be done? See Bos Ellips. [In St. John ἵνα is often redundant, iii. 17. xviii. 26. Rev. ix. 5.]

Ἵνατι, the same as ἵνα τι. See Ἵνα 8. —*To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers (see Wetstein on Luke xiii. 7.) and in the LXX frequently answers to the Heb. לָמָּה *for what? why?* [See Gen. iv. 6. xii. 19. Ex. v. 4. Job iii. 12. Jer. xiv. 19. Numb. xxii. 32. See Aristoph. Nub. 190. Pax 408. Joseph. Bell. vi. 24.]

Ἰὸς, ȣ̃, ὁ, from ἵημι *to send* or *dart forth.*

[I. Properly, *Any missile,* as *an arrow.* Lam. iii. 13. Hom. Il. xv. 451. These arrows were frequently poisoned, and thence perhaps arose the next meaning.]

II. *Poison,* properly such as venomous serpents *eject* from their *fangs* *. (Comp. under Χεῖλος I.) So Plutarch cited by Wetstein on Rom. iii. 13—ταῖς ἐχίδναις τὸν ἸΟ'Ν, ὅταν δάκνωσι, "to serpents' *poison,* when they bite." And Ælian [H. A. ii. 24. vi. 38.] ἸΟ'Σ μὲν ὁ τῶν ἑρπέτων δεινός ἐστιν, καὶ ὁ γε τῆς ἈΣΠΙΔΟΣ ἔτι μᾶλλον, "*The poison* of serpents in general is dreadful, but that of the *asp* still more so." See more in Wetstein. occ. Rom. iii. 13. [See Ps. cxl. 3.] James iii. 8, where see Kypke. [On James iii. 8. comp. Lucian. Fugit. 19. Ælian. H. A. v. 31. ix. 4; and on the word see Poll. Onom. vi. 125. D'Orvill. ad Charit. ii. 8.]

III. *Rust,* properly of *brass* or *copper,* so called because of its † *poisonous* quality; hence spoken of other metals. occ. James v. 3. Or, since *gold* is not naturally capable of *rust,* may we not rather with Mr. Arnald on Ecclus. xxxi. 1, understand ἰὸς, "by a metonymy, to signify *a carking solicitous care of heaping up riches,* and which is described in James as in Ecclus. to cousume or eat the flesh?" And thus, he observes, Ærugo, *Rust,* is used by Horace De Art. Poet. line 350,

———hæc *animo ærugo & cura peculi*
*Quum semel imbuerit*———

But when the *rust* of wealth pollutes the soul,
And money'd cares the genius thus controul—
FRANCIS.

And so Plutarch, De Superstit. Ὑπολαμ-

* [Fritzsche, as well as other writers, does not allow that the *particle* ἵνα can ever have this latter sense. It is much to be wished that scholars would examine this subject attentively. His remarks are far from satisfactory.]

* [These are called ἰοβόλα θηρία. Herodian. iii. 9. 10. and Dioscor. vii. passim.]

† Comp. Heb. and Eng. Lex. under נחש IV. VI.

δάνει τις τὸν πλȣτὸν ἀγαθὸν ἶναι μέγιςον; τȣ̃το τὸ ψεῦδος ’ΙΟ’Ν ἔχει, νέμεται τὴν ψυχὴν. "Does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul." In Baruch, however, ch. vi. 12, 24, ἰὸς is used for the *foulness* contracted by *gold;* and Kypke thinks that both ἰὸς and κατιώται, when applied to *gold*, should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. verse 2, where see more in Kypke himself. [See Dioscor. v. 47. Ezek. xxiv. 6, 11, 12. Theogn. v. 451. Theoph. de Lap. 399. Duport. on Theoph. Char. x. p. 367. ed. Needham.]

’Ιουδαία, ας, ἡ, from ’Ιȣδᾶιος.—*A Jewess.* occ. Acts xvi. 1. xxiv. 24.

’Ιουδαΐζω, from ’Ιȣδαῖος*.—*To judaize, conform to*, or *live according to, the Jewish religion, customs*, or *manner.* occ. Gal. ii. 14. Plutarch has this V. in Cicerone, p. 864. Comp. Ignat. Epist. ad Magnes, § 10. The LXX use this verb, Esth. viii. 17, for the Heb. מתיהדים *becoming* or *become Jews.*

☞ ’Ιȣδαϊκὸς, ἡ, ὸν, from ’Ιȣδαῖος.—*Jewish.* occ. Tit. i. 14. [Joseph. Ant. xx. 11. 1.]

☞ ’Ιȣδαϊκῶς, Adv. from ’Ιȣδαϊκός.—*Jewishly, after the manner of the Jews.* occ. Gal. ii. 14. [Strab. xvi. p. 1116.]

’ΙΟΥΔΑ῀ΙΟΣ, ȣ, ὁ, from Heb. יהודי.—*A Jew.* All the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, until the time of king Rehoboam, when ten tribes revolting from this prince, and adhering to Jeroboam, were thenceforth denominated the *House of Israel*, whilst the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah:* hence, after the defection of the ten tribes, יהודים, LXX ’Ιȣδαῖοι, *Jews*, signify *subjects of the Kingdom of Judah*, as 2 Kings xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יהודים, ’Ιȣδαῖοι or *Jews*, was extended to *all* the descendants of Israel who retained the † *Jewish religion*, whether they belonged to the two or the ten tribes, whether they returned to Judea (as no doubt ‡ some of the ten as well as of the two tribes did) or not. "For," as Bp. Newton has well observed, "it appears from the book of Esther, that there were great numbers of Jews (יהודים, ’Ιȣδαῖοι) in all the hundred twenty and seven provinces of the kingdom of Alhasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; *they must many of them have been the descendants of the ten tribes*, whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהודים, ’Ιȣδᾶιοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8—11. Compare Acts xxvi. 7. James i. 1, where see Macknight.—Further, the name of the patriarch Judah, from which the Jews were called יהודי and ’Ιȣδᾶιοι, means a * *confessor of Jehovah.* Hence † the Apostle distinguishes, Rom. ii. 28, 29, between him who is a *Jew outwardly*, and him who is a *Jew inwardly:* by the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a *Jew inwardly*, he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed (see Rom. iv. 16. Gal. iii. 7, 29.), and consequently is a true *confessor of Jehovah.* In like manner Christ himself speaks of some *who say they are Jews*, ’Ιȣδᾶιοι, יהודים, i. e. the true *confessors* or worshippers *of God, but are not.* Rev. ii. 9. iii. 9. It appears indeed from the Martyrdom of Polycarp, § 12, 13, 17, 18, that there were many *unbelieving Jews*, properly so called, at Smyrna; and from Ignatius's Epistle to the Philadelphians, § 6, that there were some of them at Philadelphia. Vitringa, however, in both the

* [On verbs of this form, see Buttman. § 104. Fisch. ad Well. iii. P. i. p. 11.]

† So it is said, Esth. viii. 17, *Many of the people of the land* מתיהדים, LXX ἰȣδάϊζον, *became Jews*, i. e. as to *religion.* Compare Witsii Δωδεκάφυλον, cap. viii. § 8.

‡ See Witsii Δεκάφυλον, cap. v. Prideaux, Connex. pt. 1. book 3, towards the beginning, Whitby on James i. 1, and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

* See Heb. and Eng. Lexicon under ידה IV.

† [This assuredly is going too far. All that St. Paul means is, that he alone deserves the name of a Jew (i. e. of one of a nation receiving a revelation from God) who has really an obedient and spiritual mind.]

above texts of Revelation, interprets the term Ἰεδαῖες, in a *mystical* sense, of certain *nominal Christians* who pretended to be *confessors* of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47, *He that was* called Judas, Ἰέδας, יהודה, *a confessor of Jehovah;* but was far from deserving that glorious appellation.

Ἰεδαϊσμὸς, ε, ὁ, from Ἰεδαΐζω, which see. *Judaism, the Jewish religion.* occ. Gal. i. 13, 14, where, however, it evidently means *Judaism*, not as delivered in its purity by Moses and the prophets, but as it was corrupted by the pharisaical traditions of the Elders. The word occurs also [Esth. viii. 17.] 2 Mac. [ii. 21.] viii. 1. xiv. 38, and frequently in Ignatius's Epistles.

Ἱππεὺς, έος, ὁ, from ἵππος.—*A horse-soldier, a horseman.* occ. Acts xxiii. 23, 32. [Gen. l. 9. Esth. viii. 14.]

☞ Ἱππικὸν, ε, τὸ, (τάγμα, *military force*, namely), from ἵππος. [The neuter of the adj. ἱππικός.]—*Cavalry, horse.* occ. Rev. ix. 16. So Xenophon, Cyropæd. lib. i. p. 56. edit. Hutchinson, 8vo. ἹΠΠΙΚΟ'Ν δὲ σοι, ὅπερ κρατιςὸν, τῶν Μήδων σύμμαχον ἔςαι. "And the Median *cavalry*, which is of all the best, will join you in the war." [1 Mac. xv. 38.]

Ἵππος, ε, ὁ.—*A horse.* James iii. 3. Rev. vi. 2, 4. & al.

☞ ἾΡΙΣ, ιδος, ἡ.—*An iris* or *rainbow.* occ. Rev. iv. 3. x. 1. After the universal deluge the *rainbow* was appointed by God as a token of the ברית, or *purifier* whom he would *raise up*, and was given as a *sign* to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which Jove *hath set in the cloud a sign to men,*

——Ἅς τε Κρονίων
ἘΝ ΝΕ'ΦΕΪ ΣΤΗ'ΡΙΞΕ, ΤΕ'ΡΑΣ μερόπων ἀνθρώπων.
Il. xi. lines 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its *emblematical* designation, when they called it ἾΡΙΣ, an easy derivative from the Heb. ירה *to teach, show;* or if with Eustathius on Il. iii. we derive Ἶρις from the Greek Verb εἴρω *to tell, carry a message*, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes Iris a goddess, and the *messenger of Jupiter*, or *Juno:* a fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lines 548, 549.—*Iris*, or the *rainbow*, was worshipped not only by the Greeks and Romans, but also by the * Peruvians in South America, when the Spaniards came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all its variety of colours, was in its original institution a *token of God's mercy in Christ*, or, more strictly speaking, *of Christ*, the *real purifier* and *true light*, we see with what propriety the throne of God, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow;* and also how properly one of the Divine Persons is represented *with a rainbow upon his head*, Rev. x. 1. See Vitringa on both texts in Revelation.

☞ Ἰσάγγελος, ε, ὁ, from ἴσος *equal*, and ἄγγελος *an angel.*—*Equal*, or *like, to the angels.* occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25. [Hierocl. Aur. Carm. p. 10. Phil. de Abel. T. i. p. 164, 27.]

☞ Ἴσημι, from εἴδω *to know.* To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσημι use ἴδμεν, and for the infin. ἰσάναι, ἴδμεν, or ἰδμέναι with a δ.

* "Ils (les Peruviens) rendoient de grands honneurs à l'Arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ'elle venoiet du *soliel*, & ce fut pour cette raison, que les Incas la prirent pour leur devise." L'Abbé Lambert, tom. xiii.

† The fanciful Greeks said, that Iris was the daughter of Thaumas, διὰ τὸ θαυμάσαι ταύτην [τὺς ἀνθρώπες], because men *admired* or *wondered at* her. Plutarch De Plac. Philos. lib. iii. cap. 5. So Cotta the Academic in Cicero De Nat. Deor. lib. iii. cap. 20, says of the *rainbow*, *Ob eam causam, quia speciem habeat* admirabilem, Thaumante *dicitur natus.* See Vossius De Orig. et Progr. Idol. lib. iii. cap. 13. p. 789, 4to. edit.

—*To know.* occ. Acts xxvi. 4. Heb. xii. 17.

Ἴσθι, 2d pers. sing. imperat. of εἰμι *to be,* which see.—*Be thou.* Mat. ii. 13. v. 25. & al.

ἸΣΚΑΡΙΩΤΗΣ, ου, ὁ.—*Iscariot.* The surname of the traitor Judas, who was probably so called from the town of קריות mentioned Josh. xv. 25. [Jer. xlviii. 41. Amos ii. 2.] q. d. איש קריות, *the man of Carioth;* and he might be thus named to distinguish him from the other Judas, the brother of James. (See Luke vi. 16. John xiv. 22. Jude verse 1.) Mat. x. 4. & al. [So Schleusner and Wahl. There are other etymologies given. Some very futile, as from שכר *a reward,* because he betrayed Christ for a reward; and from שקר *a falsehood.* There is a dissertation on the subject by Heuman in the Misc. Groning. T. iii. p. 598.]

ἼΣΟΣ, η, ον.

I. *Equal,* in quantity, quality, dignity, or &c. occ. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. * Rev. xxi. 16.

II. Spoken of testimonies, *Equal, sufficient, coming up to the purpose.* occ. Mark xiv. 56, 59. The case was this: the high priest and council sought witness against Jesus, πρὸς τὸ θανατῶσαι αὐτὸν, *to put him to death;* but no false witness borne against him was, ἴση, *sufficient* for this purpose, either because two or more did not agree in the same fact (comp. Deut. xvii. 6. xix. 15.), or because the fact charged upon him, as at ver. 58, was not capital. See Grotius, Whitby, and Campbell, on Mark. [Schleusner and Wahl say *Consonans, consistent,* as in our translation, and Bretschn. has *Eadem argumento testimonia.*]

III. Ἴσα, neut. plur. used adverbially, *As.* occ. Phil. ii. 6, Τὸ εἶναι ἴσα Θεῷ, *To be as God.* "So ἴσα Θεῷ is most exactly rendered agreeable to the force of ἴσα in many places in the LXX, which Whitby has collected in his Note on this place. The proper Greek phrase for *equal to God* is ἴσον τῷ Θεῷ, which is used John v. 18." Doddridge. Ἴσα is also applied in the sense here assigned, by the Greek writers, as by Homer, speaking of Pedæus, Il. v. lines 70, 71,

Ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεάνω
ἼΣΑ φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.

"Whom, though a bastard, the generous Theano brought up carefully *as* her own children, to please her husband." Comp. Il. xiii. line 176, and Il. xv. lines 439, 551. So Telemachus, speaking of Eurymachus, Odyss. xv. line 519,

Τὸν νῦν ἼΣΑ ΘΕΩ͂ι Ἰθακήσιοι εἰσορόωσι.

Whom *as* a God the Ithacans regard.

And Ulysses, of Castor and Pollux, Odys. xi. line 303,

————Τιμὴν δὲ λελόγχασιν ἼΣΑ ΘΕΟΙ͂ΣΙΝ.

And honour have obtained *as* the gods.

line 483, of Achilles,

Πρὶν γάρ σε ζωὸν ἐτίομεν ἼΣΑ ΘΕΟΙ͂ΣΙΝ.

We honour'd thee, when living, *as* the gods.

[That ἴσα is put here for ἴσον, and is to be translated *equal* (in nature and majesty) *to God* (see John v. 18.) is the decided opinion of Schleusner, who cites Job v. 14. x. 10. xv. 16. and Hippoc. Jurejur. c. i. p. 42. Ælian. V. H. viii. 38. Glass. Phil. Sacr. p. 65; and so Wahl, citing Mathiæ, § 443, 1. and Schäfer ad Greg. Cor. p. 130, and p. 1655.]

Ἰσότης, τητος, ἡ, from ἴσος.

I. *Equality,* i. e. *mutual,* or *equitable assistance.* occ. 2 Cor. viii. 13, 14. [See Job xxxvi. 29. * Polyb. vi. 8. 4. Plutarch. T. vi. p. 367.]

II. *Equity.* occ. Col. iv. 1, where see Wetstein. [See Dem. 1274, 10. Poll. Onom. v. 108. Wakef. Silv. Crit. P. iii. p. 122.]

☞ Ἰσότιμος, ου, ὁ, ἡ, from ἴσος *equal,* and τιμὴ *price.*—*Equally precious* or *valuable.* occ. 2 Pet. i. 1, where Schmidius in Wolfius observes, that ἡμῖν is governed of ἴσος. [See Herodian. iii. 6. 10. Xen. Hier. viii. 10. Joseph. Ant. xii. 3. 1.]

Ἰσόψυχος, ου, ὁ, from ἴσος *equal,* and ψυχὴ *soul, mind.*—*Like-minded, of an equal* or *like disposition.* So Chrysostom explains it by ὁμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα, who, like myself, has a *care* and *concern* for you." occ. Phil. ii. 20. [In this explanation Schleusner and Wahl agree. See Ps. lv. 13. Eur. Andr. 419. Æsch. Agam. 1479.]

Ἰσραηλίτης, ου, ὁ, from Ἰσραὴλ, Heb. ישראל *Israel.*

I. *An Israelite, one descended from Israel,* or *Jacob.* Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

* [Here we may translate τὴν ἴσην δωρεὰν—ὡς καὶ ἡμῖν, *the same, as to us.* The Vulgate has *eandem gratiam dedit.*]

* [The sense of this passage and of Zach. iv. 7. is somewhat uncertain.]

II. *An Israelite indeed,* John i. 47 or 48, means one who is not only *a natural descendant from Israel,* but also *imitates the faith and piety* (comp. Gen. xxxii. 28. with John i. 48, and Doddridge's Note) *of that Patriarch.* Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16, and Ἰουδαῖος.

Ἱστάω, ῶ, from ϛάω. See ἵϛημι.—*To establish.* occ. Rom. iii. 31. Comp. Ἵϛημι VI.

Ἵστημι, from the obs. verb ϛάω the same. Observe ἑϛήκεσαν, Rev. vii. 11, is the 3d pers. plur. pluperf. indicat. of ἵϛημι, Attic for ἑϛήκεισαν: ἑϛάναι, Acts xii. 14. is the infin. perf. act. by syncope for ἑϛακέναι; ἑϛὼς. Luke xviii. 13, the part. perf. act. masc. by syncope and contraction, (ἑϛακὼς, ἑϛαὼς, ἑϛὼς,) and ἑϛῶσα, John viii. 9, the fem. Attic of ἑϛὼς; so ἑϛῶς neut. for ἑϛάος, Mat. xxiv. 15, (where see Wolfius and Kypke) and ἑϛῶσαι fem. plur. Rev. xi. 4. [The present, imperfect, 1st aor. and 1st fut. are transitive. The perfect, pluperfect, and 2d aor. intransitive. The transitive tenses have the following significations.]

I. *To set, place.* Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. [& al. freq. See Herodian i. 14. 18. Ælian. V. H. vi. 1. It is especially used of those who *bring forward* others in court or in a public assembly to defend themselves. Thus Acts iv. 7. (comp. John viii. 3.) v. 27. xxii. 30. And in this sense of *bringing forward,* I take Acts i. 23. and vi. 6.]

II. *To appoint.* Acts i. 23. xvii. 31; where Kypke cites from Dionysius Halicarn. lib. vi. p. 378, ἩΜΈΡΑΝ ἝΣΤΗΣΑΝ ἀρχαιρεσίων, They *appointed a day* for the election of magistrates.

III. *To establish, confirm.* [Rom. iii. 31. Mat. v. 17. x. 3. Heb. x. 9, and in the pass. Mat. xviii. 16. 2 Cor. xiii. 1. comp. Deut. viii. 18. ix. 5. 1 Sam. xv. 13. And so both in the act. and pass. in Rom. xiv. 4. *(He shall be brought to a state of certainty.)* In Mat. xii. 25, 26, and Mark iii. 24, 25, 26, the sense is not very different, *A house divided against itself shall not be established,* i. e. *shall not be kept firm.*]

IV. *To appoint, agree, covenant.* Mat. xxvi. 15. St. Mark in the parallel place, ch. xiv. 11, uses the word ἐπηγγείλαντο *they promised,* and St. Luke, ch. xxii. 5, συνέθεντο *they covenanted;* which seem to confirm the interpretation here given of ἔϛησαν, Mat. xxvi. 15. Though Raphelius, Wolfius, and others explain it in this passage by *they weighed;* (strictly *they placed* ἐν ζυγῷ or ϛάθμῳ * on the balance, or *statera,* comp. Job xxxi. 6. Isa. xl. 2.) and certain indeed it is that the ancients used in payments to *weigh* their money, as is the practice of many nations to this day †; and ἵϛημι is in this view used for *weighing,* not only in the LXX (where it answers to the Heb. שקל, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.), but in the classical writers, particularly Xenophon. (See Raphelius, and Hutchinson's Note 1, on Xenophon's Cyropæd. p. 453, 8vo.) And that the traitor Judas *actually had* the thirty pieces of silver, appears from Mat. xxvii. 3, 5. [Schl. says, that the origin of the phrase is, that in *weighing,* the tongue of the scale was *steadied,* or *made to stand upright.* Compare Gen. xxiii. 16. Numb. vii. 26. 2 Sam. xviii. 2. 1 Kings xx. 39. Reitz. ad Lucian. Demon. c. 30. t. ii. p. 388. The Vulgate translates the word *constituerent,* and so Rosenmüller quoting 1 Mac. xiii. 38.]

V. *To impute, lay to one's charge.* Acts vii. 60.

[The following senses are intransitive.]

VI. *To stand.* Mat. [vi. 5.] xii. 46, 47. xiii. 2. xvi. 28, & al freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2, ἑϛῶτα, applied to ships or barks, may mean either *at anchor,* or *aground.* See Campbell, compare also Wetstein. [Add John vi. 22. Acts i. 11. v. 20. xii. 14. Mark xi 5. al. Polyb. iv. 61. 4. Xen. Cyr. i. 4. 8. —of persons standing before a judge. Acts xxiv. 20. xxv. 10. xxvi. 6. See also Mark xiii. 9. (passive) Wahl refers the passage Luke v. 2. to sense 8. saying, that the verb is used in the sense *subsistere,* and applied either to men or things. Schl. says, *Portum tenentes.* See Hom. Iliad. Θ. 43. 4. Jew. Ferc. Lit. p. 44.—It is used of an army lying before a city. Mat. xxiv. 15.]

VII. *To remain, abide, continue.* John viii. 44. Acts xxvi. 22, where see Bowyer and Kypke.

VIII. *To stand still, stop.* Acts viii. 38. Comp. Luke viii. 44. [Mat. xx. 3. Mark x. 49. Luke vi. 17. vii. 4. Xen. Cyr. i. 4.]

* [This word is added in Herod. ii. 65. and ἐν ζυγῷ in Ecclus. xxi. 25.]

† Comp. Heb. and Eng. Lexicon in מצא III. and שקל III.

[IX. Improperly, *To persist*, *persevere*. John viii. 44. Rom. v. 2. 1 Cor. xv. 1. 2 Cor. i. 24. (on which construction, see Mathiæ § 405.) 1 Pet. v. 12. 2 Kings xxiii. 3. Xen. Hell. v. 2. 23, and in a similar sense, absolutely, *to be firm*. Eph. vi. 13. 1 Cor. x. 12. Polyb. x. 16. 9. In Eph. vi. 11. with πρὸς (and indeed, according to Wahl in v. 13. where Schl. says, *to stand victorious*), *to resist*, i. e. *to stand firm against*. See Exod. xiv. 13. Raphel. Obs. Phil. in N. T. e Xen. p. 262. *To stand with confidence* or *safety*. Luke xxi. 36. Acts xxvi. 22. perhaps. Nahum i. 6. Mal. iii. 2. Polyb. i. 14. 45.]

[X. *To stand by*. Mat. xxvi. 73.* Mark xi. 5. Luke xix. 8. John iii. 29. Acts xi. 13.]

[XI. *To be*, or *live*, *versor*. John i. 26. vi. 22. Numb. ix. 17. x. 12. See D'Orville ad Charit. p. 303.]

Ἱστορέω, ῶ, from ἵςωρ *knowing*, which from ἵσημι *to know*. Comp. Ἐπίςαμαι.

I. *To know*. Thus sometimes used in the profane writers. [Polyb. iii. 48. ix. 143.]

II. *To visit*, so as *to consider and observe attentively, and gain the knowledge of*. Thus it is several times applied by Plutarch, particularly in his Life of Cicero, tom. i. p. 861, D. where he says, "The parent of Cicero's school-fellows used to come to the schools where he was taught, ὄψει τε βυλομένυς ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνυμένην ἀυτῦ περὶ τὰς μαθήσεις ὀξύτητα καὶ σύνεσιν ἹΣΤΟΡΗ͂ΣΑΙ, "being desirous of seeing him with their own eyes, and *observing* his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as Raphelius has well remarked, it is evident, that St. Paul's stay at Jerusalem for fifteen days was not merely *to get acquainted with St. Peter's person*, but to *acquire a thorough knowledge of his sentiments* concerning the Christian doctrine. See more on this passage in Elsner, Raphelius, Wolfius, Wetstein, and Kypke. [Ἱςορεῖν is explained in this sense by Thom. M. in voce and the Schol. on Soph. El. 319. See Abresch. ad Æschyl. c. 29. p. 207. Bud. Comm. L. G. p. 1071.]

Ἰσχυρὸς, ὰ, ὸν, from ἰσχύω.

I. *Strong*, *mighty*. Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18. [The word is applied to God, Rev. xviii. 8. to Christ (with reference to his high dignity). Mat. iii. 11. Mark i. 7. Luke iii. 16. —to angels. Rev. v. 2. xviii. 21. —to men. Mat. xii. 29. Luke xi. 21. In 1 Cor. i. 27. it denotes the *strength* or *dignity* of *riches*, *learning*, &c.]—Ἰσχυρότερος, comparat. *stronger*, *mightier*, [*more excellent*.] Mat. iii. 11. 1 Cor. [i. 26.] x. 22. & al.

II. *Mighty*, *valiant*. Heb. xi. 34. Comp. 1 John ii. 14. [In this latter place Schl. says, *strongly rooted in faith*. Wahl, *strong in mind*.]

III. *Strong*, *forcible*, *violent*, *vehement*, *grievous*. Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Rev. xix. 6. [Numb. xiii. 18. xx. 20.]

IV. *Strong*, *fortified*, *secured from attack*. Rev. xviii. 10. [Judg. ix. 51. Thucyd. iv. 9. It is *firm*, in Heb. vi. 18. Polyb. xxxi. 20. 8.]

ἸΣΧΥΣ, ύος, ἡ.—*Strength*, *might*, *power*, *ability*. Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2, Ἔκραξεν ἐν ἰσχύϊ, *He cried out* with strength, mightily, aloud. This seems an Hellenistical expression. See Theodotion in Dan. iii. 4. iv. 11, or 14, where ἐν ἰσχύϊ answers to the Chald. בחיל *with strength*.

Ἰσχύω, from ἰσχὺς *strength*.

I. *To be strong*, [as in Josh. xiv. 11. Ecclus. xxx. 13.] *sound*, *whole*, valere. Mat. ix. 12. Mark ii. 17.

II. *To avail*, *be of use*, or *force*. Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17. [Diod. Sic. ii. 23. Ælian. V. H. 2. 38.]

III. *To be able*, *can*. Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, Παντὰ ἰσχύω, for κατὰ παντὰ ἰσχύω, I am able or strong as to *all things*, i. e. I can do and bear *all things*.

[IV. *To prevail*, or *exert strength*. Acts xix. 20.*]

Ἴσως, Adv. from ἴσος *equal*.

I. *Equally*, *equitably*. Thus it is sometimes used in the profane writers. [Polyb. iii. 76. 13. Demosth. 35, 26.]

II. *Perhaps*, *peradventure*, *it may be*. q. d. the chances are *equal* on both sides. And in this sense it is most commonly found in the profane writers; (see Sca-

* [Schl. thinks, that in this place, Heb. x. 11. Rev. vii. 9. viii. 2, it is *to stand as a minister* or *functionary*, as in Gen. xli. 46. Παρίςημι also has this sense, as in Deut. i. 38. See Hom. Od. X. 115. Juv. Sat. v. 63.]

* [In Acts xix. 16. some say, *to conquer*; Schl. has, *to treat one violently*. Wahl, *to exert strength against*.]

pula and Wetstein.) But in Luke xx. 13, the only text of the N. T. where it occurs, Bp. Pearce and Campbell render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. אך, and the Bishop further observes, that Xenophon and Ælian have used it in this latter sense. See Xenophon Cyri Exped. lib. iii. p. 191. 2d edit. Hutchinson, 8vo. and Notes. occ. Luke xx. 13. [It is, *perhaps*, in Aristot. Rhet. ii. 13. Herodian iv. 14. 16. vi. 3. 6. Ælian. V. H. xi. 8. and in the LXX. Gen. xxii. 21. Jer. xxvi. 5. But Schl. agrees with Parkhurst, and cites Plat. Gorg. vii. 39, 52. Munker ad Antonin. Lib. Metam. c. 6. p. 46. Locell. ad Xen. Eph. p. 188. Glass. Phil. Sacr. p. 426.]

☞ Ἰχθύδιον, ϐ, τὸ. A diminutive from ἰχθὺς.—*A little* or *small fish*, pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by Plutarch and Athenæus. See Wetstein. [See Plutarch t. x. p. 138. ed. Reisk. Athen. viii. p. 359. D. But Schl. does not think it a diminutive in the N. T., for there are many words in Greek which have the form but not the meaning of diminutives. See ὠτίον et Fisch. Anim. ad Well. p. 133. Wahl calls it a diminutive.

Ἴχθυς, υος, ὁ, from ἴκω *to go*, and θύω *to rush impetuously*.—*A fish*, so called from their *impetuous* or *swift motion*. "The shape of most fish says Brookes *, is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: However, *the progress of a machine moved forward in the water by human contrivance, is nothing to the* rapidity *of an animal destined to reside there*. The shark overtakes a ship in full sail with ease, plays round it, and abandons it at pleasure." Mat. vii. 10. xvii. 27. Luke v. 6, & al. [Gen. i. 26, 28.]

Ἴχνος, εος, ϐς, τὸ, from ἴκω *to go, come*.

I. *The sole of the foot*, on which men and animals *go*. Comp. Βάσις II. [Ex. xliii. 7. Deut. xi. 24.]

II. *A footstep, the impression left by the sole of the foot in walking* *. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See Wetstein. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21. [Ecclus. xxi. 7. Polyb. iv. 42. 7.]

ἸΩ͂ΤΑ, τὸ. Undeclined.—*An Iota, Jod*, or *Yod;* for our Saviour, no doubt, used the name of the Hebrew letter: though it may be observed, that ι *(Iota)* is the smallest letter in the Greek, as י *(Jod,)* whence it is taken, is in the Hebrew alphabet. Hence † Irenæus calls *Iota an half letter*, (dimidia); hence also the proverb, *Ne* Iota *quidem*, Not even an *Iota*. The English word *Jot*, by which our translators render Ἰῶτα, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

* Natural Hist. vol. iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

* [See Xen. de Ven. iii. 8. v. 7. Polyb. xxxvii. 3. 3. Ps. lxxvii. 19.]

† Advers. Hæres. lib. ii. cap. 41. edit. Grabe.

# K.



K, κ, *Kappa*. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or *twenty*. In the ancient or Cadméan alphabet K answered to the Hebrew or Phenician *Kaph* in name, order, and power; but its form approaches nearer to the Phenician letter, and to this small κ, as it is *sometimes* written or printed, has a manifest resemblance.

Καγὼ, for καὶ ἐγὼ, by an Attic crasis.—

*And I, I also.* Mat. ii. 8. x. 32. xi. 28, & al. freq. [*On the other hand.* Mat. xvi. 18.]—It is frequently used in the LXX for the Heb. ואני, or ואנכי. [Gen. xlii. 37. 1 Sam. xii. 6.]

Καθά, Adv. from κατὰ *according to*, and ἃ *which things.—According as*, q. d. *according to those things which.* occ. Mat. xxvii. 10.—In the LXX it generally answers to the Heb. כאשר, which is compounded in like manner of כ *according to*, and אשר *which.* [Gen. vii. 9.]

Καθαίρεσις, ιος, Att. εως, ἡ, from καθαιρέω.—*A demolishing, destruction.* occ. 2 Cor. x. 4, 8. xiii. 10. [In the first of these places (with which comp. Prov. xxi. 22.) both the words occurring, are used metaphorically. Comp. Xen. Hell. ii. 2. 9. Demosth. 755, 8. In 1 Mac. iii. 44. the word is used for *mischief* (done) as in 1 Cor. xiii. 10. (Comp. Esth. iii. 8. in Usser. ed. Vet. Alt.)]

Καθαιρέω, ῶ, from κατὰ *down*, and αἱρέω *to take.*

I. *To take down* or *away.* occ. Mark xv. 36. 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87, edit. fol. Paris, 1616, applies the V. *to taking down a body from the cross*—ἐκεινον μὲν ΚΑΘΕ'ΙΛΟΝ. So Josephus in his Life, § 75, speaks of certain prisoners who had been crucified, but whom Titus ἐκέλευσεν ΚΑΘΑΙΡΕΘΕ'ΝΤΑΣ ἀυτὲς θεράπειας ἐπιμελεϛάτης τυχεῖν, ordered *to be taken down*, and that the best care should be taken of them for their recovery. Comp. Kypke in Mark xv. 46. [See Josh. x. 27. viii. 29. Antonin. Lib. fab. 13. Joseph. Ant. vii. 9. 1. Lucian. Dial. Deorr. xii. 1.]

II. *To cast*, or *pull down*, as princes or potentates. occ. Luke i. 52, where Wetstein shows, that the best Greek writers apply the V. in the same sense to *kings* and *princes.* [Herodian. viii. 3. 11. Perizon. ad Ælian. V. H. ii. 25.]

III. *To take, pull down, demolish*, as buildings. occ. Luke xii. 18. [See Polyb. iv. 52. 8. Herodian. iii. 1. 15. Xen. Cyr. vi. 1. 20. 2 Chron. xxx. 14. Deut. xxviii. 52.]

IV. *To destroy*, as nations. occ. Acts xiii. 19.

[V. Metaphorically, *To destroy*, or *bring to nothing.* Used of the majesty of Diana, Acts xix. 27, where the Syriac has, *And the goddess of all Asia—will be despised.* See Diod. Sic. iv. 8. Lysias. 203, 1. Zach. ix. 6. *To make void*, or *overturn* (false) *opinions.* 2 Cor. x. 5. Joseph. Antiq. vi. 9. 1. Καθαιρήσω τὴν ἀλαζονείαν τῦ πολεμίυ.]

Καθαίρω, from κατὰ and αἴρω *to remove, take away.*

I. *To purge, cleanse.* It seems most properly applicable to the *filth* or &c. *taken away*, and is thus used by Homer, Odyss. vi. line 93.

Ἄυταρ ἔπει πλῦναν, ΚΑ'ΘΗΡΑ'Ν τε ῥύπα πολλὰ.
But having wash'd and *cleans'd away* the spots.

(Comp. Il. xiv. lin. 171, and Il. xvi. lin. 667,) and by Athenæus, lib. vii. (as cited by Scapula) παντὰ σπίλον ΚΑΘΑΙ'ΡΕΙΝ, *to take away* or *purge* every spot. So Arrian, Epictet. lib. ii. cap. 16, uses this V. transitively with an accus. of *the thing taken away;* speaking of Hercules. Περιηέει ΚΑΘΑΙ'ΡΩΝ 'ΑΔΙΚΙ'ΑΝ καὶ 'ΑΝΟΜΙ'ΑΝ. 'Αλλ' ὐκ ἐι 'Ηρακλῆς καὶ ὐ δύνασαι ΚΑΘΑ'ΙΡΕΙΝ ΤΑ' 'ΑΛΛΟΤΡΙ'Α ΚΑΚΑ', ὐδὲ Θησεὺς, ἵνα ΤΑ' τῆς 'Αττίκης ΚΑΘΑ'ΡΗιΣ· ΤΑ' σαυτῦ ΚΑ'ΘΑΡΟΝ. "He went about *extirpating injustice and lawless force.* But you are not Hercules, nor able to *extirpate the evils* of others, nor even, Theseus, to *extirpate the evils* of Attica: *extirpate your own* then." F. CARTER. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the *thing* or *person* purged or cleansed. occ. Heb. x. 2. [See Diod. Sic. iv. 31 and 69. Ælian. V. H. iii. 1. iv. 5. viii. 5. Xen. Anab. v. 7. 35. The verb is constantly used to express *cleansing by religious lustration*, as in the places cited from Ælian: καθαρμοὶ mean *lustrations, expiations;* see Salmas. Præf. ad Ceb. Tab. p. 25. Hence, Schl. and Wahl. translate it here, *To expiate*, or *free from sin and its punishment.* The word occurs 2 Sam. iv. 6. in an uncertain signification.]

II. *To clear*, as the branch of a vine from useless twigs or shoots by pruning. occ. John xv. 2, where see Wetstein and Campbell, and comp. Ainsworth's Latin Dict. in Resex. ['Ακαθαρσία (Lev. xix. 23.) means *useless branches.*]

Καθάπερ, from καθὰ (which see), and πὲρ *truly*, [or rather from κατὰ and ὅπερ.]—*As truly, as indeed, as.* Rom. iv. 6. xii. 4. 2 Cor. iii. 13, & al. [Gen. xii. 4. Exod. v. 13.]

Καθάπτω, from κατὰ intens. and ἅπτω *to bind*, which see under Ἅπτομαι.—*To bind, wind*, or *twist.* occ. Acts

xxviii. 3, Καθῆψε τῆς χειρὸς αὐτȣ̃. The expression is elliptical for καθῆψε ἑαυτὴν ἐπὶ τῆς χειρὸς αὐτȣ̃, wound itself upon *his hand*. Most of the interpreters explain it, invaded or attacked *his hand* (so the Vulg. Erasmus, Castalio, and Beza), as if the word were καθήψατο in the middle voice, and used in the same sense as the simple ἅπτεσθαι undoubtedly is. But it does not appear that the active καθάπτω is ever applied in this signification; but that it denotes *to bind, bind upon*, or the like, Bochart has proved from Xenophon, &c. vol. iii. 369, 370 See also Wetstein, Wolfius, Scheuchzer Phys. Sacr. and Suicer. Thesaur. [Both Schl. and Wahl consider it as neuter, *To adhere*. It occurs in a transitive sense, Polyb. viii. 8. 3. Xen. Ven. vi. 9.]

Καθαρίζω, 1st fut. καθαρίσω, Att. καθαριῶ, (Heb. ix. 14.) from καθαρὸς *pure*.

I. *To cleanse, free from filth*. Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19, where it is spoken of a *privy*, which "*cleanses*, as it were, and carries off the grosser dregs of *all* the *food* that a man eats." Thus Doddridge. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. καθαρίζον, be construed with the masc. N. ἀφέδρωνα? * Others therefore, though surely not without force, have referred καθαρίζον to πᾶν, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek MS. hitherto collated, is καθαρίζοντα, according to Markland's conjecture in Bowyer. And this reading has been lately much confirmed by Mr. Marsh (in Note 35, p. 458 of the 1st vol. of his Translation of Michaelis's Introduct. to the N. T.) from the evidence of the ancient Syriac version, where we find בתדכיתא דמדכיא כלה ומשתדא מאכולתא, *And is cast out into* the privy, which purges *all food*. And the same learned writer very probably accounts for the final τα in καθαρίζοντα being omitted in some early copy, and thence in many others, by remarking that the three following words all end in that same syllable τα. [Schl. says, *ciborum purgamentum, ubi homines se expurgant ab omnibus cibis*, without any remark. And so Rosenmüller, at least, to the same effect, by supplying ὅ ἐςι before καθαρίζον, and translating *which thing*, (viz., the fact that food descends into the stomach, and thence into the privy,) *carries away all kinds of food* both pure and impure, so that impure food thus loses its impurity. He quotes μη λογομαχεῖν, εις ȣ̓δὲν χρήσιμον in 2 Tim. ii. 14. as a similar case of ellipse, but the difficulty is not in the ellipse, but in making sense of the sentence, even allowing the ellipse to exist. Bretschneider says, καθαρίζον is for καθαρίζοντα, referring to Mathiæ § 437. Wahl considers καθαρίζον as put for καθαρίζον ἐςι, (see Herman. ad Vig. p. 770. 776.) and then makes the whole preceding part of the verse a nominative to this verb, as if it were τὸ εἰσπορεύεσθαι, &c.]

II. *To cleanse* or *make clean* from the leprosy. Mat. viii. 2, 3. x. 8, & al. freq. The LXX often use it for *legal cleansing from the leprosy*, answering to the Heb. טהר, Lev. xiv. 8, 9. [See Levit. xiii. 6. 13. & al. for טהר.]

III. *To cleanse, purify*, spoken of *legal* or *ceremonial purification*. occ. Heb ix. 22, 23. Comp. Acts x. 15. xi. 9. [See Ex. xxix. 36. Lev. viii. 15. ix. 15. Ex. xxix. 37. xxx. 10. Ecclus. xxiii. 9. xxxviii. 10. In the two passages of the Acts, Schl. says it is, *To declare clean*.]

IV. *To cleanse, purify*, in a spiritual sense, from the *pollution* and *guilt* of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8, Καθαρίσατε χεῖρας, ἁμαρτωλοι, Cleanse *your hands, ye sinners*. Comp. Isa. i. 16. So Josephus De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΣΙ'Ν ΚΑΘΑΡΑ῀ΙΣ, *clean* or *pure hands*, to the *rapines, murders, &c.* of the Jewish zealots; Herodotus, lib. i. cap. 35, calls a man who had undesignedly slain another, ȣ̓ ΚΑΘΑΡΟ'Σ ΧΕΙ῀ΡΑΣ, not *clean in hands*; and Lucian, tom. i. p. 357. De Sacrif. mentions Ὅςις μὴ ΚΑΘΑΡΟ'Σ ἐςι ΤΑ'Σ ΧΕΙ῀ΡΑΣ. [Jer. xxxiii. 8. Ez. xxxvi. 25.]

Καθαρισμὸς, ȣ̃, ὁ, from κεκαθάρισμαι, perf. pass. of καθαρίζω.

I. [*A purifying, or purification*, of the Jewish washings. John ii. 6. —of the purification after childbirth, (see Lev. xii.) Luke ii. 22. —of purification from leprosy. Mark i. 44. Luke v. 14. 1 Chron. xxiii. 18. See Lev. xiv. 3, 4, &c.]

II. [*Purification by baptism*. John iii. 25.]

III. [*Purification from sin, expiation*.

* Martin's French translation, Diodati's Italian, and Campbell's translation and Note.

2 Pet. i. 9, and Heb. i. 3. The last phrase *καθαρισμὸν ποιεῖν*, occurs Job vii. 20. The word is found in this sense, Ex. xxix. 36. xxx. 10.]

Καθαρὸς, ὰ, ὸν, from *καθαίρω to cleanse.*

I. *Clean, pure, clear,* in a natural sense. See Mat. xxiii. 26. xxvii. 59. John xiii. 10. Heb. x.* 22. Rev. xv. 6. xxii. 1.

II. *Clean, lawful to be eaten* or *used.* Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to *legal* or *ceremonial cleanness.*

III. *Clean, pure,* in a spiritual sense, from the *pollution* and *guilt of sin.* See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. Jam. i. 27. In this view it is particularly applied (conformably to the Heb. phrase נקי מדם, 2 Sam. iii. 28; comp. Num. xxxv. 33, and under Καθαρίζω IV.) to *purity* or *cleanness* from *blood* or *blood-guiltiness.* occ. Acts xviii. 6. xx. 26. In both which passages, however, it refers to the *blood* and *death of souls.* Comp. Ezek. xxxiii. 1—9. Mat. xxvii. 24. To show that ΚΑΘΑΡΟ`Σ 'ΑΠΟ` is not a *merely* Hebraical phrase, Kypke cites from Josephus, ΚΑΘΑΡΟ`Σ —Τὰς χεῖρὰς 'ΑΠΟ` τῦ φόνυ, and τὴν διάνοιαν ΚΑΘΑΡΑ`Ν 'ΑΠΟ` πάσης κακίας; and even from Demosthenes, ΚΑΘΑΡΑ` 'ΑΠΟ`.—[This phrase occurs Gen. xxiv. 8. and see Diod. Sic. i. 24. xx. 25. Dem. 122. 7. Mathiæ § 329. The passages cited at the commencement of this head, viz., Mat. v. 3. (with which compare Gen. xx. 5. Job xxxiii. 3. John xiii. 10.) &c. are translated by Schl. and Wahl, as *virtuous, free from all stain of sin.*]

Καθαρότης, τητος, ἡ, from *καθαρὸς.*—*Purity, cleanness,* legal or ceremonial. occ. Heb. ix. 13. [See Xen. Mem. ii. 1. 22, and Ex. xxiv. 10. in one MS.]

Καθέδρα, ας, ἡ, from *κατὰ down,* and *ἕδρα a seat,* or from *καθεδῦμαι,* 2 fut. of *καθέζομαι.*—*A seat.* occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2, where the Scribes and Pharisees are said to *sit* (the usual posture of *teachers* † among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) *in Moses's seat,* as being the ordinary *teachers* of his law in the schools and synagogues. [1 Kings x. 19.]

Καθέζομαι from *κατὰ down,* and *ἕζομαι to sit,* which from *ἕζω to set.*—*To sit down, sit.* occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. (comp. Hom. Iliad Σ. 420.) Luke ii. 46, where see Doddridge's Note, and Vitringa De Synagog. Vet. vol. i. p. 167, 168. [Ezek. xxvi. 16.]

Καθ' ἕις. See under Ἑις VIII.

Καθεξῆς, Adv. from *κατὰ according to,* and *ἑξῆ order,* which see.

I. *In order,* or rather, according to Campbell, whom see on Luke i. 3, "*Distinctly, particularly,* as opposed to *confusedly, generally.*" occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *Following, succeeding.* occ. Luke viii. 1. Καὶ ἐγένετο ἐν τῷ καθεξῆς (χρόνῳ namely), *And it came to pass* in time following, i. e. afterwards. Acts iii. 24, τῶν καθεξῆς (γεγονότων namely), *who were,* or *came* after, succeeding.

Καθεύδω, from *κατὰ* intens. and *εὕδω* or *ἐνδέω to sleep,* which perhaps from *ἒυ well, pleasantly,* and *δέω to bind.* So Penelope in Homer. Odyss. xxiii. lin. 16, 17.

> ————————Ὕπνυ————
> 'ΗΔΕ'ΟΣ, ὅς μ' 'ΕΠΕ'ΔΗΣΕ φίλα βλέφαρ' ἀμφικαλύψας.
>
> ———————— *Sweet sleep*
> Which *bound* my senses, and my eye-lids clos'd.

So Pope, Homer's Il. xiv. line 415, mentions,

> ————————Somnus' *pleasing ties.*

And Dryden, Troil. and Cress.

> ————Sleep seal those eyes;
> And *tie* thy senses in as soft a *bond,*
> As infants void of thought.————

I. *To sleep, be asleep, be fast asleep,* Mat. viii. 24. xxv. 5. xxvi. 43, 45. [It seems that *καθεύδω* sometimes denotes only *To go to bed,* as Deut. xi. 19.; and Schl. thinks that this *may* be the sense in Mark xiv. 40, 41.]

II. *To sleep the sleep of death.** Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11—14.) 1 Thess. v. 10. See Κοιμάω. It is used in the same sense by the LXX for the Heb. שכב *to lie down,* Ps. lxxxviii. 5; and by Theodotion for ישן *to sleep.* Dan. xii. 2. [In Mat. ix. 24. Schl. says that the dif-

* [Schl. says, this is not *pure water,* but *purifying water.* Comp. Eph. v. 26.]

† [See also Philost. Vit. Soph. ii. 2. Juvenal. vii. 203.]

* See Lardner's Vindication of Three Miracles, p. 52, &c

ference between ἀποθνήσκω and καθεύδω is this, that the first is *To die without hope of revival;* the latter, *To die so as to be revived.* Wahl takes the word in its usual sense of *To sleep.*]

III. *To be spiritually asleep,* i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11—13. 1 Cor. xv. 34.

Καθηγητὴς, ῦ, ὁ, from καθηγέομαι *to lead* or *guide in the way,* which from κατὰ and ἡγέομαι *to lead.*—*A guide,* properly *in the way,* so *a leader, director, teacher.* occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS. read διδάσκαλος (see Wetstein), to which agrees the Syriac version; and this reading best corresponds with the preceding word Ῥαββὶ as interpreted by St. John, ch. i. 39, and is accordingly embraced by Origen, Chrysostom, and many modern critics. See Bowyer and Campbell. [It occurs in this sense in Plut. de Discrim. Amic. and Adul. c. 45. and in Vit. Alex. c. 5, where it is applied to Leonidas, rather as a title of pre-eminence over the other pædagogues and teachers of Alexander. Dion. Hal. ii. p. 138. Diog. L. i. 13. 27.]

Καθήκω, from κατὰ *according,* or *together, with,* and ἥκω *to come.* [Ex. xvi. 16. Deut. xxi. 17. Ez. xxi. 26.]—*To be convenient, fit,* convenio; whence imper. καθήκει, *it is convenient, fit;* and particip. neut. καθῆκον, οντος, τὸ, *fit, fitting, convenient.* occ. Acts xxii. 22. Rom. i. 28. Comp. Ἀνήκω III. [See Ecclus. x. 23. 2 Mac. vi. 4. Polyb. ii. 2. 7. Xen. Cyr. i. 2. 5. The impers. form does not occur in the LXX.]

Κάθημαι, from κατὰ *down,* and ἧμαι *to sit,* which from ἕω *to place.*

I. *To sit down, sit.* Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44, where observe κάθυ is 2 pers. sing. imperat. Attic for κάθησο. So κάθῃ, Acts xxiii. 3*, is the 2 pers. sing. pres. indicat. Attic for κάθησαι. [Add Mat. xxvii. 19, in which as well as in Acts xxiii. 3. the word is used of persons *sitting* in *judgment.* See Philost. Vit. Apoll. viii. c. 7. and hence the word καθήμενος denotes *the judge* in Themist. Or. i. p. 12.]—Καθῆμαι Βασίλισσα, I sit *a Queen,* i. e. on a throne, Rev. xviii. 7. Virgil, Æn. i. lin. 50, Incedo *Regina,* I move *a Queen. Sitting on the ground,* or *in the dust,* was also the posture of *mourners;* see Job ii. 13. Isa. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the *repentant* cities of Tyre and Sidon, Luke x. 13; where Kypke shows that such was the custom also of other nations, and that καθῆσθαι and κλαίων, or the like, are often joined in the Greek writers. [It clearly denotes *sitting on the ground* in this place, and see Eur. Iph. Ant. 1175. Arrian. Diss. Ep. i. 9. iii. 24. Schl. observes, that in those places where Christ is said *to sit on the right hand of the father,* as Mat. xxii. 44. Acts ii. 34. Col. iii. 1. & al. the verb denotes, *to reign,* as in 2 Kings xiv. 6. comp. xv. 5. and perhaps, absolutely, in Rev. xvii. i. 9. 15.]

II. *To be settled, dwell.* Luke xxi. 35. Comp. Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. ישב *to sit, settle, dwell.* See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a *merely* Hellenistical use of the verb; for Kypke on Acts ii. 2, cites from Demosthenes, ΚΑΘΗ'ΜΕΘΑ ἐν Πέλλῃ, *We dwelt,* or *stayed* at Pella; ΚΑ'ΘΗΝΤΟ ἐν Μακεδονίᾳ, *They dwelt* in Macedonia; and other instances from Diodorus Sic. and Xenophon.

Καθημερινὸς, ἡ, ὸν, from καθ' ἡμέραν *daily, day by day.*—*Daily.* occ. Acts vi. 1. [Alciph. i. 5. Joseph. Ant. xii. 7, 8. Polyæn. iv. 7. 10. It is a word of late date. See Lobeck. ad Phryn. p. 53. Judith. xii. 14.]

Καθίζω, from κατὰ *down,* and ἵζω *to sit, cause to sit,* which from ἕζω, often used in Homer, *to set, place,* whence ἕζομαι *to sit.* See under Ἕδρα, and Καθέζομαι.

I. Transitively, *To set down, set, cause to sit,* Eph. i. 20; particularly *in seats of judgment,* 1 Cor. vi. 4, on which passage Elsner, Wetstein, and Kypke show, that the Greek writers* in like manner use καθίζειν for *setting on seats of judgment,* that is, for *appointing* or *constituting judges.* Comp. John xix. 13. Acts xii. 21. xxv. 6, 17. [Hence, in the middle, it is *To sit,* especially as *judges.* Mat. xix. 28. Luke xxii. 30. Æsch. Soc.

* [This was the regular form in late Greek. See Buttman. § 96. Lobeck. ad Phryn p. 395. Greg. Cor. p. 411. ed. Schäf.]

* [See Polyb. xl. 5. 3. Philost. Vit. Apoll. iii. p. 115.]

δάνει τις τὸν πλȣτὸν ἀγαθὸν ἔιναι μέγιςον; τȣ̃το τὸ ψεῦδος ἸΟ'Ν ἔχει, νέμεται τὴν ψυχὴν. "Does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul." In Baruch, however, ch. vi. 12, 24, ἰὸς is used for the *foulness* contracted by *gold;* and Kypke thinks that both ἰὸς and κατιῶται, when applied to *gold,* should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. verse 2, where see more in Kypke himself. [See Dioscor. v. 47. Ezek. xxiv. 6, 11, 12. Theogn. v. 451. Theoph. de Lap. 399. Duport. on Theoph. Char. x. p. 367. ed. Needham.]

Ἰουδαία, ας, ἡ, from Ἰȣδα̃ιος.—*A Jewess.* occ. Acts xvi. 1. xxiv. 24.

Ἰουδαΐζω, from Ἰȣδαῖος*.—*To judaize, conform to,* or *live according to, the Jewish religion, customs,* or *manner.* occ. Gal. ii. 14. Plutarch has this V. in Cicerone, p. 864. Comp. Ignat. Epist. ad Magnes, § 10. The LXX use this verb, Esth. viii. 17, for the Heb. מתיהדים *becoming* or *become Jews.*

☞ Ἰȣδαϊκὸς, ἡ, ὸν, from Ἰȣδαῖος.—*Jewish.* occ. Tit. i. 14. [Joseph. Ant. xx. 11. 1.]

☞ Ἰȣδαϊκω̃ς, Adv. from Ἰȣδαϊκός.—*Jewishly, after the manner of the Jews.* occ. Gal. ii. 14. [Strab. xvi. p. 1116.]

ἸΟΥΔΑ͂ΙΟΣ, ȣ, ὁ, from Heb. יהודי.—*A Jew.* All the posterity of Jacob were anciently called *Israël,* or *Children of Israel,* from the surname of that patriarch, until the time of king Rehoboam, when ten tribes revolting from this prince, and adhering to Jeroboam, were thenceforth denominated the *House of Israel,* whilst the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah:* hence, after the defection of the ten tribes, יהודים, LXX Ἰȣδαῖοι, *Jews,* signify *subjects of the Kingdom of Judah,* as 2 Kings xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יהודים, Ἰȣδαῖοι or *Jews,* was extended to *all* the descendants of Israel who retained the † *Jewish religion,* whether they belonged to the two or the ten tribes, whether they returned to Judea (as no doubt ‡ some of the ten as well as of the two tribes did) or not. "For," as Bp. Newton has well observed, "it appears from the book of Esther, that there were great numbers of Jews (יהודים, Ἰȣδαῖοι) in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; *they must many of them have been the descendants of the ten tribes,* whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהודים, Ἰȣδα̃ιοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8—11. Compare Acts xxvi. 7. James i. 1, where see Macknight.—Further, the name of the patriarch Judah, from which the Jews were called יהודים and Ἰȣδα̃ιοι, means a * *confessor of Jehovah.* Hence † the Apostle distinguishes, Rom. ii. 28, 29, between him who is a *Jew outwardly,* and him who is a *Jew inwardly:* by the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a *Jew inwardly,* he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed (see Rom. iv. 16. Gal. iii. 7, 29.), and consequently is a true *confessor of Jehovah.* In like manner Christ himself speaks of some *who say they are Jews,* Ἰȣδα̃ιοι, יהודים, i. e. the true *confessors* or worshippers *of God, but are not.* Rev. ii. 9. iii. 9. It appears indeed from the Martyrdom of Polycarp, § 12, 13, 17, 18, that there were many *unbelieving Jews,* properly so called, at Smyrna; and from Ignatius's Epistle to the Philadelphians, § 6, that there were some of them at Philadelphia. Vitringa, however, in both the

* [On verbs of this form, see Buttman. § 104. Fisch. ad Well. iii. P. i. p. 11.]

† So it is said, Esth. viii. 17, *Many of the people of the land* מתיהדים, LXX ἰȣδάïζον, *became Jews,* i. e. as to *religion.* Compare Witsii Δωδεκάφυλον, cap. viii. § 8.

‡ See Witsii Δεκάφυλον, cap. v. Prideaux, Connex. pt. 1. book 3, towards the beginning, Whitby on James i. 1, and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

* See Heb. and Eng. Lexicon under ידה IV.

† [This assuredly is going too far. All that St. Paul means is, that he alone deserves the name of a Jew (i. e. of one of a nation receiving a revelation from God) who has really an obedient and spiritual mind.]

above texts of Revelation, interprets the term Ἰϐδαῖϐς, in a *mystical* sense, of certain *nominal Christians* who pretended to be *confessors* of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47, *He that was* called Judas, Ἰϐδας, יהודה, *a confessor of Jehovah;* but was far from deserving that glorious appellation.

Ἰϐδαϊσμὸς, ϐ, ὁ, from Ἰϐδαΐζω, which see. *Judaism, the Jewish religion.* occ. Gal. i. 13, 14, where, however, it evidently means *Judaism*, not as delivered in its purity by Moses and the prophets, but as it was corrupted by the pharisaical traditions of the Elders. The word occurs also [Esth. viii. 17.] 2 Mac. [ii. 21.] viii. 1. xiv. 38, and frequently in Ignatius's Epistles.

Ἱππεὺς, έος, ὁ, from ἵππος.—*A horse-soldier, a horseman.* occ. Acts xxiii. 23, 32. [Gen. l. 9. Esth. viii. 14.]

☞ Ἱππικὸν, ϐ, τὸ, (τάγμα, *military force*, namely), from ἵππος. [The neuter of the adj. ἱππικὸς.]—*Cavalry, horse.* occ. Rev. ix. 16. So Xenophon, Cyropæd. lib. i. p. 56. edit. Hutchinson, 8vo. ἹΠΠΙ-ΚΟ'Ν δὲ σοι, ὅπερ κρατιϛὸν, τῶν Μήδων σύμμαχον ἔϛαι. "And the Median *cavalry*, which is of all the best, will join you in the war." [1 Mac. xv. 38.]

Ἵππος, ϐ, ὁ.—*A horse.* James iii. 3. Rev. vi. 2, 4. & al.

☞ ἽΡΙΣ, ιδος, ἡ.—*An iris* or *rainbow.* occ. Rev. iv. 3. x. 1. After the universal deluge the *rainbow* was appointed by God as a token of the ברית, or *purifier* whom he would *raise up*, and was given as a *sign* to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which Jove *hath set in the cloud a sign to men,*

——Ἅς τε Κρονίων
'ΕΝ ΝΕ'ΦΕΪ ΣΤΗ'ΡΙΞΕ, ΤΕ'ΡΑΣ μερόπων ἀνθρώπων.
Il. xi. lines 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its *emblematical* designation, when they called it ἽΡΙΣ, an easy derivative from the Heb. ירה *to teach, show;* or if with Eustathius on Il. iii. we derive Ἶρις from the Greek Verb εἴρω *to tell, carry a message*, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes Iris a goddess, and the *messenger of Jupiter*, or *Juno:* a fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lines 548, 549.—*Iris*, or the *rainbow*, was worshipped not only by the Greeks and Romans, but also by the * Peruvians in South America, when the Spaniards came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all its variety of colours, was in its original institution a *token of God's mercy in Christ*, or, more strictly speaking, *of Christ*, the *real purifier* and *true light*, we see with what propriety the throne of God, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow;* and also how properly one of the Divine Persons is represented *with a rainbow upon his head*, Rev. x. 1. See Vitringa on both texts in Revelation.

☞ Ἰσάγγελος, ϐ, ὁ, from ἴσος *equal*, and ἄγγελος *an angel.*—*Equal*, or *like, to the angels.* occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25. [Hierocl. Aur. Carm. p. 10. Phil. de Abel. T. i. p. 164, 27.]

☞ Ἴσημι, from εἴδω *to know.* To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσημι use ἴδμεν, and for the infin. ἰσάναι, ἴδμεν, or ἰδμέναι with a δ.

* "Ils (les Peruviens) rendoient de grands honneurs à l'Arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ'elle venoiet du *soliel*, & ce fut pour cette raison, que les Incas la prirent pour leur devise." L'Abbé Lambert, tom. xiii.

† The fanciful Greeks said, that Iris was the daughter of Thaumas, διὰ τὸ θαυμάσαι ταύτην [τὸς ἀνθρώπϐς], because men *admired* or *wondered at* her. Plutarch De Plac. Philos. lib. iii. cap. 5. So Cotta the Academic in Cicero De Nat. Deor. lib. iii. cap. 20, says of the *rainbow*, *Ob eam causam, quia speciem habeat* admirabilem, Thaumante *dicitur natus.* See Vossius De Orig. et Progr. Idol. lib. iii. cap. 13. p. 789, 4to. edit.

'Ιατροὶ not only prescribed, but made up their own medicines, and also practised surgery. [See Jer. viii. 22. Prov. xiv. 32. 2 Chron. xvi. 12.]

"Ιδε.—*See, behold, lo, observe.* The Grammarians say it is used adverbially; but it is, properly speaking, the 2d pers. imperat. 2 aor. act. of the V. εἴδω *to see.* When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is, here* or *these are.* See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17, eleven MSS., two of which ancient, for ἴδε have ἐι δὲ; and this reading, which also agrees with the Syriac, Vulg., and several other old versions, is by Griesbach received into the text.

'Ιδέα, ας, ἡ, from ἴδον, 2 aor. of εἴδω *to see.—Countenance, aspect,* as of an angel. occ. Mat. xxviii. 3, where it must denote *the countenance,* as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the *human countenance,* not only by Theodotion, for the Heb. מראה, Dan. i. 13, 15, but also, as Alberti has shown, by Arrian, Aristophanes, and Pindar. See also, Wetstein, Kypke, and Blackwall's Sacred Classics, vol. ii. p. 32, 33. [The usual meanings are, *look* or *form, appearance.* In Gen. v. 3. it is *likeness.* It occurs in the sense given here in Aristoph. Plut. 122. Pind. Ol. x. 130. Diod. Sic. i. 12. and in the LXX Dan. i. 13.]

'Ιδίᾳ, from ἴδιος.—*Separately, severally.* It is properly the dative fem. of ἴδιος, used elliptically and adverbially for ἐν ἰδίᾳ χώρᾳ, *in a separate place.* See Bos Ellips. under Χῶρα, and comp. Δημόσιος II. occ. 1 Cor. xii. 11. So Xenophon Cyropæd. lib. vii. p. 344. edit. Hutchinson, 8vo. Ταῦτα γὰρ καὶ 'ΙΔΙ'Αι χρήσιμα ἑκάστῳ, For these things are both advantageous to every one *severally*—[Mem. i. 2. 63.]

"ΙΔΙΟΣ, *α, ον.*

I. *One's own, proper,* suus, proprius. [It is used to denote *what belongs to one,* either (1) generally, as John x. 3. and 12, *one's own sheep.* Luke x. 34, *his own beast.* Acts xxviii. 30, *their own inn,* i. e. one hired by themselves, not by the other Christians. In Acts iv. 32, *what is one's own,* is opposed to what is common *property* (Κοινὸν). In John viii. 44, ἐκ τῶν ἰδίων λαλεῖ, *he speaks according to his own disposition.* In John i. 11, Parkhurst says, there is a reference to the land of Canaan, the city of Jerusalem, and especially the Temple, and quotes 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1. So Schl. says, τὰ ἴδια means *Judæi,* οἱ ἴδιοι *his countrymen;* and certainly ἡ ἰδία πόλις in Mat. ix. 1. is, *The city to which one belongs, where one dwells.* Wahl says strangely that οἱ ἴδιοι are "those who depend on the Logos as Creator of the world, as a family depends on the master."—or (2) *Of those belonging to one's family,* as 1 Tim. v. 8. So Xen. Œc. xxi. 9. ἴδια ἔργα *domestic business.* (3) *Of friends* or *followers.* John xiii. 1. xv. 19. Acts iv. 23. xxiv. 23. See Diod. Sic. xiii. 92 and 93. Polyb. xxi. 4. 4. Xen. Hell. ii. 4. 29. (4) *Of one's own house,* in the plural, τὰ ἴδια (οἰκήματα perhaps being understood). John xvi. 32. xix. 27. Acts xxi. 6. Esth. v. 10. vi. 12. comp. 1 Kings xxii. 17. 3 Esdr. v. 47. vi. 32. 3 Mac. vi. 27. Plat. de Leg. vi. p. 758. A. Jambl. c. 19. Herodot. i. 109. In Tit. i. 12. it is redundant. See Lobeck ad Phryn. p. 441.]

[II. *One's own,* in the sense of *peculiar.* Thus Acts ii. 6, *One's own language.* See ibid. verse 8. Mat. xxv. 15. Acts xxv. 19. 1 Cor. iii. 8. vii. 2, 7. xv. 23, 38. xii. 18. So in 1 Thess. iv. 11, τὰ ἰδία expresses *one's especial* or *peculiar duty.*]

III. *Private, separate.* Thus used in the expression κατ' ἰδίαν, χώραν *place* being understood, *in a private place, privately, apart.* Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34, et al. So Josephus De Bel. lib. x. cap. 10. § 5, ἀθρόισας δὲ τὺς δυνατὺς ΚΑΤ' 'ΙΔΙΑ'Ν, having assembled the leading men *privately.* [See 2 Mac. iv. 5. xiv. 21. Dion. Hal. Ant. x. 65. Polyb. iv. 84. 5. Diod. Sic. xvi. 43.]

IV. Joined with καιρὸς, *Proper, convenient.* Gal. vi. 9. 1 Tim. ii. 6. vi. 15, where Chrysostom explains ἰδίοις by προσήκουσιν *fit, convenient.* Raphelius shows that Polybius applies ἴδιος in the same manner. [In Acts i. 25. ἴδιος τόπος is the *proper,* or *destined place,* most probably, *the place of punishment.* See Bishop Bull Serm. 2 and 3. on Some important Points, &c. So Wahl and Bretschneider. Schl. says *the grave.* See Jude verse 6. As to the passage 2 Pet. i. 20, see ἐπίλυσις.]

'Ιδιώτης, ου, ὁ, from ἴδιος.—In general, *A common man,* as opposed either to a man of *power,* or of *education* and *learning.* See Wetstein on 1 Cor. xiv. 16.

I. *A person in a private station, a private* or *common man, a plebeian.* Thus it is used by the LXX, Prov. vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13, where see Doddridge. [Xen. Mem. ii. 6. 18. Anab. i. 3. 1.]

II. *Uninstructed, unskilful, unlearned.* occ. 1 Cor. xiv. 16, 23, 24. Ἰδιώτης is often used in this sense by the Greek writers. See Wetstein. Comp. 2 Cor. xi. 6. [See Xen. de Mag. Eq. viii. 1. Anab. vi. 1. 21. Hemsterh. ad Luc. i. p. 481. Irmisch. Exc. ad Herodian. i. 1. 3. p. 759. Krebs. Obss. Flav. p. 196. In one place it seems to be, *Unskilful, unpolished, unadorned, plain* in speech, i. e. speaking like an *ordinary* or *common* man. 2 Cor. xi. 6. Considering that ἰδιώτης in this text refers both to λόγῳ and γνώσει, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude**. Raphelius produces a remarkable passage from Xenophon, De Venat. where that elegant and mellifluous writer, referring to his own *easy* and *natural* language, as opposed to the *obscure* and *affected* style of the Sophists, calls himself Ἰδιώτης, *a plain* or *ordinary man*, Ἐγὼ δε ἸΔΙΩ΄ΤΗΣ μὲν εἰμὶ, says he; and the celebrated Longinus, De Sublim. sect. xxxi. gives it as his opinion, that ἔϛιν ἀρ' ὁ ἸΔΙΩ΄ΤΙΣΜΟΣ ἐνίοτε τȣ̃ κόσμȣ παράπολυ ἐμφανιϛικώτερον, a *common expression* is sometimes much more significant than a pompous one: and after producing some instances of this from the Greek writers, he adds, Ταῦτα γὰρ ἐγγὺς παραξύει τὸν ἸΔΙΩ΄ΤΗΝ, ἀλλ' ȣ̓κ ἰδιωτεύει τῷ σημαντικῷ, "These approach near to the *vulgar* in expression, but are by no means vulgar in significance and energy." A remark, which I am persuaded, may with the greatest truth be applied to many passages in St. Paul's writings. See also Wolfius on 1 Cor. xi. 6.—Our Eng. word *Idiot* is indeed derived from ἰδιώτης, but has a very different meaning. I cannot find that Ἰδιώτης is ever used by any Greek writer, for a person *deficient in natural capacity* or *understanding* †.

Ἰδοὺ.—*See, behold, observe, lo.* See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The Grammarians call it an adverb: however, it differs from the 2d pers. sing. 2 aor. imperat. mid. of the V. εἴδω only by an accent. [In Luke i. 31. ii. 34. Gal. i. 20. James v. 4, it seems put for *know*. With ἐγὼ it is, *I am here.* Acts ix. 10. Heb. ii. 13. vii. 7 and 9. See 1 Sam. iii. 4, 8. Gen. xxxi. 11.]

Ἰδρὼς, ῶτος, ὁ, from ἴδος the same.—*Sweat.* occ. Luke xxii. 44.—The LXX have once used it, Gen. iii. 19, for the Heb. זעה. [2 Mac. ii. 27. Artem. i. 66. Aristot. Prob. ii. 31.]

Ἱερατεία, ας, ἡ, from ἱερατεύω.—*A priesthood, office,* or *function of a priest.* occ. Luke i. 9. Heb. vii. 5. [Exod. xxix. 9. Numb. iii. 10. Aristot. Pol. vii. 8.]

Ἱεράτευμα, ατος, τὸ, from ἱερατεύω.—*A priesthood, an assembly or society of priests.* occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. כהנים *priests* in the plural. [Christians are called a priesthood, as being required to offer up to God pure and holy thoughts, and they are called *royal* priests, because they are to reign with Christ, according to Wahl.]

Ἱερατεύω, from ἱεράομαι the same, and this from Ἱερεὺς. [See Deyling. Obss. Sacr. iv. 144.]—*To perform the priest's office, to officiate as a priest.* occ. Luke i. 8. [Ex. xxviii. 1, 3, 4, 41. 1 Mac. vii. 5. Synes. Ep. 57 and 67.]

Ἱερεὺς, έος, ὁ, from ἱερὸς *sacred.*—*A priest, a person consecrated to* God for the performance of *sacred* offices. See Heb. v. 1. It is spoken of Melchisedec, a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5, & al. freq.—of a Heathen Priest of Jupiter, Acts xiv. 13.—of the Jewish High Priest, Acts v. 24. Comp. 1 Mac. xv. 1, and see Wolfius *.—of Christ, the true and great High Priest after the order of Melchisedec, see Heb. vii.—of believers, who are an holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus Christ, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5. [See Suicer. i. p. 1442.]

Ἱερὸν, ȣ, τὸ, from ἱερὸς *sacred.*—*A temple,* whether of the true God, Mat. xii. 5, 6, & al. freq.—or of an idol, Acts xix. 27. It often includes not only the *buildings,* but the *courts,* and all the *sacred ground* or *inclosure.* The word is properly an adjective, χώριον *a place* namely

* "*Rude* am I in my *speech.*"
SHAKSPEARE's Othello, act. i. scen. 3.

† See, however, the learned Bp. Horsley's Tracts in Controversy, p. 430.

* [So in the Heb. Exod. xxxiv. 19. 1 Kings i. 8. And *pontifex* in Latin for *pont. maximus.* See Duker on Florus i. 23. iii. 21. Lev. v. 41.]

being understood. [It may be observed, that wherever any difference *can* arise as to the *part* of the temple described by the word ἱερὸν, there the interpreters always differ. Thus in John vii. 28, Wahl and Schl. say it is *Synagoga in quodam templi conclavi;* Bretschneider, *Porticus ubi et emptores venditoresque erant.* In Mat. xxvii. 51. it is clearly, *The Holy of Holies.*—Ἱερὸν seems often to describe the sacred inclosure and outward buildings, and ναὸς the building itself. See Duker ad Thucyd. iv. 90. Diod. Sic. i. 15. Kypke i. p. 136. In Ezek. xxviii. 18. Schl. says, it is *the sanctuary;* in Ez. xlv. 19. *the court.*]

☞ Ἱεροπρεπὴς, έος, ῦς, ὁ, ἡ, καὶ τὸ —ές, from ἱερὸς *holy*, and πρέπω *to suit, become.*—*Such as becometh holy persons, venerable.* occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. lib. xi. cap. 8, § 5, where he calls the high priest Jaddua's solemn procession to meet Alexander the Great, ἹΕΡΟΠΡΕΠΗ῀ καὶ τῶν ἄλλων ἐθνῶν διαφέρυσαν —ὑπαντῆσιν, "a manner of meeting him *venerable*, and different from that of other nations. See also Wetstein on the place." [See Xen. Symp. viii. 40. Athen. vii. p. 289. A. In 4 Macc. ix. 25. xi. 20, it seems to be *sanctimonious.*]

ἹΕΡΟ'Σ, ὰ, ὸν.—*Sacred, holy.* occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13, where ἱερῦ may mean *the holy things,* i. e. *the tithes,* which were *consecrated* to God. [Τὰ ἱερὰ means *the external worship,* and τὸ ἱερὸν *a victim.* In Xen. Ven. v. 25. and Lys. p. 229. τὰ ἱερὰ is applied to the vases, &c. deposited in the temples.]

ἹΕΡΟΣΟ'ΛΥΜΑ, ων, τὰ, and

ἹΕΡΟΣΟ'ΛΥΜΑ, ης, ἡ. Mat. ii. 3.*—*The city of Jerusalem.* These are only variations of the Heb. ירושלם, Ἱερυσαλὴμ (which see), in order to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in Clearchus (cited by Josephus, Cont. Apion, lib. i. § 22, p. 1347, and by Eusebius, Præp. Evang. lib. ix. cap. 5.) says, Τὸ δὲ τῆς πόλεως ἀυτῶν ὄνομα πάνυ σκόλιόν ἐστιν, ἹΕΡΟΥΣΑΛΗ'Μ γὰρ ἀυτὴν καλῦσιν. "But the name of their (i. e. the Jews) city is very *uncouth:* for they call it Jerusalem." Mat. ii. 1. xv. 1. & al. freq.

* But Markland, Appendix to Bowyer's Conject. makes πᾶσα here agree with πόλις *city* understood; because Matthew, elsewhere, always uses Ἱεροσόλυμα in the plural number and neut. gender. Josephus however has Ἱεροσόλυμα as a N. sing. De Bel. lib. vi. cap. 10. (misprinted 4. in Hudson's ed.) ἙΑ'ΛΩ μὲν ὅτως ἹΕΡΟΣΟ'ΛΥΜΑ—Thus *Jerusalem was taken*—ἉΛΟ'ΥΣΑ δὲ καὶ πρότερον πεντάκις, τῦτο δεύτερον ἨΡΗΜΏΘΗ. "And *having been taken* before five times, *it was* now a second time *desolated.*" See Kypke on Mat. ii. 3.

☞ Ἱεροσολυμίτης, ου, ὁ, from Ἱεροσόλυμα *Jerusalem.*—*An inhabitant of Jerusalem.* occ. Mark i. 5. John vii. 25.—This N. is used by Josephus, Ant. lib. xii. cap. 5. § 3. and lib. xiv. cap. 16. § 4. [4 Macc. iv. 22. xviii. 5.]

☞ Ἱεροσυλέω, ῶ, from ἱερόσυλος.—*To commit sacrilege, take to one's own private use what is consecrated to God.* occ. Rom. ii. 22. [Some consider this word as used in its proper sense, *To rob the temple;* others take it metaphorically, *To profane the temple by denying the victims and tributes due to it.* It occurs in its proper sense, Polyb. xxxi. 4. 10. See Demosth. p. 1318. 27. Aristophanes Vesp. 841.]

☞ Ἱερόσυλος, ου, ὁ, ἡ, from ἱερὸν *a sacred place* or *thing*, and συλάω *to rob, spoil.*—*A robber of a temple, a sacrilegious person.* occ. Acts xix. 37. [2 Macc. iv. 42. Aristoph. Plut. 30. Xen. Anab. i. 7. 10.]

☞ Ἱερυργέω, ῶ, from ἱερὸν *sacred*, and ἔργον *a work.*—*To perform,* or *be employed in, a sacred office.* * occ. Rom. xv. 16, ἱερυργῦντα τὸ ἐυαγγέλιον, *being employed in the sacred business of* (preaching or administering) *the gospel.* This word is frequently used by Herodian, lib. v. for *performing sacred offices.* See Wetstein, and comp. Vitringa on Isa. lxi. 6. lxvi. 20. [The proper meaning is, *To offer victims;* and so Hesychius explains it. See Herodian. v. 3. 16.]

ἹΕΡΟΥΣΑΛΗ'Μ, ἡ, Heb. Undeclined.

I. *Jerusalem,* Heb. ירושלם from ירש *to possess, inherit,* and שלם *peace.* A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21, and Clark's Notes.) Mat. xxiii. 37. & al. freq. It was anciently called Jebus or Jebusi, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4, and was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name Jerusalem, i. e. *the possession* or *inheritress of peace,* seems to have been given it by the Israelites, in allusion not only to the natural strength of its situa-

* [Deyling (Obs. Sacr. iv. 144.), says that ἱερατεύω and ἱερυργέω are precisely of the same meaning.]

tion, and to the Lord's protecting of it from its outward or political enemies (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.), but also with especial reference to the prophecy of Abraham, Gen. xxii. 14, and to the *Prince of Peace* (Isa. ix. 6.), who should there accomplish (John xix. 30.) the great work of *peace* (Hag. ii. 9.) between God and man (Isa. liii. 5. Rom. v. 1. 2 Cor. v. 19.), between Jew and Gentile (Eph. ii. 14, &c.), and between men and their own consciences (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.), by offering himself a sacrifice and *peace-offering* for the sins of all. (See Heb. ix. 25—28.)

II. As *Jerusalem* was the centre of the true worship (see Ps. cxxii. 4.), and the place where God did in a peculiar manner dwell, first in the Tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxxii. 13. cxxxv. 21, and afterwards in the Temple, 1 Kings iv. 13; so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." Doddridge. Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xxi. 2, 10.

'Ιερωσύνη, ης, ἡ, from ἱερὸς *sacred*.—*Priesthood, priestly function* or *office*. occ. Heb. vii. 11, 12, 14, 24. [1 Chron. xxix. 22. 1 Mac. ii. 54. Herodian. v. 7. 2. & 8.]

Ἵημι, from ἰέω or the obsolete ἕω the same.—*To send* in whatever manner. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

'ΙΗΣΟΥ͂Σ, ῦ, ὁ, Heb.—*JESUS*, Heb. יהושע, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek 'Ιησῦς, as St. Stephen also does, Acts vii. 45, and St. Paul, Heb. iv. 8. The Heb. name יהושע is a compound of יה *Jah*, or יהוה *Jehovah*, and ישע *to save, a saviour*; so imports *Jehovah the Saviour*. It was first given by Moses to his minister *Joshua*, who was before called הושע *Hoshea*, Num. xiii. 16. This Joshua was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successor, who, *according to his* name, *was made great for the* saving *of the elect of God*, Ecclus. xlvi. 1; who actually did *save* the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, Mat. i. 21, *Thou shalt call his name* Jesus, 'Ιησῦν, *Jehovah the Saviour* (see Isa. xxv. 9. xlv. 17, 21, 22—25. Jer. xxiii. 6.) *For HE* * 'ΑΥΤΟ`Σ (הוא) *shall* save σώσει, his *people from their sins*. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named JESUS was fulfilled the prophecy which said He should be called Emmanuel, which, being interpreted, is *GOD with us*, Mat. i. 23. See Bishop Pearson on the Creed, Art. II. and compare 'Εμμανυήλ. "No doubt can be made," says Michaelis (Introduction to N. T. vol. i. p. 316, edit. Marsh), "that the original reading in Mat. xxvii. 16, 17, was 'Ιησῦν Βαραββᾶν. Origen expressly declares it †—and 'Ιησῦν is found in the Armenian ‡, and in a Syriac translation which Alder discovered in Rome;" to which we may add from Mr. Marsh's Note 23, that Griesbach found it in two Greek MSS., and Professor Birch in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The relation of St. Matthew seems to be imperfect without it."—See more in Michaelis, &c. as above, and compare Bishop Pearce's Note.

'Ικανὸς, ἡ, ὸν, from ἱκάνω *to reach, attain*, namely the desired end (which from ἵκω *to come*, see under 'Ικετήρια). 'Ικανὸν answers to the Heb. כן in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit*. 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase ἱκανὸς πρὸς—*sufficient for*, which Raphelius shows to be used in the same sense by Polybius and Arrian. [See Thuc. i. 78. Arrian. Epict. iv. 4. Krebs. Obss. Flav. p. 297. Polyb. viii. 35. 5. Herodian ii. 9. 8. Xen. Mem. i. 2. 27. Compare Schœtgen. and Kuinoel on Luke xxii. 38.]

II. *Fit, worthy*. Mat. iii. 11. viii. 8. [Luke vii. 6.] Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9. [Dion. Hal. Ant. ii. 65. Herod. viii. 36. Aristæn. ii. 19.]

* "—It is not barely said, that *He*, but as the original raiseth it, *He himself shall save*. Joshua saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, *by his own power, the power of God*, shall save *his own people*, the people of God." Pearson on the Creed, Art. II. p. 79, fol. edit. 1662.

† See the passage in Wetstein's Note, and more fully in Michaelis.

‡ See Mons. La Croze's Letter in Bp. Watson's Tracts, vol. iii. 302, or in the Cambridge edition of Beausobre and L'Enfant's Introduction, 1779, 8vo.

III. *Sufficient, adequate, enough.* 2 Cor. ii. 6. Luke xxii. 38. So Simplicius on Epictet. p. 42, cited by Wetstein, Ἐι δὲ καὶ δοκεῖν (ἀγάθος) θέλῃς, σεαυτῷ φάινυ, καὶ ἹΚΑΝΟ'Ν 'ΕΣΤΙ. "But if you desire to appear good, appear so to yourself, and *it is enough.*" [Comp. 2 Chron. xxx. 3. Symm. Prov. xxx. 8. Simplic. Epict. p. 142. Lucian. Timon. 10. Wahl observes that there is indignation implied in this phrase of St. Luke.]—Τὸ ἱκανὸν ποιεῖν τινὶ, *To satisfy any one,* satisfacere alicui, q. d. to do *enough* for him. occ. Mark xv. 15.—Λαϐεῖν τὸ ἱκανὸν παρὰ, *To take sufficient security of,* satis accipere ab. occ. Acts xvii. 9. [The security might be either by bail or a deposit of money.]—Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last cited texts see Wetstein, who, on Mark xv. 15, cites Polybius, Diogenes Laert. and Appian using the same phrase. Notwithstanding which, * Michaelis says "it is a Latinism," adding, "It is no argument against its Latin origin that it is used by Polybius, who lived in Rome, or by the latter Greeks, who wrote during the time of the Roman empire; and the passage of Appian, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, Ἐι ΤΟ' ἹΚΑΝΟ'Ν ΠΟΙΗ'ΣΕΤΕ Ῥωμάιοις, "On which the ambassadors demanded, τὶ ἔιη τὸ ἱκανὸν; what conditions do the Romans understand by satis?" Thus Michaelis, rightly I apprehend; and I do not think that the *very obscure* text, which Mr. Marsh, in his Note 11, on this passage, quotes from the LXX of Jer. xlviii. 30, is sufficient to confute him.

IV. *Sufficiently many,* or *great.* It denotes *many, much, a considerable number* or *quantity.* Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37. & al. Joined with the word χρόνος *time* it may be rendered *long;* Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. Ἐξ ἱκανῦ, χρόνυ being understood, *Of,* or *for, a long* or *considerable time.* Luke xxiii. 8. [See 1 Macc. xiii. 49. Polyb. i. 15. 2. Xen. Anab. i. 2. 1. iv. 8. 18. Cyr. ii. 1. 8.]

☞ Ἱκανότης, τητος, ἡ, from ἱκανὸς.—*Sufficientness, fitness.* occ. 2 Cor. iii. 5. [It is used of the *power of speaking* in Lys. Fragm. 27, 35. See Poll. Onom. iv. 23.]

☞ Ἱκανόω, ῶ, from ἱκανὸς.—*To make sufficient* or *fit, to qualify.* occ. 2 Cor. iii. 6. Col. i. 12. [Dion. Hal. Ant. ii. 74.]

Ἱκετηρία, ας, ἡ, from ἱκέτης *a suppliant,* which from ἵκομαι *to come, approach,* particularly as a *suppliant,* from the active ἵκω *to come.* So Isocrates, cited by Wetstein, ἹΚΕΤΗΡΙ'ΑΣ πολλὰς καὶ ΔΕΉΣΕΙΣ ποιέμενοι, making many *supplications* and *prayers.* [See Job xli. 3. 2 Macc. ix. 18. Wessel. ad Petit. p. 107. The proper meaning is, *An olive branch bound with white wool, and garlands carried by suppliants.* See Spanh. ad Aristoph. Plut. 385. Perizon. ad Ælian. V. H. iii. 26. Kuhn. ad Poll. Onom. viii. 9. 96.]

Ἰκμάς, άδος, ἡ, from ἵκω *to come.* See Ἱκετήρια.

I. *Humour,* or *moisture, coming* or *flowing* from something. So the word is applied by Homer, Il. xvii. line 392,

——Ἄφαρ δὲ τὲ ἸΚΜΑ'Σ ἔϐη——

The *moisture* straight flows out——

II. *Moisture* in general. occ. Luke viii. 6. [The word occurs Jer. xvii. 8. Plut. T. viii. pp. 536, 738, and 788.]

Ἱλάομαι. See Ἱλάσκομαι.

Ἱλαρὸς, ὰ, ὸν. The Lexicons in general derive it from ἱλάω *to be propitious:* but perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xliv. 4. lxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. הל *to shine,* and אור *the light.* The LXX in Ps. civ. 15, render the Heb. להצהיל *to cause to shine,* by the V. ἱλαρῦναι.—*Cheerful, one whose countenance shineth,* as it were, *with joy and satisfaction.* occ. 2 Cor. ix. 7. [Prov. xix. 11. xxii. 9. Job xxxiii. 26. Ecclus. xxvi. 4. Xen. Mem. ii. 8. 12. Ages. 8. 2.]

Ἱλαρότης, τητος, ἡ, from ἱλαρὸς.—*Cheerfulness, hilarity,* which, by the way, is from the Latin hilaris *cheerful,* a plain derivative from the Greek ἱλαρὸς. occ. Rom. xii. 8. [Prov. xviii. 22. Diod. Sic. xvi. 11.]

* Introduct. to N. T. vol. i. p. 165, edit. Marsh.

Ἱλάσκομαι, or ἱλάομαι, from ἱλάω *to be propitious* [a depon. Verb.]

I. With an accusative of the thing, *To make atonement for*. occ. Heb. ii. 17. In Theodotion's version the compound V. ἐξιλάσκομαι is used in a similar construction, Dan. ix. 24, ἐξιλάσασθαι ἀδικίας, *to expiate iniquities*. So in Ecclus. iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition διὰ, or ἐπὶ, *for, on account of*, understood. Thus likewise in Ecclus. xxxi. 19, ἁμαρτίας after the *passive* verb ἐξιλάσκεται may be the accusative plural; Ὀυδὲ ἐν πλήθει θυσίων ἐξιλάσκεται ἁμαρτίας, *Neither* is he pacified (διὰ) for *sins by the multitude of sacrifices*. [The word occurs Theod. Lev. vi. 26, for the Heb. חטא, where the LXX has ἀναφέρειν; and in all the above instances the word has the accusative. Schleusner cites Ps. lxv. 3, (where the acc. also occurs) as another instance of this sense; but I can find no instance in the O. T. where God is said to *atone* for sins. I should therefore refer this to sense II. The bible translation, however, has "*As for* our transgressions, thou shalt purge them away."]

II. Ἱλάσκομαι, or Ἱλάομαι, *To be propitious* or *merciful to*. occ. Luke xviii. 13. [See also Ps. xxv. 11. lxxviii. 38. lxxix. 9. 2 Kings v. 18, in all which instances the dative follows. In Ex. xxxii. 13, we have περὶ and a gen.*

Ἱλασμὸς, ου, ὁ, from ἱλάομαι.—*A propitiation*†, [and then] *a propitiatory victim* or *sacrifice for sin*, as the word is plainly used by the LXX for the Heb. חטאת, Ezek. xliv. 17. occ. 1 John ii. 2. iv. 10. So Deyling. Obss. Sacr. iv. p. 573.]

Ἱλαστήριον, ου, τὸ, from ἱλάομαι.—*A mercy-seat, propitiatory*. This word is properly an adjective, agreeing with ἐπίθεμα *a lid* understood, which is expressed by the LXX, Exod. xxv. 17, [and xxxvii. 6,] and in that version ἱλαστήριον generally answers to the Heb. כפרת (from the V. כפר *to cover, expiate*), which was the *lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the high priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*, and where Jehovah promised to meet his people. See Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2. St. Paul, by applying this name to Christ, Rom. iii. 25, assures us that HE was the *true mercy-seat*, the *reality* of what the כפרת represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in Locke, Whitby, Wolfius, and Wetstein, in Rom. and in Vitringa De Synag. Vet. vol. i. p. 179, &c. [In Rom. iii. 25, Schl. understands rather θῦμα or ἱερεῖον, (See Ælian. V. H. xii. 1, for other examples,) and we translate, *Whom God hath set forth to be a propitiatory victim*. So Chrysost., Theophylact, Origen, the Vulgate, Erasmus, and Le Clerc. Theodoret and Luther agree with Parkhurst on the ἱλαστήριον. See Deyling, ii. p. 484.]

Ἵλεως, ω, ὁ, ἡ, Attic for ἵλαος, from ἱλάω *to be propitious*. See under Ἱλάομαι.—*Propitious, favourable, merciful*. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, Ἵλεως σοι, Κύριε, is elliptical for Ἵλεως σοι εἴη ὁ Θεὸς, Κύριε, literally, *God be* merciful *to thee, O Lord!* In the LXX of 1 Chron. xi. 19, Θεὸς is expressed, Ἵλεως μοι, ὁ Θεὸς, &c. In these and such like phrases the word ἵλεως implies an invocation of *God's mercy* for the *averting of evil*, q. d. *God forbid!* Thus ἵλεως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by Symmachus* (1 Sam. xx. 2. xxii. 15.) for the Heb. חלילה, which expresses *abhorrence* or *detestation, Far be it, God forbid!* Compare 1 Macc. ii. 21, and see Wetstein and Kypke on Mat.† In Heb. viii. 12, we read ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, *I will be* merciful or placable *to their iniquities*. We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. אסלח לעונם, *I will* pardon *their iniquity*. So in Jer. xxxvi. 3. [Diod. Sic. iv. 24. Xen. Mem. i. 1. 9.]

ἹΜΑ'Σ, αντος, ὁ.—In general, *A string* or *strap*.

I. *A thong*, or *strap, of leather*, with which the ancient *sandals*, (comp. ὑπόδημα) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. שרוך the same; and Wetstein on Mark i.

* [The same construction with ἱλασμὸς, occurs 1 John ii. 2. iv. 10.]

† [See Ps. cxxx. 4. Dan. ix. 9. Numb. v. 8. 2 Macc. iii. 33.]

* [In Job xxxiv. 10, he construes it by ἀπείη. The LXX has μὴ γένοιτο in Josh. xxii. 29. xxiv. 16.]

† [See also Fischer de Version. Græcis, p. 118. Fuller Misc. Sacr. ii. 2. Buxtorf. Lex. Talm. p. 722.]

7, cites from Plutarch τῶν 'ΥΠΟΔΗΜΑ'-ΤΩΝ τὰς 'ΙΜΑ'ΝΤΑΣ. [To loose the latchet of the shoe, is one of the lowest offices, says Chrysostom, Hom. xvi. in Joh. p. 619. The LXX use the word σφυρώτηρ in this sense in Gen. xiv. 23. See Menand. Frag. p. 40. Plut. Sympos. iv. 2. p. 665. B. Xen. Anab. iv. 5. 15.]

II. *A thong* or *strap of leather,* such as they used to *scourge* criminals, and especially slaves, with. So the Scholiast on Aristophanes, Acharn. line 724, explains ἱμάντας by φραγέλλια, *whips, scourges.* occ. Acts xxii. 25. Compare Προτείνω. [See Eur. Androm. 720. Artem. i. 70. ii. 53. Demosth. 402, ult. Hesychius has ἵμασεν· ἐμάστιξεν.]

☞ 'Ιματίζω, from ἱμάτιον.—*To clothe.* occ. Mark v. 15. Luke viii. 35.

'Ιμάτιον, ου, τὸ, from ἵμα, ατος, τὸ, which is used by the poets in the same sense, and is derived from εἷμαι perf. pass. of ἕω *to put on.* Though ἱμάτιον be a diminutive in form, it is by no means so in sense. See under Βιϐλίον I.

I. *A garment,* especially *an outer garment, a mantle, a hyke*.* See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. בגד, which in like manner properly signifies *an outer garment.* See Campbell's Prelim. Dissertat. p. 359, &c. [The word seems taken in its general sense in Mat. ix. 16. xi. 8; but it is often used with χίτων, and then, in opposition to that word, always denotes *an outer garment.* The custom of strewing garments in the way, (Mat. xxi. 7, 8.†) occurs 2 Kings ix. 13. On the tearing of garments to express greater indignation, (Mat. xxvi. 65.) see Joseph. Ant. xi. 5. 3. Diod. Sic. i. 2. Herodian. i. 3. 7. The plural seems used for the singular in Mat. xxiii. 5. xxiv. 18. xxvii. 34. See Glass. Phil. p. 64. Schl. adds that the word *never signifies an interior garment* in the N. T.]—To explain Mat. xxiv. 18, Elsner and Wetstein show from Hesiod and Virgil, that in the warm countries husbandmen not only reaped, but ploughed and sowed, *without their* ἱμάτια or *outer garments.*

II. Figuratively, *White garments* denote *christian righteousness* (comp. Δικαιοσύνη III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4.), and those *robes* of *glory,* with which the saints shall be hereafter *clothed,* Rev. iii. 4, 5. Comp. Dan. vii. 9. Mat. xvii. 2, and see Vitringa on the several passages in Rev.—[The ellipse of this word is remarkable, John xx. 12. Rev. xviii. 16. & al. Artem. Oneir. ii. 3. Ælian. V. H. xii. 32. Hom. Odyss. vi. 27.]

* See Shaw's Travels, p. 224.

† [The word ἱμάτιον sometimes denoted *a carpet* or *coverlet,* as in Ælian. V. H. viii. 7. Diod. Sic. xiv. p. 228. See D'Orvill. ad Charit. p. 248. Some have so explained it here.]

'Ιματισμὸς, ου, ὁ, from ἱματίζω.—*Raiment, apparel.* [This is a very general word, used for any kind of clothing of any persons, but frequently occurring where *splendid* dress is meant, as Luke vii. 25. Ps. xl. 9. In Mat. xxvii. 35. and John xix. 24. (comp. v. 23.), it seems to be *an inner garment,* as in Ps. xxii. 18. In Luke ix. 29, it must be *an outer garment.*]

'Ιμείρω, ομαι, either from ἵεμαι *to desire,* and ἐράω *to love,* or from ἵημι *to send,* and ἔρως *love*.*—*To be affectionately desirous of,* or q. d. *To tend towards in love and affection.* occ. 1 Thess. ii. 8, where twenty-five MSS. six of which ancient, read ὁμειρόμενοι, a word of the same import, [but not occurring in any Greek author] which reading is marked by Griesbach, as perhaps preferable to the other. See Wolfius, Wetstein Var. Lect. and Note, Griesbach, and Kypke. [Job iii. 21.]

"ΙΝΑ. A Conjunction, most commonly construed with the Subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17, with an Indicative. So Xenophon, Cyropæd. lib. i. p. 73, edit. Hutchinson, 8vo. ἵνα—ἐνέδυ. See other instances in Kypke, and comp. Vigerus De Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the *final* cause, *That, to the end that.* John xvi. 1. Mat. xix. 13. xxvi. 16. & al. freq.

2. It is used *exegetically,* John xvii. 3, *This is eternal life,* ἵνα γινώσκωσι, that *they know thee the only true God, and Jesus Christ whom thou hast sent,* i. e. Eternal life consists in, or is procured by, this, *that* they know, &c. So John iv. 29. xv. 8. 1 John iii. 1, 23. [Luke i. 43. 1 Cor. ix. 18. Soph. Aj. 316. Glass. p. 544.]

3. It denotes the *event,* and may be

* [This word Pollux (Onom. v. 165.), Stephens, and Grotius call poetical. It occurs, however, often in Herodot. iii. 123. vii. 44. Ælian. Hist. An. xiv. 25. Polyb. i. 66. 8. iv. 74. 3. Demosth. 422. 6. Reisk.]

rendered in English by *so that, so as.* Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13. [Schl. makes two classes here: (1), *Ita ut, adeo ut, ὥστε,* where the end or object is implied. Luke ix. 45. John v. 20. vi. 7. Rom. iii. 19. 1 Cor. xiv. 13. 2 Cor. vii. 9; and (2), *Ut, tunc, unde eveniet, ita futurum est,* where the *event* only is implied (a sense ascribed to the word as early as Chrysost. Hom. lv. in John ix. and Joh. Damasc. de Orthod. Fid. iv. c. 20.). 1 Pet. v. 6. Rom. xi. 31. John ix. 2, 3, 39. 1 Cor. xi. 15. 1 John ii. 19. Luke xi. 50. So in the places where a prophecy is mentioned, as in Mat. xxvii. 35. John xv. 25. xvii. 12. xix. 24, &c. (and so of ὅπως and למען, as Ex. xi. 9.), for the prediction was not made, says Schl., in order that it might be accomplished *.]

4. It imports a *consequence* or *condition.—That if.* Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7. & al.

5. In commanding, or beseeching, *That.* Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. In which three last passages the verb *see, take heed,* or the like, may be supplied. Raphelius on 2 Cor. viii. 7. Eph. v. 33, produces instances of similar ellipses from Herodotus and Xenophon.

6. Following words of time, it may be rendered, *When, that.* John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our English translators render it *that,* which, like the Greek ἵνα, often denotes *time.* Comp. 3 John, verse 4. Anacreon uses it for *when* or *whilst,* Ode li. line last. [Add John iv. 34. vi. 29. 1 Cor. iv. 3. vii. 29. 1 John iv. 17. Hom. Iliad. ϛ'. 353. Call. Hymn. in Dian. xii. See Glass. p. 374. Fritzsche contends, that in many cases there is a confusion between the adverb ἵνα *where,* and the particle ἵνα *so that.* He reckons 1 Cor. iv. 6. Gal. iv. 17, for example, as instances of the adverb.]

7. Ἵνα μὴ, *That not, lest.* Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5. & al. freq. [In these places we must often supply something. Thus in 2 Cor. x. 9, supply, *But I will not do it;* in John i. 22. *Tell us,* and so elsewhere.]

8. With τί *what?* following, Ἵνα τι; *To what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the verb γένοιτο may be understood, q. d. *that what* may be done? See Bos Ellips. [In St. John ἵνα is often redundant, iii. 17. xviii. 26. Rev. ix. 5.]

Ἵνατι, the same as ἵνα τι. See Ἵνα 8. —*To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers (see Wetstein on Luke xiii. 7.) and in the LXX frequently answers to the Heb. למה *for what? why?* [See Gen. iv. 6. xii. 19. Ex. v. 4. Job iii. 12. Jer. xiv. 19. Numb. xxii. 32. See Aristoph. Nub. 190. Pax 408. Joseph. Bell. vi. 24.]

Ἰὸς, ῦ, ὁ, from ἵημι *to send* or *dart forth.*

[I. Properly, *Any missile,* as *an arrow.* Lam. iii. 13. Hom. Il. xv. 451. These arrows were frequently poisoned, and thence perhaps arose the next meaning.]

II. *Poison,* properly such as venomous serpents *eject* from their *fangs* *. (Comp. under Χεῖλος I.) So Plutarch cited by Wetstein on Rom. iii. 13—ταῖς ἐχίδναις τὸν ΙΟ'Ν, ὅταν δάκνωσι, "to serpents' *poison,* when they bite." And Ælian [H. A. ii. 24. vi. 38.] ΙΟ'Σ μὲν ὁ τῶν ἑρπέτων δεινός ἐστιν, καὶ ὁ γε τῆς ἈΣΠΙΔΟΣ ἔτι μᾶλλον, "*The poison* of serpents in general is dreadful, but that of the *asp* still more so." See more in Wetstein. occ. Rom. iii. 13. [See Ps. cxl. 3.] James iii. 8, where see Kypke. [On James iii. 8. comp. Lucian. Fugit. 19. Ælian. H. A. v. 31. ix. 4; and on the word see Poll. Onom. vi. 125. D'Orvill. ad Charit. ii. 8.]

III. *Rust,* properly of *brass* or *copper,* so called because of its † *poisonous* quality; hence spoken of other metals. occ. James v. 3. Or, since *gold* is not naturally capable of *rust,* may we not rather with Mr. Arnald on Ecclus. xxxi. 1, understand ἰὸς, "by a metonymy, to signify *a carking solicitous care of heaping up riches,* and which is described in James as in Ecclus. to consume or eat the flesh?" And thus, he observes, Ærugo, *Rust,* is used by Horace De Art. Poet. line 350,

———hæc *animo ærugo & cura peculi*
*Quum semel imbuerit*———

But when the *rust* of wealth pollutes the soul,
And money'd cares the genius thus controul—
FRANCIS.

And so Plutarch, De Superstit. Ὑπολαμ-

* [Fritzsche, as well as other writers, does not allow that the *particle* ἵνα can ever have this latter sense. It is much to be wished that scholars would examine this subject attentively. His remarks are far from satisfactory.]

* [These are called ἰοβόλα θηρία. Herodian. iii. 9. 10. and Dioscor. vii. passim.]

† Comp. Heb. and Eng. Lex. under חרו IV. VI.

*ϐάνει τις τὸν πλȣτὸν ἀγαθὸν ἔιναι μέγιςον; τȣ͂το τὸ ψεῦδος* 'ΙΟ'Ν *ἔχει, νέμεται τὴν ψυχὴν.* "Does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul." In Baruch, however, ch. vi. 12, 24, *ἰὸς* is used for the *foulness* contracted by *gold;* and Kypke thinks that both *ἰὸς* and *κατιώται*, when applied to *gold,* should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. verse 2, where see more in Kypke himself. [See Dioscor. v. 47. Ezek. xxiv. 6, 11, 12. Theogn. v. 451. Theoph. de Lap. 399. Duport. on Theoph. Char. x. p. 367. ed. Needham.]

'Ιουδαία, ας, ἡ, from 'Ιȣδᾶιος.—*A Jewess.* occ. Acts xvi. 1. xxiv. 24.

'Ιουδαΐζω, from 'Ιȣδαῖος*.—*To judaize, conform to,* or *live according to, the Jewish religion, customs,* or *manner.* occ. Gal. ii. 14. Plutarch has this V. in Cicerone, p. 864. Comp. Ignat. Epist. ad Magnes, § 10. The LXX use this verb, Esth. viii. 17, for the Heb. מתיהדים *becoming* or *become Jews.*

☞ 'Ιȣδαϊκὸς, ἡ, ὸν, from 'Ιȣδαῖος.—*Jewish.* occ. Tit. i. 14. [Joseph. Ant. xx. 11. 1.]

☞ 'Ιȣδαϊκῶς, Adv. from 'Ιȣδαϊκός.—*Jewishly, after the manner of the Jews.* occ. Gal. ii. 14. [Strab. xvi. p. 1116.]

'ΙΟΥΔΑ͂ΙΟΣ, ȣ, ὁ, from Heb. יהודי.—*A Jew.* All the posterity of Jacob were anciently called *Israël*, or *Children of Israel,* from the surname of that patriarch, until the time of king Rehoboam, when ten tribes revolting from this prince, and adhering to Jeroboam, were thenceforth denominated the *House of Israel,* whilst the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah:* hence, after the defection of the ten tribes, יהודים, LXX 'Ιȣδαῖοι, *Jews,* signify *subjects of the Kingdom of Judah,* as 2 Kings xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יהודים, 'Ιȣδαῖοι or *Jews,* was extended to *all* the descendants of Israel who retained the † *Jewish religion,* whether they belonged to the two or the ten tribes, whether they returned to Judea (as no doubt ‡ some of the ten as well as of the two tribes did) or not. "For," as Bp. Newton has well observed, "it appears from the book of Esther, that there were great numbers of Jews (יהודים, 'Ιȣδαῖοι) in all the hundred twenty and seven provinces of the kingdom of Alhasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; *they must many of them have been the descendants of the ten tribes,* whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהודים, 'Ιȣδᾶιοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8—11. Compare Acts xxvi. 7. James i. 1, where see Macknight.—Further, the name of the patriarch Judah, from which the Jews were called יהודים and 'Ιȣδᾶιοι, means a * *confessor of Jehovah.* Hence † the Apostle distinguishes, Rom. ii. 28, 29, between him who is a *Jew outwardly,* and him who is a *Jew inwardly:* by the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a *Jew inwardly,* he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed (see Rom. iv. 16. Gal. iii. 7, 29.), and consequently is a true *confessor of Jehovah.* In like manner Christ himself speaks of some *who say they are Jews,* 'Ιȣδᾶιοι, יהודים, i. e. the true *confessors* or worshippers *of God, but are not.* Rev. ii. 9. iii. 9. It appears indeed from the Martyrdom of Polycarp, § 12, 13, 17, 18, that there were many *unbelieving Jews,* properly so called, at Smyrna; and from Ignatius's Epistle to the Philadelphians, § 6, that there were some of them at Philadelphia. Vitringa, however, in both the

* [On verbs of this form, see Buttman. § 104. Fisch. ad Well. iii. P. i. p. 11.]

† So it is said, Esth. viii. 17, *Many of the people of the land* מתיהדים, LXX ἰȣδάϊζον, *became Jews,* i. e. as to *religion.* Compare Witsii Δωδεκάφυλον, cap. viii. § 8.

‡ See Witsii Δεκάφυλον, cap. v. Prideaux, Connex. pt. 1. book 3, towards the beginning, Whitby on James i. 1, and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

* See Heb. and Eng. Lexicon under ידה IV.

† [This assuredly is going too far. All that St. Paul means is, that he alone deserves the name of a Jew (i. e. of one of a nation receiving a revelation from God) who has really an obedient and spiritual mind.]

above texts of Revelation, interprets the term Ἰȣδαίȣς, in a *mystical* sense, of certain *nominal Christians* who pretended to be *confessors* of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47, *He that was* called Judas, Ἰȣ́δας, יהודה, *a confessor of Jehovah;* but was far from deserving that glorious appellation.

Ἰȣδαϊσμὸς, ȣ, ὁ, from Ἰȣδαΐζω, which see. *Judaism, the Jewish religion.* occ. Gal. i. 13, 14, where, however, it evidently means *Judaism*, not as delivered in its purity by Moses and the prophets, but as it was corrupted by the pharisaical traditions of the Elders. The word occurs also [Esth. viii. 17.] 2 Mac. [ii. 21.] viii. 1. xiv. 38, and frequently in Ignatius's Epistles.

Ἱππεὺς, έος, ὁ, from ἵππος.—*A horse-soldier, a horseman.* occ. Acts xxiii. 23, 32. [Gen. l. 9. Esth. viii. 14.]

☞ Ἱππικὸν, ȣ̃, τὸ, (*τάγμα, military force*, namely), from ἵππος. [The neuter of the adj. ἱππικός.]—*Cavalry, horse.* occ. Rev. ix. 16. So Xenophon, Cyropæd. lib. i. p. 56. edit. Hutchinson, 8vo. ἹΠΠΙΚΟ'Ν δὲ σοι, ὅπερ κρατιϛὸν, τῶν Μήδων σύμμαχον ἔϛαι. "And the Median *cavalry*, which is of all the best, will join you in the war." [1 Mac. xv. 38.]

Ἵππος, ȣ, ὁ.—*A horse.* James iii. 3. Rev. vi. 2, 4. & al.

☞ ἾΡΙΣ, ιδος, ἡ.—*An iris* or *rainbow.* occ. Rev. iv. 3. x. 1. After the universal deluge the *rainbow* was appointed by God as a token of the ברית, or *purifier* whom he would *raise up*, and was given as a *sign* to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which Jove *hath set in the cloud a sign to men,*

——Ἅς τε Κρονίων
ἘΝ ΝΕ'ΦΕΪ ΣΤΗ'ΡΙΞΕ, ΤΕ'ΡΑΣ μερόπων ἀνθρώπων.
Il. xi. lines 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its *emblematical* designation, when they called it ἾΡΙΣ, an easy derivative from the Heb. ירה *to teach, show;* or if with Eustathius on Il. iii. we derive Ἶρις from the Greek Verb εἴρω *to tell, carry a message*, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes Iris a goddess, and the *messenger of Jupiter*, or *Juno:* a fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lines 548, 549.—*Iris*, or the *rainbow*, was worshipped not only by the Greeks and Romans, but also by the * Peruvians in South America, when the Spaniards came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all its variety of colours, was in its original institution a *token of God's mercy in Christ*, or, more strictly speaking, *of Christ*, the *real purifier* and *true light*, we see with what propriety the throne of God, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow;* and also how properly one of the Divine Persons is represented *with a rainbow upon his head*, Rev. x. 1. See Vitringa on both texts in Revelation.

☞ Ἰσάγγελος, ȣ, ὁ, from ἴσος *equal*, and ἄγγελος *an angel.*—*Equal*, or *like, to the angels.* occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25. [Hierocl. Aur. Carm. p. 10. Phil. de Abel. T. i. p. 164, 27.]

☞ Ἴσημι, from εἴδω *to know.* To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσημι use ἴδμεν, and for the infin. ἰσάναι, ἴδμεν, or ἰδμέναι with a δ.

* "Ils (les Peruviens) rendoient de grands honneurs à l'Arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ'elle venoiet du *soliel*, & ce fut pour cette raison, que les Incas la prirent pour leur devise." L'Abbé Lambert, tom. xiii.

† The fanciful Greeks said, that Iris was the daughter of Thaumas, διὰ τὸ θαυμάσαι ταύτην [τȣ̀ς ἀνθρώπȣς], because men *admired* or *wondered at* her. Plutarch De Plac. Philos. lib. iii. cap. 5. So Cotta the Academic in Cicero De Nat. Deor. lib. iii. cap. 20, says of the *rainbow*, *Ob eam causam, quia speciem habeat* admirabilem, Thaumante *dicitur natus.* See Vossius De Orig. et Progr. Idol. lib. iii. cap. 13. p. 789, 4to. edit.

—*To know*. occ. Acts xxvi. 4. Heb. xii. 17.

Ἴσθι, 2d pers. sing. imperat. of εἰμὶ *to be*, which see.—*Be thou.* Mat. ii. 13. v. 25. & al.

ἸΣΚΑΡΙΩ´ΤΗΣ, ου, ὁ.—*Iscariot.* The surname of the traitor Judas, who was probably so called from the town of קריות mentioned Josh. xv. 25. [Jer. xlviii. 41. Amos ii. 2.] q. d. איש קריות, *the man of Carioth;* and he might be thus named to distinguish him from the other Judas, the brother of James. (See Luke vi. 16. John xiv. 22. Jude verse 1.) Mat. x. 4. & al. [So Schleusner and Wahl. There are other etymologies given. Some very futile, as from שכר *a reward*, because he betrayed Christ for a reward; and from שקר *a falsehood.* There is a dissertation on the subject by Heuman in the Misc. Groning. T. iii. p. 598.]

ἼΣΟΣ, η, ον.

I. *Equal,* in quantity, quality, dignity, or &c. occ. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. * Rev. xxi. 16.

II. Spoken of testimonies, *Equal, sufficient, coming up to the purpose.* occ. Mark xiv. 56, 59. The case was this: the high priest and council sought witness against Jesus, πρὸς τὸ θανατῶσαι αὐτὸν, *to put him to death;* but no false witness borne against him was, ἴση, *sufficient* for this purpose, either because two or more did not agree in the same fact (comp. Deut. xvii. 6. xix. 15.), or because the fact charged upon him, as at ver. 58, was not capital. See Grotius, Whitby, and Campbell. on Mark. [Schleusner and Wahl say *Consonans, consistent,* as in our translation, and Bretschn. has *Eadem argumento testimonia.*]

III. Ἴσα, neut. plur. used adverbially, *As.* occ. Phil. ii. 6, Τὸ εἶναι ἴσα Θεῷ, *To be as God.* "So ἴσα Θεῷ is most exactly rendered agreeable to the force of ἴσα in many places in the LXX, which Whitby has collected in his Note on this place. The proper Greek phrase for *equal to God* is ἴσον τῷ Θεῷ, which is used John v. 18." Doddridge. Ἴσα is also applied in the sense here assigned, by the Greek writers, as by Homer, speaking of Pedæus, Il. v. lines 70, 71,

Ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανὼ
ἾΣΑ φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.

"Whom, though a bastard, the generous Theano brought up carefully *as* her own children, to please her husband." Comp. Il. xiii. line 176, and Il. xv. lines 439, 551. So Telemachus, speaking of Eurymachus, Odyss. xv. line 519,

Τὸν νῦν ἾΣΑ ΘΕΩ͂Ι Ἰθακήσιοι εἰσορόωσι.

Whom *as* a God the Ithacans regard.

And Ulysses, of Castor and Pollux, Odys. xi. line 303,

————Τιμὴν δὲ λελόγχασιν ἾΣΑ ΘΕΟΙ͂ΣΙΝ.

And honour have obtained *as* the gods.

line 483, of Achilles,

Πρὶν γάρ σε ζωὸν ἐτίομεν ἾΣΑ ΘΕΟΙ͂ΣΙΝ.

We honour'd thee, when living, *as* the gods.

[That ἴσα is put here for ἴσον, and is to be translated *equal* (in nature and majesty) *to God* (see John v. 18.) is the decided opinion of Schleusner, who cites Job v. 14. x. 10. xv. 16. and Hippoc. Jurejur. c. i. p. 42. Ælian. V. H. viii. 38. Glass. Phil. Sacr. p. 65; and so Wahl, citing Mathiæ, § 443, 1. and Schäfer ad Greg. Cor. p. 130, and p. 1655.]

Ἰσότης, τητος, ἡ, from ἴσος.

I. *Equality,* i. e. *mutual,* or *equitable assistance.* occ. 2 Cor. viii. 13, 14. [See Job xxxvi. 29. * Polyb. vi. 8. 4. Plutarch. T. vi. p. 367.]

II. *Equity.* occ. Col. iv. 1, where see Wetstein. [See Dem. 1274, 10. Poll. Onom. v. 108. Wakef. Silv. Crit. P. iii. p. 122.]

☞ Ἰσότιμος, ου, ὁ, ἡ, from ἴσος *equal*, and τιμὴ *price.*—*Equally precious* or *valuable.* occ. 2 Pet. i. 1, where Schmidius in Wolfius observes, that ἡμῖν is governed of ἴσος. [See Herodian. iii. 6. 10. Xen. Hier. viii. 10. Joseph. Ant. xii. 3. 1.]

Ἰσόψυχος, ου, ὁ, from ἴσος *equal,* and ψυχὴ *soul, mind.*—*Like-minded, of an equal* or *like disposition.* So Chrysostom explains it by ὁμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα, who, like myself, has a *care* and *concern* for you." occ. Phil. ii. 20. [In this explanation Schleusner and Wahl agree. See Ps. lv. 13. Eur. Andr. 419. Æsch. Agam. 1479.]

Ἰσραηλίτης, ου, ὁ, from Ἰσραὴλ, Heb. ישראל *Israel.*

I. *An Israelite, one descended from Israel,* or *Jacob.* Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

* [Here we may translate τὴν ἴσην δωρεὰν—ὡς καὶ ἡμῖν, *the same, as to us.* The Vulgate has *eandem gratiam dedit.*]

* [The sense of this passage and of Zach. iv. 7. is somewhat uncertain.]

II. *An Israelite indeed,* John i. 47 or 48, means one who is not only *a natural descendant from Israel,* but also *imitates the faith and piety* (comp. Gen. xxxii. 28. with John i. 48, and Doddridge's Note) *of that Patriarch.* Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16, and Ἰουδαῖος.

Ἱστάω, ῶ, from στάω. See ἵστημι.—*To establish.* occ. Rom. iii. 31. Comp. Ἵστημι VI.

Ἵστημι, from the obs. verb στάω the same. Observe ἑστήκεσαν, Rev. vii. 11, is the 3d pers. plur. pluperf. indicat. of ἵστημι, Attic for ἑστήκεισαν: ἑστάναι, Acts xii. 14. is the infin. perf. act. by syncope for ἑστακέναι; ἑστὼς. Luke xviii. 13, the part. perf. act. masc. by syncope and contraction, (ἑστακὼς, ἑσταὼς, ἑστὼς,) and ἑστῶσα, John viii. 9, the fem. Attic of ἑστώς; so ἑστῶς neut. for ἑστάος, Mat. xxiv. 15, (where see Wolfius and Kypke) and ἑστῶσαι fem. plur. Rev. xi. 4. [The present, imperfect, 1st aor. and 1st fut. are transitive. The perfect, pluperfect, and 2d aor. intransitive. The transitive tenses have the following significations.]

I. *To set, place.* Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. [& al. freq. See Herodian i. 14. 18. Ælian. V. H. vi. 1. It is especially used of those who *bring forward* others in court or in a public assembly to defend themselves. Thus Acts iv. 7. (comp. John viii. 3.) v. 27. xxii. 30. And in this sense of *bringing forward,* I take Acts i. 23. and vi. 6.]

II. *To appoint.* Acts i. 23. xvii. 31; where Kypke cites from Dionysius Halicarn. lib. vi. p. 378, ἩΜΕΡΑΝ ἜΣΤΗΣΑΝ ἀρχαιρεσίων, They *appointed a day* for the election of magistrates.

III. *To establish, confirm.* [Rom. iii. 31. Mat. v. 17. x. 3. Heb. x. 9, and in the pass. Mat. xviii. 16. 2 Cor. xiii. 1. comp. Deut. viii. 18. ix. 5. 1 Sam. xv. 13. And so both in the act. and pass. in Rom. xiv. 4. *(He shall be brought to a state of certainty.)* In Mat. xii. 25, 26, and Mark iii. 24, 25, 26, the sense is not very different, *A house divided against itself shall not be established,* i. e. *shall not be kept firm.*]

IV. *To appoint, agree, covenant.* Mat. xxvi. 15. St. Mark in the parallel place, ch. xiv. 11, uses the word ἐπηγγείλαντο *they promised,* and St. Luke, ch. xxii. 5, συνέθεντο *they covenanted;* which seem to confirm the interpretation here given of ἔστησαν, Mat. xxvi. 15. Though Raphelius, Wolfius, and others explain it in this passage by *they weighed;* (strictly *they placed* ἐν ζυγῷ or σάθμῳ * on the balance, or *statera,* comp. Job xxxi. 6. Isa. xl. 2.) and certain indeed it is that the ancients used in payments to *weigh* their money, as is the practice of many nations to this day †; and ἵστημι is in this view used for *weighing,* not only in the LXX (where it answers to the Heb. שקל, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.), but in the classical writers, particularly Xenophon. (See Raphelius, and Hutchinson's Note 1, on Xenophon's Cyropæd. p. 453, 8vo.) And that the traitor Judas *actually had* the thirty pieces of silver, appears from Mat. xxvii. 3, 5. [Schl. says, that the origin of the phrase is, that in *weighing,* the tongue of the scale was *steadied,* or *made to stand upright.* Compare Gen. xxiii. 16. Numb. vii. 26. 2 Sam. xviii. 2. 1 Kings xx. 39. Reitz. ad Lucian. Demon. c. 30. t. ii. p. 388. The Vulgate translates the word *constituerent,* and so Rosenmüller quoting 1 Mac. xiii. 38.]

V. *To impute, lay to one's charge.* Acts vii. 60.

[The following senses are intransitive.]

VI. *To stand.* Mat. [vi. 5.] xii. 46, 47. xiii. 2. xvi. 28, & al freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2, ἑστῶτα, applied to ships or barks, may mean either *at anchor,* or *aground.* See Campbell, compare also Wetstein. [Add John vi. 22. Acts i. 11. v. 20. xii. 14. Mark xi 5. al. Polyb. iv. 61. 4. Xen. Cyr. i. 4. 8. —of persons standing before a judge. Acts xxiv. 20. xxv. 10. xxvi. 6. See also Mark xiii. 9. (passive) Wahl refers the passage Luke v. 2. to sense 8. saying, that the verb is used in the sense *subsistere,* and applied either to men or things. Schl. says, *Portum tenentes.* See Hom. Iliad. Θ. 43. 4. Jew. Ferc. Lit. p. 44.—It is used of an army lying before a city. Mat. xxiv. 15.]

VII. *To remain, abide, continue.* John viii. 44. Acts xxvi. 22, where see Bowyer and Kypke.

VIII. *To stand still, stop.* Acts viii. 38. Comp. Luke viii. 44. [Mat. xx. 3. Mark x. 49. Luke vi. 17. vii. 4. Xen. Cyr. i. 4.]

* [This word is added in Herod. ii. 65. and ἐν ζυγῷ in Ecclus. xxi. 25.]

† Comp. Heb. and Eng. Lexicon in נצב III. and שקל III.

[IX. Improperly, *To persist, persevere.* John viii. 44. Rom. v. 2. 1 Cor. xv. 1. 2 Cor. i. 24. (on which construction, see Mathiæ § 405.) 1 Pet. v. 12. 2 Kings xxiii. 3. Xen. Hell. v. 2. 23, and in a similar sense, absolutely, *to be firm.* Eph. vi. 13. 1 Cor. x. 12. Polyb. x. 16. 9. In Eph. vi. 11. with πρὸς (and indeed, according to Wahl in v. 13. where Schl. says, *to stand victorious*), *to resist*, i. e. *to stand firm against.* See Exod. xiv. 13. Raphel. Obs. Phil. in N. T. e Xen. p. 262. *To stand with confidence* or *safety.* Luke xxi. 36. Acts xxvi. 22. perhaps. Nahum i. 6. Mal. iii. 2. Polyb. i. 14. 45.]

[X. *To stand by.* Mat. xxvi. 73.* Mark xi. 5. Luke xix. 8. John iii. 29. Acts xi. 13.]

[XI. *To be*, or *live, versor.* John i. 26. vi. 22. Numb. ix. 17. x. 12. See D'Orville ad Charit. p. 303.]

Ἱστορέω, ῶ, from ἴςωρ *knowing*, which from ἴσημι *to know.* Comp. Ἐπίςαμαι.

I. *To know.* Thus sometimes used in the profane writers. [Polyb. iii. 48. ix. 143.]

II. *To visit*, so as *to consider and observe attentively, and gain the knowledge of.* Thus it is several times applied by Plutarch, particularly in his Life of Cicero, tom. i. p. 861, D. where he says, "The parent of Cicero's school-fellows used to come to the schools where he was taught, ὄψει τε βȣλομένȣς ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνȣμένην ἀυτȣ̃ περὶ τὰς μαθήσεις ὀξύτητα καὶ σύνεσιν ἹΣΤΟΡΗ-ΣΑΙ, "being desirous of seeing him with their own eyes, and *observing* his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as Raphelius has well remarked, it is evident, that St. Paul's stay at Jerusalem for fifteen days was not merely *to get acquainted with St. Peter's person*, but to *acquire a thorough knowledge of his sentiments* concerning the Christian doctrine. See more on this passage in Elsner, Raphelius, Wolfius, Wetstein, and Kypke. [Ἱςορεῖν is explained in this sense by Thom. M. in voce and the Schol. on Soph. El. 319. See Abresch. ad Æschyl. c. 29. p. 207. Bud. Comm. L. G. p. 1071.]

Ἰσχυρὸς, ὰ, ὸν, from ἰσχύω.

I. *Strong, mighty.* Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18. [The word is applied to God, Rev. xviii. 8. to Christ (with reference to his high dignity). Mat. iii. 11. Mark i. 7. Luke iii. 16. —to angels. Rev. v. 2. xviii. 21. —to men. Mat. xii. 29. Luke xi. 21. In 1 Cor. i. 27. it denotes the *strength* or *dignity* of *riches, learning*, &c.]—Ἰσχυρότερος, comparat. *stronger, mightier*, [*more excellent.*] Mat. iii. 11. 1 Cor. [i. 26.] x. 22. & al.

II. *Mighty, valiant.* Heb. xi. 34. Comp. 1 John ii. 14. [In this latter place Schl. says, *strongly rooted in faith.* Wahl, *strong in mind.*]

III. *Strong, forcible, violent, vehement, grievous.* Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Rev. xix. 6. [Numb. xiii. 18. xx. 20.]

IV. *Strong, fortified, secured from attack.* Rev. xviii. 10. [Judg. ix. 51. Thucyd. iv. 9. It is *firm*, in Heb. vi. 18. Polyb. xxxi. 20. 8]

ἸΣΧΥΣ, ύος, ἡ.—*Strength, might, power, ability.* Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2, Ἔκραξεν ἐν ἰσχύϊ, *He cried out* with strength, mightily, aloud. This seems an Hellenistical expression. See Theodotion in Dan. iii. 4. iv. 11, or 14, where ἐν ἰσχύϊ answers to the Chald. בחיל *with strength.*

Ἰσχύω, from ἰσχὺς *strength.*

I. *To be strong*, [as in Josh. xiv. 11. Ecclus. xxx. 13.] *sound, whole*, valere. Mat. ix. 12. Mark ii. 17.

II. *To avail, be of use*, or *force.* Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17. [Diod. Sic. ii. 23. Ælian. V. H. 2. 38.]

III. *To be able, can.* Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, Πάντα ἰσχύω, for κατὰ πάντα ἰσχύω, I am able or strong as to *all things*, i. e. I can do and bear *all things.*

[IV. *To prevail*, or *exert strength.* Acts xix. 20.*]

Ἴσως, Adv. from ἴσος *equal.*

I. *Equally, equitably.* Thus it is sometimes used in the profane writers. [Polyb. iii. 76. 13. Demosth. 35, 26.]

II. *Perhaps, peradventure, it may be.* q. d. the chances are *equal* on both sides. And in this sense it is most commonly found in the profane writers; (see Sca-

* [Schl. thinks, that in this place, Heb. x. 11. Rev. vii. 9. viii. 2, it is *to stand as a minister* or *functionary*, as in Gen. xli. 46. Παρίςημι also has this sense, as in Deut. i. 38. See Hom. Od. X. 115. Juv. Sat. v. 63.]

* [In Acts xix. 16. some say, *to conquer*; Schl. has, *to treat one violently.* Wahl, *to exert strength against.*]

pula and Wetstein.) But in Luke xx. 13, the only text of the N. T. where it occurs, Bp. Pearce and Campbell render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. אך, and the Bishop further observes, that Xenophon and Ælian have used it in this latter sense. See Xenophon Cyri Exped. lib. iii. p. 191. 2d edit. Hutchinson, 8vo. and Notes. occ. Luke xx. 13. [It is, *perhaps*, in Aristot. Rhet. ii. 13. Herodian iv. 14. 16. vi. 3. 6. Ælian. V. H. xi. 8. and in the LXX. Gen. xxii. 21. Jer. xxvi. 5. But Schl. agrees with Parkhurst, and cites Plat. Gorg. vii. 39, 52. Munker ad Antonin. Lib. Metam. c. 6. p. 46. Locell. ad Xen. Eph. p. 188. Glass. Phil. Sacr. p. 426.]

☞ Ἰχθύδιον, ου, τὸ. A diminutive from ἰχθὺς.—*A little* or *small fish*, pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by Plutarch and Athenæus. See Wetstein. [See Plutarch t. x. p. 138. ed. Reisk. Athen. viii. p. 359. D. But Schl. does not think it a diminutive in the N. T., for there are many words in Greek which have the form but not the meaning of diminutives. See ὠτίον et Fisch. Anim. ad Well. p. 133. Wahl calls it a diminutive.

Ἴχθυς, υος, ὁ, from ἴκω *to go*, and θύω *to rush impetuously*.—*A fish*, so called from their *impetuous* or *swift motion*. "The shape of most fish says Brookes *, is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: However, *the progress of a machine moved forward in the water by human contrivance, is nothing to the* rapidity *of an animal destined to reside there*. The shark overtakes a ship in full sail with ease, plays round it, and abandons it at pleasure." Mat. vii. 10. xvii. 27. Luke v. 6, & al. [Gen. i. 26, 28.]

Ἴχνος, εος, ους, τὸ, from ἴκω *to go, come*.

I. *The sole of the foot*, on which men and animals *go*. Comp. Βάσις II. [Ex. xliii. 7. Deut. xi. 24.]

II. *A footstep, the impression left by the sole of the foot in walking* *. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See Wetstein. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21. [Ecclus. xxi. 7. Polyb. iv. 42. 7.]

ἸΩ͂ΤΑ, τὸ. Undeclined.—*An Iota, Jod,* or *Yod;* for our Saviour, no doubt, used the name of the Hebrew letter: though it may be observed, that ι *(Iota)* is the smallest letter in the Greek, as י *(Jod,)* whence it is taken, is in the Hebrew alphabet. Hence † Irenæus calls *Iota an half letter*, (dimidia); hence also the proverb, *Ne* Iota *quidem*, Not even an *Iota*. The English word *Jot*, by which our translators render Ἰῶτα, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

* Natural Hist. vol. iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

* [See Xen. de Ven. iii. 8. v. 7. Polyb. xxxvii. 3. 3. Ps. lxxvii. 19.]

† Advers. Hæres. lib. ii. cap. 41. edit. Grabe.

# K.



K, κ, *Kappa*. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or *twenty*. In the ancient or Cadméan alphabet K answered to the Hebrew or Phenician *Kaph* in name, order, and power; but its form approaches nearer to the Phenician letter, and to this small κ, as it is *sometimes* written or printed, has a manifest resemblance.

Καγώ, for καὶ ἐγὼ, by an Attic crasis.—

*And I, I also.* Mat. ii. 8. x. 32. xi. 28, & al. freq. [*On the other hand.* Mat. xvi. 18.]—It is frequently used in the LXX for the Heb. ואני, or ואנכי. [Gen. xlii. 37. 1 Sam. xii. 6.]

Καθά, Adv. from κατὰ *according to,* and ἃ *which things.—According as,* q. d. *according to those things which.* occ. Mat. xxvii. 10.—In the LXX it generally answers to the Heb. כאשר, which is compounded in like manner of כ *according to,* and אשר *which.* [Gen. vii. 9.]

Καθαίρεσις, ιος, Att. εως, ἡ, from καθαιρέω.—*A demolishing, destruction.* occ. 2 Cor. x. 4, 8. xiii. 10. [In the first of these places (with which comp. Prov. xxi. 22.) both the words occurring, are used metaphorically. Comp. Xen. Hell. ii. 2. 9. Demosth. 755, 8. In 1 Mac. iii. 44. the word is used for *mischief* (done) as in 1 Cor. xiii. 10. (Comp. Esth. iii. 8. in Usser. ed. Vet. Alt.)]

Καθαιρέω, ῶ, from κατὰ *down,* and αἱρέω *to take.*

I. *To take down* or *away.* occ. Mark xv. 36. 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87, edit. fol. Paris, 1616, applies the V. *to taking down a body from the cross*—ἐκεινον μὲν ΚΑΘΕ'ΛΟΝ. So Josephus in his Life, § 75, speaks of certain prisoners who had been crucified, but whom Titus ἐκέλευσεν ΚΑΘΑΙΡΕΘΕ'ΝΤΑΣ ἀυτὸς θεράπειας ἐπιμελεστάτης τυχεῖν, ordered *to be taken down,* and that the best care should be taken of them for their recovery. Comp. Kypke in Mark xv. 46. [See Josh. x. 27. viii. 29. Antonin. Lib. fab. 13. Joseph. Ant. vii. 9. 1. Lucian. Dial. Deorr. xii. 1.]

II. *To cast,* or *pull down,* as princes or potentates. occ. Luke i. 52, where Wetstein shows, that the best Greek writers apply the V. in the same sense to *kings* and *princes.* [Herodian. viii. 3. 11. Perizon. ad Ælian. V. H. ii. 25.]

III. *To take, pull down, demolish,* as buildings. occ. Luke xii. 18. [See Polyb. iv. 52. 8. Herodian. iii. 1. 15. Xen. Cyr. vi. 1. 20. 2 Chron. xxx. 14. Deut. xxviii. 52.]

IV. *To destroy,* as nations. occ. Acts xiii. 19.

[V. Metaphorically, *To destroy,* or *bring to nothing.* Used of the majesty of Diana, Acts xix. 27, where the Syriac has, *And the goddess of all Asia—will be despised.* See Diod. Sic. iv. 8. Lysias. 203, 1. Zach. ix. 6. *To make void,* or *overturn* (false) *opinions.* 2 Cor. x. 5. Joseph. Antiq. vi. 9. 1. Καθαιρήσω τὴν ἀλαζονείαν τῦ πολεμίυ.]

Καθαίρω, from κατὰ and αἴρω *to remove, take away.*

I. *To purge, cleanse.* It seems most properly applicable to the *filth* or &c. *taken away,* and is thus used by Homer, Odyss. vi. line 93.

Αὐταρ ἐπει πλῦναν, ΚΑ'ΘΗΡΑ'Ν τε ῥύπα πολλὰ.
But having wash'd and *cleans'd away* the spots.

(Comp. Il. xiv. lin. 171, and Il. xvi. lin. 667,) and by Athenæus, lib. vii. (as cited by Scapula) παντὰ σπίλον ΚΑΘΑΙ'ΡΕΙΝ, *to take away* or *purge* every spot. So Arrian, Epictet. lib. ii. cap. 16, uses this V. transitively with an accus. of *the thing taken away;* speaking of Hercules. Περιῄει ΚΑΘΑΙ'ΡΩΝ 'ΑΔΙΚΙ'ΑΝ καὶ 'ΑΝΟΜΙ'ΑΝ. 'Αλλ' ὐκ εἶ 'Ηρακλῆς καὶ ὐ δύνασαι ΚΑΘΑ'ΙΡΕΙΝ ΤΑ' 'ΑΛΛΟΤΡΙ'Α ΚΑΚΑ', ὐδὲ Θησεὺς, ἵνα ΤΑ' τῆς 'Αττίκης ΚΑΘΑ'ΡΗΙΣ· ΤΑ' σαυτῦ ΚΑ'ΘΑΡΟΝ. "He went about *extirpating injustice and lawless force.* But you are not Hercules, nor able to *extirpate the evils* of others, nor even, Theseus, to *extirpate the evils* of Attica: *extirpate your own* then." F. CARTER. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the *thing* or *person* purged or cleansed. occ. Heb. x. 2. [See Diod. Sic. iv. 31 and 69. Ælian. V. H. iii. 1. iv. 5. viii. 5. Xen. Anab. v. 7. 35. The verb is constantly used to express *cleansing by religious lustration,* as in the places cited from Ælian: καθαρμοὶ mean *lustrations, expiations;* see Salmas. Præf. ad Ceb. Tab. p. 25. Hence, Schl. and Wahl. translate it here, *To expiate,* or *free from sin and its punishment.* The word occurs 2 Sam. iv. 6. in an uncertain signification.]

II. *To clear,* as the branch of a vine from useless twigs or shoots by pruning. occ. John xv. 2, where see Wetstein and Campbell, and comp. Ainsworth's Latin Dict. in Resex. ['Ακαθαρσία (Lev. xix. 23.) means *useless branches.*]

Καθάπερ, from καθὰ (which see), and πὲρ *truly,* [or rather from κατὰ and ὅπερ.]—*As truly, as indeed, as.* Rom. iv. 6. xii. 4. 2 Cor. iii. 13, & al. [Gen. xii. 4. Exod. v. 13.]

☞ Καθάπτω, from κατὰ intens. and ἅπτω *to bind,* which see under ῞Απτομαι. —*To bind, wind,* or *twist.* occ. Acts

xxviii. 3, Καθῆψε τῆς χειρὸς ἀυτῦ. The expression is elliptical for καθῆψε ἑαυτὴν ἐπὶ τῆς χειρὸς ἀυτῦ, wound itself upon *his hand*. Most of the interpreters explain it, invaded or attacked *his hand* (so the Vulg. Erasmus, Castalio, and Beza), as if the word were καθήψατο in the middle voice, and used in the same sense as the simple ἅπτεσθαι undoubtedly is. But it does not appear that the active καθάπτω is ever applied in this signification; but that it denotes *to bind, bind upon*, or the like, Bochart has proved from Xenophon, &c. vol. iii. 369, 370. See also Wetstein, Wolfius, Scheuchzer Phys. Sacr. and Suicer. Thesaur. [Both Schl. and Wahl consider it as neuter, *To adhere*. It occurs in a transitive sense, Polyb. viii. 8. 3. Xen. Ven. vi. 9.]

Καθαρίζω, 1st fut. καθαρίσω, Att. καθαριῶ, (Heb. ix. 14.) from καθαρὸς *pure*.

I. *To cleanse, free from filth*. Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19, where it is spoken of a *privy*, which "*cleanses*, as it were, and carries off the grosser dregs of *all* the *food* that a man eats." Thus Doddridge. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. καθαρίζον, be construed with the masc. N. ἀφέδρωνα ?* Others therefore, though surely not without force, have referred καθαρίζον to πᾶν, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek MS. hitherto collated, is καθαρίζοντα, according to Markland's conjecture in Bowyer. And this reading has been lately much confirmed by Mr. Marsh (in Note 35, p. 458 of the 1st vol. of his Translation of Michaelis's Introduct. to the N. T.) from the evidence of the ancient Syriac version, where we find בתרכיתא דמרכיא כלה ומשתדא מאכולתא, *And is cast out into* the privy, which purges *all food*. And the same learned writer very probably accounts for the final τα in καθαρίζοντα being omitted in some early copy, and thence in many others, by remarking that the three following words all end in that same syllable τα. [Schl. says, *ciborum purgamentum, ubi homines se expurgant ab omnibus cibis*, without any remark. And so Rosenmüller, at least, to the same effect, by supplying ὅ ἐϛι before καθαρίζον, and translating *which thing*, (viz., the fact that food descends into the stomach, and thence into the privy,) *carries away all kinds of food* both pure and impure, so that impure food thus loses its impurity. He quotes μη λογομαχεῖν, εις ὐδὲν χρήσιμον in 2 Tim. ii. 14. as a similar case of ellipse, but the difficulty is not in the ellipse, but in making sense of the sentence, even allowing the ellipse to exist. Bretschneider says, καθαρίζον is for καθαρίζοντα, referring to Mathiæ § 437. Wahl considers καθαρίζον as put for καθαρίζον ἐϛι, (see Herman. ad Vig. p. 770. 776.) and then makes the whole preceding part of the verse a nominative to this verb, as if it were τὸ εἰσπορεύεσθαι, &c.]

* Martin's French translation, Diodati's Italian, and Campbell's translation and Note.

II. *To cleanse* or *make clean* from the leprosy. Mat. viii. 2, 3. x. 8, & al. freq. The LXX often use it for *legal cleansing from the leprosy*, answering to the Heb. טהר, Lev. xiv. 8, 9. [See Levit. xiii. 6. 13. & al. for טהר.]

III. *To cleanse, purify*, spoken of *legal* or *ceremonial purification*. occ. Heb ix. 22, 23. Comp. Acts x. 15. xi. 9. [See Ex. xxix. 36. Lev. viii. 15. ix. 15. Ex. xxix. 37. xxx. 10. Ecclus. xxiii. 9. xxxviii. 10. In the two passages of the Acts, Schl. says it is, *To declare clean*.]

IV. *To cleanse, purify*, in a spiritual sense, from the *pollution* and *guilt* of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8, Καθαρίσατε χεῖρας, ἁμαρτωλοι, Cleanse *your hands, ye sinners*. Comp. Isa. i. 16. So Josephus De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΣΙΝ ΚΑΘΑΡΑΙΣ, *clean* or *pure hands*, to the *rapines, murders, &c.* of the Jewish zealots; Herodotus, lib. i. cap. 35, calls a man who had undesignedly slain another, ὐ ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, not *clean in hands;* and Lucian, tom. i. p. 357. De Sacrif. mentions Ὅϛις μὴ ΚΑΘΑΡΟΣ ἐϛι ΤΑΣ ΧΕΙΡΑΣ. [Jer. xxxiii. 8. Ez. xxxvi. 25.]

Καθαρισμὸς, ῦ, ὁ, from κεκαθάρισμαι, perf. pass. of καθαρίζω.

I. [*A purifying, or purification*, of the Jewish washings. John ii. 6. —of the purification after childbirth, (see Lev. xii.) Luke ii. 22. —of purification from leprosy. Mark i. 44. Luke v. 14. 1 Chron. xxiii. 18. See Lev. xiv. 3, 4, &c.]

II. [*Purification by baptism*. John iii. 25.]

III. [*Purification from sin, expiation*.

2 Pet. i. 9, and Heb. i. 3. The last phrase *καθαρισμὸν ποιεῖν*, occurs Job vii. 20. The word is found in this sense, Ex. xxix. 36. xxx. 10.]

Καθαρὸς, ὰ, ὸν, from *καθαίρω to cleanse.*

I. *Clean, pure, clear,* in a natural sense. See Mat. xxiii. 26. xxvii. 59. John xiii. 10. Heb. x.* 22. Rev. xv. 6. xxii. 1.

II. *Clean, lawful to be eaten* or *used.* Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to *legal* or *ceremonial cleanness.*

III. *Clean, pure,* in a spiritual sense, from the *pollution* and *guilt of sin.* See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. Jam. i. 27. In this view it is particularly applied (conformably to the Heb. phrase נקי מדם, 2 Sam. iii. 28; comp. Num. xxxv. 33, and under Καθαρίζω IV.) to *purity* or *cleanness* from *blood* or *blood-guiltiness.* occ. Acts xviii. 6. xx. 26. In both which passages, however, it refers to the *blood* and *death of souls.* Comp. Ezek. xxxiii. 1—9. Mat. xxvii. 24. To show that ΚΑΘΑΡΟ'Σ 'ΑΠΟ' is not a *merely* Hebraical phrase, Kypke cites from Josephus, ΚΑΘΑΡΟ'Σ —Τὰς χεῖρὰς 'ΑΠΟ' *τῦ φόνυ*, and *τὴν διάνοιαν* ΚΑΘΑΡΑ'Ν 'ΑΠΟ' *πάσης κακίας*; and even from Demosthenes, ΚΑΘΑΡΑ' 'ΑΠΟ'.—[This phrase occurs Gen. xxiv. 8. and see Diod. Sic. i. 24. xx. 25. Dem. 122. 7. Mathiæ § 329. The passages cited at the commencement of this head, viz., Mat. v. 3. (with which compare Gen. xx. 5. Job xxxiii. 3. John xiii. 10.) &c. are translated by Schl. and Wahl, as *virtuous, free from all stain of sin.*]

Καθαρότης, *τητος, ἡ,* from *καθαρὸς.*— *Purity, cleanness,* legal or ceremonial. occ. Heb. ix. 13. [See Xen. Mem. ii. 1. 22, and Ex. xxiv. 10. in one MS.]

Καθέδρα, *ας, ἡ,* from *κατὰ down,* and *ἕδρα a seat,* or from *καθεδῦμαι,* 2 fut. of *καθέζομαι.*—*A seat.* occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2, where the Scribes and Pharisees are said to *sit* (the usual posture of *teachers* † among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) *in Moses's seat,* as being the ordinary *teachers* of his law in the schools and synagogues. [1 Kings x. 19.]

Καθέζομαι from *κατὰ down,* and *ἕζομαι* *to sit,* which from *ἕζω to set.*—*To sit down, sit.* occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. (comp. Hom. Iliad Σ. 420.) Luke ii. 46, where see Doddridge's Note, and Vitringa De Synagog. Vet. vol. i. p. 167, 168. [Ezek. xxvi. 16.]

Καθ' ἕις. See under 'Εις VIII.

☞ Καθεξῆς, Adv. from *κατὰ according to,* and *ἑξῆ order,* which see.

I. *In order,* or rather, according to Campbell, whom see on Luke i. 3, "*Distinctly, particularly,* as opposed to *confusedly, generally.*" occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *Following, succeeding.* occ. Luke viii. 1. Καὶ *ἐγένετο ἐν τῷ καθεξῆς* (*χρόνῳ* namely), *And it came to pass* in time following, i. e. afterwards. Acts iii. 24, *τῶν καθεξῆς* (*γεγονότων* namely), *who were,* or *came* after, succeeding.

Καθεύδω, from *κατὰ* intens. and *ἕυδω* or *ἐνδέω to sleep,* which perhaps from *ἓν well, pleasantly,* and *δέω to bind.* So Penelope in Homer. Odyss. xxiii. lin. 16, 17.

————————Ὕπνυ
'ΗΔΕ'ΟΣ, ὅς μ' 'ΕΠΕ'ΔΗΣΕ φίλα βλέφαρ' ἀμφικαλύψας.

———————— *Sweet sleep*
Which *bound* my senses, and my eye-lids clos'd.

So Pope, Homer's Il. xiv. line 415, mentions,

————————Somnus' *pleasing ties.*

And Dryden, Troil. and Cress.

————Sleep seal those eyes;
And *tie* thy senses in as soft a *bond,*
As infants void of thought.————

I. *To sleep, be asleep, be fast asleep,* Mat. viii. 24. xxv. 5. xxvi. 43, 45. [It seems that *καθεύδω* sometimes denotes only *To go to bed,* as Deut. xi. 19.; and Schl. thinks that this *may* be the sense in Mark xiv. 40, 41.]

II. *To sleep the sleep of death.** Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11—14.) 1 Thess. v. 10. See Κοιμάω. It is used in the same sense by the LXX for the Heb. שכב *to lie down,* Ps. lxxxviii. 5; and by Theodotion for ישן *to sleep.* Dan. xii. 2. [In Mat. ix. 24. Schl. says that the dif-

* [Schl. says, this is not *pure water,* but *purifying water.* Comp. Eph. v. 26.]

† [See also Philost. Vit. Soph. ii. 2. Juvenal. vii. 203.]

* See Lardner's Vindication of Three Miracles, p. 52, &c

ference between ἀποθνήσκω and καθεύδω is this, that the first is *To die without hope of revival;* the latter, *To die so as to be revived.* Wahl takes the word in its usual sense of *To sleep.*]

III. *To be spiritually asleep*, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11—13. 1 Cor. xv. 34.

☞ Καθηγητὴς, ῦ, ὁ, from καθηγέομαι *to lead* or *guide in the way*, which from κατὰ and ἡγέομαι *to lead.*—*A guide*, properly *in the way*, so *a leader*, *director*, *teacher*. occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS. read διδάσκαλος (see Wetstein), to which agrees the Syriac version; and this reading best corresponds with the preceding word 'Ραββὶ as interpreted by St. John, ch. i. 39, and is accordingly embraced by Origen, Chrysostom, and many modern critics. See Bowyer and Campbell. [It occurs in this sense in Plut. de Discrim. Amic. and Adul. c. 45. and in Vit. Alex. c. 5, where it is applied to Leonidas, rather as a title of pre-eminence over the other pædagogues and teachers of Alexander. Dion. Hal. ii. p. 138. Diog. L. i. 13. 27.]

Καθήκω, from κατὰ *according*, or *together*, *with*, and ἥκω *to come*. [Ex. xvi. 16. Deut. xxi. 17. Ez. xxi. 26.]—*To be convenient*, *fit*, convenio; whence imper. καθήκει, *it is convenient*, *fit;* and particip. neut. καθῆκον, οντος, τὸ, *fit*, *fitting*, *convenient*. occ. Acts xxii. 22. Rom. i. 28. Comp. 'Ανήκω III. [See Ecclus. x. 23. 2 Mac. vi. 4. Polyb. ii. 2. 7. Xen. Cyr. i. 2. 5. The impers. form does not occur in the LXX.]

Κάθημαι, from κατὰ *down*, and ἧμαι *to sit*, which from ἕω *to place*.

I. *To sit down*, *sit*. Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44, where observe κάθυ is 2 pers. sing. imperat. Attic for κάθησο. So κάθῃ, Acts xxiii. 3 *, is the 2 pers. sing. pres. indicat. Attic for κάθησαι. [Add Mat. xxvii. 19, in which as well as in Acts xxiii. 3. the word is used of persons *sitting* in *judgment*. See Philost. Vit. Apoll. viii. c. 7. and hence the word καθήμενος denotes *the judge* in Themist. Or. i. p. 12.]—Καθῆμαι Βασίλισσα, I sit *a Queen*, i. e. on a throne, Rev. xviii. 7. Virgil, Æn. i. lin. 50, Incedo *Regina*, I move *a Queen*. *Sitting on the ground*, or *in the dust*, was also the posture of *mourners;* see Job ii. 13. Isa. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the *repentant* cities of Tyre and Sidon, Luke x. 13; where Kypke shows that such was the custom also of other nations, and that καθῆσθαι and κλαίων, or the like, are often joined in the Greek writers. [It clearly denotes *sitting on the ground* in this place, and see Eur. Iph. Ant. 1175. Arrian. Diss. Ep. i. 9. iii. 24. Schl. observes, that in those places where Christ is said *to sit on the right hand of the father*, as Mat. xxii. 44. Acts ii. 34. Col. iii. 1. & al. the verb denotes, *to reign*, as in 2 Kings xiv. 6. comp. xv. 5. and perhaps, absolutely, in Rev. xvii. i. 9. 15.]

II. *To be settled*, *dwell.* Luke xxi. 35. Comp. Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. ישב *to sit*, *settle*, *dwell*. See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a *merely* Hellenistical use of the verb; for Kypke on Acts ii. 2, cites from Demosthenes, ΚΑΘΗ'ΜΕΘΑ ἐν Πέλλῃ, *We dwelt*, or *stayed* at Pella; ΚΑ'ΘΗΝΤΟ ἐν Μακεδονίᾳ, *They dwelt* in Macedonia; and other instances from Diodorus Sic. and Xenophon.

☞ Καθημερινὸς, ή, ὸν, from καθ' ἡμέραν *daily*, *day by day.*—*Daily*. occ. Acts vi. 1. [Alciph. i. 5. Joseph. Ant. xii. 7, 8. Polyœn. iv. 7. 10. It is a word of late date. See Lobeck. ad Phryn. p. 53. Judith. xii. 14.]

Καθίζω, from κατὰ *down*, and ἵζω *to sit*, *cause to sit*, which from ἕζω, often used in Homer, *to set*, *place*, whence ἕζομαι *to sit*. See under ῞Εδρα, and Καθέζομαι.

I. Transitively, *To set down*, *set*, *cause to sit*, Eph. i. 20; particularly *in seats of judgment*, 1 Cor. vi. 4, on which passage Elsner, Wetstein, and Kypke show, that the Greek writers * in like manner use καθίζειν for *setting on seats of judgment*, that is, for *appointing* or *constituting judges*. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17. [Hence, in the middle, it is *To sit*, especially as *judges*. Mat. xix. 28. Luke xxii. 30. Æsch. Soc.

* [This was the regular form in late Greek. See Buttman. § 96. Lobeck. ad Phryn p. 395. Greg. Cor. p. 411. ed. Schäf.]

* [See Polyb. xl. 5. 3. Philost. Vit. Apoll. iii. p. 115.]

Dial. iii. p. 162. See Ælian V. H. xii. 1. Herodian. ii. 3. 8.]

II. Intransitively, *To sit down, sit.* Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3. [Add Luke xiv. 31. John xii. 14. Acts xiii. 14. 1 Cor. x. 7. Thucyd. i. 26. 2 Sam. vii. 1. 1 Kings i. 46. Diog. Laert. i. 57. There is in these cases an ellipse of ἑαυτὸν, &c. but this ellipse is sometimes supplied as in Ælian. V. H. iv. 22. vii. 1.]

III. *To remain, abide, dwell.* Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47, & al. for the Heb. ישב *to sit, dwell, abide.* Ex. xvi. 29. [There is a class of expressions in which the verb occurs both transitively and intransitively, καθίζειν ἐν δεξιᾷ τῦ Θεῦ, &c. in the first case, it denotes God's giving his power to Christ; in the second, Christ's receiving that power. See Heb. i. 3. vii. 1. x. 12. xii. 2. Comp. Eph. i. 20.]

Καθίημι, from κατὰ *down,* and ἵημι *to send, let go.—To let down,* demitto. occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5. [Ex. xvii. 11. Herodian. ii. 6. 14. Καθίϛημι, καθιϛάω or καθιϛάνω, from κατὰ and ἵϛημι *to set, place.*]

I. *To place,* i. e. *to bring* or *conduct to a place,* deduco, perduco. occ. Acts xvii. 15. See Raphelius, Wetstein, and Kypke, who show that several of the Greek writers use the V. καθίϛημι in like manner for *conducting, bringing,* or *bringing safe to* a place. [Arrian. Hist. Ind. c. 1. Herodian. ii. 8. 10. Polyb. xxii. 15. 11. Xen. Anab. iv. 8. 8. On the form of the participle καθιϛῶν, see Buttman. § 95. a. Not. 5.]

II. *To constitute,* "* *to give formal existence," to make.* Jam. iii. 6. iv. 4. 2 Pet. i. 8. *To be* constituted *sinners,* Rom. v. 19, is to be treated *as such,* by becoming subject to death; *to be* constituted *righteous* is to be admitted to a reward, *as righteous.* [Comp. Diod. Sic. xix. 15. Lucian. Dial. Deorr. xx. 21. Xen. Anab. vii. 7. 23. D'Orvill. ad Charit. v. 6. Eur. Phœn. 87. 552 and 973.]

III. *To constitute, appoint,* or *ordain,* to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28. [Gen. xxxix. 4. Exod. ii. 14. 2 Sam. iii. 39. Xen. de Vect. v. i. Eur. Phœn. 51.]

IV. With the preposition ἐπὶ following, *To appoint* or *set over.* See Mat. xxiv. 45, (where see Wetstein) 47. xxv. 21, 23. Acts vi. 3. [This division of Parkhurst's is quite unreasonable, as it appears to me. Senses II. and III. are, I should say, nearly identical, and out of the instances alleged under sense II., three, viz. Luke xii. 14. Acts. vii. 10 and 27, have ἐπὶ. I have been unwilling, however, to remove the distinction, because neither Schl. nor Wahl notice one of the passages alleged in sense III., and thus at least negatively confirm Parkhurst's opinion.]

* Johnson's Dictionary.

Καθὸ, Adv. from κατὰ *according to,* and ὃ *that which.*

1. *According to that which, according to what.* occ. 2 Cor. viii. 12.

2. *According as, inasmuch as, as.* occ. Rom. viii. 26. 1 Pet. iv. 13.

[Καθολικὸς, ὴ, ὸν, from κατὰ and ὅλος *all, whole.—Universal.* A word occurring in the inscription of the Epistles of James, Peter, John, and Jude, both in MSS. in the Arabic version, and the best editions; and denoting that these seven Epistles were addressed not to one man, or one church, but to the whole body of Christians, or at least to all Jewish Christians, dispersed in various parts. So Theodoret, Œcumenicus, &c. &c. See Suicer in voce et voce ἐγκύκλιος. The word occurs Polyb. vi. 5. 3. viii. 4. 11. Artem. i. 3.]

Καθόλου, Adv. from κατὰ *of, concerning,* and ὅλος *all, whole.—At all.* occ. Acts iv. 18. Comp. under Ὁ XII. 4. [Amos iii. 3, 4. Ez. xiii. 3. Xen. de Re Eq. viii. 1. Diod. Sic. iv. 5.]

Καθοπλίζω, ῶ, from κατὰ intens. and ὁπλίζω *to arm.—To arm well,* or *all over.* occ. Luke xi. 21. [Jer. xlvi. 9. Diod. Sic. iii. 70. xiii. 85.]

Καθοράω, ῶ, from κατὰ intens. or *against,* and ὁράω *to see.—To see clearly,* according to some. but simply *to see, behold,* according to Elsner and Raphelius, the latter of whom cites from Herodotus, lib. ii. cap. 138, in confirmation of this sense, Ἐον ἐν μέσῃ τῇ πόλι τὸ ἱρὸν ΚΑΤΟΡΑ͂ΤΑΙ πάντοθεν περιόντι. "The temple, which is in the midst of the city, is *seen* by a person coming from any part." Plato, however, uses the verb active for *seeing,* or *perceiving, clearly,* Phædon. § 11. edit. Forster, Ὥϛε μὴ δύνασθαι ὑπ' αὐτῦ ΚΑΘΟΡΑ͂ΙΝ τ' ἀληθές. "So that we are disabled by it (the body) from *clearly seeing* the truth." Καθορᾷν Plato expresses soon after by καθαρῶς εἴσεσθαι, and καθαρῶς γνῶναι to know *clearly.* See also Wetstein.

occ. Rom. i. 20. [Job x. 4. Xen. An. i. 8. 6. Herodian iv. 15. 7.]

Καθώς, Adv. from κατὰ *according to,* and ὡς *as, when.*

1. *According as, as.* Mat. xxi. 6. xxvi. 24. xxviii. 6. & al. freq.

2. *As, when.* Acts vii. 17. Comp. 1 Cor. i. 6. [2 Mac. i. 31.]

[3. *Since.* John xvii. 2. Rom. i. 28.]

[4. *How.* Acts xv. 14. 3 John ver. 3.]

ΚΑΓ, a Conjunction.—This particle καὶ, like the Heb. ו, is used in almost all sorts of *connexions,* and serves for most of the different kinds of Conjunctions.

1. And most generally, *And.* Mat. i. 17, 19. & al. freq.

2. *Also, likewise.* [Mat. xviii. 23. xiv. 9.] John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. [Rom. viii. 23.] 1 John iii. 16. [& al. freq. Xen. de Mag. Eq. v. 4.]

3. *Even.* Mat. x. 30. xii. 8. [xv. 16.] Mark iii. 19. Luke ix. 5. xix. 42. [John v. 37.] 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7. [It sometimes seems to be, *And even,* as John iv. 23, 25. 1 John iv. 34. Acts xix. 27. Rom. viii. 23. 2 Cor. viii. 3. xii. 15. Sometimes it is *Even if,* or *even though,* as Luke xviii. 7. 1 Cor. xvi. 9. Ælian. V. H. i. 21.]

4. *And then, and.* Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Καὶ τίς—; *Who then,* or *in that case—?* Mark x. 26. Luke xviii. 16. 2 Cor. ii. 2. Καὶ, says Blackwall, citing the former of these passages, is often *interrogative,* and very aptly expresses a vehement concern, admiration, or surprise. So in Demosthenes and Plato, ΚΑΓ τί φήσετε, ὦ ἄνδρες δικασταὶ; "What will ye say, O judges? What fair and plausible excuse will you make?" Demosthen. Mid. 300. line 2. Sacred Classics, vol. i. p. 147. See more instances in Elsner on Mark x. 26, and in Kypke on Luke x. 9. [When it does not commence a sentence, it may be also turned, *Then.* Mat. xv. 3. 1 Cor. xv. 29, 30: and even when it does, Luke i. 43. Acts xxiii. 3. 1 Cor. v. 3. See Epict. Ench. c. 22. Lucian. Dial. Deor. i. 2. v. 3. Xen. Mem. i. 3. 10. iv. 2. 5. In Mat. xii. 26. Luke xx. 44. & al. as in Eur. Phœn. 1367. Xen. Hier. vii. 11, Wahl thinks there is a *negative* force, which to me seems rather to arise from the reasoning.]

5. After ὡς *as, when, whilst,* or ὅτε *when,* in the preceding member of the sentence, it may be rendered *then,* as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

6. *Moreover.* 1 Cor. iii. 1. 2 Pet. i. 19.

7. *Though, although.* Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18. [Wahl adds John iii. 32. xiv. 30. Heb. iii. 9. Rev. iii. 1.]

8. *But.* Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20. & al. [Add Mat. ii. 12. vii. 26. xiii. 2. xxvi. 55. xxvii. 14. Luke iii. 14. John vii. 4. xiii. 13. Acts vii. 5. x. 28. Eph. iv. 26. Col. ii. 8. & al. Diod. Sic. iv. 5.] *Yet, nevertheless.* Mat. vi. 26. x. 29. [xii. 5. xiii. 14.] John i. 10. iii. 11. [vi. 70.] viii. 55. xvi. 32. Phil. iv. 10. *And yet.* John xx. 29. [ix. 30.]

9. *Or.* Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of καὶ from Xenophon, Memor. Socrat. lib. iii. cap. 12. § 2. Καὶ μὴν ὀκ ὀλίγοι μὲν διὰ τὴν τῦ σώματος καχεξίαν ἀποθνήσκυσί τε ἐν τοῖς πολεμίκοις κινδύνοις, ΚΑΓ αἰσχρῶς σώζονται. "And indeed not a few, on account of their ill habit of body, either perish in the dangers of war, *or* escape with dishonour." [Schleusner adds John vi. 36. Rom. xiv. 7. Heb. ix. 19. Phil. iv. 16. Tit. iii. 10.]

10. After a negative word or particle, *Nor.* Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. ו. Comp. Isa. vi. 10. Exod. xx. 10. [2 Cor. xii. 21.]

11. *And especially.* Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19. [Wahl observes, that it is used in this way when a *body* or *class* is mentioned, and then *one* member of it is especially named. Mat. ix. 33. Mark i. 5. Luke ii. 34. xi. 45 and 46 (perhaps). Acts xxvi. 22. 1 Cor. xvi. 16. Rev. i. 7. Xen. Anab. i. 4. 12. Herod. ii. 66. 1 Kings xi. 1. Judith iv. 13.]

12. *Namely.* Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which,* as Luke xi. 5. xv. 15. Acts vii. 10. Compare Mat. xiii. 41. xx. 18. Acts vi. 6. [Mark ii. 15. Luke xix. 43. *(in which)* Acts vi. 6. Rom. iv. 3.]

14. After the V. ἐγένετο *it happened, came to pass,* it may be rendered *that.* Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an Hellenistical phrase, usual in the LXX, and exactly

answering to the Heb. ויהי ־ד. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Jud. xiii. 20. 1 Sam. xiii. 22, in the LXX and Heb.—Sometimes after other verbs besides ἐγένετο it may in like manner be rendered *that*, as Luke iii. 20, καὶ κατέκλεισε, that *he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an Hellenistical use, and thus καὶ is applied in the LXX for the Heb. ו. Jud. xiv. 15. Ruth i. 11. 1 Sam. xi. 12. & al.

15. Καὶ repeated in the same sentence, καὶ—καὶ, *both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi, 33. & al.

16. In the latter part of a comparative sentence, *So also*, *so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus Lucian, De Syr. Dea. vol. ii. p. 893. Ὡς δὲ οἱ ἐδόκεε, ΚΑΙ' ἐποίεε ταῦτα. "But as this scheme pleased her, *so* she put it in execution." [Gal. i. 9. 1 John ii. 27. iv. 17.]

17. Intensive or corrective, *Yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. *And that too*, idque. Mat. xxiii. 14, where see Raphelius and Wolfius.

19. *Therefore*, *hence*, *so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. xv. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred as by the profane writers in a Hendiadys (a figure so called from expressing ἓν διὰ δυοῖν, *one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16, ἐν χώρᾳ καὶ σκιᾷ θανάτου, *in the land* and *shadow of death*, denotes *the land* of *the shadow of death*; so it is in the Heb. of Isa. ix. 1. בארץ צלמות. Acts xxiii. 6, περὶ ἐλπίδος καὶ ἀναστάσεως νέκρων, *concerning the hope* and *resurrection of the dead*, means *concerning the hope of the resurrection of the dead*. Compare Acts xxiv. 21. xxvi. 6, 7, 8. [Rom. i. 5. ii. 20.]

21. After words of time, *When*. Mark xv. 25, Ἦν δὲ ὥρα τρίτη ΚΑΙ' ἐσταύρωσαν αὐτὸν, *Now it was the third hour* when *they crucified him*, or when *it was the third hour they crucified him*. Compare Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7. James i. 11. Raphelius has shown, that this use of καὶ is not merely in conformity to the Hebrew idiom, but agreeable to the style of the Greek writers, particularly of Herodotus and Polybius, to whom may be added Xenophon. Compare Kypke on Luke xix. 43. [Luke v. 17. xxii. 44. Hom. Od. E. 262.]

22. *That, to the end that*. Heb. xii. 9. Καὶ is thus also plainly applied by Herodotus. See Raphelius.

[23. *For*. 1 Cor. xiv. 32. 1 John iii. 4. Rev. i. 28. al.]

24. Καὶ γέ, *At least*. Luke xix. 42.

25. Καὶ—δὲ, *And moreover, yea also*, quin etiam, imo etiam. John viii. 16, 17. Acts iii. 34, where Kypke shows that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

[26. Καὶ with οὐ or μὴ often, by a Hebraism, expresses *Rather than*. Thus Mat. ix. 13. Joel ii. 13. Prov. viii. 10. See Mede's Works, p. 352.]

ΚΑΙΝΟ'Σ, ἡ, ὸν, formed by a corruption from the Heb. חנך *to handsel*, to which ἐγκαινίζω, ἐγκάινια, ἐγκαινισμὸς, compounds of καινὸς, generally answer in the LXX*.

I. *New, fresh*, as opposed to *old*. See Mat. ix. 17. xxvii. 60. Mark i. 27. [ii. 21.] Luke v. 36. Mat. xxvi. 28. Mark xiv. 24. But in Mat. xxvi. 29. Mark xiv. 25, our Saviour calls the wine *new*, not in a natural but in a spiritual sense, i. e. sanctified to the use of man by his *actual* suffering and resurrection. [Schleusner translates it in these two places, *more excellent*.] Comp. Luke xxii. 16, 18. Acts x. 41.—*The New Man*, which Christians are instructed *to put on*, Eph. iv. 24, is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4, *a divine nature*. Compare Col. iii. 10. But *one new man*, Eph. ii. 15, means *one church* of believers *renewed* in holiness both of heart and life. [Schleus. translates the word as *Excellent*, *better than the preceding ones*, where it is applied to the Christian covenant, &c. as in Heb. viii. 8, 13. ix. 15. John xiv. 34. It seems to designate excellence also in Rev. ii. 17. v. 9. Ps. xxxiii. 3.]—Καινὴ κτίσις, *A new creature*, or *A new creation*, imports the *renovation of the whole man*, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 16. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 16.—*New heavens* and *a new earth*, 2 Pet. iii. 13. Rev. xxi. 1, seem principally to respect the state of the Christian church on earth. Comp. Isa.

* [This derivation is hardly more improbable than one mentioned by Schleusner, from καὶ νῦν.]

lxv. 17. lxvi. 22. Rev. xxi. 24—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a *parenthesis* will not greatly clear that difficult passage.—On John xiii. 34, compare John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. v. 17.

II. *New, other, different from the former.* Mark xvi. 17. Compare Acts ii. 4. [Schleusner, in these places, translates *Foreign*, and cites Xen. de Rep. Lac. x. 8. Wahl adds Xen. Mem. i. 1. 13. The word signifies *strange, fresh*, or *unheard of, unaccustomed*, in Mark i. 27. Acts xvii. 19. See Ælian. V. H. ii. 14. Xen. Cyr. iii. 1. 30. And so of the comparative, which Parkhurst puts under a different head.]

Καινότερος, α, ον, Comparat. of καινὸς. —*More, new, newer.* Καινοτερὸν, τὸ. *A new thing, news.* occ. Acts xvii. 21. So in Theophrastus Eth. Char. 8. Μὴ λέγεταί ΤΙ ΚΑΙΝΟΤΕΡΟΝ; "Is there any *news?*" The word in this sense is very properly used in the *comparative* degree, as implying a *comparison* with some preceding occurrences, q. d. somewhat *newer* than the late accounts. *The comparative* neut. Νεώτερον, *Somewhat newer*, is used in the same sense by Demosthenes cited by Wetstein *, and by Lucian in Kypke, who also produces from Plutarch De Gen. Socrat. μέ τι ΚΑΙΝΟΤΕΡΟΝ—προσπέπτωκεν; "has any thing *new* happened?" How truly the Athenians answered the character given of them by St. Luke may be seen in Casaubon on the above passage of Theophrastus in Wolfius, and more fully in Wetstein on Acts xvii. 21.

Καινότης, τητος, ἡ, from καινὸς *new*.—*Newness*. occ. Rom. iv. 4. vii. 6. [Ez. xlvii. 12. Thucyd. iii. 38.]

Καίπερ, from καὶ *though*, and πὲρ *truly*. —*Though indeed, though, although.* Phil. iii. 4. Heb. v. 8. & al.

ΚΑΙΡΟ'Σ, ῦ, ὁ. † Servianus thus distinguishes between χρόνος and καιρὸς; χρόνος, says he, denotes μῆκος *the length* or *space of time*, but καιρὸς signifies εὐκαιρίαν, *due* or *proper time, opportunity.*

I. [*A certain and fixed time*, or *season*, either absolutely, Mat. viii. 29. ‡ xii. 15. Luke xx. 10. Gal. iv. 10. *(solemn seasons* or *festivals)*, Eph. i. 10. Acts vii. 26. Mat. iv. 45. John v. 4. Rom. v. 6. 1 Cor. iv. 5. Rev. i. 3. 1 Pet. i. 11. & al.; or with some word added, as μῦ, ἴδιος, εὐπρόσδεκτος, &c. Mat. xxvi. 18. *(the time fixed for me to die)*, 2 Cor. vi. 2. Gal. vi. 9. 1 Tim. ii. 6. Heb. ix. 9.—Luke xix. 44. xxi. 24. *(the times allowed to the Gentiles).* Heb. xi. 11. *(the season of wrath).*—It is used of the time fixed by God for the coming of the Messiah, in Mark i. 15. Luke xxi. 8, to which Schl., Wahl, and Rosenm., add Mat. xvi. 3, where the plural is used for the singular (the Syriac has *of this time*), as in other places, viz. Eph. i. 10, (where the final consummation of all things seems *the time* designated), and Acts i. 7, where *the fixed times* for the completion of God's purposes are meant, and where χρόνοι and καιροὶ are joined, as in 1 Thess. v. 1, where Rosenmüller says the words are synonymous, their general difference being that χρόνος is a *larger*, and καιρὸς a *short* space of time, or *articulus temporis*. The same union occurs in several languages. Dan. vii. 12. Diog. Laert. in Strat. p. 343. To this head we must refer the phrases καιρός συκῶν, Mark xi. 13. καιρὸς κάρπων. Mat. xxi. 34. *the fixed time for the fruits to be ripe;* (and so Parkhurst, Schleusner, and Wahl.) Compare Mat. xiii. 30. In Mark xii. 2. and Luke xx. 10, it denotes, perhaps absolutely, *the time of vintage.* In Acts xiv. 17, *seasons* (in the plural) or *turns of the seasons.* In the passage, Mark xi. 13, some say that it is *a favourable country and soil.* See Thucyd. iv. 51. 98. Liban. Or. vi. p. 204. A. xi. p. 376. B.]

[II. *A convenient season, opportunity.* John vii. 6. Acts xxiv. 25. Gal. vi. 10. On Eph. v. 16. Col. iv. 5, see Ἐξαγοράζω. Both Schleusner and Wahl put καιρὸς, as used in these passages, under this head. See Luke viii. 13. 1 Cor. vii. 5. Polyb. viii. 15. 1. 1. 6. 1. Xen. Cyr. i. 3. 8.]

[III. *A definite* or *particular time*, usually with ἐκεῖνος, ἔτος, νῦν, &c. Mat. xi. 25. xii. 1. xiv. 1. Rom. iii. 26. ix. 9. 1 Tim. iv. 1.]

IV. *A prophetical year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14, * where see Dr. Bryce Johnston's Commentary.

Καίτοι, either in one or two words, from καὶ *though*, and τοὶ, *truly*.—*Though truly, though indeed.* occ. Heb. iv. 3, *For we who believe* now under the gospel, *enter into*

* [See also Eur. Orest. 1327.]

† See Suicer Thesaur. in Καιρὸς, and Wetstein on Mat. xvi. 5, and on 1 Thess. v. 1.

‡ [Schleusner says this is *the day of judgment.*]

* [The καιροὶ here denote two years. See Storr. Obss. ad Anal. and Syntax. Hebr. p. 96.]

*his rest, as he said, As I have sworn in my wrath, that they,* the unbelievers, *shall not enter into my rest;* and thus the Lord speaks by his prophet David concerning his rest, καὶ τοὶ *though indeed the works* of creation, to which he refers (comp. ver. 4,) *were finished from the foundation of the world: For*, &c. On the sense of καὶ τοὶ see Wetstein.

Καίτοιγε, from καίτοι, and γὲ *truly.*—*Though truly, though indeed.* occ. John iv. 2. Acts xiv. 17. xvii. 27.

ΚΑΓΩ. It forms 1st fut. καύσω, 1st fut. mid. Doric. καύσυμαι (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive * καυθήσωμαι. 1 Cor. xiii. 3.

I. *To burn;* hence Καίομαι, pass. *To be burnt.* occ. John xv. 6. 1 Cor. xiii. 3, where however observe that the Alexandrian and another MS. read καυχήσωμαι. So Coptic and Ethiopic versions. See Wetstein and Griesbach. According to the common reading the text may allude to Dan. iii. 28. [Lev. iv. 12. Xen. Cyr. iv. 2. 33.]

II. *To set on fire, to light,* as a lamp. occ. Mat. v. 15, where Kypke shows that the Greek writers in like manner use λύχνον καίειν for *lighting* a lamp. Comp. Luke xii. 35. [Mark iv. 21. Xen. Œc. xvii. 3. Hence in the passive, *To be set on fire, to burn.* Of fire, Heb. xii. 18. a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. John v. 35. (metaphorically, comp. Ecclus. xlviii. 1.)—a mountain, Rev. viii. 8.—a lake, Rev. xix. 20. xxi. 8. It is applied to the heart, Luke xxiv. 32, to denote *strong emotion.* Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29; and see Wetstein on Luke.]

Κἀκεῖ, for καὶ ἐκεῖ by an Attic crasis.

[I.] *And there.* Mat. v. 23. x. 11. & al. [Ruth i. 17.]

[II. *And thither.* Acts xvii. 13.]

Κἀκεῖθεν, for καὶ ἐκεῖθεν by an Attic crasis.

1. Of place, *And thence* or *from thence.* Mark x. 1. Acts vii. 4. & al. [2 Kings ii. 25.]

2. Of time, *And from that time.* Acts xiii. 21.

Κἀκεῖνος, η, ὁ, for καὶ ἐκεῖνος by an Attic crasis.—*And he, she, it;* plur. *And they, those.* Mat. xv. 18. xx. 4. Mark xii. 4. & al. [Isa. lvii. 6.]

Κακία, ας, ἡ, from κακὸς.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16. [1 Cor. v. 8;] especially *malice, malignity, ill-will.* Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness,* Rom. i. 29. Jam. i. 21, particularly in the latter passage, where περισσείαν κακίας, *superfluity of naughtiness,* seems an allusion to the Heb. ערלה, which denotes *the superfluous foreskin* of the uncircumcised, Comp. Col. ii. 11, and see Heb. and Eng. Lexicon under ערל. [Schleus. observes that *cowardice* is the proper signification of the word in good Greek, as Xen. de Rep. Lac. ix. 2; and he and Wahl refer Rom. i. 29, to the sense *malice,* and Jam. i. 21, to *evil* in general.]

II *Evil, affliction, calamity.* occ. Mat. vi. 34. This seems a Hellenistical application of the word; and thus the LXX use κακία for the Heb. רעה. Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14. & al. [Parkhurst should have observed that the Hebrew word has the same double application. See Amos iii. 8. This sense of κακία occurs, however, in Thucyd. iii. 58. Xen. Mem. ii. 1. 26. Jerome renders the passage of St. Matthew, *Ut suo quæque dies vitio laboret*]—The above cited are all the passages of the N. T. wherein the word occurs.

☞ Κακοηθεία, ας, ἡ, from κακὸς *evil,* and ἦθος *custom.*—*Evil manners* or *morals,* "*the inveteracy of evil habits,*" says Doddridge; but rather *malignity,* according to Wetstein, whom see, and who cites from Aristotle, Rhet. ii. Κακοηθέια, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα. "Κακοηθέια is the taking of every thing in the worst view." Compare also Kypke. occ. Rom. i. 29. [Schleusner and Wahl agree in this explanation. The Vulgate too has *malignitas.* The Syriac, *Evil thoughts.* See Polyb. v. 50. 5. Add Esth. viii. 16. 3 Macc. iii. 22. vii. 3.]

Κακολόγεω, ῶ, from κακὸς *evil,* and λόγος *a word.*

I. With an accusative, *To speak evil of.* occ. Mark ix. 39. Acts xix. 9. [Exod. xxi. 17. 1 Sam. iii. 13.]

II. With an accusative, *To speak evil against, revile, abuse.* occ. Mat. xv. 4. Mark vii. 10. See Campbell on Mat.—[Rather *To ill-treat in any way,* according to Schleusner.]

Κακοπάθεια, ας, ἡ, from κακοπαθέω.—*A suffering of evil, a bearing of affliction.* occ. James v. 10. See Wetstein on 2 Tim.

* See Note in Grammar on the *subjunctive* mood of τύπτω, sect. x. 11.

i. 8. [It is also *trouble, vexation, labour.* Mal. i. 13. Diod. Sic. i. 36. ii. 1.]

Κακοπαθέω, ῶ, from κακὸς *evil*, and παθὸς, *suffer*[*ing.*]

I. *To suffer evil* or *afflictions, to be afflicted.* occ. 2 Tim. ii. 9. James v. 13. Josephus uses the verb in the same sense, De Bel. lib. vi. cap. i. § 5, where are mentioned, Ἡ Ἰυδαίων μακροθυμία, καὶ τὸ καρτέρικον ἐν ὅις ΚΑΚΟΠΑΘΟΥ͂ΣΙΝ, "The patience of the Jews, and their constancy in *the evils they suffer.*" See many other instances from the best Greek writers in Wetstein on 2 Tim. i. 8. [It is especially used of undergoing *labour, fatigue,* &c. as in the case of soldiers, wrestlers, &c. Ælian. V. H. ii. 28. Polyæn. vii. 25. Jon. iv. 10.]

II. *To endure, sustain afflictions.* occ. 2 Tim. ii. 3. iv. 5. Berosus in Josephus uses it for *sustaining* military *labours* or *hardships.* Ant. lib. x. cap. 11. § 1, Ὀυ δυνάμενος ἀυτὸς ἔτι ΚΑΚΟΠΑΘΕΙ͂Ν, "Being no longer able to *sustain the* (military) *hardships.*" So Josephus, De Bel. lib. i. cap. 7. § 4.—Τῶν Ῥωμάιων πολλὰ ΚΑΚΟΠΑΘΟΥ΄ΝΤΩΝ. It is then with peculiar propriety applied to the christian *soldier,* 2 Tim. ii. 3.

Κακοποιέω, ῶ, from κακὸς *evil,* and ποιέω *to do.*—*To do evil.* occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John verse 11. [Schleusner and Wahl say, that in Mark iii. 4. Luke vi. 9, the sense is *to do harm* or *injury to,* as in Gen. xxxi. 7. xliii. 6. 1 Sam. xxv. 34. Ezra iv. 13. Xen. Cyr. viii. 8. 7.]

Κακόποιος, υ, ὁ, ἡ, from κακοποιέω.—*An evil-doer, a malefactor.* occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15. [Polyb. xv. 251. Prov. xii. 4.]

Κακὸς, ἡ, ὸν, from χάζω or χάζομαι *to give back, recede, retire, retreat in battle* (as this verb is often used in Homer.)

I. *Cowardly, dastardly, faint-hearted,* ignavus. This seems the primary and * proper sense of the word, and thus Homer frequently applies it. Compare Ἐκκακέω. [See Xen. An. ii. 6. 17. Eur. Phœn. 1022. Hom. Odyss. Γ. 375. Thence it is *idle, slothful;* and Schleusner thinks this is the sense in Mat. xxi. 41. xxiv. 48.]

II. *Evil, wicked.* Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12. & al. [Add Mark viii. 24. 1 Cor. xv. 33. Col. iii. 5. Rev. ii. 2.] Κακὸν, τὸ, neut. *Evil, wickedness.* Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10. [Add Mark xv. 14. Luke xxiii. 22. Acts xxiii. 9. Rom. i. 30. iii. 8. vii. 19. ix. 11. xvi. 19. 2 Cor. v. 10. James i. 13. 3 John verse 11. In John xviii. 23, Wahl calls it *a falsehood.* Schleusner translates, *Show me in what the insult consists.* In 1 Pet. iii. 10, Wahl thinks it is *a curse* or *cursing.* Schleusner makes it in Phil. iii. 2, *false.*]

III. *Evil, afflictive, sore.* Rev. xvi. 2.* Κακὸν, τὸ, neut. *Evil, affliction, adversity.* Luke xvi. 25. Acts ix. 13. *Harm, hurt, injury.* Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9. [Isa. xlvi. 7. Jer. xiv. 8.]

Κακῦργος, υ, ὁ, contracted from κακόεργος, which from κακὸς *evil,* and ἔργον *a work.*—*An evil-doer, a malefactor.* occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this sense the word is often applied in the best Greek writers, and joined with κλέπται *thieves,* as may be seen in Wetstein on Luke xxiii. 32. [See Ælian. V. H. iii. 44. Diod. Sic. xx. 83. Demosth. p. 732. In the LXX, Eccl. viii. 12. and Prov. xxi. 15, it is simply *evil-doers.* Κακῦργια is *mischief done to an enemy* in Xen. Cyr. i. 6. 19; and the verb is used in the sense of *injuring,* Xen. de Re Eq. vi. 5. 6. Mag. Eq. viii. 1. 14.]

Κακουχέω, ῶ, from κακῶς or κακὸν *ill,* and ἔχω *to have, treat.*—*To treat ill, to maltreat, harass,* malè habere, malè vexare. occ. Heb. xi. 37. xiii. 3. [1 Kings ii. 26. xi. 39.]—Kypke cites the V. act. κακυχεῖν from Diodorus Sic. [iii. 22.] and Stobæus, and the participle pass. κακυχυμένυς from Plutarch.

Κακόω, ῶ, from κακὸς *evil.*

I. *To evil-intreat, treat ill, abuse, hurt,* occ. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13. [Ex. v. 22. Num. xi. 11. Ecclus. vii. 22. Thuc. i. 33. Herodian. vi. 6. 12.]

II. *To disaffect, make disaffected,* or *ill-affected.* occ. Acts xiv. 2, where see Bowyer. [Joseph. Ant. xvi. 1. 2. Hom. Od. iv. 754. xvi. 212. †—This verb signifies properly, *To make bad, corrupt.* Theoph. Hist. Plant. i. 15. Xen. An. iv. 5. 35.]

Κακῶς, Adv. from κακὸς.

I. *Ill, wickedly, wrongly, amiss.* occ.

* "Propriè dicitur de *segni & meticuloso,* qui *pedem referat in certamine;* παρὰ τῦ χάζειν, à cedendo. Eustath." Leigh.

* [See Eustath. ad Iliad. B. 723. p. 249, who explains it by *incurable,* and a *penetrating disease.*]

† [Schleusner refers Ps. cvi. 32, to this sense, but erroneously.]

John xviii. 23. James iv. 3. Comp. Acts xxiii. 5. [Ex. xxii. 28.]

II. *Miserably, wretchedly, calamitously.* Mat. xxi. 41, Κακὸς κακῶς ἀπολέσει. "What," says Raphelius, "can be more beautiful or significant than this expression? The word κακὸς shows the cause of their destruction, κακῶς the grievousness of it; and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from Demosthenes, Aristophanes, &c. to which I shall add one from Cebes's Table, where the old man, speaking of the advice which the genius gives the persons entering into life, says, Ὅτις τοίνυν παρ' αὐτὰ τὰ ποιεῖ ἢ παρακύει, 'ΑΠΟ'ΛΛΥΤΑΙ ΚΑΚΟ'Σ ΚΑΚΩ͂Σ—"Whoever does contrary to it, or neglects to observe it, *that wicked wretch is wretchedly destroyed,*" and another from Josephus, Ant. lib. xii. cap. 5. § 4, Καὶ οὗτοι ΚΑΚΟ'Ι ΚΑΚΩ͂Σ 'ΑΠΩ'ΛΟΝΤΟ. See many more examples from the Greek Classics in Wetstein on Mat. xxi. 41. [Aristoph. Plut. 65. 418. Soph. Aj. 1409. See Palairet Obss. p. 65. This is the sense too in Mat. xv. 22.*]

III. *Ill,* in body or health. Mat. iv. 24. [viii. 16.] ix. 12. Comp. Ἔχω IX. [Add Mat. xiv. 35. Mark i. 32, 34. ii. 17. vi. 55. Luke v. 31. vii. 2. Ælian. H. A. xi. 34. Theoph. Char. xiii. at the end. Ezek. xxxiv. 12.]

Κακῶσις, ιος, Att. έως, ἡ, from κακόω.—*Ill treatment, vexation, affliction.* occ. Acts vii. 34. [Exod. iii. 7. Ecclus. xi. 28. Thucyd. vii. 8, and see Bergl. ad Alciph. i. 6.]

Καλάμη, ης, ἡ, from κάλαμος.—*The stalk of corn, straw, stubble,* applied figuratively to *persons.* occ. 1 Cor. iii. 12. Comp. under Ξύλον I. and Πῦρ V. [It is used of the *stalk of corn* in Xen. An. v. 4. 27. Suidas and the Schol. on Theoc. Idyll. v. 7, make it simply *the stalk;* Hesychius seems to call it the *woody* part of the stalk. See Exod. v. 12. xv. 7. Isa. v. 24. Salmas. Ex. Plin. p. 832.]

ΚΑ'ΛΑΜΟΣ, ου, ὁ.

I. It appears to denote in general the *stalk* or *stem of vegetables;* and by a comparison of Mat. xxvii. 48, and Mark xv. 36, with John xix. 29, seems to be used in the two former texts for the *stalk of the hyssop.* Compare under Ὑσσωπὸς. [This is the opinion of Deyling, i. p. 259. and so Rosenmüller, who adds that the hyssop in Palestine grew to a large size*. Schleusner thinks that *a stick* made of the *Arundo Sativa,* is meant in both places. De Dieu thought it was the *Calamus Aromaticus.*]

II. *A reed,* which is easily *turned aside* or † shaken by the wind. occ. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. *A pen,* which was anciently made of a *reed,* calamus scriptorius. occ. 3 John verse 13, where see Wetstein. [See Ps. xlv. 1. Martial. vii. 10. Cic. ad Att. vi. 8. Comp. Pers. iii. 10. Coran. Sur. xxxi. 26. lxviii. 1. This sense is noticed by Thomas M. Pliny (xvii. 14.) says that all reeds were not fit for this use, and that the Egyptian were the best.]

IV. *A kind of a large reed* or *cane.* occ. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1. xxi. 15, 16. and Ezek. xl. 3. [In these places of Revelations and Ezek., Schleusner and Wahl say that *a measuring rod* is meant. Rosenmüller observes rightly, that "Pertica illa calamus dicitur, quia plerumque perticæ erant ex arundine."]

ΚΑΛΕ'Ω, ῶ.

I. *To CALL, summon.* See Mat. ii. 15. iv. 21. ix. 13. xx. 8. xxv. 14. [Add Mat. ii. 7. Luke xix. 13. Heb. xi. 8. Xen. An. i. 3. 4. Œc. iv. 16. Eur. Cycl. 49.]—Καλεῖν κατ' ὄνομα, *To call by name.* John x. 3, where Wetstein shows from Aristotle and Longus, that the ancient shepherds used *to call their sheep and goats by names.* See also Wolfius.

II. *To call, invite.* Mat. xxii. 3, 4, 8, 9. Luke vii. 39. 1 Cor. x. 27. [Add John ii. 2. Theoph. Char. ix. 1. Xen. Mem. I. 3. 6. ‡ So *voco,* Cic. Ep. ix. 20. Sueton.

* [The Cod. Basil. and Origen have δεινῶς in this place. Cicero has *male* for *valde,* Attic. xiv. 50.]

* [See 1 Kings, iv. 33. The mountain hyssop, too, is known to have grown on the hills round Jerusalem in considerable quantities, and it had a stalk quite strong enough for the purpose here noticed. See Salmas. Exerc. de Homonymis Hyles Iatricæ, c. 19., and de Cruce, p. 286. 288. 311. 321.]

† So a *reed* is called by another name, δόναξ, from δονέω *to shake, agitate;* and our Eng. *reed* may perhaps be from the Heb. רעד *to tremble, shake.*

‡ [So κλῆσιν ποιεῖσθαι, for *To invite people to a feast,* and παρακαλεῖν (Eus. Bacch. 1245.) See Fessel. Advers. iv. 3. 9.]

Calig. 39. In a legal sense, *to cite*. Acts iv. 18. xxiv. 2. Demosth. pp. 1324, 12. 1536, 10.]

III. *To call, name*. Mat. ii. 23. [xxiii. 8.] xxvii. 8. [The word ὄνομα is often added, as in Mat. i. 21, 23, 25. Luke i. 13, 31, 59. ii. 21. Gen. xvi. 11. Plat. Polit. p. 179. C. Eur. Ion. 269. Xen. Œc. vii. 3. In Luke viii. 2, it is *To surname*, as in Polyb. i. 65. 2. Xen. Symp. vi. 6. 1 Mac. ii. 3. 2 Mac. x. 12.]

IV. Passively, *To be called*, signifies *to be*, or *to be esteemed and treated agreeably to the appellation*. See Mat. v. 9, 19. xxi. 13. [Mark xi. 17.] (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.—Thus the V. καλεῖσθαι is often used in the LXX for the Heb. נִקְרָא, Isa. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7. & al. Yet I would not assert that this is a merely Hebraical or Hellenistical sense; for Homer applies it in the same manner, Il. v. line 342, where, speaking of the gods, he says,

> Ού γὰρ σῖτον ἔδυσ' ȣ̓ πίνυσ' αἴθοπα δῖνον,
> Τὔνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι ΚΑΛΕ'ΟΝΤΑΙ.
>
> Not bread they eat, nor drink inflaming wine,
> So have no blood, and *are* immortal *call'd*.

Thus also in Alcinous's speech to Ulysses, Odyss. vii. line 313,

> Παῖδά τ' ἐμὴν ἐχέμεν, καὶ ἐμὸς γαμβρὸς ΚΑΛΕ'-
> ΕΣΘΑΙ.
>
> Having my child *be call'd* my son-in-law.

Comp. Il. iii. line 168. Il. iv. lines 60, 61. And so even the Greek prose writers, as for instance, Thucydides, lib. v. § 9, Λακεδαιμονίων συμμάχους ΚΕΚΛΗ͂ΣΘΑΙ, "*To be called* the allies of the Lacedæmonians" is *really to be* so, and to have the honour and benefit of that title.

[V. This verb is often metaphorically used, *To call* or *bring men to Christianity and true religion*. Mark ii. 17. Luke v. 32. Rom. viii. 30. ix. 12, 24. 1 Cor. i. 9. vii. 13, 18. Gal. i. 6. v. 8, 13. Eph. iv. 1, 4. Col. iii. 15. 1 Thess. ii. 12. iv. 7. v. 24. 2 Thess. ii. 14. 1 Tim. vi. 12. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. i. 15. ii. 9, 21. iii. 9. v. 10. 2 Pet. i. 3. And so Mat. xx. 16.]

[VI. *To call to an office, elect*. Mat. iv. 21. Mark i. 20. Gal. i. 15. Heb. v. 4. In 1 Cor. vii. 17, it is rather *To assign a condition*.—In Rom. iv. 17, Schleusner and Rosenmüller think that καλέω is *to call into being, create*, as in Philo on Creat. p. 728. B; and see Wisdom xi. 26. Wahl refers it to sense V.]

☞ Καλλιέλαι[ος, ȣ, ὁ,] from κάλλος, εος, ȣς, τὸ, *fairness, beauty* (which from καλὸς *good, fair, beautiful*,) and ἔλαια *an olive-tree*.—*A good olive-tree*, as opposed to a wild one. occ. Rom. xi. 24. [Aristot. de Plant. i. 6.]

Καλλίων, ονος, ὁ, καὶ ἡ, καὶ τὸ—ον. Comparat. of καλὸς.—*Better;* hence Κάλλιον, neut. used adverbially, *Well enough, very well*. occ. Acts xxv. 10. Comp. under Βελτίων.

☞ Καλοδιδάσκαλος, ȣ, ὁ, from καλὸν *good*, and διδάσκαλος *a teacher*.—*A teacher of what is good*. occ. Tit. ii. 3.

☞ Καλοποιέω, ῶ, from καλὸς *good*, and ποιέω *to do*.—*To do well* [or perhaps, *to be beneficent*.] occ. 2 Thess. iii. 13. [It occurs in Lev. v. 4. in one MS.]

ΚΑΛΟ'Σ, ή, όν.

I. *Goodly*, [*handsome*], *beautiful*. Mat. xiii. 45. Luke xxi. 5. [This is the proper meaning of the word. Schleusner and Wahl translate these places *excellent* or *valuable*.]

II. *Good*, in a natural sense. Mat. vii. 17, 18. (Comp. Mat. xii. 33.) Mat. xiii. 8, 23, 24, 48. [Mark iv. 8, 20. Luke viii. 15.] John ii. 10.

III. *Good, large*, of measure. Luke vi. 38.

IV. *Good, useful, profitable, convenient*. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. [xiv. 21. Luke xiv. 34.] 1 Cor. vii. 8, 26. [ix. 15. 1 Tim. i. 8. Ecclus. xiv. 3.]

V. *Good*, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. James iii. 13. Heb. xiii. 18. & al. freq. So Mat. xv. 26, Ὀυκ ἔϛι καλὸν, *it is not good*, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein, and Kypke. [It is hence applied to describe many virtues, as *fidelity*. John x. 11. 1 Tim. iv. 6. The word in good Greek describes whatever is elevated in virtue. See Gal. iv. 18.]

[VI. *Beneficent, benevolent*. This sense is given by Schleusner and Wahl to John x. 32. Gal. vi. 9; and by the former to Mat. xxvi. 10. (where, however, he says it may be *pious*.) and Tit. iii. 8. This seems to be the sense in Ps. xxxv. 12. With Gal. vi. 9, we should compare 2 Thess. iii. 13, as the meaning must probably be the same in both. The phrase καλὸν ποιεῖν occurs in Isa. i. 17, where

Schleusner agrees with our translation in turning it, *To do well*, i. e. *to act virtuously*.]

Κάλυμμα, ἅτος, τὸ, from κεκαλύμμαι, perf. pass. of καλύπτω.—*A covering, a vail*. occ. 2 Cor. iii. 13—16. [Comp. Ex. xxxiv. 33. It is metaphorically used in verse 14, to signify an *impediment*.]

ΚΑΛΥ'ΠΤΩ, from the Chald. N. קלף *a covering*, as *the bark, skin, shell, plaster* of a house, &c. See Castell, Hept. Lex. in קלף.—*To cover, hide*. occ. Mat. viii. 24. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3. James v. 20. 1 Pet. iv. 8, where comp. Prov. x. 12. 1 Cor. xiii. 7. [In James v. 20. 1 Pet. iv. 8, Schleusner and Wahl say, *To suppress, hinder*, or *prevent from appearing*, or *being done*. Bretschn. says, *To procure pardon for other offences* (by charity, &c.) Rosenm. in James, says, *Will cause God to put out of his sight the* (converted sinner's) *former offences*; and in Peter he translates, (citing Prov. x. 12.) *Charity diminishes the number of sins*, explaining this by saying, that friendship leads us to forgive the faults of those whom we love, then to convert them, and that thus God is led to overlook the sins of the repentant sinner *. In Ps. xxxii. 1, ἐπικαλύπτω is applied to *the pardon of sin*; as is καλύπτω in Ps. lxxxv. 2. and Neh. iv. 5.]

Καλῶς, Adv. from καλὸς.

I. *Well*, in a natural sense [of health.] Mark xvi. 18.

II. *Well*, in a spiritual or moral sense. [John xviii. 23.] 1 Cor. vii. 37, 38. [2 Pet. i. 19.] Comp. James ii. 19. Acts x. 33, where Wetstein shows that the purest Greek writers apply the phrase in like manner with a participle. Also, *To do good*. Mat. v. 44. xii. 12. This latter seems a Hellenistical sense of the phrase, in which it is used by the LXX, Zech. viii. 15, for the Heb. היטיב.

III. In granting or conceding, *Well, right, let it be so*. occ. Rom. xi. 20. See Wetstein.

IV. Ironically, in reproving, *Well, mighty well*. occ. Mark vii. 9, where Grotius observes, that the expression is entirely Greek, and cites a remark of the Scholiast on Aristophanes, that ἀποστρεφόμενος καὶ παραιτούμενος ὁ Εὐριπίδης λέγει τὸ ΚΑΛΩ͂Σ. "Euripides applies καλῶς in *aversion* and *disgust*." Thus probè is sometimes used in Latin, as by Plautus, probè *aliquem percutere*, to cheat one *rarely*, Pseud. ii. 2, 9. See also Campbell on Mark. [See Ælian V. H. i. 16. Wahl and Bretschn. take it ironically. Schleusner says it is used by antiphrasis for *pessimè, very ill*.]

[V. *Rightly, truly*. Mat. xv. 7. Mark vii. 6. xii. 28, 32. Acts xxviii. 25. Luke xx. 39. John iv. 17. xiii. 13.]

VI. "*Honourably, in an honourable place*." Macknight. occ. James ii. 3. Compare Mat. xxiii. 6.—[Καλῶς εἰπεῖν, *to speak honourably of, to praise*, in Luke vi. 26.]

Κἀμὲ, for καὶ ἐμὲ by an Attic crasis.—*And*, or *both me, me also*. occ. John vii. 28, Κἀμὲ οἴδατε, καὶ—; *Do ye* both *know* me, *and*—? where see Campbell's Note, and comp. ch. viii. 14, 19. 1 Cor. xvi. 4, Κἀμὲ πορεύεσθαι, *That* I also *should go*.

ΚΑ'ΜΗΛΟΣ, ου, ὁ, ultimately from the Heb. גמל *a camel*, so called from the V. גמל *to requite*, on account of the *revengeful* temper of that animal. It was long ago rightly observed by Varro, De Ling. Lat. lib. iv. "Camelus *suo nomine* Syriaco *in* Latium venit. *The camel* came into *Latium* with his *Syrian* name."—*A camel*, a well-known animal.—John the Baptist had a *garment made of camel's hair*, Mat. iii. 4. Mark i. 6. "*This hair*, Sir John Chardin tells us, *is not shorn from the camels like wool from sheep, but they pull off this woolly hair, which the camels are disposed in a sort to cast off*, as many other creatures, it is well known, shed their coats yearly. This hair, it seems, is made into cloth *now* *; for Chardin assures us the modern dervises wear such garments, as they do also great leathern girdles, and sometimes feed on locusts." Harmer's Observations, vol. ii. p. 487. To which I think we may add, that the dervises appear to affect such garb and food, in imitation of John the Baptist, of whom see more in Scheuchzer's Physica Sacra on Mat. iii. 4, and comp. Campbell's Note.—Our Sa-

* [Erasmus, in both places, understands that they who do good works of charity or conversion, obtain the pardon of their own sins. So Hammond. It is singular, that Cyprian de Opere et Eleemosynis does not quote a text so apt to his purpose as 1 Pet. iv. 8. if he took it in this sense. Dr. Fiddes, Fifty-two Practical Sermons, p. 57, is positive that St. Peter meant that charity would induce us to palliate our brother's faults.]

* [That this sort of dress was worn by priests and the rich in Persia, appears from Apollonius, Hist. Mirab. c. 20.]

viour, Mat. xix. 24. Mark x. 25. Luke xviii. 25, says, proverbially, *It is easier for τὸν κάμηλον to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*—* It has been doubted whether by κάμηλον he here meant *a camel*, or *a cable-rope;* the analogy of nature, it must be confessed, is better preserved in the latter interpretation: but then there is in the Jewish Thalmud a similar proverb about an *elephant;* "Perhaps you are of the city of Pomboditha, where they drive an *elephant through the eye of a needle.*" And it may be justly questioned, notwithstanding what Stockius cites from Phavorinus and Albert, whether κάμηλος be ever used for a *cable.* The Scholiast on Aristopnanes, Vesp. 1130, is express, that the word signifying a *cable-rope* is written (not with an η, but) with an ι; "Κάμιλος δὲ, τὸ παχὺ σχοίνιον, says he, διὰ τȣ̃ ι;" and certainly the most usual sense of κάμηλος is a *camel.* I therefore embrace the common interpretation, given by our translators; especially as the proverb, in this view, seems quite agreeable to the Eastern taste. [We may mention here, that a similar proverb is found in the Coran. Sur. vii. 41. al. 38. of a matter of great difficulty, and that the Hebrew one to the same effect, *to make an elephant pass through a needle's eye* is noticed in Buxtorf. Lex. Chald. Talmud. p. 1722 and Vorst. de Adag. N. T. c. 3. On the other hand, Theophylact and Origen understand the phrase of a cable, as does Phavorinus, who says that Κάμηλος is *a cable;* and see Alberti Gloss. Gr. N. T. p. 205. In the Arabic, these words are as closely connected as in the Greek, having no difference when written without vowels.] Thus Mat. xxiii. 24, *Straining of the gnat, and swallowing* the camel, τὸν κάμηλον, is another proverbial expression, and is applied to those who at the same time they were superstitiously anxious in avoiding *small* faults, did without scruple commit the *greatest* sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean* animals *prohibited* for food. Comp. under Διυλίζω.—The above-cited are all the passages of the N. T. wherein the word κάμηλος occurs.—The LXX have very frequently used it for the Heb. גמל, [Gen. xii. 16.] and once for בכרה *a dromedary.* [Isa. lx. 6.]

* For further satisfaction on this subject the reader may consult Bochart, vol. ii. 91, &c., Suicer, who transcribes from him, in his Thesaurus under Κάμηλος II, Stockius's Clavis, and Wetstein's Various Readings in Mat. xix. 24.

ΚΑ'ΜΙΝΟΣ, ȣ, ἡ, q. d. καύμινος, says Mintert, from καίομαι *to burn,* succendor. —*A furnace.* occ. Mat. xiii. 42, 50. Rev. i. 15. ix. 2. [The word is used for a furnace for melting metals. Xen. de Vect. iv. 49. Diod. Sic. v. 27. and so in the place of Revelations. It occurs Gen. xix. 28. Deut. iv. 20. Jer. xi. 4.]

Καμμύω, by syncope for καταμύω, which from κατὰ and μύω *to shut,* properly the eyes.—*To shut, close,* as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27, in both which passages the LXX version of Isa. vi. 10, is pretty exactly cited. The Grammarian Phrynichus objects to the use of καμμύειν for καταμύειν *, as a *barbarism,* though he owns it is found in Alexis, who was an Attic writer. Thomas Magister, however, seems to admit its purity, Βυέιν ἐπ' ὤτων, καμμύειν ἐπὶ ὀφθαλμῶν. Βυέιν is spoken of the ears, καμμύειν of the *eyes,* says he; and Wetstein, whom see, cites from Athenæus, ὅλην ΚΑΜΜΥ'ΣΑΣ ἔπινε, *shutting* (his eyes) he drank up the whole. See also Blackwall's Sacred Classics, vol. ii. p. 34, 35. [The word occurs also Is. xxix. 10. Lam. iii. 44, 45. whence (and from Phryn. Ecl. p. 150.) Fischer (Prol. xxx. p. 678.) says it is a word of the Macedonian or Alexandrine dialect. See the Commentators on Thom. M. v. βύειν, and Spanheim on Callim. H. in Dian. v. 95. Xen. de Ven. v. 11. Ælian. H. An. ii. 12. The word occurs in Philo de Somn. p. 589, in the sense of *winking.*]

ΚΑ'ΜΝΩ.

I. *To labour even to fatigue.*

II. *To be fatigued, tired,* or *wearied with labour.* In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. occ. Heb. xii. 3. [Comp. Job x. 3.] Rev. ii. 3, where see Griesbach. [Æsch. Socr. Dial. ii. 1. Arrian. de Ven. viii. 3.]

III. *To labour under some illness, to be sick.* occ. Jam. v. 15. The profane writers often apply the word, and particularly the particip. pres. κάμνων, in this sense. See Wetstein on Jam. v. 15, and Suicer Thesaur. [Eur. Orest. 315. Ari-

* [See Xen. Cyr. viii. 3. 12. Aristoph. Vesp. 92.]

stoph. Thesm. 412. Diod. Sic. i. 25. Xen. Mem. i. 2. 51. It is used even of the dead. Homer. Iliad. Λ. 475. Thucyd. iii. 59.]

Κᾀμοὶ for καὶ ἐμοὶ by an Attic crasis.—*And to me, to me also.* occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

ΚΑ'ΜΠΤΩ.

[I. *To bend*, transitively, (the same as γνάμπτω). *To bend the knee,* is a phrase denoting, *to offer worship to.* Rom. xi. 4. (comp. 1 Kings xix. 18.) and Eph. iii. 14. See 2 Chron. xxix. 29.)]

[II. *To bend*, intransitively. It is used of the knee in the same sense as in Sense I. Rom. xiv. 11. (which words are taken from Is. xlv. 23.) Phil. ii. 10. See also Dan. vi. 10. Schwarz. Comm. Cr. p. 724.]

Κᾂν, for καὶ ἐὰν by an Attic crasis.

1. *And if, also if.* Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9, Κᾂν μὲν ποιήσῃ κάρπον, ει' δὲ μήγε—*And if it bear fruit (well), but if not*—. This is an elegant ellipsis, common in the Attic writers, particularly Xenophon, as Raphelius has shown. See also Hutchinson's Note 1, on Xenophon's Cyropæd. lib. vii. p. 416, 8vo. and Wetstein and Campbell on Luke, where Kypke, however, from ver. 8, understands ἄφες ἀυτὴν.

2. *Even if, if but, if only, at least.* Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. *Even though, although.* Mat. xxvi. 35. John viii. 14.

Κανανίτης, ȣ, ὁ. See under Ζηλωτὴς.

ΚΑΝΩ'Ν, όνος, ὁ, from the Heb. קנה *a reed*, or *cane*, whence also Gr. Κάννα.

I. In Homer it signifies * *a straight piece of wood accurately turned* (tornatum) and made *smooth,* or somewhat similar, though of other matter; hence he uses it, 1st, for the two *pieces of wood* in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand to keep the shield steady. Il. viii. lin. 193, and Il. xiii. lin. 407; 2dly, for *a straight staff* or *stick,* from off which the wool or flax was drawn in spinning, *the distaff,* Il. xxiii. lin. 761. Hence

II. Κανὼν is *any thing straight* used in examining other things, as the *tongue* or *needle* in a balance [Poll. Onom. iv. 24, 5. 1.], *a plummet* in building, &c. [Bretschn. also thinks it any thing straight. It is a carpenter's *rule*, or *line for measuring.* See Valck. ad Eur. Hipp. 468. and Aq. Job xxxviii. 5. (where the LXX have σπαρτίον *a rope*); and also Is. xxxiv. 11.]

III. In the N. T. *A rule of conduct* or *behaviour.* occ. Gal. vi. 16. Phil. iii. 16. But in this latter text κανόνι is wanting in five ancient MSS., and one later. See Wetstein and Griesbach. The Greek writers often apply the word in this sense, as may be seen in Elsner and Wolfius on Gal. vi. To the instances they have produced I add from Lucian, Demonax, tom. i. p. 998, ΚΑΝΟ'ΝΑ προτίθεσθαι, to propose *a rule,* of conduct, namely. Comp. Macknight on Phil.

IV. *A measure, a measuring rod,* or the like. Thus in Ezek. xl. 3, 5, &c. the Heb. קנה is used for a *measuring reed* or *rod:* but by St. Paul κανὼν is applied in a figurative sense to the thing or quantity *measured*, or to that *portion* of the Lord's field which he had, as it were, *measured out,* and allotted to be cultivated by the Apostle, occ. 2 Cor. x. 13, 15, 16, where see Wolfius. Aquila uses the word, Job xxxviii. 5, for the Heb. קו *a measuring* or *marking line.* Comp. 2 Chron. iv. 2. Isa. xliv. 13, in the Heb. [It is used for *the space defined for the racers to run in in the games;* see Poll. Onom. iii. 151.]

☞ Καπηλεύω, from κάπηλος *a taverner, a victualler, a vintner,* so called, say some, from κακύνειν τὸν πηλὸν, *adulterating the wine;* for so πηλὸς is sometimes used, but properly signifies *thick, turbid wine* from πηλὸς *mud, mire:* Κάπηλος however may, I think, be better deduced from * κάπη *food, victuals,* which from κάπτω *to eat.*

I. *To keep a tavern* or *victualling-house, to sell victuals* and *drink,* and especially *wine.* [Ælian. V. H. x. 9. Xen. Cyr. iv. 5. 42.; or *to be a retail dealer, hawker.* (German, Höcker). See Deyling, iv. p. 636.]

II. *To make* † *a gain of any thing,* especially *by* ‡ *adulterating it with heterogeneous mixtures,* as *vintners* have been

* See Dammi Lex. in Κανὼν.

* So Suicer's Thesaur. under Καπηλεύω.

† So Herodotus, lib. iii. cap. 89, ΈΚΑΠΗ'ΛΕΥΕ παντὰ τὰ πρήγματα, *he made gain of* every thing; and Herodian, lib. vi. cap. 12, Ἐιρήνην χρυσίȣ ΚΑΠΗΛΕΎΟΝΤΕΣ, *making* peace *for money;* and thus in Latin, cauponari *bellum* is *to make* war *for money.* Ennius apud Ciceron. Offic. lib. i. cap. 12, where see Bp. Pearce's Note.

‡ Thus in Scapula we have ΚΑΠΗΛΕΎΙΝ τὰς δίκας *to sell* judicial decrees, i. e. pronounce *corrupt* ones for money.

in all ages too apt to do their *wines*. So in the LXX of Isa. i. 22, we read, οἱ ΚΑ'-ΠΗΛΟΙ' σȣ μίσγȣσι τὸν ὂινον ὕδατι, *thy* vintners *mix the wine with water*. Hence the verb is with a most striking propriety applied to those who, *for filthy lucre's sake*, basely *adulterate* the word of God with human imaginations, τȣ̀ς οἰκείȣς λογισμȣ̀ς ἀναμιγνύντες τῇ χάριτι, as Theodoret well expresses it. occ. 2 Cor. ii. 17. Comp. ch. iv. 2. Tit. i. 11, and see Raphelius, Wolfius, Wetstein, and Kypke on 2 Cor. ii. 17. [In the same sense it is used of sophists, who for gain *corrupt the truth*. See Philost. Vit. Apoll. i. 13. v. 36. Bos. Exerc. Phil. p. 154. Spanh. ad Julian. Or. i. p. 141. Blomf. ad Æsch. Sept. Theb. 547. Monk ad Eur. Hipp. 956. Lœsner, p. 300. Wakefield, Silv. Crit. P. III. p. 74. Alberti Obss. Phil. p. 359.]

Καπνὸς, ȣ̃, ὁ, from κάιω *to burn*, and πνοή *breath*, q. d. ἐκ τῆς καύσεως πνοή, *a breath*, or *exhalation from burning*.—*Smoke*. Acts ii. 19. Rev. viii. 4, & al. [Ex. xix. 18. Ælian V. H. xii. 37.]

Καρδία, ας, ἡ, from κέαρ contract. * κῆρ *the heart*.

I. *The heart*. See Acts ii. 26. "The scripture, saith Cocceius, in his Heb. Lexicon, attributes to the *heart*, thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: the *heart* is therein used for the *mind* in general, as Mat. xii. 34. John xiii. 2 †. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the *understanding*, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the *will*, Acts xi. 23. xiii. 22. Rom. x. 1; for the *memory*, Luke i. 66. ii. 51; for the *intention, affection*, or *desire*, Mat. vi. 21. xviii. 35. (where see Kypke) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4, & al. freq.; for the *conscience*, 1 John iii. 20, 21. Comp. Campbell's Prelim. Dissert. p. 129. [The phrase, ἐκ or ἀπὸ καρδίας denoting *sincerity of purpose*, is very frequent. See Mat. xviii. 35; and perhaps, καθαρᾶς is understood, which occurs in 1 Tim. i. 5. 2 Tim. ii. 22. Mat. xxii. 37. Mark xii. 30. Rom. vi. 17. Deut. vi. 5. Theoc. xxix. 4; the phrase ἔχειν ἐν τῇ καρδίᾳ is *To love*. Phil. i. 7. (Ovid. Trist. v. 2. 24.); and εἶναι ἐν τῇ κ' *to be loved*. 2 Cor. vii. 3.]

II. *The middle* or *inner part of a man*, including *the stomach and bowels* as well as *the heart*. occ. Acts xiv. 17. Comp. Rev. x. 9, MS. Alexandr. So the Scholiast on Thucydides, lib. ii. 49, observes, that the ancients called the *stomach*, καρδίαν; and the Greek physicians use the terms καρδιάλγια, καρδιώγμος, and καρδιακὴ νόσος for *affections* of the *stomach*. See more in Wolfius. [Prov. xxii. 18. Habb. iii. 15. Hom. (Iliad. i. 701. x. 501.) uses ἦτορ and κῆρ in this sense.]

III. *The middle*, or *inner part*, as of the earth. This seems a merely Hellenistical sense of the word, and thus it is used by the LXX for the Heb. לב, 2 Sam. xviii. 14. Ps. xlv. 2. or xlvi. 3. Prov. xxiii. 34. Ezek. xxvii. 4, & al. and for לבב, Jonah ii. 4. occ. Mat. xii. 40, where καρδία τῆς γῆς, *the heart*, or *inner part of the earth*, plainly denotes *the grave*.

☞ Καρδιογνώστης, ȣ, ὁ, (q. καρδιῶν γνώστης), from καρδία *a heart*, and γνώστης *a knower*, which from γνόω or γινώσκω *to know*.—*A knower of hearts, one who knoweth the hearts*, i. e. the most secret thoughts, desires, and intentions. occ. Acts i. 24. xv. 8.

Καρπὸς, ȣ̃, ὁ. Eustathius deduces it from κέκαρπα perf. mid. of κάρφω *to dry* (which see under Κάρφος), and says it properly denotes *the seed* now ripe and *dry*, the superfluous humidity being exhaled.

I. *The fruit* of the earth. Jam. v. 7, 18. So in Homer καρπὸν ἀρȣ́ρης, *the fruit of the ground*, Il. vi. lin. 142, & al. [See in LXX. Gen. xliii. 11. Deut. xi. 17, &c. —*of corn* or *grain*. Mat. xiii. 8, 26. Mark iv. 7, 8, 29. Luke viii. 8. xii. 17. John xii. 24. 2 Tim. ii. 6. —*of trees in general*. Mat. iii. 10. Gen. i. 11, 12, 29. —*of the fig-tree*. Mat. xxi. 19. Mark xi. 14. Luke xiii. 6, 7, 9. —*of the vine*. John xv. 2. comp. Mark xii. 2. See also Levit. xxv. 2. —used in LXX for *increase* generally. Prov. iii. 9, for יצהר *oil*. Jerem. xxxi. 12. Διδόναι καρπὸν (in Mat. xiii. 8, and Mark iv. 7.) is the same as φέρειν καρπὸν *to bear fruit*, (John xii. 24. Æl. V. H. iii. 18.) and answers to Heb. נתן פרי, Ps. i. 3.]

II. Καρπὸς τῆς ὀσφύος, *The fruit* of the loins, denotes the offspring of a man. Acts

* Whence the Latin *cor* the heart, and Eng. *cordial*.

† [With which compare Acts vii. 23. John xiii. 2. Heb. viii. 10. Rev. xvii. 17.]

ii. 30. Comp. Ὀσφύς. So Καρπὸς τῆς κοιλίας, *The fruit of the belly* or *womb*, the offspring of a woman. Luke i. 42. Both these phrases seem Hellenistical; the latter is used by the LXX, Gen. xxx. 2. Ps. cxxxii. 11, for the Heb. פרי בטן; [see Lament. ii. 20. Micah vi. 7, and Rosenm. on Ps. cxxvii. 2.] and as to the former see Gen. xxxv. 11. 1 Kings viii. 19. 2 Chron. vi. 9.

III. *Advantage*, *emolument*, *reward*. Rom. vi. 21. Phil. i. 22. [Schleus. adds, Rom. xv. 28. (there used of a collection * made for "the poor saints which are at Jerusalem.") Rom. i. 13. (see Sense IV.) and translates, *that I might receive some advantage among* or *from you*. If it be advantage, it alludes to his comfort from their faith, and the effects of his preaching. Comp. verses 11 and 12, (and see Pole Syn.) and Heb. xii. 11. which he translates, *the highest utility*.]

IV. *The effect* or *consequence*. See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. Jam. iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the *effect* or *consequence* of the Apostles preaching and living, or for the *persons* or *souls* converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the *works* of men, in a good sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16, *The fruits*, by which false prophets are to be distinguished, are not merely nor principally their *bad lives* (for, though *inwardly ravening wolves*, yet they come in *sheep's clothing*), but their *corrupt doctrines*. See 1 John iv. 1—3. Comp. Mat. xii. 33—37. Luke vi. 44, 45.

VI. Καρπὸς χειλέων, *The fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15, which seems an allusion to Hos. xiv. 3, where the LXX render the Heb. ונשלמה פרים שפתינו by καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν, *and we will render* the fruit of our lips. And in Isa. lvii. 19, we have the Hebrew phrase נוב שפתים, *the fruit of the lips;* and in Prov. xii. 14. xviii. 20, the similar expression פרי פי *the fruit of the mouth*, where the LXX, καρπῶν ϛόματος. The LXX also, according to the Roman edition and Alexandrian MS., use the phrase ἀπὸ καρπῶν χειλέων αὐτῆς, *of the fruit of her lips*, in Prov. xxxi. 31, where, however, the Complutensian reading of χειρῶν for χειλέων is preferable; for the Heb. is מפרי ידיה, *of the fruit of her* hands. [The E. T. renders פרים (in Hosea) *calves;* but if it were in construction with the next word, the final ם would drop. The LXX read the מ as a preposition with next word. Schleusner agrees with Parkhurst, but says that some give the notion of sacrifice to καρπὸς (in Heb. xiii.) *the sacrifice* or *offerings of the lips, thankful prayers*, comparing Hosea and Isaiah as above.]

[Καρπὸς is omitted Mat. vi. 26. (Comp. Luke xii. 17.) after συνάγειν, and Mat. ii. 23. after ποιεῖν, (comp. ver. 26. and xiii. 8.]

* Schl. says, "Money collected from the Jews for the use of the poor Christians." Why "from the Jews?"

Καρποφορέω, ῶ, from καρποφόρος, which see.

I. *To bring forth fruit*, as the earth. occ. Mark iv. 28. [Hab. iii. 17. Wisd. x. 7. See Anthol. i. 6. 1. Diod. Sic. iii. 61.]

II. *To bring forth fruit*, i. e. good works, as believers. occ. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. Καρπὸς V.

III. *To bring forth fruit*, i. e. Christian graces, faith, hope, charity, as the gospel doth. occ. Col. i. 6. Comp. verses 4, 5, and Καρπὸς V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. occ. Rom. vii. 5.

Καρποφόρος, ϐ, ὁ, ἡ, from καρπὸς *fruit*, and φέρω *to bring*.—*Bringing forth fruit, fruitful*. occ. Acts xiv. 17. So Wetstein cites from Eustathius in Odys. τὸς ΚΑΡΠΟΦΟ΄ΡΟΥΣ μῆνας *fruitful* or *fruit-producing* months. [Psalm cvii. 34. cxlviii. 9. See Xen. Cyr. vi. 2. 8.]

Καρτερέω, ῶ, from καρτερὸς *strong*, which from κάρτος, used by transposition for κράτος *strength*.—*To endure, persevere, persist with strength* and *courage*. occ. Heb. xi. 27. [See Isa. xlii. 14. Ecclus. ii. 2. 2 Macc. vii. 17. Generally used by the Greeks of soldiers who endure hunger, thirst, labour, &c. firmly and patiently. See Xen. Hist. Gr. ii. 2. 6. iii. 1. 14. Perizon. on Ælian. V. H. xii. 1. Gloss. Vett. καρτερεῖ· μακροθυμεῖ, ὑπομένει.]

Κάρφος, εος, ϐς, τὸ, from κάρφω *to dry*. —*Any thing that is dry* and *light*, as *straw, stubble, chaff, a little splinter of wood, a mote*, &c. occ. Mat. vii. 3, 4, 5. Luke vi. 41, 42. See Wetstein on Mat. [Metaphorically used of slight blemishes, light offences, (it is an allusion to a Heb.

proverb) such as Horace (1. Sat. iii. 73, 74.) calls tubera et verrucæ, and Senec. (de Vit. Beat. 17.) papulæ. See Hor. i. Sat. iii. 25. occ. Gen. viii. 11.]

ΚΑΤΑ', a Preposition.

I. With a Genitive.

1. *Down.* Mat. viii. 32. Mark v. 13. Luke viii. 33. So in Epictetus Enchirid. cap. lxi. we have ΚΑΤΑ' ΚΡΗΜΝΟΥ—φέρεσθαι "to fall *down a precipice.*" [See 2 Mac. vi. 10. Dio. Cass. Frag. p. 15. (ed. Reimar.) Polyæn. p. 204. Casaubon on Strabo, p. 233. (ed. Almeloueen.) Schl. says it denotes *the place from which;* the same as ἀπὸ.]

2. *Against.* Mat. v. 11, 23. Mark ix. 40. & al. freq. Comp. John xix. 11. [Mat. v. 11. 23. x. 35. xii. 14, 25, 30, 32. xxvi. 59. xxvii. 1. Mark iii. 6. ix. 40. xi. 25. xiv. 55—57. John xix. 11. Jude ver. 15. Numb. xii. 1. xxi. 5. Job iv. 18. ("κατὰ for ἐν," Biel.) xxxi. 36. Wisd. iv. 16. 3 Mac. ii. 27. See Lucian. vol. i. p. 255. ed. Reitz. Polyb. ix. 3. 10. Ælian. V. H. ii. 6. x. 6. Albert. Pericul. Crit. p. 39.]

3. *Of, concerning.* 1 Cor. xv. 15. [See Xen. Cyrop. i. 2. 16. Palairet adduces Ælian. V. H. v. 21. and Longin. de Subl. p. 36; the former of which, Schleusner says, does not apply. See Reiske Ind. Græcit. Dem.]

4. *Throughout.* [Luke iv. 14. xxiii. 5. Acts ix. 31. of a *district* or *country.*]

5. *Upon,* or more strictly, *Down upon.* Mark xiv. 3. (So Homer, Il. iii. line 217, ΚΑΤΑ' χθονὸς ὄμματα πήξας, "Fixing his eyes *down upon* the ground.") 1 Cor. xi. 4, where understand κάλυμμα *a covering.* In Plutarch, Apothegm. tom. ii. p. 200. E. the phraseology is complete, Κατὰ τῆς κεφαλῆς ἔχων ΤΟ' 'ΙΜΑ'ΤΙΟΝ, "having *his outer robe* upon his head." [See LXX. Esth. vi. 12, where, if the reading is genuine, ἔχων must be supplied, (Heb. *having his head covered.*) The Exemplar. Hexaplar. Arundel., edited by Usher, reads καὶ κατακεκαλυμμένος τὴν κεφαλὴν.]

6. *By,* i. e. by the name and authority, in adjuring. Mat. xxvi. 63. [Heb. vi. 13, 16. See 2 Chron. xxxvi. 13. Jer. xlix. 13. Judith i. 12. See Reiske Ind. Græcit. Demosth.]

II. With an Accusative.

1. *According to.* Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14. [Luke ii. 29. See LXX, Gen. xlvii. 12, &c. *in compliance with* (said of a law or command.) Luke ii. 22. xxiii. 56. Acts xxxvi. 5. and 2 Cor. xi. 17. κατὰ τὸν Κύριον *by Christ's command.* On Rom. viii. 1, see Σάρξ V.]

2. *After the manner* or *custom of.* John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So Lucian Reviv. tom. i. p. 388, ΚΑΤΑ' ΤΗ'Ν ΜΕ'ΛΙΤΤΑΝ ἀπανθισάμενος, "Sipping the flowers *after the manner of* or *like a bee.*" See also Wetstein on Rom. iii. 5, who shows that the phrase κατ' ἄνθρωπον is used in the like view by the best Greek writers*. Comp. Macknight on 1 Cor. xv. 32. [which Schleusner translates, *for instance,* i. e. *to speak after the manner of men.* In Gal. iii. 15, κατὰ ἄνθρωπον λεγῶ, *I will bring a human example* or *instance.* Theophylact. 1 Cor. ix. 8.]

3. *After, according to the example,* or *in imitation of.* Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of κατὰ. See Blackwall's Sac. Class. vol. i. p. 140. Raphelius on Rom. xv. 5, and Wetstein and Kypke on Gal. iv. 28. To the instances produced by them I add from Lucian De Mort. Peregr. tom. ii. p. 757. 'Απηνθράκωται—ΚΑΤΑ' τὸν 'Εμπεδοκλέα, has been reduced to cinders *after the example of* Empedocles. [See Job i. 8. ὀυκ ἔστι κατ' ἀυτὸν, *There is none like him.* ix. 32. xii. 3. xlii. 15. Lament. i. 12, &c. Hesych. κατ' ἀυτὸν· ὅμοιον ἀυτῷ. Comp. Ecclus. x. 2. xxxvi. 23. See Plat. Rep. p. 206. viii. Apol. c. 1. Arrian. Exped. Alex. iii. 27. 10. Callim. Epigr. i. 4. Palairet. Obss. Phil. pp. 357, 380.]

4. Κατὰ Θεὸν, *According to the will* or *appointment of God.* Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. Wetstein on Rom. viii. 27, shows that the Greek writers use κατὰ with Θεὸν in the same sense. To his instances I add from Plato, Apol. Socrat. § 9. edit. Forster, 'Ερευνῶ ΚΑΤΑ' τὸν Θεὸν, "I seek *according to* the will of the god."

5. *With respect to, on account of.* Phil. iv. 11. 2 Tim. i. 1, 9, and Macknight. [See 14. with which Schleusner classes Phil. iv. 11. 2 Tim. i. 9. V. Ecclus. xxix. 12, where the Vulg. *on account of,* others *in,* as below (6.)

6. *In* or *at.* [See Mat. i. 20. κατ' ὄναρ. (So xxvii. 19. and LXX. καθ' ὕπνον. Gen. xx. 6. xxi. 11. See Ælian. V. H. i. 13. and ὄναρ simply is used in this sense. See Reitz. on Lucian. vol. iii. p. 393.) Mat.

* [See the examples adduced by Blomf. on Æsch. Sept. Theb. 421. and several in Mathiæ's Gramm. § 449.]

xiv. 13, 23. (*κατ' ἰδίαν*, suppl. *χώραν*.) Luke x. 4. xv. 14. Acts v. 15. xi. 1. xiii. 1. (See Eur. Phœn. 153. *κατ' ὄρη*, and 830. 1597.) xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Acts xxiv. 14. *κατὰ τὸν νόμον in the law.* See 2 Macc. xv. 8. Comp. iii. 16.]—Of time, Κατὰ καιρὸν, In, or at, *a convenient* or *proper time, seasonably.* Rom. v. 6. [John v. 4, where Schleusner supplies *ἴδιον at its proper season*, suo tempore; others *at stated seasons*, taking *κατὰ* distributively—see 20.] Κατὰ τὴν ἡμέραν τȣ͂ πειρασμȣ͂, "In *the day of temptation*," Heb. iii. 8. [Comp. Acts xiii. 27. 1 Cor. xvi. 2. 3 Mac. ii. 19.] So Josephus Ant. lib. xv. cap. 10. § 3. ΚΑΤΑ' —τὴν πρώτην ἡμέραν, "*On* the first day;" and Herodotus, lib. i. cap. 67, ΚΑΤΑ' τὸν κατὰ Κροῖσον χρόνον, "*In* the time of Crœsus." [So 2 Mac. xii. 15. Κατὰ, with nouns of time, sometimes means *about*, as Rom. ix. 9. Acts xii. 1, &c.]

7. *Along, all along.* Acts v. 15.—— [*Throughout*, as *καθ' ὅλην τὴν πόλιν*. Luke viii. 39. See ix. 6. Acts viii. 1. Κατὰ τὴν πόλιν, said of one city, must be distinguished from *κατὰ πόλιν*. See below, 20. Schleusner says, Adde Luc. xiii. 22. xxiii. 5; but in 2d passage *κατὰ* governs genitive.]

8. *As to, as concerning.* [Rom. i. 3. ix. 3, 5. xi. 28. Acts ii. 30.]

9. *Concerning.* Acts xxv. 14, Τὰ κατὰ τινὰ, *The things relating to*, or *concerning* any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase ΤΑ' ΚΑΤΑ', with an accusative following, is used in the same sense by the best Greek writers, as may be seen in Wetstein on Eph. vi. 21, and in Hoogeveen's Note on Vigerus De Idiotism. cap. i. reg. 5. [See 3 Esdr. i. 24. Tob. x. 8. Thucyd. i. 138.]

10. *Unto, to, into.* Luke x. 32, 33. Acts viii. 3. xvi. 7. [*κατὰ τὴν* Μυσίαν. See Xen. Hist. Gr. iv. 6. 14. Cyrop. viii. 5. 9.]

11. *Towards.* Acts xxvii. 12. Phil. iii. 14. [On Acts xxvii. comp. Ezech. xl. 6, 43. xliii. 1, 4. See Acts viii. 26. xvi. 7. 1 Chron. v. 10. Gen. i. 10. Hom. Il. α'. 484.]

12. *By* or *on*, a way. Acts viii. 36.

13. *Among.* Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28, and Wetstein there. [xviii. 15. Eph. i. 15.]

14. *On, by reason of, for.* Mat. xix. 3, where Kypke shows that it is used in the same sense by Pausanias, Plutarch, and Josephus, and joined with *αἰτίαν* or *αἰτίας*. [John ii. 6, where Schl. says *on account of.* The E. T. *after the manner of.* Rom. ii. 5. (E. T. *after.*) iv. 4. (see No. 19.) 2 Tim. i. 9. Tit. iii. 5. See 2 Macc. vi. 11. Polyb. Hist. xvii. 32. Hom. Od. iii. v. 71. Thuc. iv. 99. Diod. Sic. p. 23. ed. Rhod.]

15. *By, by means of.* 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of,* denoting the motive. 1 Tim. v. 21. So Phil. ii. 3, where see Wetstein, who shows that the Greek writers apply *κατὰ* in like manner. [Acts iii. 17. *κατ' ἄγνοιαν through ignorance.* Tit. iii. 5. Philem. vi. 14. Luke x. 31. *κατὰ συγκυρίαν by chance*—v. Appian. B. C. ii. p. 823. Arrian. Exp. Alex. i. 17. 14. *κατ' ἔχθραν out of enmity.*]

17. *By, from,* signifying the proof. Luke i. 18.

18. *By, with,* denoting the *manner.* Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6. [See 1 Cor. ii. 1. Heb. xi. 13.]

19. *As, for.* Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes *distribution,* Καθ' ἓν, *One by one, singly.* John xxi. 25. Κατὰ δύο, *By two*, 1 Cor. xiv. 27, where Wetstein cites the same phrase from Plutarch. Καθ' ἡμέραν, *Day by day, daily.* Mat. xxvi. 55. Luke xi. 3. Κατ' ἔτος, *Every year,* Luke ii. 41. Acts xv. 21. Κατὰ πόλιν, *In every city,* Tit. i. 5. Κατὰ πόλιν καὶ κώμην, Through every *city and village,* Luke viii. 1, where see Wetstein. [See Acts xx. 20. xxii. 19. LXX, 1 Sam. vii. 16. 2 Chron. ix. 24. Zech. xiv. 16. Xen. de Mag. Eq. iii. 21. de Rep. Lac. xv. 7. See the E. T. in 1 Cor. xiv. 31; but Schleusner translates *ad unum, every one.* Comp. Eph. v. 33.]

21. Κατ' ὀφθαλμὸς, *Before the eyes,* Gal. iii. 1. Aristophanes, cited by Wetstein, has the same phrase. [See Esther ii. 11.] And so Κατὰ πρόσωπον, *In the presence, before the face.* Luke ii. 31. Acts iii. 13. This expression is not merely Hellenistical, being often used by Polybius. (See Wetstein on Luke, and Raphelius on Acts.) Also, *To the face,* Gal. ii. 11. So Polybius frequently. See Raphelius. [2 Cor. x. 1. (opposed to ἀπών.) Acts xxv. 16. See Jer. xlix. 19. 1 Mac. iii. 53.]

22. Καθ' ἑαυτὴν, *By itself, apart, alone.* Jam. ii. 17. See the following sense, and Wetstein on Acts xxviii. 16.—Καθ' ἑαυτὸν. Acts xxviii. 16. "Raphelius has shown that the expression *καθ' ἑαυτὸν* may signify either *apart* (for which see Bos Exercit. p. 91.) [and so Schleusner,] or *at his own pleasure:* But it is well

known it often signifies *at one's own house*, and so verse 30. seems to explain it here." Doddridge. See also Wetstein. The French phrase chez lui, *at his own house*, seems very exactly to answer the Greek καθ' ἑαυτὸν. [See Rom. xiv. 22.]

23. Κατὰ ταῦτα, literally, *According to these things*, i. e. *In the same* or *like manner*. Luke vi. 23, 26. xvii. 30.

[24. Καθ' ὅσον, *Inasmuch as*. Heb. iii. 3. vii. 20. κατὰ τοσοῦτον *by so much*, vii. 22.]

[25. Κατὰ omitted, Mat. xx. 2. (before τὴν ἡμέραν,) xxiii. 37. Acts i. 11. (before ὃν τρόπον,) comp. xv. 11. Luke xxii. 41. (before λίθον βολήν,) Acts viii. 25. (before πολλὰς κώμας, comp. verse 40.) John iv. 22. (before ὁ, according to Schleus.) See 2 Cor. iii. 18. 3 Mac. vi. 9.]

[26. Κατὰ makes periphrasis of genitive, as Acts xxvii. 2. Rom. i. 15*. See Ps. viii. 5. (ed. Quint.) So Plat. Phœd. c. 32. αἱ κατὰ τὸ σῶμα ἐπιθυμίαι for τοῦ σώματος—of acc. Acts xxi. 19. Sometimes of the adjective or concrete, as ἡ κατὰ βάθους πτωχεία *deep*, i. e. *extreme poverty*. 2 Cor. viii. 2. See Acts xxv. 23. Rom. xi. 21.—οἱ κατὰ τί, *those endued with any quality*. See Rom. ii. 7. Comp. Polyb. v. 57.]

III. In Composition it denotes,

1. *Down*, as in καταβαίνω *to come* down, καταπίπτω *to fall* down.

2. *Against*, as in κατακαυχάομαι *to boast* against, καταμαρτυρέω *to bear witness* against.

3. *With* or *to*, as in καταριθμέω *to number* with or to.

4. It adds an *ill* sense to the simple word, as δυναστεύω is *to rule*, καταδυναστεύω *to tyrannize, oppress by power*; ἀγωνίζομαι is *to fight*, καταγωνίζομαι *to subdue in fighting* or *war*.

5. It imports intenseness, as κατάγω *to break* in pieces, κατείδωλος full *of idols*, καταγγέλλω *to declare* aloud.

Καταβαίνω, from κατὰ *down*, and βαίνω *to come*.

[I. (1.) *To descend* or *come down*, as from a mountain. Mat. viii. 1.—the cross, xxvii. 42. occ. Mat. xvii. 9. Mark ix. 9. John vi. 16. Acts viii. 38, &c. &c.]

[(2.) It is used of going from a higher to a lower region †. See Mark iii. 22. Luke ii. 51. x. 30, 31. John ii. 22. iv. 47—51. Acts vii. 15. viii. 15. xvi. 8. xviii. 22. xxiv. 1, 22. xxv. 6, 7. (So ירד, Gen. xii. 10. xxvi. 2.) of a road *leading* from Jerusalem. Acts viii. 26.]

[(3.) Of inanimate objects falling down, as *fire, rain, tears*, &c. Mat. vii. 25, 27. Luke viii. 23. (Comp. Hom. Il. ζ. 19. Duker Thucyd. vi. 2.) ix. 54. xxii. 44. Acts x. 11. xi. 5. So ירד, 2 Chron. vii. 1, 3. Ps. lxxii. 6. See Isa. xxxii. 19. lv. 10. Job xxxviii. 30. Amos ix. 5.]

[II. (1.) Καταβαίνειν ἀπό τινος, *To proceed from any one*. James i. 17. So Schleusner; but its sense is rather that of *coming down* from heaven, as the dwelling place (so called by ἀνθρωποπάθεια) of God; and the same applies to John iii. 13. vi. 38, which Schleus. adduces here.]

[(2.) God is said καταβαίνειν (by ἀνθρωποπάθεια), when he signally manifests himself among men, see Acts vii. 34. (Schleusner adds Mat. iii. 16. Mark i. 10. Luke iii. 22. John i. 32, 33, but it rather denotes the descent of the bodily appearance.) Comp. Gen. xi. 5. xviii. 21. Exod. iii. 8. xix. 21. Ps. xviii. 9. Wisd. xviii. 15. Aug. de Civ. xvi. c. 5. Used by the Greeks of the gods coming among men, see Acts xiv. 11. Hom. Il. iv. 74. Kuster. on Suid. word καταιβάτης. Jupiter was so called as descending in lightning and thunderbolts.]

Καταβάλλω, from κατὰ *down*, and βάλλω *to cast*.

I. *To cast* or *throw down*. occ. Rev. xii. 10. Applied figuratively. 2 Cor. iv. 9. [See Ez. Spanh. ad Julian. Orat. p. 262. occ. 2 Kings xix. 7. 2 Chron. xxxii. 21. Jer. xix. 7, &c.—of felling trees. 2 Kings iii. 19. vi. 5.—of throwing down cities, &c. Job xii. 14. & al. (In Xen. Cyrop. i. 4. 8. iv. 6. 2, of beasts slain,—of a victor overthrowing his enemy. Arrian. Exp. Al. i. 16. Herod. ix. 63, &c.]

II. Καταβάλλομαι, Mid. *To lay down, lay*, as a foundation. occ. Heb. vi. 1. [Comp. 2 Mac. ii. 13. Joseph. A. J. xv. 11. 3. Polyb. x. 24. Dion. Hal. Ant. iii. 69. Porphyr. de Abst. viii. 10. and βάλλομαι in same sense. Joseph. A. J. v. 1. 8.]

☞ Καταβαρέω, ῶ, from κατὰ *down*, and βαρέω *to burden*.—*To burden, oppress, weigh down*. occ. 2 Cor. xii. 16. [So καταβαρύνω. 2 Sam. xiii. 25.]

* [And perhaps Acts xxvi. 3.]

† [Καταβαίνω is often peculiarly used of leaving the capital of a country or going to the coast from the interior, and in this is opposed to ἀναβαίνω. See the above examples (to all of which this applies, except to Acts vii., and those from John; and in John we may consider Capernaum as *on the coast* of the Sea of Tiberias) on Acts vii. comp. Gen. quoted above.]

Κατάβασις, ιος, Att. εως, ἡ, from καταβαίνω. *Descent*, *lower part*. occ. Luke xix. 37. [See Josh. viii. 24. x. 11.]

Καταβημὶ, from κατὰ *down*, and obsol. βημὶ *to come*.—*To come down*. An obsolete V. whence in the N. T. we have perf. act. καταβέβηκα, John vi. 42; 2 aor. κατέβην, Acts vii. 34; imperat. κατάβηθι, Mat. xxvii. 40, for which, according to the Attic dialect, κατάβα *, Mark xv. 30, and 3d person καταβάτω, Mark xv. 32, as if from καταβάω (so ἀνάβα, Attic for ἀνάβηθι. Rev. iv. 1. (2 aor. infin. καταβῆναι, Luke iii. 22; particip. καταβὰς, John vi. 51; 1 fut. mid. καταβήσομαι, 1 Thess. iv. 16. See under Καταβαίνω.

Καταβιβάζω, from κατὰ *down*, and βιβάζω *to cause* or *make to come*.—*To cause to come down, to bring down*. occ. Mat. xi. 23. Luke x. 15. [Comp. Ez. xxxi. 16. occ. LXX, Deut. xxi. 4. & al.]

Καταβολὴ, ῆς, ἡ, from καταβάλλω.—*A casting* or *laying down*. [See M. Antonin. de Reb. Suis, iv. 36. Jul. Pol. On. ii. 2. Clem. Alex. Pædag. ii. 10. Schleusner would rather translate, *for the foundation of a family*, by a metaphor taken from the building of a house (as בנה is rendered τεκνοποιεῖν. Gen. xvi. 2. xxx. 3. and so בן *a son*, from בנה *to build*), see Eur. Herc. Fur. 1264. Ed. Musg. or from the sowing of seed in a field. (See Cic. Off. i. 32, &c.)—Καταβολὴ is used for the origin of a race (the act of begetting) in Heliod. iii. 15. Plut. de Plac. Phil. v. 7.—the origin of man, in Plut. (on Fire and Water, p. 956.) and Arrian. Diss. Epict. i. 16.—the fœtus in Heliod. iv. 8. See Schweighäus. Em. and Obss. in Suid. Fascic. i. p. 52. Wakefield. Silv. Crit. iii. p. 163.]

I. *A casting down* or *dejection*, as of seed. occ. Heb. xi. 11, *By faith Sarah herself received* δύναμιν εις καταβολὴν σπέρματος, *ability for the* dejection *of seed*, i. e. for nourishing and bringing to a perfect fœtus the seed *cast down* and received; for I think with Beza, Capellus, and other learned men, that καταβολὴ is to be referred to Abraham, not to Sarah. Raphelius, in his annotation on this place, cites a passage from Lucian's Amores, where ΚΑΤΑΒΟΛΑ'Σ ΣΠΕ'ΡΜΑΤΩΝ is expressly referred to the *male;* and the verb καταβάλλειν is often applied in like manner by the medical writers among the Greeks. See Wetstein and Kypke on Heb. xi. 11.

* So Aristophanes, Vesp. line 973, Κατάβα, κατάβα, κατάβα—

II. Καταβολὴ τῦ κόσμυ, *The foundation of the world*. Mat. xiii. 35. xxv. 34. & al. Compare Καταβάλλω II. If καταβολὴ in this expression be understood strictly in this sense, it will seem parallel to the Heb. יסד *founding* or *laying a foundation:* and the whole phrase καταβολὴ τῦ κόσμυ will answer to the Heb. יסד ארץ *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth* between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κόσμυ must be meant *the earth* exclusively. But since κόσμος in the N. T. is rarely confined to the *earth* (comp. under Κόσμος II.), but generally includes the *whole beauteous machine of nature*, καταβολὴ should rather, I think, be rendered the *structure, conformation*, or the like; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Macc. ii. 29, Καθάπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης ΚΑΤΑΒΟΛΗ͂Σ φροντιστέον—Eng. Transl. *For as the master-builder of a new house must care for the whole* building—Vulg. Structura. [Schleusner gives it the sense of ἀρχὴ in N. T. (so καταβάλλομαι *to begin*. Callim. Opp. p. 514. ed. Ernest. See Schol. on Pind. Nem. ii. 5. Polyb. xiii. 4. Joseph. B. J. ii. 17. 2.) and hence explains Heb. xi. 11. (see above.) occ. Mat. xiii. 35. Luke xi. 50. Heb. iv. 3. Mat. xxv. 34. John xvii. 24. Eph. i. 4. 1 Pet. i. 20. See Ps. xc. 2.]

☞ Καταβραβεύω, from κατὰ, *against*, and βραβεύω, *to be a judge* or *umpire*, *and so assign the prize in a public game*.

I. Properly, *To defraud* or *deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game*. So Chrysostom, Homil. VII. Καταβραβευθῆναι ἐστιν ὅταν παρ' ἑτέρῳ μὲν ἡ νίκη ᾖ, παρ' ἑτέρῳ δὲ τὸ βραβεῖον, ὅταν ἐπηρεασθῇ ὁ νικήσας. "Καταβραβευθῆναι is, when the victory belongs to one, but the prize is given to another, when the victor is wronged." [So Zonar. Canon. 35. Concil. Laod. and Theodoret on Col. ii. 18, says ἀδίκως βραβεύειν.]

II. *To judge against*, or *condemn, unjustly, and through the artifice of the opposite party in a judicial cause*. So Demosthenes, Cont. Mid. applies καταβραβευθέντα to *one condemned through ar-*

*tifice and fraud in a judicial process*—"insidiosè circumventum, *insidiously circumvented.*" Taylor's Demosth. tom. iii. p. 120. occ. Col. ii. 18, where it seems to correspond to κρινέτω, verse 16; accordingly Hesychius explains καταβραβεύεται by κατακρίνεται *is condemned;* but Chrysostom, attending no doubt to the *injustice* implied in the word, interprets καταβραβευέτω by ἐπηρεαζέτω *injure, wrong.* The term καταβραβευέτω may indeed allude to the Christian βραβεῖον or *prize* (Phil. iii. 14.), but does not, I think, signify *actually depriving* others of it, but only *pronouncing* or *judging* them *unworthy to obtain* it; Eng. Marg. *judge against you.* As to the various interpretations of this word the reader may consult Suicer Thesaur. Elsner, Wolfius, and Wetstein. [It may perhaps here mean *to take authority over any one, to act the judge unjustly over them,* as παραβραβεύειν. Polyb. Exc Leg. 46. p. 1194; but see Stolberg. Exercit. L. Gr. xxi. p. 102. Reiske, Demosth. p. 544. Eust. Hom. Il. ά. 399. (p. 124.) Elsner. Obss. S. vol. ii. p. 262.]

☞ Καταγγελεὺς, έος, ὁ, from καταγγέλλω.—*A proclaimer, publisher.* occur. Acts xvii. 18.

☞ Καταγγέλλω, from κατὰ intens. and ἀγγέλλω *to declare.*—*To declare plainly, openly,* or *aloud, to proclaim, preach, publish.* See Acts iv. 2. [(*Teach.* Schleusner. See xvi. 17, 21.) xiii. 5, 38. where Schl. says *to offer.*) xv. 36. xvii. 3, 13, 23. xxvi. 23. 1 Cor. ii. 1. ix. 14. Phil. i. 16, 18. Col. i. 28. On Rom. i. 8. comp. 1 Cor. xi. 26. (*To commemorate,* Schl.]

Καταγελάω, ῶ, from κατὰ denoting *ill* or *against,* and γελάω *to laugh.*—*To laugh at, laugh to scorn, deride, turn to ridicule.* occ. Mat. ix. 24. Mark v. 40. Luke viii. 53. [occ. LXX, Gen. xxxviii. 23. 2 Chron. xxx. 10. & al. Ps. xxiv. 2, and Ecclus. vii. 12, it governs accusative, but generally genitive.]

Καταγινώσκω, from κατὰ *against,* and γινώσκω *to know, determine.*

I. *To condemn.* occ. 1 John iii. 20, 21. [Deut. xxv. 1. Ecclus. xiv. 2.]

II. *To blame.* occ. Gal. ii. 11, Κατεγνωσμένος, *To be blamed, worthy of blame,* reprehendendus, reprehensibilis. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian de Saltat. cited by Elsner, 'Αληθῶς ἐπὶ μανίᾳ ΚΑΤΕΓΝΩΣΜΕ'ΝΟΣ, *To be* justly *charged* with madness. Comp. under 'Εξουθενέω, and Τηρέω II. [See Vulgate in loc. Æl. V. H. xiv. 1. Polyb. iv. 1. Herodian. v. 15. 1. Hesych. καταγινώσκω· μέμφομαι.]

[III. Properly, *to know, perceive,* &c. Xen. H. Gr. v. 4. 57. Æl. V. H. ii. 17. xiii. 1. xiv. 5. See Prov. xxviii. 11. Hesych. καταγνῶναι· ἐπιγνῶναι.]

Κατάγω, or κατάγνυμι, from κατὰ intens. and ἄγω, or ἄγνυμι *to break.*—*To break in pieces, break.* occ. Mat. xii. 20. John xix. 31, 32, 33. The 1st fut. of this V. κατεάξω, 1st aor. κατέαξα, 2d aor. pass. κατεάγην are so formed according to the Attic dialect, subj. κατεαγῶσιν, with the augment unusually retained, John xix. 31. [See Deut. xxxiii. 11. (al. πάταξον) 2 Sam. xxii. 35. & al. Suid. κατεάγη καὶ κατεαγότα· κεκλασμένα. Theme ἄγω *to break;* perf. ἦχα, perf. mid. ἦγα, whence ἔαγα and part. ἐαγὼς. Phavorin.]

Κατάγω, from κατὰ *down,* and ἄγω *to bring.*

I. *To bring down.* occ. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6. [Gen. xxxix. 1. xlii. 38. 1 Sam. ii. 6. &c.]

II. As a term of navigation, Κατάγειν τὸ πλοῖον, *To bring* a vessel *to land.* When a vessel is out at sea, it really appears to be *raised above the surface of the land,* and is in Greek said to be μετέωρος *high,* in Latin *altum* tenere, and in French *être à la* hauteur *d'un lieu,* to be at the *height* of (i. e. *off)* a place. So when men bring it to land, they are, by the same analogy, said κατάγειν *to bring it down.* occ. Luke v. 11, where see Wetstein. Κατάγομαι, *To be brought down,* in this sense, i. e. *to make land,* or *a port, to touch land.* So the Latins say *nave* devehi. occ. Acts xxi. 3. xxvii. 3. xxviii. 12. [Hesych. κατάγειν· * ἐπὶ τὸν ναύσταθμον ἄγειν. See Xen. Anab. v. 1. 6. Sext. Empir. adv. Phys. II. 68. Eust. on Odyss. ά. 182.]

☞ Καταγωνίζομαι, Mid. from κατὰ denoting *ill,* and ἀγωνίζομαι *to contend, fight.*—*To subdue in war* or *battle.* occ. Heb. xi. 33. [Hesych. καταγωνίζεται· νικᾷ. See Polyb. ii. 45. 4. Lucian. D. D. xiii. 1. Æl. V. H. iv. 8.]

Καταδέω, ῶ, from κατὰ intens. and δέω

* [Obs. καθελκύω (deduco, Lat.) is to draw the ship *to* sea, and ἀνελκύω (subduco) *from* sea, as ἑλκύω refers to motion *on land.* (See καταβαίνω). See Thuc. iv. 44. Xen. H. G. i. 1. 4. and 6. 17. vii. 1. 36. Her. vii. 10. Cæs. B. G. v. 11 and 23. Liv. xxiii. 34. Larch. on Herod. vii. 59.]

*to bind.—To bind up.* occ. Luke x. 34, where it is spoken of wounds, as it likewise is Ecclus. xxvii. 21. Comp. Ezek. xxx. 21. xxxiv. 4, 16, in the LXX, where it answers to the Heb. חבש *to bind,* which is also applied to *wounds.*

☞ Κατάδηλος, ὁ καὶ ἡ, καὶ τὸ—ον, from κατὰ intens. and δῆλος *manifest.—Quite manifest, exceedingly evident.* occ. Heb. vii. 15. [Xen. Mem. i. 4. 14. Herod. i. 5. iii. 68.]

Καταδικάζω, from κατὰ *against,* and δικάζω *to judge, pronounce sentence,* which from δίκη *judgment.—To pronounce sentence against, condemn.* [occ. Mat. xii. 37. Luke vi. 37. In Mat. xii. 7. Jam. v. 6, it is used of *condemning the innocent,* (and so Luke vi. according to Schl., but this seems weak and forced). occ. Job xxxiv. 29. Ps. xxxvii. 33. xciv. 21. Lam. iii. 37. (of *unjustly condemning,* as also Wisd. ii. 20. xii. 15.) Wisd. xi. 11. See Xen. H. G. iii. 2. 16. Thuc. v. 49.]

Καταδιώκω, from κατὰ intens. and διώκω *to follow.—To follow earnestly,* prosequor, insequor. occ. Mark i. 36. [occ. Gen. xxxi. 36. 1 Sam. xxx. 22. & al.]

Καταδουλόω, ῶ, and όομαι, οῦμαι, Mid. from κατὰ intens. and δυλόω *to enslave.—To enslave entirely, reduce to absolute slavery.* [occ. 2 Cor. xi. 20. (*treat you like slaves,* Schl.) Gal. ii. 4. which Schl. explains, "by forcing the Mosaic rites upon us." See Aquil. and Symm. Fragm. Is. xliii. 23. ὀν κατηδουλωσάμην σε ἐν θυσίαις. Used metaphorically, Xen. Cyr. iii. 1. 13. Plut. vol. v. p. 51. ed. Reiske. occ. Gen. xlvii. 21. Exod. i. 14. vi. 5. Jer. xv. 14. Ez. xxix. 18. (see Duker. Thuc. iii. 20. Herod. viii. 144.)]

Καταδρέμω, obsol. from κατὰ *down,* and obsol. δρέμω *to run*; whence 2d aor. κατέδραμον.—*To run down.* occ. Acts xxi. 32.

Καταδυναστεύω, from κατὰ denoting *ill,* and δυναστεύω *to rule,* which from δυνάστης *a potentate.—To tyrannize over, to oppress tyrannically.* occ. Jam. ii. 6. Acts x. 38, where comp. Mat. xv. 22, 28. Luke ix. 39, 42, and under Δαιμόνιον III. This V. is used by the LXX, Ezek. xviii. 12, & al. and in the Apocrypha, Wisd. ii. 10, & al. and also by the Greek writers, as cited by Wetstein on Acts. [See Exod. i. 13, and so καταδυναστεία *oppression.* Ex. vi. 7. In Sym. Ps. lxiv. 4. with gen. as in James ii.]

Καταισχύνω, from κατὰ intens. or denoting *ill,* and αἰσχύνω *to shame.*

I. *To shame, make ashamed, confound.* occ. 1 Cor. i. 27. xi. 22. Καταισχύνομαι. Pass. *To be ashamed, confounded.* occ. Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. [In Luke xiii. Schleusn. gives, *to be silenced;* in the other passage, *to be proved false.* (see αἰσχύνομαι.) occ. 2 Sam. xix. 5. 2 Kings xix. 26. Jer. l. 38. (deducing from בוש not יבש.)]

II. *To make ashamed,* as importing the *disappointment* of one's hopes or expectations. occ. Rom. v. 5. Καταισχύνομαι, Pass. *To be* thus *ashamed.* occ. Rom. ix. 33. x. 11. 1 Pet. ii. 6. [Ps. xliv. 7. Prov. xiii. 6. See Tobit x. 2. (which Bretschn. translates, *are they deceived of their hope?* i. e. *of obtaining the money,* unless the true reading is κατέσχηται *is he detained?*) Wisd. ii. 10.]

III. *To shame, dishonour.* occ. 1 Cor. xi. 4, 5. [See Ecclus. xxii. 5.]

Κατακαίω, from κατὰ intens. and καίω *to burn.—To burn, burn up.* See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10, where see Vitringa, Observ. Sacr. lib. iv. cap. 16. [Luke iii. 17. Rev. viii. 7. (κατεκάη aor. 2. pass. Thom. M. and Mœr. κατεκαύθη. Ἀττικόν· κατεκάη. Ἑλληνικόν.) xvii. 16. xviii. 8. In 1 Cor. iii. 15. Schl. says *to be utterly destroyed.* Comp. 2 Kings xxiii. 5. 11. (the word translates השבית *he made to cease;* but κατέπαυσε is probably the right reading. See Biel. and Boch. Hieroz. vol. i. p. 142. ed. Rosenm.) occ. Gen. xxxviii. 24. Numb. xvi. 37. xix. 17. 1 Mac. iv. 38. v. 68. & al. freq.]

Κατακαλύπτω, from κατὰ intens. and καλύπτω *to cover.—To cover, vail.* Κατακαλύπτομαι, Pass. *To be covered, vailed.* occ. 1 Cor. xi. 6, 7. [Not pass. but mid. Schl. so Gen. xxxviii. 15. and act. voice, Exod. xxvi. 34. Numb. iv. 5. In 2 Chron. xviii. 29, read κατακαλύψομαι, not κατακάλυψόν με.]

Κατακαυχάομαι, ῶμαι, from κατὰ *against,* and καυχάομαι *to boast.—To glory,* or *boast against.* occ. Jam. ii. 13. iii. 14. Rom. xi. 18, where observe that κατακαυχᾶσαι is the 2d pers. indicat. according to the Doric and Attic dialect for κατακαυχᾶῃ, or κατακαυχᾷ. [In Jam. ii. 13. Schl. translates *despises,* and explains it, *he who shows mercy need not fear judgment.* occ. Jer. l. 38. Zech. x. 12.] Comp. under Καυχάομαι.

Κατάκειμαι, from κατὰ *down,* and κεῖμαι *to lie.*

I. *To lie,* or *be laid, down* upon a bed or couch, as a person sick. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See Wetstein and Kypke on Mark i. 30. [See John v. 3. Acts xxviii. 8. Theophr. Char. xxv. 4. So κατακλίνομαι, Plut. Conviv. p. 116.—*jacere,* Cic. ix. Ep. 20. *cubare* Ov. Heroid. xx. 164. occ. Prov. vi. 9. (*of lying in bed.* see Judith xiii. 15.) xxiii. 34. Wisd. xvii. 7. κατέκειτο *were weak.* Biel. *were put down.* E. T.]

II. *To lie down, recline* to meat. Mark ii. 15. xiv. 5. 1 Cor. viii. 10. Comp. Ἀνάκειμαι II. And observe that κατάκειμαι is used in this sense also by the purest Attic writers, as may be seen in Wetstein on Mark ii. [Theophr. Char. xxi. 1. Diog. Laert. vii. c. 1. Athen. iv. 10.]

Κατακλάω, ῶ, or Κατακλάζω, from κατὰ intens. and κλάω or κλάζω *to break.—To break in pieces, break.* occ. Mark vi. 41. Luke ix. 16. [Ez. xix. 12.]

Κατακλείω, from κατὰ intens. and κλείω *to shut.—To shut up,* as in prison. occ. Luke iii. 20. Acts xxvi. 20. [occ. Jer. xxxii. 3. Wisd. xvii. 2. 10. See xviii. 2 Mac. iii. 19. 3 Mac. i. 18. Herodian. v. 8. 12. Poll. Onom. viii. 71.]

Κατακληροδοτέω, ῶ, q. κατὰ κλῆρον δίδωμι. —*To distribute by* or *according to lot,* or *for an inheritance.* Comp. Κλῆρος. occ. Acts xiii. 19, where Vulg. sorte distribuit, *he distributed by lot.* Comp. Josh. xiv. 1, 2. The LXX (according to the Alexandrian and Oxford MSS., and the Complutensian and Aldus's edition) have used this V. Deut. xxi. 16. for the Heb. הנחיל *to cause to inherit,* and (according to the Complutensian and Aldus's edition) Josh. xix. 51, for the Heb. נחל. It is also found 1 Mac. iii. 36. But in Acts xiii. 19, very many MSS., five of which ancient, have κατεκληρονόμησεν, which reading is accordingly embraced by Mill, Wetstein, and Griesbach. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for נחל ירש. [e. g. Numb. xxxiv. 18. Deut. i. 8. iii. 20. &c.] It occurs likewise Ecclus. iv. 16, or 17. xv. 6, & al. [The words are often interchanged in MSS. of the LXX. See Deut. i. 38. xxi. 16. κατακληρουχέω, same sense. Polyb. Hist. ii. 21. Æl. V. H. vi. 1.]

Κατακλίνω, from κατὰ *down,* and κλίνω. —*To cause to lie down,* or *to recline,* as to meat. occ. Luke ix. 14, where see Wetstein. [See 3 Mac. i. 3. Æl. V. H. viii. 7. Mollius on Longus. p. 117.] Κατακλίνομαι, Pass. *To be* or *be laid down, to recline,* as to meat. occ. Luke xiv. 8. xxiv. 30. [Exod. xxi. 18. Numb. xxiv. 9. 1 Sam. xvi. 11.]

Κατακλύζω, from κατὰ intens. and κλύζω *to wash, wash away.—To deluge, overwhelm with water.* occ. 2 Pet. iii. 6. Job. xiv. 19. Ps. lxxviii. 20. Dan. xi. 10. Wisd. x. 4. 19. Xenoph. de Ven. 5. 4.]

Κατακλυσμὸς, ῦ, ὁ, from κατακεκλύσμαι, perf. pass. of κατακλύζω.—*A deluge* of water. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5. [occ. Gen. vi. 17. vii. 6, 7, 10, 17. Ps. xxxii. 6. Dan. ix. 26. See Reiske. Plut. vol. ii. p. 715.

Κατακολουθέω, ῶ, from κατὰ intens. and ἀκολυθέω *to follow—To follow after.* occ. Luke xxiii. 55. Acts xvi. 17. [occ. Jer. xvii. 16.]

Κατακόπτω, from κατὰ intens. and κόπτω *to cut, beat.—To cut, beat,* or *wound much,* concido. occ. Mark v. 5, where Kypke cites from Achilles Tatius, ΚΑΤΑΚΟΠΤΕΙ με πληγᾶις, *he batters* me with blows; and from Arrian Epictet. lib. iii. cap. 26, the particle ΚΑΤΑΚΟΠΕΝΤΑ applied to a cock *wounded* in fighting. [It properly means, *to cut up into small pieces,* and occurs in this sense. 2 Chron. xxxiv. 7. Is. xxvii. 9, &c. see Xen. H. G. i. 5. 3. Æl. V. H. ix. 8. (of bruising in a mortar)—also *to slay,* as Josh. xi. 8, &c. Æl. V. H. vii. 19. Xen. M. Eq. iv. 5.]

Κατακρημνίζω, from κατὰ *down,* and κρημνίζω *to throw headlong,* which from κρημνὸς *a precipice.—To throw* or *cast headlong down* a precipice, *to precipitate.* occ. Luke iv. 29. Josephus uses this V. in the same sense, Ant. lib. xiii. cap. 8. § 1, and De Bel. lib. vi. cap. 3. § 1, and cap. 4. § 1. [occ. 2 Chron. xxv. 12. see 2 Mac. xiv. 43. Æl. V. H. xi. 5, &c.]

☞ Κατάκριμα, ατος, τὸ, from κατακέκριμαι, perf. pass. of κατακρίνω.—*Condemnation.* occ. Rom. v. 16, 18. viii. 1. [In Rom. viii. 1. *That which is worthy of punishment,* Schl. See Albert. Gloss. N. T. p. 102. (So Cic. used criminatio. Orat. pro Sext. c. 36.) Ecclus. xliii. 12.]

Κατακρίνω, from κατὰ *against,* and κρίνω *to judge.*

I. *To pronounce sentence against, condemn, adjudge to punishment.* Mat. xx. 18. xxvii. 3. John viii. 10. Mark xvi. 16, where see Campbell. [On Mark xvi. 16, Schl. says, that κατακρίνομαι sometimes

differs from *κρίνομαι*, by relating to the punishments of a future life, but the latter to those in this life. occ. also Mark x. 33. xiv. 64. Rom. ii. 1. viii. 34. Esth. ii. 1. Symm. Job xxxiv. 20. (LXX, *καταδικάζω*.)]

II. *To furnish matter*, or *occasion for condemnation*, *to prove* or *show worthy of condemnation*. Mat. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7. comp. Wisd. iv. 16.]

III. *To punish*. occ. 2 Pet. ii. 6. [Also 1 Cor. xi. 32. James v. 9.]

IV. *To weaken*, *enervate*, *repress*. Spoken of sin. *To take away its condemning power*. occ. Rom. viii. 3, where see Whitby. [Schleusn. says this agrees with the context, but is unwarranted by the usage of the language. He translates, *punished, as it were, sin in the person of Christ.*]

☞ Κατάκρισις, ιος, Att. εως, ἡ, from *κατακρίνω*.

I. *Condemnation*. occ. 2 Cor. iii. 9. [Schleusner says, that the Law is here called *κατάκρ.* as threatening punishment, the Gospel δικαιοσύνη as giving remission of sins.]

II. *Accusation, blame*. occ. 2 Cor. vii. 3.

Κατακυριεύω, from *κατὰ* intens. or denoting *ill*, and *κυριεύω to rule*.

I. *To rule imperiously*, *lord it over*. occ. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3. [So used Ps. x. 10.; but in the pass. from Mat. and Mark, Schleusner says, it is for *κυριεύω to rule*, without any sense of *tyrannical* rule. Comp. Gen. i. 28. (where the word translates כבש *to subdue*, and so Biel and E. T. See Gen. ix. 1, where the LXX seem to have added this from i. 28. see ver. 7.) Ps. lxxii. 8. cii. 2. Ecclus. xvii. 4. Jer. iii. 14.]

II. *To get the mastery*. occ. Acts xix. 16. [See LXX, Numb. xxi. 24. xxxii. 22, 29. (for כבש.)]

Καταλαλέω, ῶ, from *κατὰ against*, and *λαλέω to speak*.—Governing a genitive by the force of the preposition, *To speak against*. occ. Jam. iv. 11, thrice. 1 Pet. ii. 12. iii. 16. [In Jam. iv. 11. Schl. translates *καταλαλεῖ νομοῦ acts contrary to Christianity*, as words signifying to speak, &c. are often transferred to actions. Numb. xxi 5. Ps. xliv. 16. &c.

☞ Καταλαλιὰ, ᾶς, ἡ, from *κατάλαλος*.—*A speaking against*, *evil-speaking*, *obloquy*, *reproach*. occ. 2 Cor. xii. 20. 1 Pet. ii. 1. [In 2 Cor. *of open evil-speaking*, opp. to ψιθυρισμὸς.]

☞ Κατάλαλος, ου, ὁ, ἡ, from *καταλαλέω*.—*A speaker against* another, *a speaker of evil*, *a detracter*. occ. Rom. i. 30.

Καταλαμβάνω, from *κατὰ* intens. and *λαμβάνω to take*.

I. *To seize*. occ. Mark ix. 18. [as a disease; so Æl. V. H. ii. 35. ὑπὸ τινὸς ἀσθενείας καταληφθείς.]

II. *To lay hold on*, *apprehend*, but in a figurative sense. occ. Phil. iii. 12, twice, where διώκω and καταλ· are agonistical words used likewise by Lucian. See Macknight, and comp. 1 Cor. ix. 24. [Schl. says, it figuratively means here, *to reach the goal and so receive the prize*. In LXX, διώκω and καταλαμβάνω are used of an enemy *pursuing* and *overtaking*. See Exod. xv. 9. Gen. xxxi. 24. Deut. xxviii. 45. Josh. ii. 5, &c. Herod. v. 98. Bos and Wolf on Rom. ix. 30.]

III. *To take, catch unawares*. occ. John viii. 3, 4. [or simply, *to catch* or *find*. See Exod. xxii. 4. Æl. V. H. iii. 19. *καταλαμβάνει τὸν Ἀριστοτέλη βαδίζοντα*, *he finds*, &c. Xen. Mem. iii. 11. 2. Plut. Phæd. 3. Æsch. Socr. Dial. iii. 3. So LXX, Is. xxxvii. 8.]

IV. *To come upon*, *overtake*, as the day, or the darkness. occ. 1 Thess. v. 4. John xii. 35. And in this sense the learned Lambert Bos understands it also, John i. 5, in which, notwithstanding Wolfius's objections, he is followed by Waterland, in his Importance of the Doctrine of the Holy Trinity, p. 257, and Addend. p. 505, 2d edit. And it must be admitted that the expression in John i. 5, is exactly parallel to that in John xii. 35, and quite agreeable to the style of the Greek writers, as may be seen in Wetstein on the former text, and in Kypke on the latter. [It is used 1 Kings xviii. 44. *of rain overtaking any one*. Comp. Herod. iv. 8. In John i. 5, Schleusner translates, ὀυ κατέλαβεν *rejected, did not receive.*]

V. *To attain*, *obtain*. Rom. ix. 30, where see Macknight, and comp. under Sense II.

VI. *To apprehend*, *comprehend* mentally. occ. Eph. iii. 18.

VII. Καταλαμβάνομαι, Mid. *To perceive*, *understand*, *find*, comperio. occ. Acts iv. 13. x. 34. xxv. 25. [See Lucian. vol. i. p. 568, and Gesner's notes. Æsch. Socr. Dial. iii. 16. Passive in Phil. iii. 12. ἐι καὶ καταλάβω (see Sense II.), ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, which Schl. translates, *that I may obtain (the prize), for which purpose I was laid hold of (seized upon) by Christ*, referring

to his conversion, see Acts ix. 3 *. In Æl. V. H. iii. 19. κατειλημμένος (followed by ἐκ) is used of one seized upon, or inspired by the god of love or war.]

Καταλέγω, from κατὰ *to, with*, and λέγω *to choose, gather.*—*To receive into a number, put upon a list, enrol*, allego. occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. [Xen. H. G. i. 24. iii. 4. 15. Cyrop. iii. 3. 8. Phavor. καταλέγειν· τὸ τάττειν καὶ ἐγγράφειν. See Dodwell Diss. Cypr. v. § 24.—Καταλέγω, (compound from λέγω *to speak.*) occ. Deut. xix. 16, and 2 Mac. vii. 30.]

Καταλείμμα, ατος, τὸ, from καταλέλειμμαι, 1 pers. perf. pass. of καταλείπω.—*A remnant, residue.* occ. Rom. ix. 27. [occ. Gen. xlv. 7. Judg. v. 13. 2 Kings x. 11. xix. 31. Is. x. 22. xiv. 22. Ecclus. xliv. 17.]

Καταλείπω, from κατὰ intens. and λείπω *to leave.*

I. *To leave, depart from* a place. Mat. iv. 13. —from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave.* See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1. [Gen. xxxiii. 15. Exod. xii. 10. Numb. xxxii. 5. Is. lxv. 15. & al.]

III. *To leave, forsake.* See Mat. xix. 5. Luke v. 28. x. 40. † [Acts ii. 1. vi. 2. (*to neglect*, Schl.) 2 Pet. ii. 15. See Gen. ii. 24. Is. xvii. 10. xxiii. 15. Baruch iv. 1. Ecclus. xxiii. 22. xxix. 14. & al. Xen. An. iii. 1. 2.]

IV. *To reserve.* occ. Rom. xi. 4. [Comp. Xen. Ap. i. 1. 8.]

Καταλιθάζω, from κατὰ intens. and λιθάζω *to stone.*—*To stone, overwhelm with stones.* occ. Luke xx. 6. [The same as καταλιθοβολέω. Exod. xvii. 4. Numb. xiv. 10, and καταλιθόω. Dem. p. 296, 10. edit. Reiske.]

Καταλλαγὴ, ῆς, ἡ, from κατήλλαγα perf. mid. of καταλλάσσω.—*A reconciliation.* occ. Rom. xi. 15. [In Rom. v. 11. 2 Cor. v. 18, 19, it is used of *that freedom from sin and its penalties, which we owe to Christ*, and by which we are brought into favour with God. occ. 2 Macc. v. 20, for *reconciliation*, and Isa. ix. 5; but not in this sense.]

Καταλλάσσω, from κατὰ intens. and ἀλλάσσω *to change, alter.*—*To reconcile*, i. e. *change* a state of enmity between persons to one of friendship. occ. 2 Cor. v. 18, 19, 20. Καταλλάσσομαι, pass. *To be reconciled.* occ. Rom. v. 10, twice. 1 Cor. vii. 11. 2 Cor. v. 20. [God is said καταλλάσσειν ἀνθρώπους ἑαυτῷ, when he *gives pardon of sins, and teaches men to obtain his favour*; and they are said καταλλάσσεσθαι τῷ Θεῷ, when they *receive pardon and his favour.* occ. Jer. xlviii. 39, but not in sense of *reconciling.* See 2 Mac. i. 5. vii. 33. Ælian. V. H. ii. 21. Joseph. A. J. vi. 7. 4. vii. 8. 4.]

Κατάλοιπος, ου, ὁ, ἡ, from καταλέλοιπα, perf. mid. of καταλείπω.—*Remaining, the rest.* occ. Acts xv. 17. [1 Kings xx. 30. Ezra iii. 8. iv. 3, 9. Jer. xxiii. 3. Neh. vii. 72. Hag. i. 12, &c. See Polyb. ii. 11. 6.]

Κατάλυμα, ατος, τὸ, from καταλύω *to unloose.*

I. *An inn*, so called from the ancient travellers there *loosening* their own girdles, sandals, &c. and the pads and burdens of their beasts. Ὁ τῆς ξενίας τόπος—λέγεται ΚΑΤΑ'ΛΥΜΑ, ἐν ᾧ δηλαδὴ τὰ ὑποζύγια καὶ φορτία ΛΥ'ΟΝΤΑΙ, "The place of entertainment is called κατάλυμα, in which namely beasts and burdens are *loosed*," says Eustathius on Odyss. iv. line 28. "But these places were very different from the present *Inns* among us, and, no doubt, rather resembled the *Connacs, Khanes*, or *Caravanseras*, which to this day, in the eastern countries, rarely afford any other accommodations than *bare* walls, and a wretched lodging." Hebrew and English Lexicon under לן. But comp. Campbell on Luke. occ. Luke ii. 7. [Schleusner says that we must not understand a *public inn* (as there were none then in Palestine, but travellers went to their relations or friends), but rather the house of the host, or that part of it destined to the use of his guests. Κατάλυσις is so used in Joseph. de Vita Sua, c. 16. and 25. See Fesselii Advers. Sac. i. 10. § 10. Casaub. Theoph. Char. pp. 207, 336. Jerem. xlix. 20.]—In this sense the LXX have used it for the Heb. מלון, Exod. iv. 24.

II. *A guest-chamber, a dining-room*, where the guests *loosed* their sandals, &c. before they sat down to meat. occ. Mark

* [So Beza, Erasm. Schmidt, Wolf, and most commentators. Hammond says, "To which end Christ hath contended for me, as for a prize."]

† [Schl. gives as a distinct sense *sino, patior*, and adduces this passage. It is, μόνην με κατέλιπε διακονεῖν, *She suffers me*, &c. Schl. Now καταλείπω cannot mean *to allow* or *suffer*; it means, (as our translators have expressed) that her sister had gone from her to Jesus, and *thus left her to serve alone.*

xiv. 14. Luke xxii. 11. Comp. Luke vii. 44, and see Wetstein on Mat. iii. 11, and on Luke vii. 38.—The LXX use it in this sense also for the Heb. לִשְׁכָּה, 1 Sam. ix. 22. [The LXX use it for נוה *a habitation*, Exod. xv. 13; סכה, Jer. xxv. 38. (of a lion's covert); אהל *a tent*, 2 Sam. vii. 6.]

Καταλύω, from κατὰ intens. and λύω *to loose.*

I. *To loose, unloose*, what was before *bound* or *fastened*. Thus sometimes used in the profane writers.

II. *To refresh one's self, to bait*, or *be a guest*. occ. Luke ix. 12. xix. 7. It properly refers to persons *loosening* their girdles or sandals, when they baited on a journey, or reclined to meat. Compare under Κατάλυμα I. II. Our translators render the V. *to lodge*, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb. לן. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8. [Josh. ii. 1. iii. 1. Jer. v. 7. Zech. v. 4. Judith xiv. 17. In Gen. xxvi. 17. it is used of *pitching one's tent and remaining*. See Ælian. V. H. i. 32. iv. 14. Xen. An. i. 8. 1.]

III. *To dissolve, demolish, destroy, subvert*, or *throw down*, as a building, or its materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) [Mark xv. 29. Luke xxi. 6. Acts vi. 14. See Ezra v. 12. Philostr. Vit. Sophist. i. 9. Herodian. viii. 4. § 4.] So Homer, Il. ii. line 117, and Il. ix. line 24,

———Πολλάων πολίων ΚΑΤΕ'ΛΥΣΕ κάρηνα.

———The heights of many cities *hath destroy'd.*

—as the law and the prophets, Mat. v. 17, where see Wetstein and Campbell. [See Mac. ii. 22. iv. 11. So *dissolvere* and *destruere leges*. Cic. Phil. i. 9. See Xen. H. G. i. 7. 10. Cyrop. vi. 1. 17. Mem. iv. 4. 14. So παραλύω and λύω in Philo de Leg. Caii, pp. 693, 726. Vit. Mos. lib. ii. p. 447.]—as a work, Acts v. 38, 39. Rom. xiv. 20. [It is *to make to cease, to cease*, in Ps. lxxxix. 44. Jer. xvi. 9. Lam. v. 15.]

Καταμανθάνω, from κατὰ intens. and μανθάνω *to learn.*—*To consider, contemplate.* occ. Mat. vi. 28. In this sense it is used by Epictetus, Enchirid. cap. 36. Τὴν σεαυτȣ̃ φύσιν ΚΑΤΑ'ΜΑΘΕ, *Consider* your own nature. See more in Wetstein and Kypke. And thus likewise the LXX apply it, Gen. xxiv. 21, for the Heb. השתאה *to be astonished*, and Job xxxv. 5, for the Heb. שור *to behold, contemplate.* Comp. also Lev. xiv. 36, where it is used for the Heb. ראה, and Ecclus. ix. 5, 8. [Comp. Luke xii. 27. where κατανοέω is used, by which word it is explained in the Gloss. See Arrian. Exp. Alex. v. 11. Dem. p. 660. 22. (ed. Reiske.)]

Καταμαρτυρέω, ῶ, from κατὰ *against*, and μαρτυρέω *to witness.*—*To witness against.* occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4. [1 Kings xxi. 10, 13. Job xv. 6. Prov. xxv. 18. Susann. v. 43. See Plut. vol. vi. p. 591. (ed. Reiske.) Demosth. (ed. Reiske.) p. 1115. and 860. 26.]

Καταμένω, from κατὰ intens. and μένω *to remain.*—*To remain, abide continually.* occ. Acts i. 13. [occ. LXX, Numb. xxii. 8. Is. ii. 22. Judith xvi. 20. Xen. Cyr. vii. 1. 21.]

Καταμόνας, Adv. from κατὰ *in, at*, and μόνος *alone.*—*Apart, in private*, χώρας *places* namely, being understood. occ. Mark iv. 10. Luke ix. 18. Καταμόνας is often used in the LXX either as one or as two words, and sometimes in the purest Greek writers. To the instances Wetstein, on Mark iv. 10, has cited from Thucydides, Athenæus, Lucian, &c. I add from Josephus in his Life, § 63, ὡς ΚΑΤΑΜΟ'ΝΑΣ τι ϐȣλομένος ἔιπειν, as being desirous of saying something *in private.* [Ps. iv. 8. cxli. 10. Jer. xv. 17. Mich. vii. 14. 2 Mac. xv. 39. See Thuc. i. 32, 37.]

☞ Κατανάθεμα, ατος, τὸ, from κατὰ intens. and ἀνάθεμα *a curse.*—*A great curse, a most cursed thing*, or *person*, as Heb. חרם is used, Deut. vii. 26. occ. Rev. xxii. 3, where comp. Zech. xiv. 11. Heb. and LXX: and observe, that in Rev. the Alexandrian and thirteen later MSS. read κατάθεμα, which reading is approved by Mill and Wetstein, and received into the text by Griesbach. See the following verb; but comp. Vitringa and Wolfius. [Mill supposes κατανάθεμα to have crept in from the margin, as more used and known than κατάθεμα.]

☞ Καταναθεματίζω, from κατανάθεμα.—*To curse violently.* occ. Mat. xxvi. 74, where observe that almost all the ancient and most of the more modern MSS. read καταθεματίζειν, which reading is accordingly adopted by Wetstein and Griesbach.

Καταναλίσκω, from κατὰ intens. and ἀναλίσκω *to consume.*—*To consume, devour*, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3, in LXX, in which passages, as also in Lev. vi. 10. Zeph. i.

18. Zech. ix. 4, the word is applied to the action of *fire* for the Heb. אכל *to eat, consume*. [occ. Jer. iii. 24. Zech. ix. 15. comp. Is. x. 17. Ez. xxi. 31.]

☞ Καταναρκάω, ῶ, from κατὰ *against*, and ναρκάω *to be numbed, torpid*, which simple V. is used by the LXX in Job xxxiii. 19, and is derived from νάρκη *the torpedo*, or *cramp-fish*. [See Plin. H. N. xxxii. c. i. Aristot. Hist. Animal. ix. 37. Æl. H. A. i. 36. ix. 14. ναρκάω also occ. Gen. xxxii. 25, 32. See Joseph. A. J. viii. 8. 5.]—Governing a genitive of the person, *To be idle* (i. e. as it were, *numbed* and *torpid) to another's damage*, obtorpeo cum alicujus incommodo, Leigh, Mintert, Stockius; or according to Stolberg, cited and approved by Wolfius on 2 Cor. xi. 8, *To incommode* or *lie heavy upon, like a torpid and useless limb*. "Therefore Hesychius, adds he, explains νάρκησα by ἐβάρυνα *I have burdened;* and Plutarch (De Solert. Animal. tom. ii. p. 978, B. whom see) calls the *torpor* occasioned by the fish βαρύτητα ναρκώδη *a torpid stupor*. Nor must we in this compound verb neglect the Preposition κατὰ, which often denotes somewhat that is *against*, or *inconvenient to* another. The Vulgate rightly, nemini onerosus fui, *I have been burdensome to no one*." Thus Stolberg. occ. 2 Cor. xi. 8, (where see Wetstein.) xii. 13, 14.—"The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it in his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. Reaumur resolved it into the action of a vast number of minute muscles, which by their accumulated force, gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. Walsh has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock* resembling that of the natural one can be given.—The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes*."

☞ Κατανεύω, from κατὰ *downwards*, and νεύω *to nod, beckon*.—*To nod, beckon*, properly by *inclining* the head, as it is used by several of the Greek writers cited by Wetstein. occ. Luke v. 7. [See Hom. Il. ά. 514. 524. Liban. Or. xlii. p. 897. Lucian. Asin. 48.]

Κατανοέω, ῶ, from κατὰ intens. and νοέω *to mind*. *To observe, remark, consider, contemplate*. [occ. Mat. vii. 3. Luke vi. 41. xii. 24, 27. xx. 23. Acts vii. 31. xi. 6. xxvii. 39. Rom. iv. 19. Heb. iii. 1. x. 24. *(Let us have care of one another.)* In Jam. i. 23. it is used of *a man looking at himself in a mirror*. Comp. Judith x. 15. Gen. iii. 6. xlii. 9. Exod. ii. 11. Job xxx. 20. Is. v. 12. lvii. 1. & al. Hesych. κατανοοῦντι· καταβλέποντι. See Ps. xci. 8. xciv. 9. & al. Cebes Tab. c. 13. Joseph. A. J. viii. 2. § 2. &c.]

Καταντάω, ῶ, from κατὰ intens. and ἀντάω *to meet*.

I. *To come to, arrive at* a place. [See Acts xvi. 1. xviii. 19, 24. xx. 15. xxi. 7. xxv. 13. xxvii. 12. xxviii. 13. 2 Mac. iv. 44. Palæph. de Incred. c. 15. Diod. Sic. iii. 34. iv. 62. 85.]

II. *To come to, arrive at, attain*. Acts xxvi. 7. Eph. iv. 13. [Phil. iii. 11. comp. 2 Mac. vi. 14. Also used metaphorically of a *thing coming to* or *belonging to* any one. See 1 Cor. x. 11. xiv. 36. Comp. 2 Sam. iii. 29. In 2 Mac. iv. 24. actively, *he made to come, he got* the priesthood to himself. E. T.]

Κατάνυξις, ιος, Att. εως, ἡ, from κατανύω or κατανύζω *to nod*, as persons asleep are apt to do, which from the Heb. נוע *to move, shake*.—*Slumber*, or rather, *Deep sleep*. occ. Rom. xi. 8, which is a citation from Isa. xxix. 10, where the LXX use κατανύξεως in the same sense for the Heb. תרדמה *a dead* or *deep sleep*. And in this view the V. κατανυγήσεται seems to be applied, Ecclus. xx. 21, *There is that is hindered from sinning through want, and*

* Encyclopædia Britannica, 3d edit. in ELECTRICITY, No. 258, 259, 260.

*when he layeth down to rest*, ὀ καταννγήσεται *he* will *not* sleep sound, i. e. because he will be employed in devising mischief. [But Biel translates, *will not feel compunction*: see next word.] Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. κατανύσσω, or rather κατανύζω for the Heb. דמה or דמם *to be still*. See Isa. vi. 5. xlvii. 5. Lev. x. 3. Ps. iv. 4. xxx. 12. xxxv. 15.; and the particip. perf. pass. κατανενυγμένος is in Theodotion's version used for the Heb. נרדם *being in a sound sleep* or *trance*. Dan. x. 9. [See also Ps. lx. 3. ὀινον κατανύξεως *vinum consopiens* as Jerome says, not as the Vulg. *vinum compunctionis*.]

Κατανύττω, from κατὰ intens. and νύττω *to prick, pierce*, which see.—*To prick, pierce, stab*. occ. Acts ii. 37. The LXX use the V. κατενύγησαν for the Heb. ויתעצבו *were grieved*, Gen. xxxiv. 7, and the phrase κατενενυγμένον τῇ καρδίᾳ, *pierced in heart*, compunctum corde, for the Heb. נכאה לבב *afflicted in heart*, Ps. cix. 16. Comp. Ecclus. xiv. 1. See Wetstein and Kypke. [Schleusner says, that κατανύσσεσθαι is used by the LXX, of those *brought to silence and dejected from grief and anxiety*, and quotes the above passages. occ. also 1 Kings xxi. 29. Ecclus. xii. 12. xlvii. 20. See Susannah vs. 10. Hesych. κατανύγητε· ἡσυχάσατε, λυπήθητε.]

☞ Καταξιόω, ῶ, from κατὰ intens. and ἀξιόω *to think worthy, fit*.—*To count*, or *esteem worthy* or *fit*. occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5. [It is read in Complutens. Ed. Gen. xxxi. 28. occ. Apocr. 2 Mac. xiii. 12. in sense of *asking*. See 3 Mac. iii. 21. Polyb. i. 23.3.]

Καταπατέω, ῶ, from κατὰ intens. and πατέω *to tread*.

I. *To tread* or *trample upon*. occ. Luke xii. 1.

II. *To tread under foot*. occ. Mat. v. 13. vii. 6. Luke viii. 5.

III. *To trample under foot*, in a figurative sense, i. e. *to treat with the utmost contempt and indignity*. occ. Heb. x. 29. So Agamemnon in Homer, Il. iv. lin. 157, says the Trojans, ΚΑΤΑ' δ' ὅρκια πιςὰ ΠΑ'ΤΗΣΑΝ, *trampled under foot* the faithful covenant, or, more strictly, the faithful *oath-offerings*, that is, the *sacrifices* which were offered at making the treaty with the Greeks. Comp. Il. iii. lin. 245, 6, 269—273. [See 1 Mac. iii. 51. and Aquil. Job vi. 3. occ. LXX, Job xxxix. 15. 2 Chron. xxv. 18. Is. xxv. 10. xli. 15. lxiii. 3. 6. Amos iv. 1. & al. See Herodot. ii. 14.]

Κατάπαυσις, ιος, Att. εως, ἡ, from καταπαύω.

I. *A rest*, [(1) *a place of rest* (as Canaan). Heb. iii. 11, 18. iv. 3, 5. (Sion is called κατάπ. τοῦ Θεοῦ, Ps. cxxxii. 14.) comp. Ps. xcv. 11. where Theodoret says (ap. Suidam), Κατάπαυσις. ἡ γῆ τῆς ἐπαγγελίας. See Deut. xii. 9. 1 Kings viii. 56; and (2) *a time of rest*. 1 Chron. vi. 31; as the *Sabbath*. 2 Mac. xv. 1. In Heb. iv. 1, 3, 10, 11, it is applied to the future happiness of Christians. Suid. κατάπαυσις. ἡ τοῦ σαββάτου ἡμέρα ἐν ᾗ ὁ Θεὸς κατέπαυσεν, &c. καὶ ἡ τῶν ὀυρανῶν βασιλεία.]

II. *A dwelling*. occ. Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Isa. lxvi. 1, for the Heb. מנוחה *a rest, dwelling*, and so 2 Chron. vi. 41, for the Heb. נוח.

Καταπαύω, from κατὰ intens. and παύω *to make to cease*.

I. [(1.) Transitively, *To make to rest, to lead to a place of rest*. Heb. iv. 8. Deut. iii. 20. v. 33. Josh. i. 13, 15. Ecclus. xxiv. 8. In Job xxvi. 12, it is used *of stilling the sea*, or *restraining*. See below.]

[(2.) Intransitively, *To rest entirely, to rest*. Heb. iv. 10. See LXX, Gen. ii. 2. 2 Sam. xxi. 10. Ez. i. 24. (In this sense it is sometimes confused in MSS. with καταλύω for *resting from a journey*, see Josh. ii. 1. 2 Sam. xvii. 8.)]

II. (1.) Transitively, *To make to cease, to restrain*. Acts xiv. 18. Neh. iv. 11. Ps. lxxxv. 3. See Deut. xxxii. 26. (comp. Ecclus. xxxviii. 23.) Numb. xxv. 11. Dan. xi. 18. Hos. i. 4. Demosth. p. 808, 14.) ed. Reiske.) Polyb. i. 9. 8. Thuc. viii. 97. Herod. i. 27.]

[(2.) Intransitively, (with a participle) *to leave off, cease, desist*. See Gen. xlix. 33. Exod. xxxi. 18. Josh. xi. 23. Lam. v. 14. Gen. vi. 22. *to fail*.]

Καταπέτασμα, ατος, τὸ, from καταπετάω, *to expand*, which from κατὰ intens. and πετάω *to stretch*.—*A vail*. In the N. T. it is used for the *vail* of the tabernacle or temple, which separated the holy place or sanctuary from the Holy of Holies. This *vail* was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, *was* itself *rent in the midst from the top to the bottom*. Further, as the

Holy of Holies was a type or figure of that heaven wherein God dwells (see Heb. ix. 12, 24.), so Heb. vi. 19, εἰς τὸ ἐσώτερον τῦ καταπετάσματος, *within the vail*, means *into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living*, or *life-giving, way, which he hath consecrated for* us, *through* the vail, *that is to say*, his flesh (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 3. x. 20. Comp. Heb. and Eng. Lexicon in פרך II.—In the LXX it is most commonly used in the same sense as in the N. T. and answers to the Heb. פרכת *the inner vail* of the tabernacle or temple. [See Exod. xxvi. 31, 33. xxx. 6. 1 Mac. i. 22. and also Lev. iv. 6, 17. In Exod. xxvi. 37, it is put for the *hanging of the door of the tent,* (called in Heb. מסך.) Exod. xxvi. 35. *the vail*, 37. *(the hanging,* called ἐπίσπαστρον, 36.)]

Καταπίνω, from κατὰ intens. or *down*, and πίνω *to drink*.—*To swallow down*, deglutitio, whether in a natural or a figurative sense. As in Mat. xxiii. 24, persons are said (καταπίνοντες) *to swallow a camel*, so in Josephus likewise it is applied to *solids*, De Bel. lib. v. cap. 10. § 1. Τὺς μὲν χρυσὺς, ὡς μὴ φωραθεῖεν ὑπὸ τῶν λῃςῶν, ΚΑΤΕ΄ΠΙΝΟΝ, *They swallowed* pieces of gold, that they might not be found by the robbers. So § 3. ΠΡΟΚΑΤΑΠΙ΄ΝΩ *to swallow first*, or *before;* and lib. v. cap. 13. § 6, he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, ἢ ΚΑΤΑΠΟΘΗ΄ΝΑΙ ἂν ὑπὸ χάσματος, would either have been *swallowed up* by the earth's opening— And lib. vi. cap. 7. § 3, speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves; κᾂν ἔι τινος ἕυροιεν τρυφὴν, ἁρπάζοντες, ἅιματι πεφυρμένην ΚΑΤΕ΄ΠΙΝΟΝ, "and if they found any one's victuals, they seized and *devoured* them, though mixed with blood." Herodotus, lib. ii. cap. 68, applies the V. to the trochilus' *swallowing leeches*, and cap. 70, to the crocodile's *swallowing a hog's chine*. [So Poll. On. vi. 2. καταπίνειν ἔνιοι καὶ ἐπὶ τῆς τροφῆς λέγουσιν.—See Bergler. Alciph. i. Ep. 22. p. 86. Reitz. Lucian. vol. ii. p. 614. Apollod. Bibl. i. c. i. § 3. Κρόνος κατέπινε τὰ γεννώμενα. Æl. V. H. i. 3. So Hor. Serm. II. viii. 24. *totas simul absorbere placentas*. But its primary meaning, (says Schleusn.), is *to drink up, consume by drinking* *; hence it is used metaphorically, of the earth *drinking up a river*. Rev. xii. 16. (of its *swallowing up men*. Numb. xvi. 32.) and in the Pass. Heb. xi. 29, of those *swallowed up* by the sea, κατεπόθησαν· κατεποντίσθησαν, κατέπεσον, Hesych. See Polyb. ii. 41. 7. and so Exod. xv. 4. (where some read κατεποντίσθησαν). In 2 Cor. ii. 7. of one *consumed by care*. In 2 Cor. v. 4. Schl. translates, *That this mortal body may slowly be consumed by the immortal*. It rather seems to mean, *may be swallowed up by* or *lost in*—as a river in the sea, &c. 1 Pet. v. 8. *to devour, make a prey of*, comp. Prov. i. 12. Is. ix. 16. Jer. li. 34. Lam. ii. 16. On 1 Cor. xv. 54. comp. Is. xxviii. 7.]

Καταπίπτω, from κατὰ *down*, and πίπτω *to fall*.—*To fall down*. occ. Acts xxvi. 14. xxviii. 6.

☞ Καταπλέω, ῶ, from κατὰ *down*, and πλέω *to sail*.—*To sail to*, literally *to sail down*. Comp Κατάγω II. occ. Luke viii. 26. [Often used of a ship *returning* to the port, whence it sailed. See Reiske Demosth. p. 886. Xen. H. G. i. 6. 38. iii. 4. 1. Salmas. de Modo Usur. p. 359.—Κατάπλους *a voyage*. occ. 3 Mac. iv. 10.]

☞ Καταπονέω, ῶ, from κατὰ intens. and πονέω *to labour*, which from πόνος *labour*.—*To afflict grievously, grieve exceedingly*. [Pass. *To be afflicted grievously*. occ. Acts vii. 4. (see Wetstein) 2 Pet. ii. 7. (see Alberti and Kypke) 2 Mac. viii. 2. 3 Mac. iii. 2, 13. See Polyb. xxix. 11. 11. xl. 7. 3. Æl. V. H. iii. 27. ὑπὸ πενίας καταπονούμενος. Hesych. καταπονούμενος· πειραζόμενος. See Wesseling on Diod. Sic. xiii. 55.]

Καταποντίζω, from κατὰ *down*, and ποντίζω *to sink, put under water*, which from πόντος the *sea*.—*To sink down*. Καταποντίζομαι, pass. *To sink*, or *be sunk down*. occ. Mat. xiv. 30. xviii. 6. [See Lact. de Vita Persec. c. 15. p. 119. Wesseling on Diod. Sic. xvi. p. 109.] That *drowning in the sea* was a species of capital punishment sometimes inflicted among the Jews about our Saviour's time, appears from Josephus, Ant. lib. xiv. cap. 15. § 10, where the Galileans revolting, τὺς τὰ Ἡρώδυ φρονῦντας ἐν τῇ λίμνῃ ΚΑΤΕΠΟ΄ΝΤΩΣΑΝ, *drowned* the partizans of Herod in the lake or sea of Gennesareth. The Scholiast on Aristophanes, Equit.

* For this common sense of Κατὰ, see Zeun. ad Vig. p. 619.

lin. 1360, informs us, that ὅταν ΚΑΤΕΠΟΝΤΟΥΝ τινας, βάρος ἈΠΟ' ΤΩ'Ν ΤΡΑ'ΧΗΛΩΝ ἘΚΡΕ'ΜΩΝ, when they *drowned* any persons they *hung a weight* on their necks. So Suetonius, in the Life of Augustus, § 67, says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river *with heavy weights about their necks,* "oneratis gravi pondere cervicibus, *præcipitat in flumen.*" [See Casaubon on Suet. h. l. The punishment was used by the Syrians, Greeks, (see Diod. Sic. iii. p. 239. Wolf. Anecd. Gr. vol. iv. p. 222.) Egyptians, (Joseph. Contr. Ap. i. p. 1058.) and the Romans, (Senec. Contr. v. 4.) particularly for parricide. Sometimes the criminal was inclosed in lead or chests. (Potter on Lycoph. v. 239.) or in a sack. (Juv. Sat. viii. 214.) See Kipping Ant. Rom. ii. 7. § 17; Mintert's Lex. on the word, and Shaw's Travels p. 254. occ. LXX, for בלע *to swallow up.* (See Simon's Heb. Lex.) 2 Sam. xx. 19. Ps. lv. 9. Eccles. x. 12. Lam. ii. 2. 5. Polyb. ii. 60. 8. Diod. Sic. xvi. 35.]

**Κατάρα, ας, ἡ,** from κατὰ *against,* and ἀρὰ *a curse.* [*An imprecation, a curse, cursing,* opposed to *blessing.* Jam. iii. 10. 2 Pet. ii. 14. κατάρας τέκνα *(accursed men.)* Gal. iii. 10, 13. Used of lands, it denotes *barrenness.* See Heb. vi. 8. and comp. Gen. iii. 17. viii. 21. Jer. xliv. 22. Mat. xxi. 19. Mark xi. 21.] In Gal. iii. 13, it is used personally like Heb. קללת, Deut. xxi. 23. Comp. Suicer Thesaur. in Κατάρα. [Schleusner says, that, used personally, it will denote *an expiatory sacrifice, one by whose death evil is averted from a whole people,* and he thinks it so applied to Christ. Gal. iii. 13. Bishop Pearson * says, "But now *Christ hath redeemed us from the curse of the Law, being made a curse for us;* (Gal. iii. 13. †) that is, he hath redeemed us from that general curse, which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse, laid only upon them which underwent a certain punishment of the Law, for it is written, *cursed is every one that hangeth on a tree,* (Deut. xxi. 23." The word occ. LXX, Gen. xxvii. 12, 13. Deut. xi. 25, 26, 28, 29. Numb. xxiii. 25. Job xxxi. 30. 2 Kings xxii. 19. (comp. Jer. xxiv. 9. xxvi. 6. xliv. 8.) Prov. iii. 33. Zech. viii. 13.]

* On the Creed, Art. IV.

† [In Gal. iii. 10, 13. (and according to others, in 2 Pet. ii. 14. *men worthy of punishment.)* Schleusner understands the *punishments* threatened by the Mosaic Law, but the Apostle applies it to *one specific curse.* (See Deut. xxvii. 26.) He is wrong also in translating קללה Deut. xi. 26—29. and מארה Mal. ii. 2. *punishment;* it is strictly *curse.* See Simon and Buxtorf. Lex. Heb.]

**Καταράομαι, ῶμαι,** from κατάρα.—Mid. *To curse, imprecate evil upon.* occ. Mat. v. 44. Mark xi. 21. Luke vi. 28. Jam. iii. 9. Rom. xii. 14, where it is used absolutely, as it is also by Aristophanes in Vesp. cited by Scapula. Pass. perf. *To be cursed.* occ. Mat. xxv. 41. [οἱ κατηραμένοι *ye cursed,* (κατάρατος is used *of a wicked man* in Æl. V. H. ii. 13.) comp. Wisd. xii. 11. On Mark xi. comp. Heb. vi. 8. In James iii. 9, Schleusn. understands it, *to revile,* (and quotes Xen. Anab. v. 6. 3. where it is opposed to ἐπαινέω); but in St. James it is opposed to εὐλογέω *to bless.* occ. Gen. v. 29. xii. 3. xxvii. 29. 2 Kings ix. 34. (pass.) Numb. xxiii. 8. xxiv. 9. (act. and pass.) 2 Sam. xvi. 5, 10. (where Schl. comp. Mat. v. 44. and translates, *to revile.)* Deut. xxi. 23. (pass.) Prov. xxvii. 14. Ecclus. xxviii. 13.]

**Καταργέω, ῶ,** from κατὰ intens. and ἀργὸς *inactive, useless,* which adjective is particularly applied to the *land* by the Greek writers, as may be seen in Wetstein on Luke xiii. 7.

I. *To render* or *make useless,* or *unprofitable.* See Kypke. occ. Luke xiii. 7. [Hence, *to render ineffectual,* Rom. iii. 3. See Gal. iii. 17, where it answers to ἀκυρόω *to abrogate;* and, when used of laws, *to annul.* Rom. iii. 31. 2 Cor. iii. 14. Eph. ii. 15.]

II. [*To make to cease, abolish,* or *destroy.* 1 Cor. vi. 13. and pass. καταργέομαι *to be made to cease, to fail,* see 1 Cor. xiii. 8, 10. 2 Cor. iii. 7, 11, 13. Gal. v. 11. (see Eph. ii. 15.). Hence it is also *to subdue, to destroy.* 1 Cor. xv. 24—26. 2 Tim. i. 10. (see Macknight) Heb. ii. 14. —*to slay* or *consume.* Rom. vi. 6. 2 Thess. ii. 8. —*to bring to nought.* 1 Cor. i. 28. (comp. 27.) ii. 6. —*to put away.* 1 Cor. xiii. 11. —*to abolish* or *annul.* Rom. vii. 2. Κατήργηται ἀπὸ τȣ͂ νόμȣ, q. d. *She* is annulled *from the law,* i. e. *the law* is annulled *with respect to her, she is* free *from the law,* as ver. 3, Ἐλευθέρα ἐςὶν ἀπὸ τȣ͂ νόμȣ, (See Grotius on the place.) [*Is made free,* Syr. Vers. and Œcumen. interprets it ἀπολέλυται, ἠλευθέρωται.] So ver. 6. Gal. v. 4, Κατηργήθητε ἀπὸ τȣ͂ Χριςȣ͂, *Ye* are abolished or

evacuated (Vulg. evacuati) *from Christ,* i. e. *Christ* is evacuated *with respect to you*, or, as our Eng. translation, *Christ* is become of no effect *unto you.* [Theophyl. ἀνδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.]—The LXX use καταργέω four times, namely Ezra iv. 21, 23. v. 5. vi. 8. for the Chaldee בטל *to cause to cease.*

Καταριθμέω, ῶ, from κατὰ *with*, or *to*, and ἀριθμέω *to number.—To number with*, or *to, to annumerate*, annumero. occ. Acts i. 17. [See Jambl. Vit. Pyth. c. 6. § 30. καὶ μετὰ τῶν Θεῶν τὸν Πυθαγόραν κατηρίθμουν. See Plut. Solon. p. 84. occ. LXX, Gen. l. 3. (pass. *to be fulfilled* or *reckoned up.)* Numb. xiv. 29. 2 Chron. xxi. 19.]

Καταρτίζω, from κατὰ intens. or *with*, and ἀρτίζω *to adjust, fit, finish,* which from ἄρτιος *fit, complete.*—"The proper original sense of the word is *to compact* or *knit together*, either *members in a body*, or *parts in a building.*" Leigh in Supplement.

I. *To adjust, adapt, dispose*, or *prepare with great wisdom and propriety.* [*To prepare.* occ. Mat. xxi. 16. *thou hast prepared for thyself,* Schl. *(hast perfected.* E. T. and so Parkhurst; it is quoted from LXX, Ps. viii. 2.* where it translates, יסדת from יסד *to establish.)* Heb. x. 5. quotes from LXX, Ps. xl. 6. σῶμα δὲ κατηρτίσω μοι *(thou hast put a body on me.* Syr. Vers.†) Heb. xi. 3. of the *creation* of the world. occ. LXX, Exod. xv. 17. (*of building a house.* comp. Ezr. v. 3—11. vi. 14.) Ps. xi. 3. xvii. 5. lxxiv. 16. lxxxix. 37. *to establish, strengthen.* Hesych. κατηρτίσω· ἐποίησας, ἐτελείωσας.]

II. *To fit.* Rom. ix. 22, where see Wolfius, [σκεύα ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, *men who have fitted themselves for destruction, who are preparing their own destruction.* Schleusn.]

III. *To perfect, finish, complete.* occ. Mat. xxi. 16. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

IV. *To instruct fully* or *perfectly.* occ. Luke vi. 40. κατηρτισμένος δὲ πᾶς, *every one who is* fully instructed, "eruditus, informatus," Elsner; who observes that the V. καταρτίσαι is applied in this sense, Heb. xiii. 21, and ἐξηρτισμένος, 2 Tim. iii. 17, and cites Plutarch and Polybius using καταρτίζω in a similar view. [Schleusn. translates, Luke vi. 40. as a precept, *but the disciple must aspire after his master's perfection*, and in 1 Cor. i. 10. *be ye perfected in the same mind, let your agreement be perfect;* and on 2 Cor. xiii. 11, after giving Elsner's interpretation, (see below VI.) he says, plerique rectius, *aspire after Christian perfection.*]

V. *To refit, repair, mend,* redintegrare, resarcire. Thus it is applied to nets which had been broken, Mat. iv. 21. Mark i. 19. [Schleusn. gives this as its * primary sense. occ. in LXX, *to repair.* Ezr. iv. 12, 13, 16. (τείχη κατηρτισμένα, &c. *walls repaired and made sound,* so that there are no σχίσματα or *breaches* in them, comp. Neh. vi. 1. and hence, Biel explains 1 Cor. i. 10. metaphorically.) Schl. quotes Herod. v. 109. where it is rather *to arrange.* See VI.] Whence,

VI. It seems to denote, *To reunite in mind* and *sentiment, to reconcile,* as opposed to σχίσματα *divisions, ruptures;* 1 Cor. i. 10, ἦτε δὲ κατηρτισμένοι, *but that ye be* knit together again. Comp. 2 Cor. xiii. 11. Elsner shows that Herodotus, lib. v. cap. 29, and Plutarch in Marcello, use it for *reconciling civil dissensions* or *political factions.* [Also *to make up one thing out of many others.* See Diosc. Præf. lib. vi. τὰ κατηρτισμένα τῶν ἐδεσμάτων *made dishes.* Steph. Thes.]

VII. *To restore, reduce,* as it were a luxated or disjointed limb, to which the N. καταρτισμὸς is applied by Galen and Paulus Ægineta. [See Blomf. Gloss. in S. C. T. 370. Wetstein on Mat. iv. 21.] occ. Gal. vi. 1. [Schleusn. says, *repair* or *amend, correct.* Theodoret, μὴ κολάζετε ἀλλὰ διορθοῦσθε· στηρίζετε, (see Ps. xvii. 5.) τὸ ἐλλεῖπον ἀναπληροῦντε, (see Sense III.)] The above-cited are all the passages of the N. T. wherein the Verb occurs.

☞ Κατάρτισις, ιος, Att. εως, ἡ from καταρτίζω.—*Reformation, restoration to a perfect* or *right state.* occ. 2 Cor. xiii. 9, where it seems particularly to refer to their being *reunited in mind.* Comp. ver. 11, and Καταρτίζω VI. "The Apostle's meaning is (saith Beza) that whereas the members of the church were all, as it were

* [In the Psalm it is rendered by our translation *ordained;* and so Mede, Disc. ix.]

† [Mede (Works, p. 897,) translates it *Thou hast fitted my body,* i. e. to be thy servant, in such a manner as servants' bodies usually are. The original Hebrew has *Mine ears hast thou bored;* for it was the Jews' custom to bore the ears of such as were to be their perpetual servants.]

* [In Stephens's Thes. as a derivative sense, and he quotes Polyb. Ναῦς καταρτίσαντας, &c. But Ernesti Lex. Polyb. Καταρτίζειν τὰς ναῦς, *Ædificationem absolvere,* i. 95. xvi. 1. & al. passim.]

*dislocated* and *out of joint*, they should be *joined together* in love; and they should endeavour to *make perfect* what was amiss among them either in faith or manners." Leigh. [See Plut. vol. iv. p. 16. ed. Reiske.]

☞ Καταρτισμὸς, ῦ, ὁ, from κατήρτισμαι perf. pass. of καταρτίζω.—*A perfecting* or *finishing*, or rather perhaps *a compacting*. occ. Eph. iv. 12. Comp. ver. 16, and Καταρτίζω VI. [*To the perfecting*. Schleus.]

☞ Κατασείω, from κατὰ *down*, and σείω *to move*. Properly, *to move downwards*. [*To shake*. Æl. V. H. iii. 16. vi. 7. (σεισμὸς τὴν πόλιν κατέσεισεν.)] Κατασείειν τὴν χεῖρα, *To move the hand*. occ. Acts xix. 33. Κατασείειν τῇ χειρὶ, *To beckon with the hand*. occ. Acts xii. 17. xiii. 16. xxi. 40. Wetstein and Wolfius cite this latter phrase from Heliodorus, and Kypke from Josephus. [Wolf. Anecd. Gr. vol. ii. p. 29. Joseph. A. J. viii. 11. 2. occ. Apocrypha, 1 Mac. vi. 38. and Bel and Dragon, v. 14. *to shake out by sifting*.]

Κατασκάπτω, from κατὰ *down*, and σκάπτω *to dig*.—*To dig down* or *up*, *demolish by digging*, diruere. occ. Acts xv. 16. Rom. xi. 3. [Deut. xii. 3. Judg. viii. 9. 1 Kings xix. 10. 1 Chron. xx. 1. Amos ix. 11. Xen. H. G. ii. 2. 14. Lys. Orat. xiii. p. 234. Æl. V. H. iii. 6. Thuc. iv. 109. Eur. Orest. 733. where the Schol. τὸ κατασκάπτειν κυρίως ἐπὶ πόλεως.] Wetstein cites Thucydides and Plutarch applying this V. *to walls* and *houses*: so Josephus, speaking of the *walls* of Jerusalem, De Bel. lib. vi. cap. 9. § 4. Ῥωμαῖοι—τὰ τειχῆ ΚΑΤΕΣΚΑΨΑΝ, The Romans *dug up* the walls; and lib. vii. cap. i. § 1. Κελεύει Καῖσαρ ἤδη τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν ΚΑΤΑΣΚΑΠΤΕΙΝ, Cæsar now orders his army to *dig up* the whole city and the temple.

Κατασκευάζω, from κατὰ intens. and σκευάζω *to prepare*.

I. *To prepare, make ready*, as a way. occ. Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people. occ. Luke i. 17. [Xen. de Re Equest. 4. § 17. κατεσκευασμένος πάντα *furnished with every thing*. v. Mem. iii. xi. 4. κατασκευὴ *furniture*. Diod. Sic. xi. 62. occ. Wisd. vii. 27.]

II. *To build, adjust*, as a builder, architect, or the like. occ. Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20. The Greek writers use the V. in the same manner, as may be seen in Wetstein on Heb. iii. 3. ix. 2. 1 Pet. iii. 20. [Phavor. κατασκευάζει· ὁ ναυπηγὸς τὴν ναῦν· also κατασκευάζω· ἐπὶ τῶν τεκτόνων· τὸ δημιουργῶ. See Xen. Cyr. vi. 1. 16. Herodian. v. 6. 13. occ. LXX, Numb. xxi. 27. 2 Chron. xxxii. 5. Prov. xxiii. 5. 1 Mac. xv. 3. In Heb. iii. 4, Schl. understands, *to found* or *create*, (as the founder of a *family*, οἶκος). In Is. xl. 28. *to create*. Comp. Wisd. ix. 2.]

Κατασκηνόω, ῶ, from κατὰ intens. and σκηνόω *to dwell*, properly, *in a tent*. [See Xen. Cyr. vi. 2. 2.]

I. *To lodge, harbour*, as birds. occ. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18, or 21, where κατεσκήνουν in Theodotion answers to the Chald. שכן *to dwell, lodge*. [It does not mean *to build nests*, as some translate it in N. T. see Dan. iv. 9. (12.) occ. 2 Chron. vi. 2. Ez. xvii. 23. xxv. 4, &c. Prov. ii. 22. κατασκηνώσουσι γῆν *shall inhabit the land*. viii. 12.]

II. *To lodge, rest*, as the body of Christ in the grave. occ. Acts ii. 26.

Κατασκήνωσις, ιος, Att. εως, ἡ, from κατασκηνόω.—*A nest*, or rather *a roost* or *shelter*, for birds. Comp. Κατασκηνόω. occ. Mat. viii. 20. Luke ix. 58. [Not *nests* (which are νοσσιαὶ): see Fisch. Prol. ix. de Vit. Lex. N. T. Theophyl. on Mat. viii. κατασκηνώσεις· κατοικίας; σκηνὴ γὰρ λέγεται πᾶσα οἴκησις. occ. LXX, for *habitation, dwelling*. 2 Chron. vi. 2. Ezech. xxxvii. 27. Wisd. ix. 8. 2 Mac. xiv. 35. In 1 Chron. xxviii. 2. εἰς τὴν κατάσκ· for the *building*, (alii οἰκοδομήν.)]

☞ Κατασκιάζω, from κατὰ intens. and σκιὰ, *shade*.—*To overshadow*, as the Cherubim did the mercy-seat with their wings. occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασκιάζω very exactly answers to the Heb. סך or סכך used in those passages.

Κατασκοπέω, ῶ, from κατάσκοπος.—*To spy, spy out*. Gal. ii. 4. [occ. LXX, 2 Sam. x. 3. and κατασκοπεύω. Josh. ii. 2, 3.]

Κατάσκοπος, ῦ, ὁ, from κατέσκοπα perf. mid. of κατασκέπτομαι *to spy*, which from κατὰ intens. and σκέπτομαι *to look*.—*A spy*. occ. Heb. xi. 31. [See LXX, Gen. xlii. 9, 11. (Gloss. in Octat. Κατάσκοποι· οἱ ἐπιδόλως κατασκοπεύοντες.) 1 Sam. xxvi. 4. 1 Mac. xii. 26. Ecclus. xi. 31. v. Thucyd. vii. 6. Athen. vi. p. 256. Xen. Cyr. iii. 3. 13. Hesych.

κατάσκοποι· κατοπτεύοντες, ἐπίβουλοι, ἢ δόλων ἐξιχνευταί, &c. (and Schleusn. in Gal. ii. 4. understands κατασκοπέω *to plot against.*)]

Κατασοφίζομαι, Mid. from κατὰ *against*, and σοφίζω *to invent subtilely*, which from σόφος *wise*, *subtle.—To use subtilty, employ craft against.* occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the same same subject, Exod. i. 10, for the Heb. התחכם *to deal wisely* or *subtilely*. So likewise we meet with it in the Apocryphal book of Judith, ch. v. 11. Ἐπανέστη ἀυτοῖς ὁ Βασιλεὺς Ἀιγύπτυ καὶ ΚΑΤΕΣΟΦΙ'ΣΑΤΟ ἀυτῦς ἐν πόνῳ καὶ πλίνθῳ—*The king of Egypt rose up against them, and* used subtilty against *them in labour and brick*, i. e. *with labouring in brick*, as the Eng. translation. [In Judith x. 19. it is *to deceive.*]—The profane writers also apply the V. in the same view, as Lucian, Dial. Prometh. & Jov. tom. i. p. 120. ΚΑΤΑΣΟΦΙ'ΖΗι με, ὦ Προμηθεῦ, You are *using craft* with me, O Prometheus. See also Wetstein and Kypke. [See Joseph. A. J. vi. 11. 4. Alciphr. iii. Ep. 4. Suid. says, κατασοφίσασθαι with accus. *to trick, injure by contrivance,* and Hesych. in pass. *to be tricked;* (see Thom. M. p. 844. ed. Bernard.) and Lex. Cyrill. M. S. Brem. *to deceive.*]

☞ Καταςέλλω, from κατὰ *down*, and ςέλλω *to send.—*Properly, *To send down;* hence, *to appease, pacify, quiet.* occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31, and by Aquila, Ps. lxiv. or lxv. 8, for the Heb. משביח *triumphing over*, but also by Plutarch, Josephus, and others of the Greek writers, cited by Wetstein and Kypke on Acts xix. 36. [See Joseph. A. J. i. 1. 2. xiv. 9. 1. Θόρυβον κατέστελλεν. In 3 Mac. vi. 1. καταστείλας *having silenced.* Phavor. says, ἀντι τοῦ κατασιγάσας.]

☞ Κατάςημα, ατος, τὸ, from καθίςημι *to constitute.—Behaviour, outward conduct* or *appearance, manner.* occ. Tit. ii. 3. Ignatius uses the word in the same sense, Epist. to the Trallians, § 3, where speaking of their bishop, he says, ὅυ ἀυτὸ τὸ ΚΑΤΑ'ΣΤΗΜΑ μεγάλη λαθητεία, whose very * *behaviour* or *manner* is highly instructive. So Porphyry De Abstin. lib. iv. cap. 6, speaking of the Egyptian priests. Τὸ δὲ σεμνὸν κἀκ τῦ ΚΑΤΑΣΤΗ'ΜΑΤΟΣ ἑωρᾶτο· Πορεία τε γὰρ ἦν ἐύτακτος, καὶ βλέμμα καθεςηκός. "Their sanctity appeared even in their *manner* or *behaviour;* for their gait was regular, and their look composed." Thus also in Josephus, Ant. lib. xv. cap. 7. § 5, we have ἀτρεμαίῳ τῷ ΚΑΤΑΣΤΗ'ΜΑΤΙ, with an intrepid *mien* or *behaviour*. See other instances in Wetstein. [occ. 3 Mac. v. 45.]

* "*Lock.*" Wake.

Καταςολὴ, ῆς, ἡ, from κατέςολα, perf. mid. of καταςέλλω *to send, let down*, which see.

I. Properly, *A long garment,* or *robe reaching down to the feet.* Thus the LXX use this word for the Heb. מעטה *a robe*, Isa. lxi. 3.

II. *Apparel, dress,* in general. Thus Hesychius explains καταςολὴ by περιβολὴ *dress, a garment.* occ. 1 Tim. ii. 9. Josephus applies it in this latter sense, De Bel. lib. ii. cap. 8. § 4. So Plutarch in Wetstein. See also Wolfius on 1 Tim. ii. 9. But Kypke, whom see, thinks it here denotes *restraint* and *sedateness of mind,* manifesting itself in the external behaviour, dress, and gesture of the body; and shows that Hippocrates has several times used it in this sense. He, as well as Wetstein, cites a remarkable expression from Plutarch, Pericl. p. 154. ΚΑΤΑΣΤΟΛΗ'Ν ΠΕΡΙΒΟΛΗ'Σ, *Modesty of dress.—*[And καταστολὴ simply is used by the Greeks for modesty in dress. See Fœsii Œcon. Hipp. p. 197.]

Καταςρέφω, from κατὰ *down*, or denoting *ill*, and ςρέφω *to turn.—To overturn, overthrow.* occ. Mat. xxi. 12. Mark xi. 15. [occ. LXX, Gen. xix. 19—25. Deut. xxix. 23. (*of destroying cities*, &c.) see Job ix. 5. xii. 19, &c. In 2 Macc. ix. 28, κατέστρεψε τὸν βίον *ended.* See Æl. V. H. v. 1. Suid., &c.]

☞ Καταςρηνιάω, ῶ, from κατὰ *against*, and ςρηνιάω *to wanton*, which see.—With a genitive governed by the force of the Preposition, *To grow wanton, become luxurious* or *lascivious against*, or *in opposition to.* occ. 1 Tim. v. 11, where see Macknight, and observe a similar construction Jam. ii. 13. [Schleusn. conjectures *when they grow rich* (and Hesychius has στρηνιῶντες· πεπλησμένοι) by Christian alms, from στρηνὴς *turgid, full of juice*, but is not satisfied with either translation *.]

* [Wahl says, *Luxuria diffluere in detrimentum alicujus.* See Basil. Epist. ad Amphil. p. 28. C. T. iii. Nicet. Annal. xix. 4. 368. D.]

Καταϛροφὴ, ῆς, ἡ, from κατέϛροφα perf. mid., of καταϛρέφω, which see.

I. *An overthrow, destruction*, occ. 2 Pet. ii. 6, where Kypke construes the words, τεφρώσας καταϛροφῇ κατέκρινεν, *reducing to ashes, condemned to destruction;* as Mark x. 33, κατακρίνουσιν ἀυτὸν θανάτῳ, *they condemn him to death.* And he cites from Arrian, Epictet. lib. i. cap. 1. Ἔλθ' ὅτι ΚΑΤΑΚΕΚΡΙΣΑΙ· ΦΥΓΗι, φησὶν, ἢ ΘΑΝΑΤΩι; ΦΥΓΗι. "Come, for *you are condemned. To* banishment, asks he (Agrippinus), or *to* death? *To* banishment." [The word is used also for the *destruction* or *death* of a man. 2 Chron. xxii. 7. Prov. i. 18, *the end* (or death). Ecclus. ix. 14. xviii. 12. Æl. V. H. i. 14. καταστροφὴ τοῦ βίου *the end of life;* vi. 4. Suid. καταστροφή· τέλος. In 2 Macc. ii. 49, καιρὸς καταστροφῆς *the season of desolation,* and Hesych. καταστροφῆς· ἐρημώσεως.] The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29. for the Heb. הפכה.

II. *A subverting,* or *subversion,* in a spiritual sense, occ. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11. [Perhaps *severe damage, injury,* ἐπὶ καταστροφῇ ἀκουόντων, 2 Tim. ii. 14. *to the great injury of the hearers.* So Schl. who quotes Chrysostom ὀυ μόνον ὀυδὲν ἐκ τούτου κέρδος, ἀλλὰ καὶ βλάβη πολλή.]

Καταϛρώω, or —ϛρώννυμι, from κατὰ *down,* and ϛρώω or ϛρώννυμι *to strow.*—*To strow* or *throw down, to overthrow.* The word imports not only the *falling,* but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude ver. 5. The LXX use the word in the same view, Num. xiv. 16, for the Heb. שחט *to drain off,* or *shed the blood.* And Josephus, De Bel. lib. v. cap. 9. § 4, applies it to God's miraculously destroying the Assyrian army in the time of Hezekiah: Τὸν μέγαν ἐκεῖνον στρατὸν μιᾷ νυκτὶ ΚΑΤΕΣΤΡΩΣΕΝ ὁ Θεός, God *overthrew* that great army in one night. For instances of similar applications by the Greek writers see Wetstein on 1 Cor. [See Job xii. 23. 2 Macc. v. 26. xi. 11. xii. 28. xv. 27. Æl. H. A. vii. 2. Xen. Cyr. iii. 3. 28. οἱ Πέρσαι πολλοὺς κατεστρώννυσαν *slaughtered many.*]

Κατασύρω, from κατὰ intens., or denoting *ill,* and σύρω *to draw.*—*To draw by force, hale.* occ. Luke xii. 58, where Kypke cites Philo repeatedly using the V. in the same sense. [So detraho, Cic. pro Milon. 14. Cum in judicium detrahi non posset. occ. LXX, Jer. xlix. 10, *of stripping a person,* (for חשף *to bare,* see Is. lii. 10, &c.) *by pulling off his garments,* (so ἀνασύρομαι, *to pull up one's clothes,* Herod. ii. 60. Theophr. Char. xi. &c.) Symm. in 2 Sam. xiv. 14. κατασυρόμενον ὕδωρ, *water thrown down.*]

Κατασφάττω, from κατὰ intens. and σφάττω *to slay.*—*To slay,* as with the *sword, to slaughter, to butcher.* occ. Luke xix. 27. [Zech. xi. 5. 2 Mac. v. 12. viii. 24. x. 17. Diod. Sic. xii. 76. Xen. An. iv. 1. 17. Æl. V. H. xiii. 2.]

Κατασφραγίζω, from κατὰ intens. and σφραγίζω *to seal.*—*To seal up, to seal close.* occ. Rev. v. 1. [It is put for חתם *to seal.* Job ix. 7. xxxvii. 7. In Wisd. ii. 5. κατεσφραγίσθη is, *it* (i. e. Hades) *is sealed* or *shut up,* so that there is no return. Hesych. κατεσφραγίσθη· ἀπεκλείσθη). The Ancients sealed up any book they did not wish to be read. See C. G. Schwartz. Diss. de Ornamentis Codic. Veterum.]

Κατάσχεσις, ιος, Att. εως, ἡ, from κατέσχον, 2 aor. of κατέχω *to take possession,* or from the obsol. κατασχέω the same as κατέχω. *A possession.* occ. Acts vii. 5. 45. In this sense it is often used by the LXX for the Heb. אחזה. [Acts vii. 5. εἰς κατάσχεσιν *for a possession, to possess or inhabit.* Comp. Gen. xvii. 8. Numb. xxxii. 5. (ἐν κατασχέσει), 1 Chron. xiii. 2. Acts vii. 45. by metonymy for the thing possessed, the land itself, ἡ κατάσχεσις τῶν ἐθνῶν, *the land then possessed by the Gentiles,* i. e. Canaan.]

Κατατίθημι, from κατὰ *down,* and τίθημι *to place, lay.*

I. *To lay down, lay,* as in a sepulchre. occ. Mark xv. 46. [So Diod. Sic. xx. 24. καταθέμενον εἰς τὰς βασιλικὰς θήκας τὸ σῶμα. See Xen. de Re Equest. vi. 7. 1 Chron. xxi. 27.]

II. Καταθέσθαι χάριν τινί. *To lay up a favour with* one, i. e. *to do him a favour in hopes of receiving another in return, to lay him under an obligation,* beneficium apud aliquem collocare, gratium ab aliquo inire. occ. Acts xxv. 9. This phrase, with the singular χάριν, is common with the best Greek writers, as may be seen in Elsner, Wolfius, Kypke, and more largely in Wetstein on Acts xxiv. 27, who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare; and who further produces

the expression ΧΑ'ΡΙΤΑΣ *καταιθέμενον*, from Plato, thus using the plural N. as in Acts xxiv. 27. [See Herod. vi. 41. vii. 178. *χάριν ἀθάνατον κατέθεντο.* Thuc. i. 128. as quoted by Blomf. Gloss. in Æsch. Prom. v. 807. (where we have *χάριν θέσθαι* in same sense, see Blomf.) Similarly 1 Macc. x. 23. *φιλίαν καταθέσθαι τοῖς Ἰουδαίοις*, to *make amity*. E. T. Thucyd. iv. 87. *δόξαν καταθέσθαι.* Lys. Orat. ii. p. 42. (Ed. Taylor.) *ἔχθρὰν.* Joseph. A. J. xi. 6. 5. *ἐυεργεσίαν.*]

Κατατομὴ, ῆς, ἡ, from *κατατέτομα*, perf. mid. of *κατατέμνω*, *to cut, mangle*, which from *κατὰ* denoting *ill*, and *τέμνω to cut*. *A cutting, mangling, concision*. occ. Phil. iii. 2. By this name *κατατομὴ*, *the concision*, St. Paul (using the abstract for the concrete, as he does *περιτομὴ* in the next verse, and in other passages) here calls the Jewish teachers, who were not only *circumcised* themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the Apostle not only depreciates the *carnal circumcision*, but seems also to allude to the *superstitious cuttings* and *manglings* of the flesh practised among the *heathen*; for which the LXX in like manner use the Verb *κατατέμνω*, Lev. xxi. 5, answering to the Heb. שרט *to scarify;* and 1 Kings xviii. 28, to the Heb. התגדד *to cut oneself.* Comp. Hos. vii. 14, and see Suicer Thesaur. under Κατατομὴ. [The words are *βλέπετε τὴν κατατομὴν.* Schl. understands, "Permit not circumcision to be imposed on you," and takes *κατατομὴ* for *that circumcision, which the Judaizers would impose on Christians;* he quotes Theophyl. who says: "once *circumcision* was a great and honourable thing among the Jews. Now since it has been abolished," (*ἠργησεν.* see *καταργέω*) "it is nothing more than a *κατατομὴ*" (*a mangling*, opposed to *περιτομὴ*) "for since that which is done is not lawful, they *mangle* the flesh." Schl. says it cannot mean the Judaizing teachers in the abstract, "*ob verba sequentia κακοὺς ἐργάτας*," (*which, by the way, precede*), but why not? See Gataker. Adversaria Posthuma, c. 38, (*beware of the concision.* E. T. *)]

* [Wahl, after others, thinks that *κατατομὴ* is a word used by the Apostle contemptuously for *περιτομὴ*, and applied in the abstract. That there is a play on the words seems quite clear.]

Κατατοξεύω, from *κατὰ against*, and *τόξον a bow*.—*To strike, strike through*, or *kill with a dart or arrow*, sagittâ seu telo impeto, trajicio, conficio. occ. Heb. xii. 20, which is a citation of Exod. xix. 13, where the LXX use the same verb for the Heb. ירה *to dart, shoot*, as they do also Ps. xi. 2. lxiv. 4. [Numb. xxiv. 8. for מחץ *to transfix*.]

Κατατρέχω, from *κατὰ down*, and *τρέχω to run*.—*To run down.* See Καταδρέμω. [occ. Acts xxi. 32. Used by the Greeks of attacking, invading, &c. See Xen. H. G. iv. 7. 6. v. 3. 1. Irmisch. on Herodian i. 10. 4. occ. LXX, 1 Kings xix. 20. Job xvi. 10.]

Καταφάγω, from *κατὰ* intens. and *φάγω to eat.*

I. *To eat up, devour.* occ. Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See Wetstein on Mat. and Alberti on Rev. [Schl. and Alberti on Rev. x. say that it figuratively expresses *intense eagerness* to know the contents of the book. We say to *devour* a book, of *reading it eagerly*. See also Jer. xv. 16. Cicer. ad Att. vii. 3. "qui illos libros *devorasti*." Plaut. Asin. iii. 3. 59. "devorare dicta," and consult Vechner. Helleno-Lex. ii. 4.

II. *To devour, consume*, as fire. occ. Rev. xx. 9. Thus it is applied in the LXX for the Heb. אכל *to eat, consume*, Lev. x. 2. Num. xvi. 35. xxi. 28, & al. —as zeal. occ. John ii. 17. (Comp. Ζῆλος V. and Heb. and Eng. Lexicon in קנא.) [Ὁ *ζῆλος τοῦ οἴκου σου κατέφαγέ με, I am consumed with indignation for thy violated temple*, quot. from Ps. lxix. 9. In most oriental languages the causes of grief and indignation are said to eat up or consume people. Schl. See his Dissert. de Parallelismo Sententiarum V. T. p. 26.—*Of the sword*, Is. xxxi. 8. comp. Jer. 11. 30. xii. 12. xlvi. 10. 14.]

III. *To consume*, or *spend in riotous* or *luxurious living*. occ. Luke xv. 30. So the Greek writers cited by Wetstein say, *τὰ πατρῷα—πατρῴαν γῆν—πατρῴαν ὐσίαν* ΚΑΤΑΦΑ'ΓΕΙΝ, *to eat up* one's paternal estate or substance; and the like. Martin's French translation expresses the phrase in St. Luke very happily by "*manger* son bien." [See Hom. Od. ὀ. 12. Valck. Eur. Hipp. v. 626. So *comedere* Macrob. Saturn. ii. 2. Horat. I. Epist. xv. 40, and *devorare*. Catull. xxix. 23.]

Καταφέρω, from κατὰ *down,* or *against,* and φέρω *to bring.*

I. *To bring down, oppress, overpower.* occ. Acts xx. 9, where observe that our translators seem to have well expressed the difference between καταφερόμενος ὕπνῳ and κατενεχθεὶς ἀπὸ τȣ̃ ὕπνȣ, by rendering the former phrase *being fallen into a sleep,* i. e. *being oppressed* or *overpowered with sleep,* and the latter, *he sunk down with sleep.* [In Aquil. Ps. lxxvi. 6, κατεφέρετο simply translates נרדמים *are cast into a deep sleep,* E. T., and καταφορὰ תרדמה *deep sleep,* Gen. ii. 21. xv. 12. Hesych.* καταφορεῖν· ὑπνȣ̃ν.

Καταφέρειν is properly *to bring down.* See Gen. xxxix. 1. (Comp. note on καταβαίνω) Deut. i. 25. Dan. v. 20. Is. xxviii. 2, &c.]

II. Καταφέρειν, or κατένεγκαι, ψῆφον, *To give one's vote,* or rather *one's voice,* or *consent against:* For St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, *no vote;* so that this phrase means only that he was συνευδοκῶν *consenting to,* or *approving of* their execution, Acts viii. 1. xxii. 20. And Grotius observes that Æschines uses ψῆφον φέρειν in the same *general* sense. occ. Acts xxvi. 10. See Elsner, Wolfius, Doddridge, and Kypke on the place.

Καταφεύγω, from κατὰ intens. and φεύγω *to flee.*—*To flee for refuge* or *shelter.* occ. Acts xiv. 6. Heb. vi. 18. [οἱ καταφυγόντες we *who have fled for refuge.* E. T. that is, to God, *who trust in him;* others say we *who have escaped,* i. e. the pollutions of the world. Biel. transl. it with κρατῆσαι, *we who run to obtain,* comp. Is. lv. 5. and 1 Cor. ix. 24.; but the sense of *running for a prize* is foreign to the word, and the second aorist hardly suits his interpretation. The first is the proper sense, and so Wahl. See Gen. xix. 20. Lev. xxvi. 25. Deut. iv. 42. Josh. x. 27. Xen. Mem. iii. 5. 12. and καταφυγὴ a *place of shelter,* a *refuge,* Ps. xlvi. 1. civ. 18, &c. comp. 2 Mac. x. 28.]

Καταφθείρω, from κατὰ intens. and φθείρω *to corrupt, destroy.*

I. *To corrupt utterly,* in a spiritual sense. occ. 2 Tim. iii. 8. [So Gen. vi. 12. 2 Chron. xxvii. 2. of *moral corruption.* Suid. καταφορὰ· ὁ ἐν ἀνομίαις βίος, ἐν παραβάσεσιν· a *life of transgression.*]

* [Schleusn. *quotes* καταφοροῦντας in Zeph. i. 12. but this is only a conjectural reading of iii. Schwartz and Biel for καταφρονοῦντας.]

II. *To destroy utterly.* occ. 2 Pet. ii. 12. [Gen. vi. 17. Lev. xxvi. 39. Is. xxxiv. 1. 2 Mac. v. 14. In 1 Mac. xv. 4. 31. it is used of *laying waste* (comp. Is. xlix. 19. 2 Mac. viii. 3.) Diod. Sic. i. 56. Suid. καταφθορὰ· ὁ αἰώνιος θάνατος, which some refer to Ps. xlix. 9.]

Καταφιλέω, ῶ, from κατὰ intens. and φιλέω *to love, kiss.*—*To kiss eagerly, affectionately,* or *repeatedly.* occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38. 45. xv. 20. Acts xx. 37. Wetstein on Mat. cites from Xenophon Memor. Socrat. [lib. ii. cap. 6. § 33. edit. Simpson.]—τȣ̀ς μὲν καλȣ̀ς φιλήσοντός μȣ, τȣ̀ς δ' ἀγαθȣ̀ς ΚΑΤΑΦΙΛΗ'ΣΟΝΤΟΣ—as I shall kiss the beautiful, but *affectionately kiss* the good. And* Mall produces from Xenophon, Cyropæd. lib. vii. p. 409. edit. Hutchinson, 8vo. Ἔπειτα δὲ Κύρȣ ΚΑΤΕΦΙ'ΛΟΥΝ καὶ χεῖρας καὶ ΠΟ'ΔΑΣ, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. "Then they *affectionately kissed* Cyrus's *hands* and *feet,* shedding many tears, and at the same time showing signs of joy." "Where (says Mall) should be observed the custom of *kissing the feet,*" namely as illustrating Luke vii. 38; on which text see also Wetstein. [The LXX trans. נשק *to kiss,* sometimes by φιλεῖν, as Gen. xxvii. 26. Exod. xviii. 7. sometimes by καταφιλεῖν as Exod. iv. 27. Ruth i. 9. Schleusn. considers καταφ. in N. T. as *exactly equivalent* to φιλεῖν, and so says Wahl in Mat. xxvi. and Mark xiv. and quotes Æl. V. H. xiii. 34. Xen. Cyr. vi. 4. 10. but elsewhere in N. T. he says as Parkhurst, *diu multumque osculari.*]

Καταφρονέω, ῶ, from κατὰ *against,* or denoting *ill,* and φρονέω *to think.*—Governing a genitive by the force of the Preposition, *To despise, scorn, contemn,* q. d. *to think against, to conceive an ill opinion of.* [Mat. xviii. 10. Rom. ii. 4. (*to abuse.* Schl.) 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10. See Prov. xiii. 13. (Diod. Sic. i. 67. Æl. V. H. i. 5. Xen. Mem. iii. 4. 12.) It is *to slight, neglect,* in Mat. vi. 24. Luke xvi. 13. 1 Tim. vi. 2. (Herodian. v. 4. 3.) and *to disregard, not dread,* in Heb. xii. 2. Comp. Xen. Mem. iii. 12. 3. Herodian. iii. 6. 16.]

Καταφρονητὴς, ȣ̃, ὁ, from καταφρονέω.—*A despiser, scorner.* occ. Acts xiii. 41. [This is a quotation *from* LXX. in Hab. i. 5. where they seem to have read בגדים or בודים for בגוים. (See Gen. xxvii. 12.

* In his MS. Lexicon, see Note on Ἁρμόζω II.

where καταφρονῶν is *a designer* according to Biel and Pearson. Præf. Paræn. in LXX Interp. who comp. Herod. i. 59. and Hesych. καταφρονέων· καταβουλευόμενος. See Buxtorf. Lex. Heb. but Simon. Lex. Heb. gives sense of mocker, *irrisor* to the Heb. word, occ. Hab. ii. 5. Zeph. iii. 5.]

Καταχέω, ῶ, from κατὰ *down*, and χέω *to pour.—To pour down.* occ. Mat. xxvi. 7. Mark xiv. 3. [occ. Gen. xxxix. 21. also Ps. lxxxviii. 44.]

☞ Καταχθόνιος, ȣ, ὁ, ἡ, (q. d. κατὰ χθονὸς ὢν, *being under the earth*) from κατὰ *under*, and χθὼν *the earth, ground.* —*Being under the earth*, i. e. *the dead.* occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13. [καταχθόνιοι are here manes or shades commonly supposed to inhabit places *below the earth*, according to Sch. and Wahl. Hesiod (Op. & Dies 164) calls them ὑποχθόνιοι. See Jacob's Anthol. Gr. vol. iv. p. 257. and Dion. Hal. Ant. p. 258, ed. Reiske, καταχθόνιοι θεόι.]

Καταχράομαι, ῶμαι, from κατὰ intens. and χρᾶομαι *to use.—To use much* or *immoderately.* occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply *to use, make use of*, as this compound V. is sometimes applied. Comp. ver. 12, and see Bp. Pearce on ver. 18, and Wetstein and Wolfius on 1 Cor. vii. 31. [And so perhaps also in the first, καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ ὡς μὴ καταχρώμενοι, *and they that use this world, as though they use it not.* comp. vs. 30. So Wahl and Schleusn. (So abuti, for uti, see Cic. de Nat. Deor. ii. 60. Liv. xxvii. 46.) See 3 Mac. v. 22. Æl. V. H. iii. 13. Dion. Hal. v. 15. Euseb. H. E. iii. 14. Herodian. viii. 4. 22. In Æl. V. H. ix. 9. Diod. Sic. iv. 81. it is *to abuse.*]

Καταψύχω, from κατὰ intens. and ψύχω *to cool.—To cool, refresh,* refrigero. occ. Luke xvi. 24. [occ. Gen. xviii. 4. and Ezek. xxvi. 19. in some ed. (Theodot. in Gen. iii. 8. has πρὸς κατάψυξιν τῆς ἡμέρας, *at the cool of the day.*) See Diod. Sic. iii. 8.]

☞ Κατείδωλος, ȣ, ὁ, ἡ, from κατὰ intens. and εἴδωλον *an idol.* [See for κατὰ intens. Herman. on Vig. p. 638.]—*Full of idols*, as κατάδενδρος *full of trees*, κατάμπελος *full of vines*, &c. See Wetstein. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see Hammond, Wolfius, Wetstein, Doddridge, and Bp. Pearce on text. [See Abresch ad Æschyl. p. 614.]

Κατέναντι, Adv. from κατὰ *against*, and ἔναντι *before.*—Like ἄντι and ἔναντι, it is construed with a genitive case.

1. *Over against.* occ. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30. [See Gen. ii. 14. iv. 16. Exod. xix. 2. Ezech. xlvii. 20, and xliv. 4.]

2. *Before, in the presence or sight of.* occ. Rom. iv. 17, where κατέναντι ΟΥ ἐπίστευσε Θεȣ̃ is used for κατέναντι Θεȣ̃ Ὡ ἐπίστευσε. The word is often used by the LXX in this latter sense. [See Numb. xxv. 4. κατέναντι τȣ̃ ἡλίου; so ἐναντίον, 5. and Exod. xix. 11, &c. comp. 1 Kings xxi. 13. (others ἐνώπιον) Neh. xii. 24. Schleusn. quotes Rom. iv. 17. thus, κατέναντι ὃν ἐπίστευσε Θεῷ· and translates *because he had faith in God*, but on what authority I know not; he gives none whatever. He quotes also one MS. which reads κατέναντι τούτου in Dan. iii. 7. in the sense of *therefore;* others καὶ ἐγένετο, which is not so good a translation of the Chaldee phrase. Wahl and Vater agree with Parkhurst: the latter says ὃν *cannot here be neuter.* See his edition of the N. T. in loc.]

Κατενώπιον, Adv. from κατὰ *against*, and ἐνώπιον *before.—Before, in the presence of.* 2 Cor. ii. 17. [xii. 19. Coloss. i. 22. Jud. 24. Lev. iv. 17. Josh. i. 5. iii. 7. xxiii. 9.]

☞ Κατεξουσιάζω, from κατὰ intens. or denoting *ill*, and ἐξουσιάζω *to exercise authority.—To exercise*, or *use, excessive* or *arbitrary authority.* occ. Mat. xx. 25. Mark x. 42. [Wahl and Schleusn. consider this verb the same as the simple ἐξουσιάζω.]

Κατεργάζομαι, from κατὰ intens. and ἐργάζομαι, *to work.*

I. *To work, perform, do, practise.* Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. [2 Cor. xii. 12.] Eph. vi. 13, ἅπαντα κατεργασάμενοι, *having done* or *completed all things.* See Raphelius, who confirms this sense of the phrase from Xenophon and Herodotus. But Wetstein and Kypke understand it to mean, *having subdued all things.* [Wahl and Schleusner agree with Kypke and Wetstein, and quote Xenophon Cyr. iv. 6. 2. Thucyd. iv. 85. Herod. i. 201. Herodian. iii. 12. 15. Diod. Sic. iii. 15. Jul. Poll. Onom. ix. 8. p. 1136. ed. Hemsterhus. and Irmisch. on Herodian. i. 9. 3. p. 336. See Ezech. xxiv. 4. 3 Esdr. iv. 4. In Thuc. vii. 21. Isocr. Evag. 10. it is *to perform.*]

II. *To work, effect, produce.* Rom. iv. 15. v. 3. vii. 8.

III. *To work out, procure by labour and pains.* 2 Cor. iv. 17. Phil. ii. 12. [So Xen. Cyr. iv. 5. 15. Εἴτε γὰρ, ὅσα ἂν κατεργασώμεθα, μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται. "Whatsoever *we have acquired by our labours,* (laboribus nostris adepti fuerimus, Hutchinson)."] Comp. Kypke on 2 Cor.

IV. *To work, form, polish by repeated action* what was before rude and mis-shapen. Thus the LXX use it for the Heb. חרש, Exod. xxxv. 33: and for כרת, 1 Kings vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See Cameron in Pole Synops. and Bowyer on 2 Cor. v. 5. [*To build,* Exod. xv. 17. (al. κατηρτίσω.)]

☞ Κατέρχομαι, from κατὰ *down,* and ἔρχομαι *to come* or *go.*

I. *To come* or *go down, to descend.* Luke iv. 31. Acts viii. 5. James iii. 15. [(See καταβαίνω.) Luke iv. 31. ix. 37. Acts viii. 5. ix. 32. xii. 19. xiii. 4. xv. 1. xviii. 5, 22. xxi. 10. In some of these passages it simply means *to arrive at* or *go to a place,* in others to *return.* See Abresch. on Æschyl. p. 405. Porson on Eur. Med. 1011.]

II. *To come to* a place by sea. occ. Acts xxvii. 5. Comp. Κατάγω II.

Κατεσθίω, from κατὰ intens. or *down,* and ἐσθίω *to eat.*

I. *To eat up, swallow down, devour.* But in the N. T. it is applied in a figurative, not a proper sense. occ. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the Evangelists use the expression κατεσθίειν τὰς οἰκίας for *devouring the substance,* so Homer, we may observe, has the similar phrases, κατέδουσι οἶκον, Odyss. ii. lin. 237, 8; ἐσθίεται οἶκον, Odyss. iv. lin. 318; and οἶκον—ἔδεις, Odyss. xvi. lin. 431. Comp. also Odyss. i. lin. 250, 1, and see Wetstein on Mat. xxiii. 14. [In Gal. v. *to vex* or *injure,* according to Wahl and Schleusn., and so Schleusn. in 2 Cor. xi. quoting Arist. Vesp. 285. (which hardly applies), and Plut. vol. ii. p. 1124, 5.]

II. *To devour,* as fire. occ. Rev. xi. 5. Thus also it is applied in the LXX, Isa. xxix. 6. xxx. 30, for the Heb. אכל *to eat.* Comp. under Ἐσθίω II.

Κατευθύνω, from κατὰ intens. and εὐθύνω *to direct.—To direct well,* or *prosperously.* occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5. [In LXX, ὁ κατευθύνων (supply τὴν ὁδὸν αὐτοῦ; see Ps. v. 8.) is *he that acts uprightly.* Prov. xv. 8. (Ps. cxli. 2. of *a prayer ascending straight.*) See Aq. Prov. ix. 6. κατευθύνθητε ἐν ὁδῷ συνέσεως· but in other places, e. g. Ps. ci. 7, it means *to prosper.* cxl. 11. Phavor. κατευθυνθείησαν· εὐοδωθείησαν. See Hos. iv. 10. Dan. iii. 30. (Aquil. Gen. xxxix. 2. Ecclus. xxix. 18. xxxix. 7.]

☞ Κατεφίστημι, from κατὰ intens. or denoting *ill,* and ἐφίστημι *to come upon.—To make an assault upon.* occ. Acts xviii. 12.

Κατέχω, from κατὰ intens. and ἔχω *to have, hold.*

I. *To hold fast, retain,* in a spiritual sense. occ. 1 Cor. xi. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6. [In Luke viii. 15. 1 Cor. xv. 2. to *retain in the mind* or *memory.* So Arnob. contr. Gent. lib. ii. *continere offensas.* Theophr. Char. Eth. xxvi. 1. See Symm. Prov. iv. 4.]

II. *To possess.* occ. 1 Cor. vii. 30. 2 Cor. vi. 10. [and κατάσχεσις for *possession.* Ex. xxxiii. 24. See Josh. i. 11. Dan. vii. 22.]

III. *To take possession of.* occ. Mat. xxi. 38. [See Æl. V. H. vii. 1. LXX, Job xxvii. 17. Ps. lxxiii. 12.] Comp. John v. 4, where Wolfius observes from Triller, that the Greek medical writers distinguish between ἔχεσθαι and κατέχεσθαι. The former V. they apply to *incipient* and *unfixed,* the latter to *chronical* and *obstinate diseases.* [Herodian. i. 4. 19. πένθει κατείχετο. See LXX, Jer. xiii. 21. —*to lay hold of.* 2 Kings iv. 10. 2 Sam. xx. 9. in Complut. ed.—*to come upon,* as darkness. 2 Sam. i. 9.]

IV. *To take,* as a place. occ. Luke xiv. 9.

V. *To detain.* occ. Philem. ver. 13. Luke iv. 42, in which last text however it evidently denotes no more than *earnest endeavours to detain.* See Campbell. [See Gen. xxii. 13. xxxix. 20, &c. Judg. xiii. 15, 16, &c.]

VI. *To restrain, withhold, repress.* occ. 2 Thess. ii. 6, 7,—only *till he who now* restraineth *is taken out of the way.* For there seems a slight trajection or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18. [See Ruth i. 13. Xen. Conv. ii. 10.]

VII. Κατέχειν εἰς, *To bring* a ship *down* (comp. Κατάγω II.) *towards* the

shore, *to make for* the shore. occ. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes *to bring a ship* either *to* shore or *towards* it. Instances of both applications may be seen in Raphelius, Wetstein, and Kypke. [See Hom. Od. κ'. v. 455. Philostr. Vit. Apollon. iv. 13. Xen. H. G. ii. 1. 19. So ἔχειν *to put to shore*. Thuc. i. 110. Suid. κατέσχον· προσωρμίσθησαν. Schol. Thuc. iv. 54. κατασχόντες· προσορμίσαντες.]

Κατηγορέω, ῶ, from κατὰ *against*, and ἀγορέω or ἀγορεύω *to speak*.—Governing a genitive of the person by the force of the Preposition, *To speak against*, *accuse*. See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10. with κατὰ following, Luke xxiii. 14, where Wetstein cites from Xenophon Hellen. I. ΚΑΤΗΓΟΡΟΥΝΤΩΝ ΚΑΤΑ τῶν ςρατηγῶν. [occ.* also with περὶ before the subject of accusation. Acts xxiv. 13. See Math. Gr. Gr. § 347. occ. 1 Mac. vii. 6. 25.]

☞ Κατηγορία, ας, ἡ, from κατηγορέω.—*An accusation*. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6. [Xen. An. v. 8. 1.]

Κατήγορος, ȣ, ὁ, from κατηγορέω.—*An accuser*. See John viii. 10. Acts xxiii. 30. Rev. xii. 10. [Prov. xviii. 17. 2 Mac. iv. 5. In some copies, in Rev. xii. 10, another form occ., κατήγωρ, to which Schœtgen (Hor. Heb. and Talmud.) refers the name קטגור of the devil as the accuser of mankind before God, which was a Jewish opinion. See Job i. 6. ii. 1. Leigh (Crit. Sac.) thinks it opposed to παράκλητος *the advocate*.]

☞ Κατήφεια, ας, ἡ, from κατηφὴς, έος, ȣς, ὁ, ἡ, *looking downwards, being of a dejected countenance*, from κατὼ or κατὰ *down*, *downwards*, and φάος *the eye*. Comp. Job xxii. 29, in Heb. and LXX. —*A dejection of countenance, a looking down*, which is the natural expression of *grief joined with shame*. Thus in that beautiful picture of consummate grief drawn by Xenophon, Cyropæd. lib. v. towards the beginning, Panthea, the wife of Abradatas, when taken captive by Cyrus, is described καθημένη, κεκαλυμμένη, τε καὶ εἰς γῆν ὁρῶσα, sitting, veiled, and *looking on the ground*. Plutarch, De Vid. Pud. p. 528, E. says, κατήφειαν is defined λυπὴν κάτω βλέπειν ποιȣ̃σαν, *grief* which makes one *look down*. occ. James iv. 9, where see Wolfius and Wetstein. I add that in Homer, Il. iii. lin. 51, χάρμα *joy*, is in like manner opposed to κατηφείην. [Κατηφὴς occ. Wisd. xvii. 4. φάσματα ἀμειδήτοις κατηφῆ προσώποις *heavy visions with sad countenances*. In Arrian. de Venat. vii. 2. the word is used for *morose*. See Thuc. vii. 75. Hom. Il. π'. 498.]

☞ Κατηχέω, ῶ, from κατὰ intens. and ἠχέω *to sound*.

I. *To sound, sound aloud*. [See Lucian. Jup. Trag. p. 150.]

II. *To teach* or *instruct another by word of mouth*, q. d. *to sound instruction in his ears*, insono ejus auribus. occ. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Josephus applies the V. in the same sense, in his Life, § 65, towards the end, Ἀυτός σε πολλὰ ΚΑΤΗΧΗΣΩ τῶν ἀγνοȣμένων, I will myself *inform* you of many things with which you are unacquainted. See also Wolfius and Wetstein on Luke. But in Luke i. 4, Kypke understands it nearly as in the following sense, of *any kind of information*; for it is opposed to ἀσφάλεια *certainty*; and he cites Plutarch several times applying it in this general meaning. [Though not confined to *oral* instruction, (for Euseb. H. E. iv. 23, calls the Epistle of Dionysius, bishop of Corinth, to the Lacedæmonians, ὀρθοδοξίας κατηχητικὴν, &c.) yet to *instruct*, (and particularly in the rudiments of any thing. See Steph. Thes. and Porphyr. Quæst. Hom. in init.) is rather its meaning than to *inform*. In Lucian Asin. (vol. ii. p. 110.) it is to *instruct*. "Œcumen. on Gal. vi. 6, says, *to instruct generally*, not merely in elementary points." Leigh Crit. Sacr. Hesych. κατηχȣ́μενος· διδασκόμενος, and so Phavorinus.]

III. Κατηχέομαι, ȣ̃μαι, Pass. *To be informed, receive information* or *intelligence*. occ. Acts xxi. 21, 24.

☞ Κατιόομαι, ȣ̃μαι, from κατὰ *against*, and ἰὸς *rust*.—*To be rusted, cankered with rust* or *filth*. occ. James v. 3. Comp. under Ἰὸς II. [Hesych. κατίωται· ἐῤῥύπωται. See Arrian. Diss. Epict. iv. 6. ὡς ὁπλάρια κατίωται. Ecclus. xii. 11.]

Κατισχύω, from κατὰ *against*, and ἰσ-

* [The word occ. freq. in N. T. Schl. quotes Luke xxiii. 14. Acts xxiv. 8, as instances of its governing *a double genitive*, but here the relative ὧν is in same case as antecedent, either expressed or understood. So of Acts xxv. 11, quoted by Wahl. See Gr. xxi. 21. Schl. quotes κατηγορεῖν τινός κατὰ τινός from Xen. H. G. i. 7. 6. but it does not occur: a double genitive occurs Dem. in Mid. p. 517. In sense of *declaring*, &c. it governs an accusative. See Phavorin. and Schol. on Soph. Aj. 932.]

χύω *to prevail.—To prevail against.* occ. Mat. xvi. 18. [See Wetstein, and comp. Ps. ix. 14. cvii. 18. Is. xxviii. 10. Thus also Jer. xv. 18. Wisd. vii. 30, &c. See Diod. Sic. i. 24. 39. Æl. H. A. v. 19.—or simply, *to prevail.* Luke xxiii. 23. See Exod. xvii. 11. Josh. xvii. 13. Polyb. vi. 51. 6.]

Κατοικέω, ῶ, from κατὰ intens. and οἰκέω *to dwell.*—This verb, says Mintert, in the Greek writers properly denotes a *certain fixed* and *durable dwelling*, and is opposed to παροικεῖν, which signifies *to sojourn, dwell in a place for a time only.* But this distinction is not always observed in the Hellenistical style, as is evident from the LXX of 1 Kings xvii. 20. Jer. xlii. 15, in which and other passages it answers to the Heb. גור or התגורר *to sojourn.—To dwell in, inhabit* a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9. [xvii. 26. but in Rev. iii. 10. vi. 10. viii. 13. xiii. 8, 14. Schl. takes οἱ κατοικοῦντες ἐπὶ τῆς γῆς for the adversaries of Christ, *the men of this world.* occ. Gen. ix. 27. Job iv. 19, &c.]

II. *To sojourn, dwell in a place for a time.* Acts ii. 5. [Heb. xi. 9. of Abraham dwelling in tents.]

III. *To dwell,* as God in the temple at Jerusalem. Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24, that *He dwelleth not in temples made with hands*; this is to be understood, that He does not so dwell in temples as to be *circumscribed* or *confined* thereby. See 1 Kings viii. 27. 2 Chron. vi. 18. Isa. lxvi. 1, 2. Jer. xxiii. 24.—*To dwell,* as the fulness of the godhead in Christ, Col. i. 19. —as Christ, Eph. iii. 17, and the Holy Ghost, Jam. iv. 5, in the faithful.—as devils possessing a man. Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13. [In Ephes. iii. 17. Bretsch. thinks it used by an Heb. idiom in a hiphil sense, *to make to dwell.* See Mac. iii. 36.]

Κατοίκησις, ως, Att. εως, ἡ, from κατοικέω.—*A dwelling, habitation.* occ. Mark v. 3. [where κατοίκησιν ἔχειν is for κατοικεῖν, (comp. Dan. iv. 22. ii. 11.) Gen. x. 30. xxvii. 39. Numb. xv. 2. 2 Sam. x. 12. 2 Chron. vi. 21, &c.]

Κατοικητήριον, ου, τὸ, from κατοικέω.—*A place of dwelling, an habitation.* occ. Eph. ii. 22. Rev. xviii. 2. [Exod. xii. 20. xv. 17. 2 Chron. xxx. 27. Jer. ix. 11, &c.]

Κατοικία, ας, ἡ, from κατοικέω.—*A dwelling, habitation.* occ. Acts xvii. 26. [Some here understand by κατοικίας *human life.* See παροικία 1 Pet. i. 17. Occ. Dan. ii. 11. iv. 22. Exod. xxxv. 3, &c.]

☞ Κατοπτρίζομαι, Mid. from κάτοπτρον, ου, τὸ, *a mirror, looking-glass,* speculum, which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8, for the Heb. מראה, and is a derivative from κατὰ *against,* and ὄπτομαι *to look.—To behold,* as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for *beholding oneself in a mirror* or *looking-glass.* Thus Plato, Τοῖς μεθύουσι συνεβούλευε ΚΑΤΟΠΤΡΙ'ΣΕΣΘΑΙν, He advised drunken persons *to look at themselves in a mirror;* and Diogenes Laert. in Socrat. Ἠξίου δὲ τοὺς νέους συνεχῶς ΚΑΤΟΠΤΡΙ'ΣΕΣΘΑΙ, He thought that young men should often *look at themselves in a mirror.* See more in Elsner, Wetstein, and Wolfius. In like manner Clement, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses ἐνοπτρίζεσθαι for *beholding as in a mirror,* 1 Cor. § 36. As the ancient *mirrors* were made of metal * highly polished, it must necessarily happen that the person who *looked on his image* in them, would have his face strongly *illuminated* by the reflected rays. To this circumstance the Apostle refers in the expressions τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, *we are transformed into the same* resplendent *image from one degree of glory* or *splendour to another.* See Elsner and Doddridge on the place. Does not the Apostle also allude to the case of Moses, Exod. xxxiv. 29, 30?

☞ Κατόρθωμα, ατος, τὸ, from κατορθόω *to erect, renew, to accomplish any thing happily* or *successfully,* felici successu rem gero, which from κατὰ intens. and ὀρθόω *to erect, order.—An illustrious* or *worthy deed happily* or *successfully accomplished,* facinus felici successu patratum. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by Elsner, Raphelius, and Wetstein on the place. [(occ. Apocr. 3 Mac. iii. 23. meaning *statutes, established things.*) See Diod. Sic.

* See Exod. xxxviii. 29, Callimachus, Hymn. in Lavacr. Palladis, lin. 21, Heb. and Eng. Lexicon in ראה and above in Ἔσοπτρον.

xvii. 51. Polyb. i. 19. 12. Plut. Vit. Alcib. c. 9. and Pyrrh. c. 10. Dion. Hal. Ant. v. 44. See Lobeck on Phryn. p. 251. Κατορθόω is found in Xen. Mem. iii. 1. 3. H. G. vi. 4. 8; and this also occurs freq. in LXX, *to renew, repair, establish*, &c. See 2 Chron. xxix. 35. xxiii. 16. 1 Chron. xxviii. 7, &c.]

Κάτω, Adv. of place, from κατὰ *down*.

1. *Down, downwards*. occ. Mat. iv. 6. Luke iv. 9. John viii. 6, 8. Acts xx. 9. Eccles. iii. 21. Is. xxxvii. 31.]

2. *Beneath, below*. occ. Mark xiv. 66. Acts ii. 19. Ἕως κάτω, *Unto the lower part* or *bottom*. occ. Mat. xxvii. 51. Mark xv. 31. It is also construed with the article. occ. John viii. 23, Ἐκ τῶν κάτω (τόπων or μερῶν namely) *Of the lower* (places), *from below*. [LXX, Josh. xv. 19. Deut. xxxii. 22.]

Κατώτερος, α, ον, Comparat. from κάτω *below*.—*Lower*. occ. Eph. iv. 9, where see Doddridge and Macknight; [τὰ κατώτερα μέρη τῆς γῆς, *earth* opposed to ὕψος *heaven*. Schleusn. comp. Is. xliv. 23. where תחתיות הארץ is opposed to שמים. Wahl, " in *imos* usque terrarum recessus —alii *ad inferos*."]

Κατωτέρω. An Adverb of the comparative degree, from κάτω.—*Under*, spoken of time or age. occ. Mat. ii. 16. [So in Prolog. to Ecclus. οἱ χρόνοι κάτω are *more recent times*. See Æl. V. H. iii. 17. v. 13. Diod. Sic. i. p. 4.]

Καῦμα, ατος, τὸ, from κέκαυμαι, perf. pass. of the V. καίω *to burn*.—*Heat, scorching heat*. occ. Rev. vii. 16. xvi. 9. [Schleus. understands it here metaphorically, *of affliction*. See Ecclus. xiv. 27, and Glass. Philol. Sacr. p. 1058. ed. Dath. occ. Gen. viii. 22. Is. xviii. 4. Jer. xvii. 8. &c.]

☞ Καυματίζω, from καῦμα.—*To scorch with excessive heat*. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

Καῦσις, ιος, Att. εως, ἡ, from κέκαυσαι, 2 pers. perf. pass. of καίω *to burn*.—*A burning* or *being burnt up*, with drought, namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, exustio. occ. Heb. vi. 8, where see Macknight. [Schl. understands it here of burning the bushes and stubble on the land to amend it, as Virgil, Georg. i. 84. occ. Is. xl. 16. xliv. 15. Dan. vii. 11. of burning with fire. See also Is. iv. 4. Ecclus. xviii. 16. according to Biel.]

☞ Καυσόω, ῶ, from καῦσις.—*To set on fire, burn*. occ. 2 Pet. iii. 10, 12.

Καύσων, ωνος, ὁ, from καυσόω.—*Fervent, scorching heat*. occ. Mat. xx. 12. Luke xii. 55. James i. 11. Athenæus [iii. p. 73, B.], cited by Wetstein, applies it in the same sense. It is remarkable that this word, in all the places but one where it occurs in the LXX, answers to the Heb. קדים *the east* wind; no doubt because that wind was in the hot eastern countries particularly *scorching*, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of Aquila (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8.) of Symmachus (in Exod. x. 13.) and of Theodotion (in Isa. xxvii. 8.) use καύσων for קדים. [Jerome on Ezech. xxvii. says, " Austro flante, qui significantius קדים Græcè καύσων interpretatur, quem nos in ventum arentem transferre possumus."]

☞ Καυτηριάζω, from καυτήριον, ου, τὸ, *a red hot iron, a cautery*, also the *brand* made by a *hot iron*, which from καυτὴρ the same, and this from κέκαυται, 3 pers. sing. perf. pass. of καίω, καύσω, *to burn*.—*To brand with a hot iron, to mark* or *imprint indelible marks with a hot iron*. So Elsner, cauterio indelebilem notam et stigmata inurere. occ. 1 Tim. iv. 2, where κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν does not mean *having a callous unfeeling* conscience as if *seared with a hot iron*, but having their conscience *branded and spotted with the marks of their sins, which are*, as it were, *burnt in with a hot iron*. Thus Theophylact, Erasmus, Grotius, whom see in Elsner, Bretsch. and Wahl. Comp. also Kypke. [So Cic. de Offic. iii. 21. "qui conscientiæ labes et vulnera in animo habent," but Schleusn. prefers the other interpretation. See Reitz on Lucian. vol. i. p. 645.]

ΚΑΥΧΑ'ΟΜΑΙ, ῶμαι. Some of the Greek Lexicons deduce it from αὐχὴν *the neck*, which *proud vain-glorious* persons are apt to *carry* and *toss* in a remarkable manner. So the Psalmist, Ps. lxxv. 6, *Speak not* בצואר עתק *with a* * retorted neck, *collo retorto*. Comp. Isa. iii. 16. [*To glory, boast, exult*, (either absolutely or with ἐν, ὑπὲρ, &c. before the object exulted in, &c.) Rom. ii. 17, 23. 1 Cor. i. 29, 31. iii. 21. iv. 7. 2 Cor. v. 12. (τοὺς ἐν προσώπῳ καυχωμένους *those who exult in the external condition*. Wahl and

* See Heb. and Eng. Lexicon in עתק IV.

Schl.) x. 13—18. xi. 12, 16, 18, 30, 31. xii. 1—11. Ephes. ii. 9. Phil. iii. 3. (with a sense of *trusting*, according to Schl.) Gal. vi. 13, 14. James iv. 16. (Diod. Sic. v. 29. xvi. 70.) —*to speak boastingly*, &c. 2 Cor. vii. 14. ix. 2. 2 Thess. i. 4. —*to rejoice*. Rom. v. 2, 3, 11. —*to consider often* according to Schl. James i. 9. (On καυχάομαι ἐπὶ, see Mat. Gr. Gr. § 403.) See LXX, Ps. xxxii. 12. 1 Chron. xvi. 35. Ps. xlix. 6. xciv. 3. cxlix. 5. Prov. xx. 9. xxv. 14. xxvii. 1. Jer. ix. 22. and Judges vii. 2.] Observe καυχᾶσαι, Rom. ii. 17, 23, is the 2 pers. indicat. according to the Doric and Attic dialect for καυχάῃ or καυχᾷ. So ὀδυνᾶσαι, Luke xvi. 25.

Καύχημα, ατος, τὸ, from κεκαύχημαι, perf. of καυχάομαι.

I. *A glorying* or *boasting*, denoting *the act of glorying* or *boasting*. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3. [In the two last passages, as also 2 Cor. ix. 3. Phil. i. 26. ii. 16. Schl. says *joy* or *rejoicing*, *(laus, celebratio, et ex adjuncto lætitia.)* occ. LXX, Deut. x. 21. xxvi. 19. Jer. li. 41, for תהלה *praise*, and 1 Chron. xvi. 27, for חדוה *joy*; and xxix. 11, for תפארת *glory*.]

II. *A cause* or *matter of glorying* or *boasting*. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4. [Heb. iii. 6. καύχημα τῆς ἐλπίδος *an exulting hope**. See Prov. xvii. 6. Zech. xii. 7. Ecclus. x. 22.

Καύχησις, ιος, Att. εως, ἡ, from καυχάομαι.

I. *A glorying*, or *boasting*, denoting the *act*. 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31, the Alexandrian, and three other MSS., with the Æthiopic version, and several printed editions, have ἡμετέραν καύχησιν instead of ὑμετέραν; but Kypke remarks that the latter reading is preferable, and that ὑμετέραν καύχησιν here signifies *glorying of*, or *concerning you*; and he shows that the pronoun ὑμετέρῳ is thus used by Thucydides, and the other possessive pronouns σὸν and ἐμὴν by Dionysius Halicarn. and Josephus. Griesbach also marks ὑμετέραν as the reading to be preferred. [So τῷ 'μῷ πόθῳ *for want of me*. Soph. Œd. T. σοὶ τἀμὰ νουθετήματα *your chidings of me*. Electr. 343, &c. See Schrœder. Inst. ad Fund. Ling. Heb. p. 229. Lowth de Sacr. Poës. Præl. iv. and on Isaiah xxi. 2. for a similar Heb. idiom. occ. also 2 Cor. ix. 4. xi. 10, 17. 1 Thess. i. 19. Comp. LXX, Jer. xii. 13.]

* [See Mathiæ's Gr. Gr. § 430.]

II. *Matter* or *cause of glorying* or *boasting*. Rom. xv. 17. 2 Cor. i. 12. [See also Rom. iii. 27. xv. 17. 1 Cor. xv. 31. 2 Cor. i. 12. 1 Chron. xxix. 13, for תפארת *glory*. Prov. xvi. 31.]

ΚΕ´ΙΜΑΙ, Mid. from the obs. κέω or κείω *to cause to lie*.

I. *To lie, be laid*. Luke ii. 12, 16. xxiv. 12. John xi. 41. Πρὸς—κεῖται, Mat. iii. 10. Luke iii. 9, "*lieth at*, ready for use." Bp. Pearce, so Campbell. [(Mat. xxviii. 6. of our Saviour *lying in the grave*. Comp. John xx. 5—12. Κεῖσθαι is sometimes used simply by the Greeks for *to be buried*, comp. Luke xxiii. 53. See Æl. V. H. i. 16. xii. 21. xiii. 1. Thuc. ii. 43. Herodot. ii. 127. Nicolai de Luctu Græc. c. xv. p. 220, and Elsner. Obs. Sac. vol. i. p. 282. Phavorinus says, it is used of being dead or buried. Sometimes it is put for εἰμὶ, (see 2 Mac. iii. 11. iv. 31.) John xxi. 9. 2 Cor. iii. 15.]

II. *To be placed*, or *set*. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2. [xxi. 16. (see Diod. Sic. i. 30. Herodian. iii. 1. 11. Xen. An. v. 4. 15.) Jer. xxiv. 1. Is. ix. 4. and Josh. iv. 6, (where read κείμενοι with Complut. ed. and see Eur. Hec. 16. and Markland. ad Eur. Supp. v. 665.]

III. *To be laid*, as a foundation. occ. 1 Cor. iii. 11.

IV. *To be laid up*. Luke xii. 19. Homer uses it in the same view, Il. i. lin. 124, Ξυνήϊα ΚΕΙ´ΜΕΝΑ πολλά, Many spoils *laid up* as a common stock. See Wetstein, and comp. Il. xi. lin. 132. [So Xen. Œcon. c. 7. § 36. ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη, *the stores laid up for the year*. See Kypke.]

V. *To be set*, *appointed*. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3. [So 2 Mac. ii. 11. iv. 31, 34. comp. Eur. Phœn. 1666. according to Biel and Schl. but it seems rather used for εἰμὶ, (see above.)]

VI. *To be made*, or *promulged*, as a law. occ. 1 Tim. i. 9. The expressions νόμος κεῖται or νόμος κείμενος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in Elsner, Alberti, and Wetstein. I shall only cite that of Isæus, Οὑτοσὶ ὁ ΝΟ´ΜΟΣ κοινὸς ῞ΑΠΑΣΙ ΚΕΙ῀ΤΑΙ. The reason of the phrase, νόμος κεῖται, Elsner deduces from the *laws*, which were enacted, *being laid* in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also Kypke. [See 2 Mac. iv. 11. and supply διατάγματα. Just. M. Ap.

i. p. 17. ed. Thirlby. Lys. Orat. vi. p. 107. Thuc. ii. 37. Æl. V. H. ii. 7. iv. 4. Xen. Mem. iv. 4. 16. 21. In Thuc. ii. 46. of rewards, in Just. Mart. Apol. i. p. 16. ed. Thirlby, of a punishment *publicly proposed.*]

VII. Κεῖσθαι ἐν τίνι, *To be in the power of any one.* Raphelius shows from Polybius, that this is the proper import of the phrase. occ. 1 John v. 19. [(so κεῖσθαι ἐπ' ἀνθρώπῳ. Symm. Job xxxiv. 23. comp. Xen. An. i. 1. εἶναι ἐπὶ τῷ ἀδελφῷ.) others translate, *lieth in wickedness,* i. e. *is sunk in vice.*]

Κειρία, ας, ἡ.—*A slip, swathe,* or *roller* of linen, such as those in which the Jews used to *swathe* their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See Wolfius, and comp. John xix. 40. [occ. John xi. 44. Etym. M. κειρία· τὰ ἐντάφια δεσμά. So Phav.]—Κειρία is generally deduced from κὴρ *fate, death,* but since κειρίαι is also used by the LXX, Prov. vii. 16, for some *slips* of cloth, linen, or *fringe,* (institis, Walton) with which beds were anciently adorned, the word may perhaps be * more probably derived from κείρω *to cut, cut off.*—[Rather *straps,* by which the mattress or bed was supported. See Hesych. voc. Τρητοῖς. Schol. Arist. Av. v. 817. Lex. Cyrill. M. S. Brem. κειρίαις· φασκίαις and κειρία, τῆς κλίνης ὁ τόνος. Hom. Od. ά. 440. (τρητὰ λέχεα. Bedstead *perforated,* i. e. *with holes for the straps.*) ψ'. 190, and Feith. Ant. Hom. ii. c. 8. p. 246. Simon. Lex. Heb. v. מרבד.]

ΚΕΙ'ΡΩ, from the Heb. כרה *to cut.*—Active, *To cut off.* Hence, *To shear,* as sheep. occ. Acts viii. 32. Mid. *To poll, clip oneself* (i. e. *one's hair*) short. occ. Acts xviii. 18. 1 Cor. ix. 6. [Schl. in Acts xviii. gives it the well-known force of the middle voice. (See Matth. Gr. Gr. § 492. c.) *to cause oneself to be polled,* and says, that Nazarites did not shave themselves, but got it done by the priest. He refers to Numb. vi. 13. (which makes against him. comp. verse 19. in the Heb. text, and see Simon. Lex. Heb. v. גלח), and to Petit. Var. Lectt. c. 3.—On 1 Cor. xi. 6, he says, "that one punishment of adultresses and harlots was to walk about with the head polled." See Barth. on Claudian. p. 1186, and notes to Petronius, c. 10. 3. It occurs in the act. Gen. xxxi. 19. *(of shearing sheep.)* 1 Sam. xxv. 7. 2 Sam. xiii. 23, 24. Jer. vii. 29. lii. 31; in the middle v. 2 Sam. xiv. 26. Job i. 20. (*in token of grief.* See Herodot. i. 82. Lucian. de Sacrif. vol. i. p. 538.); in the pass. Song of Sol. iv. 2.]

Κέλευσμα, ατος, τὸ, from κεκέλευσμαι perf. pass. of κελεύω *to exhort.*—*A shout.* In the profane writers it is used for the *shout* of soldiers *charging* their enemies, of rowers *encouraging* each other in their work, or of charioteers *inciting* their horses. occ. 1 Thess. iv. 16, where see Elsner and Wetstein. [See Lucian. Tyrann. 19. Diod. Sic. iii. 14. Prov. xxx. 27, and comp. Thuc. ii. 92. On Κέλευσμα and κελευστὴς in their peculiar *naval* sense, see Scheff. de Milit. Nav. iv. 7. and Blomf. Gloss. Æsch. Pers. 403. Consult also Wessel. on Herodot. iv. 141. Bergler. Alciphr. p. 89.]

Κελεύω, from κέλω or κέλομαι the same, which is used in Homer, and this from the Heb. קל *the voice.*—*To order, command.* Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, &al.—[*To command,* (construed with dative, as Joseph. A. J. xx. 6. 2.) Mat. xv. 35, (or with acc. and infin.) Mat. viii. 18. xiv. 9. Luke xviii. 40. Acts iv. 15. & al.—*to desire, bid, persuade,* see Mat. xiv. 19, 28. (Schl. says *To permit,* but it cannot bear that meaning. See above καταλείπω for a similar instance). xv. 35. See Herod. iii. 36, &c. So jubeo for suadeo, hortor. Curt. v. 5. 8, &c. See Wass. on Thuc. i. 42.—Sometimes it is omitted, as 1 Tim. iv. 3, being included in κωλυόντων. See Valcken. on Herod. p. 552. So in Latin, "Non veto dimitti, verum (supply jubeo) cruciari fame." Phædr. Fab. iv. 17. See Gron. Obs. iv. 11. occ. Tobit viii. 14. 2 Mac. ii. 4.]

Κενοδοξία, ας, ἡ, from κενὸς *vain, empty,* and δόξα *glory.*—*Vain-glory, desire of empty praise.* occ. Phil. ii. 3. Lucian several times uses this N. in the same sense. See Dial. Mort. Mercur. & Charont. tom. 1. p. 240. Dial. Menipp. & Æac. Id. p. 272. Ver. Hist. Id. 709. De Mort. Peregr. tom. ii. p. 759. edit. Bened. [occ. Wisd. xiv. 14. *a vain opinion, error.* i. q. ἀγνωσία Θεοῦ, xiii. 1, and is said of *idolatry*—δόξα being often *opinion.* See Eustath. on Hom. Il. κ'. 325.]

* Since writing the above, I find this derivation confirmed by the learned Fuller, in these words: "Nam κειρίαι a κείρειν derivatur, perinde ut κόμματα a κόπτειν. Utrumque igitur horum nominum *segmenta* ἐτύμως reddas." Miscel. Sac. lib. vi. cap. 18.

Κενόδοξος, ου, ὁ, ἡ, from κενὸς *vain*, and δόξα *glory*.—*Vain-glorious, desirous of empty praise.* occ. Gal. v. 26. Lucian applies the Adj. in the same sense. De Mort. Peregr. tom. ii. p. 758.

ΚΕΝΟ'Σ, ἡ, ὸν, from the Heb. קנה denoting *hollowness, emptiness. A CANE.*

I. *Empty, not having*, or *not having obtained, any thing.* occ. Mark xii. 3. Luke i. 53. xx. 10, 11. Herodotus uses ΚΕΝΗ͂ιΣΙ χερσὶ with *empty* hands, *empty-handed*, in the same view, lib. i. cap. 73. [Gen. xxxi. 42. Deut. xv. 13.]

II. *Vain, empty*, i. e. of a true and living faith, as not having also good works. occ. Jam. ii. 20.—[*Void of sense, foolish.* Schl. and so Wahl. See Plut. de Sui Laude, p. 541. (So Hesych. ῥακκὰ· κένος· from ריק *to empty.*)]

III. *Vain, fruitless, ineffectual.* occ. iv. 25. 1 Cor. xv. 10, 58. [See Deut. xxxii. 47. Job xxi. 34. κενὰ neut. plur. for Adv. *fruitlessly*, see xv. 35.]—'Εις κενὸν, *In vain, to no purpose.* 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. לריק. (See Lev. xxvi. 20. Job xxxix. 16. Isa. lxv. 23.) Josephus also uses it, De Bel. lib. i. cap. 14, § 1, and Diodorus Siculus, cited by Wetstein on 2 Cor. vi. 1. So it is not a merely Hellenistical phrase.

IV. *Vain, destitute of reality* or *truth.* occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1, where Macknight (whom see) "*false.*" [Schl. *fruitless*, as above. In Exod. v. 9. for שקר *a lie.* Comp. Hos. xii. 1. Habak. ii. 3.]

☞ Κενοφωνία, ας, ἡ, from κενὸς *vain*, and φωνὴ *a voice, cry.*—*Vain, empty*, or *fruitless babbling*, or *noise.* occ. 1 Tim. vi. 20. 2 Tim. ii. 16. [In some MSS. καινοφωνίας is read in 1 Tim. κενὸς and καινὸς are often confused in MSS. see Wess. Diod. Sic. iii. 48. See various readings to Judges v. 8.]

Κενόω, ῶ, from κενὸς *empty, vain.*

I. *To empty.* occ. Phil. ii. 7, where it is applied to Christ's *emptying* or stripping himself of the glory he had when he appeared as God under the Old Testament. [Some translate, *he humbled himself to a low estate.* Comp. Judg. ix. 4. xi. 3, where *poor men* (according to Schl.) are called ריקים, E. T. *vain.* See Simon. Heb. Lex. in voc.; but remark, this emptying and humbling applies to Christ's taking the *human form* in any way whatever, as he is spoken of as being in the form of God in the preceding verse, and in the succeeding, ἐταπείνωσεν is used in reference to his humble state and his submission to death.—occ. literally, *to empty, to make empty.* Jer. xiv. 2. xv. 9. ἐκενώθη *was made childless*, (in both passages in Heb. אמלל *fainteth.*) Κενὸς is *childless.* Bion. Idyll. i. 59. See Symm. Jer. xxii. 30.]

II. *To make vain*, or *useless.* occ. Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null.* occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τὸ, from κεντέω *to prick, stimulate.*—*Any thing by which a puncture is made.*

I. *A goad* or *prick.* occ. Acts ix. 5. (comp. Σκληρὸς III.) xxvi. 14. *To kick against the goads* or *pricks* is a proverbial expression, taken from unruly beeves, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned Bochart, vol. ii. 387, that this proverb is not only used in the N. T. by our Blessed Saviour, but also in the Greek and Roman writers. Thus Æschylus in Agamemnon, ver. 1620.

ΠΡΟ'Σ ΚΕ'ΝΤΡΑ μὴ ΛΑ'ΚΤΙΖΕ, μὴ πήσας μογῇς.

*Kick not against the pricks*, lest thou be hurt.

Euripides in Bacch. ver. 793,

Θυριμ' ἂν αυτῷ μᾶλλον, ἢ θυμέμενος
ΠΡΟ'Σ ΚΕ'ΝΤΡΑ ΛΑΚΤΙ'ΖΟΙΜΙ θνητὸς ὢν Θεῷ.

I would with off'ring supplicate the God,
Rather than madly *kick against the pricks.*

Pindar in Pyth. II. lin. 173,

ΠΟΤΙ' ΚΕ'ΝΤΡΟΝ δέ τοι
ΛΑΚΤΙ'ΖΕΜΕΝ τελέθει
'Ολισθηρὸς οἶμος.

But furiously *to kick against the pricks*
Is dangerous.———

So Terence, Phormio, act i. scene 2, line 27, 28,

*Nam quæ inscitia est*
Adversum stimulos calces! (subaud. jactare.)
How mad is it *to kick against the pricks!*

Bochart, however, remarks that Moses had used a similar expression, Deut. xxxii. 15, a thousand years before the time of Æschylus and Pindar. Comp. Hos. iv. 16. See also Wetstein's Note on Acts xxvi. 14. [In Æsch. Agam. read πταίσας (with Porson, &c.) for πήσας, and

see Blomf. Not. and Gloss. and Prom. v. 331. On Eur. Bacch. see Elmsley, who quotes πρὸς κῦμα λακτίζειν also from Eur. Iph. T. 1396. These goads were called also by the Greeks βουπλὴξ (v. Oppian. de Piscati v. 255.) and βούκεντρον (v. Eustath. on Hom. Il. ζ. 134.), and by the Heb. מלמד הבקר *the teacher of the ox.* (see Judg. iii. 31. and Sim. Heb. Lex. in derivatives from למד *to learn.*) Κέντρον occ. Prov. xxvi. 3. Sometimes used for *a spur for a horse.* See Eur. Phœn. 181. Xen. Cyr. vii. 1. 29. Poll. On. i. 214, &c. See Scheffer. de Re Vehic. i. c. 14, p. 187. Schoettgen. Schediasma de Stimulo Boûm, &c.]

II. *A sting,* as of a scorpion. occ. Rev. ix. 10. So in Manilius iv. 217, cited by Wetstein on Rev. ix. 3,

Scorpius armatæ metuendus cuspide caudæ.

Comp. 1 Cor. xv. 55, 56, where see Vitringa Observat. Sacr. lib. ii. cap. 7, § 7. [In 1 Cor. it is used metaphorically for that in which the power of harming consists—*the bitterness of death* being a quot. from the LXX translation of Hos. xiii. 14. Comp. Ps. xviii. 56. xci. 35, 36. for similar metaphors. So Homer (Il. ά. 48.) says the pestilence was effected by the *arrows* of Apollo. see Wahl.]

☞ ΚΕΝΤΥΡΙ'ΩΝ, ωνος, ὁ, Latin.—*A centurion,* in Latin centurio, *a Roman military officer who commanded an hundred men,* so called from centum *an hundred,* which Martinius, Lexicon Etymol. deduces from the Greek ἑκατόν *an hundred,* which see. Though Κεντυρίων be a mere Latin word, yet it is found also in Polybius, lib. vi. p. 470. C. edit. Paris, an. 1616. Τὸς δέ ἡγεμόνας [ἐκάλεσαν] ΚΕΝΤΥΡΙ'ΩΝΑΣ καὶ ταξιάρχυς, The commanders they call *centurions* and captains. occ. Mark xv. 39, 44, 45. Comp. under Λεγέων.

Κενῶς, An Adv. from κενὸς.—*In vain, to no purpose.* occ. Jam. iv. 5. So not only the LXX use it for the Heb. לריק, Isa. xlix. 4, but also Arrian, Epictet. II. 17, cited by Wetstein, Ἦ ΚΕΝΩ͂Σ τὰς φωνὰς ἀπηχῦμεν; Did we utter these sounds *to no purpose, or without a meaning?* And a little before, Ἀσήμως καὶ ΚΕΝΩ͂Σ φθεγγόμεθα τὰς φωνὰς; Do we utter the sounds without meaning, and *to no purpose?*

☞ Κεραία, ας, ἡ, from κέρας *a horn.*
I. Properly, *A horn.* Thus Aristotle, cited by Suicer, mentions ΚΕΡΑΙ'ΑΣ δύο μεγάλας καὶ τραχείας, two *great* rough *horns,* and distinguishes them from κεράτια *little horns.*

II. It denotes* a little ornamental *curvature* or *flourish,* which, when Hebrew is elegantly written, is generally used at the extremity of a letter.† Capellus has well remarked from Martinius's Gram. Technol. that "this word cannot signify the *vowel points* or *accents,* since it does not denote a *little thing subsisting by itself,* or *a separate mark* or *corpuscle* (corpusculum). much less *a point* (which is in Greek called στιγμὴ, not κεραία), but *a small part,* or *top,* or *projection,* and, as it were, *a little horn of some larger body* or *mark,* such as *the horns* in animals, and those remarkable (if the expression may be allowed) *horned projections* in building, which in French are therefore called *corniches,* from the Latin *cornu,*" as, we may add, they are also in Eng. *cornices.* occ. Mat v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the *least* part should pass from the law; and therefore I would rather understand κεραία in the sense here assigned, than as denoting those *little projections which in Hebrew distinguish one similar letter from another,* as, for instance, a ב from a כ, or a ד from a ר; since *many* texts might be produced, where taking away one of these would make a *very great* alteration in the sense, as in fact it has done in some instances; though it must be confessed, that κεραία seems a very proper name for this latter kind of *projections* also, and is actually thus used by Origen on Ps. xxxiii. where he says, that the Heb. letters *Beth* and *Caph* are very much alike, ὡς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχέιᾳ ΚΕΡΑΙ'Αι μόνῃ, "so as to differ from each other in nothing but one little κεραία." See also Wolfius and Wetstein. [Parkhurst reasons inconclusively here—the taking away a י (yod or iota) might also make a *very great* difference in sense, but it is mentioned in this place as the *smallest letter,* and κεραία as the *smallest part* of a letter; whether it be the *ornamental* or the *distinguishing* projection. The sense is metaphorical, and probably it is a proverbial phrase. See the commentators in Pole's Sypopsis, especially Lightfoot and Schmidius, Hesych. κεραία· ἀρχὴ γράμ-

* See Doddridge.
† De Punctorum Hebraicorum Antiquitate.

ματος. Gloss. Vett. κεραία· γράμματος ἄκρον. It is used also in Greek for the *extremity of any thing*, as of an *island*. Philostr. Vit. Soph. i. 21. 2. See Schol. on Nicand. Alexipharm. v. 424. p. 86, &c.]

Κεραμεὺς, ῆος, Att. έως, ὁ, from κέραμος.—*A potter*. occ. Mat. xxvii. 7, 10. Rom. ix. 21. [occ. 1 Chron. iv. 23. Is. xxix. 13. xli. 25. Lam. iv. 2, &c.]

Κεραμικὸς, ὴ, ὸν, from κέραμος.—*Made of potters' clay, earthen*. occ. Rev. ii. 27. [See LXX, Dan. ii. 41. (in some ed. ὀστράκινον.) Lobeck on Phryn. p. 147. prefers the form κεράμιος. κεραμεικὸς also is found, see Zon. Lex. col. 1185. In Xen. An. iii. 4. 7. πλίνθοις κεραμίαις, alii κεραμείαις.]

Κεράμιος, α, ον, from κέραμος.—*Made of earth* or *clay, earthen*. So Wetstein on Mark xiv. 13, cites from Dioscorides, ΚΕΡΆΜΙΑ χύτρα *earthen pots*. Hence Neut. Κεράμιον, τὸ, (ἀγγεῖον or σκεῦος being understood. [See Schol. on Arist. Vesp. 674.] *An earthen pitcher* or *vessel*, vas fictile. occ. Mark xiv. 13. Luke xxii. 10. [See LXX, Jerem. xxxv. 5. where it is put for גביע a *cup*. ("Here it is distinguished from כוס, and appears to be the larger vessel, *crater*, כוס the lesser one, wherewith they drew out of the other, *cyathus*." Leo's Gesen. Heb. Dict. in voc.) Is. v. 10. for בת a *Beth* an Hebr. measure. In Jerem. xlviii. 12. for נבל *a flagon* or *bottle*. In Arrian. Epict. iii. 9, of *a water-pitcher*, Polyb. iv. 56. *a wine-vessel*. See also Diog. Laert. vi. 2. Xen. Anab. vi. 1. 9, and 2. 2. Diod. Sic. v. 26. Hesych. κεράμιον· τὸ τοῦ οἴνου ἢ ὕδατος σταμνίον, *a wine* or *water pitcher*. Sometimes, says Schl. it is used of a *certain measure*; i. e. the Roman *amphora*, but not in N. T.)]

ΚΈΡΑΜΟΣ, ου, ὁ.

I. *Potters' clay*. It is thus used not only by the LXX, 2 Sam. xvii. 28, but also by the profane writers. [See Herodian. iii. 9, 10. Pollux (Onom. vii. 161.) says it is used for all the materials (ὕλη) of potters' vessels.]

II. *A tile*. See Scapula and Wetstein, occ. Luke v. 19. Comp. under, Ἀποστεγάζω. [Not only a *tile*, but in sing. numb. sometimes *the roof* formed of those tiles. See Poll. Onom. vii. 162. It is used for *tiles* (generally in the plural) Thuc. ii. 4. 48. Herodian. i. 12. 16. vii. 12. 12.

ΚΈΡΑΣ, ατος, αος, ως, τὸ, from the Heb. קרן, *a horn*, the final ן being dropped, (as in οὖς from און *an ear*) which, however, appears again in the Latin *cornu*, *corona*, and in the Eng. *horn, crown, cornet, coronation*, &c. which are derivatives from the same Hebrew word.—*A horn*. "*Horns* are the well-known emblems of *strength, power*, or *glory*, both in the sacred and profane writers; and that, not only* because the *strength* or *force* of *horned* animals, whether for offence or defence, consists in their *horns* (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. ch. viii.) but also because as *horns* are in Heb. expressed by the same word (namely קרן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the *rays* or *columns of light*, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or *material light* is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24, &c. &c.) *horns* are the very hieroglyphical name for † *force* or *power*, and that *horns* or *horned animals*, such as *bulls, goats, stags*, &c. were supposed to bear a peculiar relation to their ‡ *Apollo*, the *sun* or *solar light*," one of whose distinguishing titles was § Καρνεῖος or *Carnian*, from

* So Suidas, Κέρας· ἡ ἰσχὺς παρὰ τῇ θείᾳ γραφῇ ἐκ μεταφορᾶς τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι, καὶ τούτοις ἀμυνομένων. Κέρας, *a horn*, denotes in the holy scriptures *strength*, by a metaphor taken from animals that are armed with horns, and defend themselves therewith. ["Also Κέρας· ἰσχυρόν τι δηλοῖ καὶ μόνιμον, it indicates something strong and stable," and σημαίνει καὶ τὴν δόξαν, &c. "it indicates also glory;" and Lex. Cyrilli MS. Brem. Κέρας· ἡ δόξα ἐστὶ καὶ ἡ δύναμις πολλάκις· also Κέρας· πανταχῆ τὰ βασιλέων λέγεται. See Schultens. on Hamasa, p. 565, and Ez. Spanheim. de Us. & Præst. Numism. who show that it is a common symbol of strength, and power, and dominion. See Vorst. Phil. Sacr. c. 3. p. 106. Ed. Fischer. Schl.

† See Heb. and Eng. Lexicon in קרן II. and the authors there cited.

‡ It is very remarkable in this view, that Callimachus in his Hymn to Apollo says, that deity did himself build an altar of *horns*, foundation, sides, and all.

Δείματο μὲν ΚΕΡΑ'ΕΣΣΙΝ ἐδέθλια, πῆξε δὲ βωμὸν
'Εκ ΚΕΡΑ'ΩΝ, ΚΕΡΑΟΥ'Σ δὲ πέριξ' ὑπεβάλλετο τοίχους.
Lin. 62, 63.

§ See Callimachus's Hymn to Apollo, lin. 71, 72, 80.

Heb. קרן.—In the N. T. it is applied to Christ, who is called, Luke i. 69, Κέρας σωτηρίας, A horn *of salvation*, i. e. A mighty and glorious *Saviour*. This is an Hellenistical phrase used by the LXX, 2 Sam. xxii. 3, and Ps. xviii. 3, for the Heb. קרן ישע. Comp. Ps. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.—In Rev. v. 6, the Lamb is represented as having *seven horns*, i. e. *fulness of power*. Comp. Mat. xxviii. 18.—In Rev. xii. 3. xiii. 1. xvii. 3, 7. the ten *horns* are ten *kings*. Comp. Rev. xvii. 12, 16. Dan. vii. 24.—In Rev. xiii. 11, the *two horns* are two powers, whether they denote the *two distinct orders of secular and regular clergy* in the Romish communion, according to Bp. Newton; or of the Dominicans and Franciscans, according to Vitringa; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to pagan Rome, ver. 2. See Dr. Bryce Johnston's Commentary.—In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרנתי, and by the LXX κέρατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7. 18, & al. and denoted that this altar was an emblem of *Christ, the divine light*, and *of his powerful intercession*. [See also 1 Kings i. 50. Joseph. de B. J. v. 5. 6. ὁ βωμὸς τετράγωνος ἵδρυτο, κέρατοειδεῖς προανέχων γωνίας. "The altar was built square, with four projecting corners like *horns*." The word is also used of the *extremities* of any thing, as the wings of an army. (See 2 Mac. xv. 20.)] The above cited are all the passages of the N. T. wherein κέρας occurs.

Κεράτιον, ȣ, τὸ, from τέρας, ατος, τὸ, *a horn*.—*A husk* of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a *horn*. But Bochart says, *husks* of this kind are called, not κέρατια, but λοβοὶ, and cites several passages from Theophrastus to prove his assertion. Κεράτια, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub*-tree; and observes, that either the *fruit* might be thus denominated from the *little horns* which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn*; whence they are called falcatos *hooked, bent like a hook*, by Pliny. The author last cited informs us, that the *siliqua* or *charub*-tree grew plentifully in Syria; and from Columella we learn, that they afforded food to *swine*. occ. Luke xv. 16. See Bochart, vol. ii. 708, and Grotius, Wetstein, and Campbell on Luke. [See Columella de Re Rustica, v. c. 10. Plin. H. N. xv. 24. Salmas. in Exercitt. Plin. p. 460. Ol. Celsii Hierobot. vol. i. p. 227.]

Κεράω, ῶ, or κεράννυμι, from κέρας *a horn*. [Biel gives an Heb. deriv. from גרה *to mix*, from the Hist. Crit. reip. literar. vol. ii. 276, and disapproves of that from κέρας.]

I. *To pour in*, properly into cups of *horn*, of which the ancient *drinking vessels* were made, as we are assured by the * Etymologist, and over and over again by Eustathius on Homer, both of whom, therefore, give to the V. κεράω the meaning and derivation here assigned. And in this primary sense of *pouring in*, κεράω and its compound ἀνακεράω, ἐγκεράω, and ἐπικεράω, are used by Homer. Thus Odyss. xxiv. lin. 363, ΚΕΡΩ͂ΝΤΑΣ αἴθοπα οἶνον, that is, says Eustathius, ἐσβάλλοντας ἐις κρητῆρας, *putting into the cups*. See more in Wetstein's note on Rev. xiv. 10, and in Dammi Lexic. col. 1165, under Κεράω. And thus some understand the word in Rev. xiv. 10. xviii. 6. [and so Schleusn. and Wahl.] But

II. In the latter Greek writers, *To mix*. In this sense it is used by the LXX, for the Heb. מסך *to mix, mingle* wine either with † the lees, or with aromatics, Prov. ix. 2, 5. Isa. v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned Jos. Mede, (Comment. Apocalypt.) interprets ἀκράτȣ κεκερασμένȣ, *wine* untempered with water, but *mixed* with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews *the cup of malediction*; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8,

* See this confirmed by Mons. Goguet, Origin of Laws, &c. vol. i. book ii. art. iii. p. 107. edit. Edinburgh, and by the Prænestine Table in Shaw's Travels, p. 423, mark *x*. [On the horns used by the ancients to drink from, see Stuckii Antiq. Conviv. iii. 349. Cœl. Rhodigin. Antiq. Lectt. xxx. 1. Dempster on Rosini, Ant. Rom. p. 840. Spanheim de Us. and Præst. Numism. Diss. v. p. 358.]

† See Harmer's Observations, vol. i. p. 375, and Vitringa on Rev. xiv. 10.

ὅτι ποτήριον ἐν χειρὶ Κυρίου οἴνου 'ΑΚΡΑ'ΤΟΥ, πλῆρες ΚΕΡΑ'ΣΜΑΤΟΣ, *Because a cup is in the hand of the Lord* of untempered wine, *full of* mixture; where the Chaldee has "*a cup of malediction in the hand of the Lord, and* strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3 or 4. Isa. li. 17, 22. [Schleusn. is wrong in supposing Is. v. 22. to refer to wine mixed with *water*. The * Greeks and *Latins understood this by *mixed wine*, but the Hebrews understood by it wine mixed with spices, drugs, &c. to increase its potency, as Bp. Lowth shows on Is. i. 22. (vol. ii. p. 17, 18.) Refer to Hom. Od. Δ'. 220. Song of Sol. viii. 2. and Kempfer. Amœn. Exot. Fasc. iii. Obs. 15. See Prov. xxiii. 30. Is. v. 22. li. 17. (where consult Chappelow on Hariri, p. 33.) and hence the Bp. translates κεκερασμένον ἄκρατον "merum mixtum, pure wine made still stronger by a mixture of powerful ingredients." See his note. Biel in Ps. lxxv. proposes κεκερασμένου for κεράσματος.]

Κερδαίνω, or κερδέω, ῶ, from κέρδος *gain*.

I. *To gain*, in trade or otherwise. [Mat. xvi. 26. xxv. 17—22. Mark viii. 36. Luke ix. 25. Jam. iv. 13. Herodian vi. 3. 4. Xen. Mem. ii. 9. 4. and τὸ κερδαίνειν *gain*, occ. Æl. V. H. xiv. 44. See Salmas. de modo Usur. p. 129. —*to gain over to oneself*, (or *to virtue and Christianity, and so to save*, according to Schl.) Mat. xviii. 15. Phil. iii. 8. (ἵνα Χριστὸν κερδήσω, that I may *obtain* Christ as a friend, Wahl; that I may *gain* the rewards of Christ, Schl.) 1 Cor. ix. 19—22. 1 Pet. iii. 1. comp. 1 Cor. vii. 16.]

II. Joined with words expressive of hurt or damage, *To escape*. occ. Acts xxvii. 21. So Aristotle, Eth. II. Καὶ ᾧ κατὰ λόγον ΖΗΜΙ'ΑΝ—ἔιη λάβειν, τὸν τὸ τοιῦτο ΚΕΡΔΑ'ΝΑΝΤΑ ἐυτυχῆ φάμεν. "And the man, who should in reason receive *hurt*, we call fortunate if he *escape* it." Several other instances of the like use of the word by the profane writers may be seen in Elsner, Wolfius, Wetstein, and Kypke. So the Latin lucrifacere *to gain*, by which the Vulgate in Acts xxvii. 21, which renders the Greek κερδῆσαι, signifies in like manner *to escape* any thing *hurtful* or *disagreeable*. See Ainsworth's Dictionary. [So lucrari Cic. in Verr. i. 12. Stat. Theb. xi. 307. Jos. A. Jud. ii. 3. 2. and in Philemon. Frag. (Ed. Le Clerc, p. 352, l. 148.) καὶ γὰρ πένης ὢν μεγάλα κερδαίνει κακά· (*escapes*) Diog. Laert. vii. 1. Abresch. on Æsch. p. 35. Wakefield Silv. Crit. pt. ii. p. 153.]

[* See Martial's well-known Epigram, and Aristophanes Plut. 1133.—κυλίκος ἴσῳ κεκραμένης, a cup mixed half wine, half water.

Κέρδος, εος, ους, τὸ.—*Gain, advantage, profit*. occ. Phil. i. 21. iii. 7. Tit. i. 11. [on Phil. i. 21. comp. Æl. V. H. iv. 7. Plat. Apol. Socr. c. 32, ed. Fischer, &c.]

Κέρμα, ατος, τὸ, from κείρω *to cut* or *clip off*.—*A small piece* of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. Ἵστημι IX.) in their dealings with each other: a practice which prevails among some nations to this day. occ. John ii. 15. (Comp. Heb. and Eng. Lexic. in בצע and שקל.) [τὸ κέρμα is here used in the sing. collectively.]

Κερματιστὴς, ου, τὸ, from κερματίζω *to divide into small money*, which from κέρμα.—*A dealer in small money, a money-changer*. occ. John ii. 14. [These *money-changers* staid in the Temple to supply those who had to pay the Treasury, with *Jewish money*, which they were obliged to use. See Salmas. de Usur. p. 497, &c.]

Κεφάλαιον, ου, τὸ, from κεφαλὴ *a head*.

I. *A head, top*. Thus sometimes used in the profane writers.

II. *A sum-total*, including many particulars added together, so called because among the ancients it used to be set down or written at the *head*, not, as among us, at the foot, of the account. [See Numb. iv. 2. xxxi. 26, 49. (and comp. Exod. xxx. 12. Heb. and Gr.)] Hence

III. *A sum* of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See Elsner, Wetstein, Kypke, and Bp. Pearce. [Lev. vi. 5. Numb. v. 7. where ראש *the head* is used similarly. See Artemid. i. 18. Plutarch. Aristid. p. 333.]

IV. *A sum, summary*, or *recapitulation*, of a discourse, or rather, as others render it, *the chief* or *principal point* or *article*. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see Elsner and Wolfius; and Wetstein on Rom. xiii. 9. To what they have adduced I add from Menander, p. 260, edit. Cleric.

Τὸ δὲ ΚΕΦΑ'ΛΑΙΟΝ ΤΩ͂Ν ΛΟ'ΓΩΝ, "Ἄνθρωπος εἶ—
The *sum of* my *discourse*: Thou art a man—"

and from Dionysius Halicarn. Περὶ Σύνθεσ. sect. 16. p. 114, edit. Upton, Τί δή μοι τὸ ΚΕΦΑ'ΛΑΙΟ'Ν ἐςί μοι ΤΟΥ͂ ΛΟ'ΓΟΥ; What is the *sum of* my *discourse*? [Suidas explains it in Heb. viii. as τὸ μέγιστον *the chief thing*, Theophyl. as the *principal point* and *the summary*. We may, perhaps, therefore unite the senses thus: *the main end briefly stated*, or *the sum* and *substance*. See Plat. Gorg. p. 17.; but the phrase ἐν κεφαλαίῳ (ἐν συντόμῳ· Hesych.) means *briefly*, *touching only the heads of the matter*.]

Κεφαλαιόω, ῶ, from κεφάλαιων.

I. *To smite on the head, wound in the head.* So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense. [The Arabic version agrees with the Vulgate. So Schleusn. who compares γναθόω *to strike on the cheek*, from γνάθος (see Hesych.) and γαστρίζειν *to strike on the belly*. (see Schol. Arist. Equit. 273. Vesp. 1519. Diog. Laert. vii. 172.)]

II. *To sum up, sum up in short.* Comp. Ἀνακεφαλαιόομαι. Thus the simple verb is used in Ecclus. xxxii. 8. ΚΕΦΑΛΑΙ'ΩΣΟΝ λόγον, ἐν ὀλίγοις πολλά, *Let thy speech be* short, comprehending *much in few words*. Engl. Transl. and by Thucydides, vi. 91, cited by Wetstein on Rom. xiii. 9. And in a similar view De Dieu understands it, Mark xii. 4, *And having stoned him*, ἐκεφαλαίωσαν, καὶ ἀπέςειλαν ἠτιμωμένον, *breviter vel summatim egerunt*, they made short work of it (as we say), *and sent him away shamefully treated*. This interpretation of De Dieu's is approved and defended by the learned Duport on Theophrastus Ethic. Char. cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity. [A phrase somewhat similar occ. Herodot. v. 73. ἀπεκορύφου σφὶ τάδε, *gave them this short answer*. See Wesseling's notes. Larcher. "leur dit en peu de mots."]

ΚΕΦΑΛΗ', ῆς, ἡ.

I. [*The Head*, properly so called. Mat. v. 36. (where see Wetstein) vi. 17. x. 30. xiv. 8. 11.* xxvi. 7. xxvii. 29, 30. 37. (see under κινέω) Mark vi. 24—28. xv. 19. Luke vii. 38. 44. 46. xii. 7. xxi. 18. 28. (see ἀνακύπτω and ἐπαίρω) John xiii. 9. xix. 2. 30. xx. 12. πρὸς τῇ κεφαλῇ *at the head*, i. e. *the place where the head of Jesus had been*; we say *the head and foot of a grave or bed*, Acts xviii. 18. xxi. 24. xxvii. 34. Rom. xii. 20. (see ἄνθραξ) 1 Cor. xi. 4. (see under Κατὰ) 7. xii. 21. Rev. i. 14. iv. 14. ix. 7. 17. 19. (Schleusner here *proposes* κέντρα, but gives no authority.) x. 1. xii. 1. 3. xiv. 14. xvii. 3. 7. 9. xviii. 19. xix. 12. In 1 Cor. xi. 4. Schleusn. (although he says most commentators understand Christ by τὴν κεφαλὴν ἀυτοῦ, see below, III.) thinks it put by synecdoche for *the whole person*, and translates *dishonours himself*, and by synecdoche he explains also Mat. viii. 20. Luke ix. 58. (comparing the use of κεφαλὴ Æl. V. H. xii. 8. Pindar. Olymp. vi. 103, &c. κάρα Eur. Orest. 237, &c.) and so Acts xviii. 6.* 2 Sam. i. 16. 1 Kings ii. 33. See Hist. Susan. v. 55. Prov. x. 6. Habak. iii. 13.]

II. *The head, top.* Mat. xxi. 42. Luke xx. 17. [*The head, the chief*, as κεφαλὴ γωνίας *the chief stone of the corner*. Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. taken from Ps. cxviii. 22. also *the top*, as of mountains, Gen. viii. 5. *of a tower*, xi. 4.]

III. *The head, superior.* Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph. iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So *God (Jehovah) is the* head *of Christ*, i. e. as *Man*; or the *Divinity* is superior to the *Humanity*. 1 Cor. xi. 3. comp. John xiv. 28. [add Col. i. 18. See Cic. de Orat. i. 29. Lucan. ii. 855. Judg. xi. 11.]

Κεφαλὶς, ἴδος, ἡ, from κεφαλὴ *a head*.

I. *The head, top* of a pillar. Thus used by the LXX for the Heb. ראש, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29,

* [Used here of John the Baptist's head, severed from his body; this passage and 1 Kings xvii. 54. 2 Kings iv. 8. 1 Chron. x. 10, Triller uses (Notes on Thom. M. Eclog. p. 527. Ed. Bernard,) to refute Thom. M. who says that κεφαλὴ is only used of the head of *living* men or beasts; κρανίον of the same part *dead*. Add Judith xiii. 8. See also Mark vi. 24—28.

* [It is worth remarking, however, that the *head* seems peculiarly used in speaking of imprecations and guilt, (as in the above passages.) Add Josh. ii. 19. and remark the putting the sins of the people on the *head* of the scape-goat (Lev. xvi. 21.) and also the Egyptian custom of imprecation. Herodot. ii. 39. See Bergler on Aristoph. Plut. 526.]

aud (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar* or *cylinder* itself. See Wetstein on Heb. x. 7. Hence

III. *A volume*, or *roll* of a book, so called from its *cylindrical form*. Comp. under 'Αναπτύσσω. occ. Heb. x. 7, which is a citation from Ps. xl. 7, where κεφαλὶς is used in the LXX for Heb. מגלה *a volume, roll*, as it is also, Ezra vi. 2. Ezek. ii. 9. iii. 1, 2. [Properly *the projecting ends of the rod* or *cylinder* on which the ancients rolled their books, which had heads carved upon them. See notes on Hor. Epod. xiv. 6. Fuller. Miscell. Sacr. Lib. ii. c. 10, and J. H. Maii, Obss. Ss. iii. p. 133. It occurs in Aquil. for מגלה Is. viii. 1. Jer. xxxvi. 2, and Symm. Zech. v. 1. Suid. κεφ. βιβ. ὅπερ τινὲς εἴλημα φάσιν· *the roll* or *volume*. Schol. Ezech. ii. 9. (Ed. Bas.) explains it by τόμος.]

ΚΗ͂ΝΣΟΣ, ου, ὁ, Latin.—It is plainly formed from the Latin census *an assessment, tax*, which from the V. censeo *to rate, cess, tax*.—*A tax levied* either *upon estates* or *persons*. occ. Mat. xvii. 25, (where see Wetstein.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19, by כסף רישא, pecuniam capitis, *the head-money, poll-tax*, or *capitation*; and so Grotius understands it in that passage, and shows it was usual for the Romans to impose a *poll-tax* on the provinces. [In Mark xii. 15, in the Cambr. MS. ἐπικεφάλαιον (by which Hesych. explains it) is read for κῆνσον.]

ΚΗ͂ΠΟΣ, ου, ὁ.—*A garden*. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41. [not *a flower-garden*, but rather a space planted with trees, or with trees and vegetables. Comp. Mat. xiii. 31. and Mark iv. 31. with the above passage of Luke, and * Mat. xxvi. 36. with that of John. See Joseph. A. J. ix. 10. 4. x. 3. 2. Xen. Œcon. iv. 13. κῆποι οἱ παράδεισοι καλούμενοι. occ. LXX, Deut. xi. 10. Song of Sol. iv. 12. vi. 10. Esth. vii. 8. Eccles. xi. 5, &c.]

☞ Κηπουρὸς, ου, ὁ, from κῆπος *a garden*, and οὖρος *a keeper, inspector*, which from ὁράω *to see, inspect*.—*A gardener*, occ. John xx. 15. [Attice, Κηπωρός. See Lucian Ed. Reitz, vol. i. p. 551. Jul. Poll. Onom. i. 222. vii. 140. Polyb. xvii. 6. 4. Diod. Sic. i. 59.]

Κηρίον, ου, τὸ, from κηρὸς *bees wax*, which may perhaps be derived from the Heb. קיר *a wall*; for every one knows, that the *wax* forms the *walls* or partitions of the cells in a honey-comb. This derivation is confirmed by observing with Martinius, that the Arabs use קיר for *wax*.—*A honey-comb*. occ. Luke xxiv. 42. [occ. 1 Sam. xiv. 27. Prov. xvi. 24. xviii. 11. Ecclus. xxiv. 18. See Xen. An. iv. 8. 16. Œcon. 7. 34.]

Κήρυγμα, ατος, τὸ, from κεκήρυγμαι perf. pass. of κηρύσσω.—[*A proclaiming, a proclamation made by a herald, a public announcement*, (see Demosth. p. 917. 24. Ed. Reiske, Thuc. iv. c. 114.) also *the edict itself*, that is proclaimed. Xen. Agesil. i. 33. and Cyr. iv. 5. 57. See Poll. Onom. iv. 12. 92, 93. It is applied in N. T. to the prophets and teachers of Christianity, and is (1.) *Their preaching*. see Mat. xii. 41. Luke xi. 32. (comp. Jon. iii. 2.) Tit. i. 3. 1 Cor. ii. 4. In 1 Cor. xv. 14. Schl. transl. *then is my doctrine false*; but it is rather—*then is my preaching vain*, i. e. *fruitless*, or *useless*, (see κένος). (2.) The doctrine, that which is *preached*, (as κηρύγμα the decree, *that which is proclaimed*, Xen. Cyr. iv. 5. 57.) Rom. xvi. 25. 2 Tim. iv. 17. In 1 Cor. i. 21. Schleusn. understands * *an unlearned and inartificial method of teaching*; but Wahl, *through the foolishness of the doctrine*; i. e. *a doctrine that appeared foolishness to the world*, which is better. See verses 18 and 23. occ. 2 Chron. xxx. 5. Prov. ix. 3.]

Κῆρυξ, υκος, ὁ, from κηρύσσω.—*A proclaimer, publisher*. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes *a public herald* or *crier*; and in this sense it is also used by the LXX, Gen. xli. 43, and by Theodotion, Dan. iii. 4, for the Chald. כרוזא. [occ. also Ecclus. xx. 15. In the N. T. it is applied to the messengers of God, and preachers of the word.]

ΚΗΡΥ´ΣΣΩ, (Chald. כרז the same, to which κηρύσσω answers in Theodotion's version of Dan. v. 29, or 31.) On this V.

* [The place called a garden in John xviii. in Mat. is said to be "*a place called Gethsemane*," probably derived from גת *a wine-press* and שמנא *oil*; the *press* being near the *olive-grove* probably.]

* [If it refers to the means used, and not the doctrine preached, the doctrine of the cross, it may perhaps rather mean "the preaching of weak instruments, of unlearned persons" (comp. verses 26—29, and ii. 1—5), but it surely refers primarily to the doctrine preached, namely, Christ crucified.]

and its derivatives, see Campbell Prelim. Dissertat. p. 279, &c.

I. *To publish, proclaim*, as an *herald.* [See Rev. v. 2. comp. Joel ii. 1. Xen. Cyr. iv. 5. 42.]

II. *To proclaim aloud, publish.* [Mat. x. 27. (comp. Luke xii. 3.) xxiv. 14. (comp. Mark xiv. 9.) Mark xiii. 10. Luke iv. 18, 19. 1 Cor. ix. 12. sometimes with sense annexed, of persuading to that which is *proclaimed* or *announced,* see Mark i. 4. Acts x. 37. Rom. ii. 21. Gal. v. 11, hence, *to preach*, see Mat. iii. 1. Mark i. 38, 39. xiii. 10. Acts x. 42. Rom. x. 15. 1 Cor. ix. 27. xv. 11, 12. 2 Tim. iv. 2. 1 Pet. iii. 19, &c.]

III. *To publish, declare publicly, make publicly known.* Mark i. 45. v. 20. [vii. 36. Luke viii. 39. The word occ. Exod. xxxvi. 6. Hos. v. 8. Joel ii. 1. Jon. iii. 5. 7, &c.]

ΚΗ῀ΤΟΣ, εος, ους, τὸ.—*A whale, a great fish,* or *sea-monster.* Thus in Homer, Odyss. iv. lin. 143. &c. κῆτος is synonimous with φώκη, or the *sea-calf.* occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that prophet, is called by no other name in the Heb. but דג גדול *a great fish,* and הדגה or דג *the fish,* without determining any thing as to its species; see Jonah, ii. 1, 2, 11; in all which texts the LXX render דג by κῆτος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: For though *whales* are sometimes found in the * Mediterranean, where Jonah was cast away; yet the *whale,* notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of scripture, to appeal to God's miraculous interposition:

*(Nec Deus intersit, nisi dignus vindice nodus.)*

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are * assured, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies; I heartily, therefore, concur with the opinion of the excellent and learned Bochart, that the *fish* which swallowed the prophet Jonah, was of that species of *shark* which naturalists, from its *rough, sharp* teeth (ἀπὸ τῶν καρχάρων ὀδόντων), have denominated *carcharius*, and *lamia* from its *monstrous swallow,* (ἀπὸ τȣ̃ ἔχειν μέγαν λαιμόν.)—Our blessed Lord observes, Luke xi. 30, that *Jonas was a sign to the Ninevites;* and it may be worth remarking, that the fame of that prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of Hercules' escaping alive out of the fish's belly, which is alluded to by Lycophron, who calls Hercules,

> Τριεσπέρȣ λέοντος, ὅν ποτε γνάθοις
> Τρίτωνος ἠμάλαψε κάρχαρος κύων.
>
> That fam'd *three-nighted* lion, whom of old
> Triton's *carcharian dog* with horrid jaws
> Devour'd.———

That is, says Bochart, whom the canis carcharias or *shark* sent by Neptune swallowed up.—Thus the poet not only agrees with the scripture account of Jonah as to the time his hero remained entombed, but even mentions the very *species of fish* by

* "John Faber saw one that was thrown on shore in Italy that was ninety-one Roman palms long, and fifty thick: The Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long." Brookes's Nat. Hist. vol. iii. ch. 2. p. 6.

* See Bochart, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the Universal History, vol. x. p. 554, Note B. 8vo. edit. "The word here used (Mat. xii. 40.) signifies no more a *whale* than *any other large fish* that has fins: and there is one commonly known in the Mediterranean by the name of the *carachias* (read *carcharias*) or *lamia*, of the bigness of a *whale*, but with such a *large throat* and *belly* as is able to *swallow the largest man whole.* There was one of this kind caught within these thirty years or more on the coasts of Portugal, in whose *throat*, when stretched out, a man could stand upright." So Mons. Pluche, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the *bodies of men* half-eaten, sometimes *whole* and *entire*." Nature Displayed, vol. iii. p. 140, small edit. And Kolben mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and its gullet so wide, that it may easily be believed he can *swallow a full dressed man.*" Natural History of the Cape, p. 194.

Schl.) x. 13—18. xi. 12, 16, 18, 30, 31. xii. 1—11. Ephes. ii. 9. Phil. iii. 3. (with a sense of *trusting*, according to Schl.) Gal. vi. 13, 14. James iv. 16. (Diod. Sic. v. 29. xvi. 70.) —*to speak boastingly*, &c. 2 Cor. vii. 14. ix. 2. 2 Thess. i. 4. —*to rejoice*. Rom. v. 2, 3, 11. —*to consider often* according to Schl. James i. 9. (On καυχάομαι ἐπὶ, see Mat. Gr. Gr. § 403.) See LXX, Ps. xxxii. 12. 1 Chron. xvi. 35. Ps. xlix. 6. xciv. 3. cxlix. 5. Prov. xx. 9. xxv. 14. xxvii. 1. Jer. ix. 22. and Judges vii. 2.] Observe καυχᾶσαι, Rom. ii. 17, 23, is the 2 pers. indicat. according to the Doric and Attic dialect for καυχάῃ or καυχᾷ. So ὀδυνᾶσαι, Luke xvi. 25.

Καύχημα, ατος, τὸ, from κεκαύχημαι, perf. of καυχάομαι.

I. *A glorying* or *boasting*, denoting *the act of glorying* or *boasting*. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3. [In the two last passages, as also 2 Cor. ix. 3. Phil. i. 26. ii. 16. Schl. says *joy* or *rejoicing*, (*laus, celebratio, et ex adjuncto lætitia.*) occ. LXX, Deut. x. 21. xxvi. 19. Jer. li. 41, for תהלה *praise*, and 1 Chron. xvi. 27, for חדוה *joy;* and xxix. 11, for תפארת *glory*.]

II. *A cause* or *matter of glorying* or *boasting*. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4. [Heb. iii. 6. καύχημα τῆς ἐλπίδος *an exulting hope**. See Prov. xvii. 6. Zech. xii. 7. Ecclus. x. 22.

Καύχησις, ιος, Att. εως, ἡ, from καυχάομαι.

I. *A glorying*, or *boasting*, denoting the *act*. 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31, the Alexandrian, and three other MSS., with the Æthiopic version, and several printed editions, have ἡμετέραν καύχησιν instead of ὑμετέραν; but Kypke remarks that the latter reading is preferable, and that ὑμετέραν καύχησιν here signifies *glorying of*, or *concerning you;* and he shows that the pronoun ὑμετέρῳ is thus used by Thucydides, and the other possessive pronouns σὸν and ἐμὴν by Dionysius Halicarn. and Josephus. Griesbach also marks ὑμετέραν as the reading to be preferred. [So τῷ 'μῷ πόθῳ *for want of me*. Soph. Œd. T. σοὶ τἀμὰ νουθετήματα *your chidings of me*. Electr. 343, &c. See Schrœder. Inst. ad Fund. Ling. Heb. p. 229. Lowth de Sacr. Poës. Præl. iv. and on Isaiah xxi. 2. for a similar Heb. idiom. occ. also 2 Cor. ix. 4. xi. 10, 17. 1 Thess. i. 19. Comp. LXX, Jer. xii. 13.]

* [See Mathiæ's Gr. Gr. § 430.]

II. *Matter* or *cause of glorying* or *boasting*. Rom. xv. 17. 2 Cor. i. 12. [See also Rom. iii. 27. xv. 17. 1 Cor. xv. 31. 2 Cor. i. 12. 1 Chron. xxix. 13, for תפארת *glory*. Prov. xvi. 31.]

ΚΕ͂ΙΜΑΙ, Mid. from the obs. κέω or κείω *to cause to lie.*

I. *To lie, be laid.* Luke ii. 12, 16. xxiv. 12. John xi. 41. Πρὸς—κεῖται, Mat. iii. 10. Luke iii. 9, "*lieth at*, ready for use." Bp. Pearce, so Campbell. [(Mat. xxviii. 6. of our Saviour *lying in the grave*. Comp. John xx. 5—12. Κεῖσθαι is sometimes used simply by the Greeks for *to be buried*, comp. Luke xxiii. 53. See Æl. V. H. i. 16. xii. 21. xiii. 1. Thuc. ii. 43. Herodot. ii. 127. Nicolai de Luctu Græc. c. xv. p. 220, and Elsner. Obs. Sac. vol. i. p. 282. Phavorinus says, it is used of being dead or buried. Sometimes it is put for εἰμὶ, (see 2 Mac. iii. 11. iv. 31.) John xxi. 9. 2 Cor. iii. 15.]

II. *To be placed*, or *set*. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2. [xxi. 16. (see Diod. Sic. i. 30. Herodian. iii. 1. 11. Xen. An. v. 4. 15.) Jer. xxiv. 1. Is. ix. 4. and Josh. iv. 6, (where read κείμενοι with Complut. ed. and see Eur. Hec. 16. and Markland. ad Eur. Supp. v. 665.]

III. *To be laid*, as a foundation. occ. 1 Cor. iii. 11.

IV. *To be laid up*. Luke xii. 19. Homer uses it in the same view, Il. i. lin. 124, Ξυνήϊα ΚΕΙ'ΜΕΝΑ πολλά, Many spoils *laid up* as a common stock. See Wetstein, and comp. Il. xi. lin. 132. [So Xen. Œcon. c. 7. § 36. ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη, *the stores laid up for the year.* See Kypke.]

V. *To be set*, *appointed*. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3. [So 2 Mac. ii. 11. iv. 31, 34. comp. Eur. Phœn. 1666. according to Biel and Schl. but it seems rather used for εἰμὶ, (see above.)]

VI. *To be made*, or *promulged*, as a law. occ. 1 Tim. i. 9. The expressions νόμος κεῖται or νόμος κείμενος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in Elsner, Alberti, and Wetstein. I shall only cite that of Isæus, 'Ουτοσὶ ὁ ΝΟ'ΜΟΣ κοινὸς 'ΑΠΑΣΙ ΚΕΙ͂ΤΑΙ. The reason of the phrase, νόμος κεῖται, Elsner deduces from the *laws*, which were enacted, *being laid* in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also Kypke. [See 2 Mac. iv. 11. and supply διατάγματα. Just. M. Ap.

i. p. 17. ed. Thirlby. Lys. Orat. vi. p. 107. Thuc. ii. 37. Æl. V. H. ii. 7. iv. 4. Xen. Mem. iv. 4. 16. 21. In Thuc. ii. 46. of rewards, in Just. Mart. Apol. i. p. 16. ed. Thirlby, of a punishment *publicly proposed*.]

VII. Κεῖσθαι ἐν τινι, *To be in the power of any one.* Raphelius shows from Polybius, that this is the proper import of the phrase. occ. 1 John v. 19. [(so κεῖσθαι ἐπ' ἀνθρώπῳ. Symm. Job xxxiv. 23. comp. Xen. An. i. 1. εἶναι ἐπὶ τῷ ἀδελφῷ.) others translate, *lieth in wickedness*, i. e. *is sunk in vice*.]

Κειρία, ας, ἡ.—*A slip, swathe*, or *roller* of linen, such as those in which the Jews used to *swathe* their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See Wolfius, and comp. John xix. 40. [occ. John xi. 44. Etym. M. κειρία· τὰ ἐντάφια δεσμά. So Phav.]—Κειρία is generally deduced from κὴρ *fate, death*, but since κειρίαι is also used by the LXX, Prov. vii. 16, for some *slips* of cloth, linen, or *fringe*, (institis, Walton) with which beds were anciently adorned, the word may perhaps be * more probably derived from κείρω *to cut, cut off*.—[Rather *straps*, by which the mattress or bed was supported. See Hesych. voc. Τρητοῖς. Schol. Arist. Av. v. 817. Lex. Cyrill. M. S. Brem. κειρίαις· φασκίαις and κειρία, τῆς κλίνης ὁ τόνος. Hom. Od. ά. 440. (τρητὰ λέχεα. Bedstead *perforated*, i. e. *with holes for the straps*.) ψ'. 190, and Feith. Ant. Hom. ii. c. 8. p. 246. Simon. Lex. Heb. v. מרבד.]

ΚΕΙ'ΡΩ, from the Heb. כרה *to cut*.—Active, *To cut off*. Hence, *To shear*, as sheep. occ. Acts viii. 32. Mid. *To poll, clip oneself* (i. e. *one's hair*) short. occ. Acts xviii. 18. 1 Cor. ix. 6. [Schl. in Acts xviii. gives it the well-known force of the middle voice. (See Matth. Gr. Gr. § 492. c.) *to cause oneself to be polled*, and says, that Nazarites did not shave themselves, but got it done by the priest. He refers to Numb. vi. 13. (which makes against him. comp. verse 19. in the Heb. text, and see Simon. Lex. Heb. v. גלח), and to Petit. Var. Lectt. c. 3.—On 1 Cor. xi. 6, he says, "that one punishment of adultresses and harlots was to walk about with the head polled." See Barth. on Claudian. p. 1186, and notes to Petronius, c. 10. 3. It occurs in the act. Gen. xxxi. 19. *(of shearing sheep.)* 1 Sam. xxv. 7. 2 Sam. xiii. 23, 24. Jer. vii. 29. lii. 31; in the middle v. 2 Sam. xiv. 26. Job i. 20. (*in token of grief*. See Herodot. i. 82. Lucian. de Sacrif. vol. i. p. 538.); in the pass. Song of Sol. iv. 2.]

Κέλευσμα, ατος, τὸ, from κεκέλευσμαι perf. pass. of κελεύω *to exhort*.—*A shout*. In the profane writers it is used for the *shout* of soldiers *charging* their enemies, of rowers *encouraging* each other in their work, or of charioteers *inciting* their horses. occ. 1 Thess. iv. 16, where see Elsner and Wetstein. [See Lucian. Tyrann. 19. Diod. Sic. iii. 14. Prov. xxx. 27, and comp. Thuc. ii. 92. On Κέλευσμα and κελευστὴς in their peculiar *naval* sense, see Scheff. de Milit. Nav. iv. 7. and Blomf. Gloss. Æsch. Pers. 403. Consult also Wessel. on Herodot. iv. 141. Bergler. Alciphr. p. 89.]

Κελεύω, from κέλω or κέλομαι the same, which is used in Homer, and this from the Heb. קל *the voice*.—*To order, command.* Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, &al.—[*To command*, (construed with dative, as Joseph. A. J. xx. 6. 2.) Mat. xv. 35, (or with acc. and infin.) Mat. viii. 18. xiv. 9. Luke xviii. 40. Acts iv. 15. & al.—*to desire, bid, persuade*, see Mat. xiv. 19, 28. (Schl. says *To permit*, but it cannot bear that meaning. See above καταλείπω for a similar instance). xv. 35. See Herod. iii. 36, &c. So jubeo for suadeo, hortor. Curt. v. 5. 8, &c. See Wass. on Thuc. i. 42.—Sometimes it is omitted, as 1 Tim. iv. 3, being included in κωλυόντων. See Valcken. on Herod. p. 552. So in Latin, "Non veto dimitti, verum (supply jubeo) cruciari fame." Phædr. Fab. iv. 17. See Gron. Obs. iv. 11. occ. Tobit viii. 14. 2 Mac. ii. 4.]

Κενοδοξία, ας, ἡ, from κενὸς *vain, empty*, and δόξα *glory*.—*Vain-glory, desire of empty praise.* occ. Phil. ii. 3. Lucian several times uses this N. in the same sense. See Dial. Mort. Mercur. & Charont. tom. 1. p. 240. Dial. Menipp. & Æac. Id. p. 272. Ver. Hist. Id. 709. De Mort. Peregr. tom. ii. p. 759. edit. Bened. [occ. Wisd. xiv. 14. *a vain opinion, error*. i. q. ἀγνωσία Θεοῦ, xiii. 1, and is said of *idolatry*—δόξα being often *opinion*. See Eustath. on Hom. Il. κ'. 325.]

* Since writing the above, I find this derivation confirmed by the learned Fuller, in these words: "Nam κειρίαι a κείρειν derivatur, perinde ut κόμματα a κόπτειν. Utrumque igitur horum nominum *segmenta* ἐτύμως reddas." Miscel. Sac. lib. vi. cap. 18.

Κενόδοξος, ου, ὁ, ἡ, from κενὸς *vain*, and δόξα *glory*.—*Vain-glorious, desirous of empty praise.* occ. Gal. v. 26. Lucian applies the Adj. in the same sense. De Mort. Peregr. tom. ii. p. 758.

ΚΕΝΟ'Σ, ἡ, ὸν, from the Heb. קנה denoting *hollowness, emptiness. A CANE.*

I. *Empty, not having*, or *not having obtained, any thing.* occ. Mark xii. 3. Luke i. 53. xx. 10, 11. Herodotus uses ΚΕΝΗ῀ιΣί χερσὶ with *empty* hands, *empty*-handed, in the same view, lib. i. cap. 73. [Gen. xxxi. 42. Deut. xv. 13.]

II. *Vain, empty*, i. e. of a true and living faith, as not having also good works. occ. Jam. ii. 20.—[*Void of sense, foolish.* Schl. and so Wahl. See Plut. de Sui Laude, p. 541. (So Hesych. ῥακκὰ· κένος· from ריק *to empty.*)]

III. *Vain, fruitless, ineffectual.* occ. iv. 25. 1 Cor. xv. 10, 58. [See Deut. xxxii. 47. Job xxi. 34. κενὰ neut. plur. for Adv. *fruitlessly*, see xv. 35.]—'Εις κενὸν, *In vain, to no purpose.* 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. לריק. (See Lev. xxvi. 20. Job xxxix. 16. Isa. lxv. 23.) Josephus also uses it, De Bel. lib. i. cap. 14, § 1, and Diodorus Siculus, cited by Wetstein on 2 Cor. vi. 1. So it is not a merely Hellenistical phrase.

IV. *Vain, destitute of reality* or *truth.* occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1, where Macknight (whom see) "*false.*" [Schl. *fruitless*, as above. In Exod. v. 9. for שקר *a lie.* Comp. Hos. xii. 1. Habak. ii. 3.]

☞ Κενοφωνία, ας, ἡ, from κενὸς *vain*, and φωνὴ *a voice, cry.*—*Vain, empty*, or *fruitless babbling*, or *noise.* occ. 1 Tim. vi. 20. 2 Tim. ii. 16. [In some MSS. καινοφωνίας is read in 1 Tim. κενὸς and καινὸς are often confused in MSS. see Wess. Diod. Sic. iii. 48. See various readings to Judges v. 8.]

Κενόω, ῶ, from κενὸς *empty, vain.*

I. *To empty.* occ. Phil. ii. 7, where it is applied to Christ's *emptying* or stripping himself of the glory he had when he appeared as God under the Old Testament. [Some translate, *he humbled himself to a low estate.* Comp. Judg. ix. 4. xi. 3, where *poor men* (according to Schl.) are called ריקים, E. T. *vain.* See Simon. Heb. Lex. in voc.; but remark, this emptying and humbling applies to Christ's taking the *human form* in any way whatever, as he is spoken of as being in the form of God in the preceding verse, and in the succeeding, ἐταπείνωσεν is used in reference to his humble state and his submission to death.—occ. literally, *to empty, to make empty.* Jer. xiv. 2. xv. 9. ἐκενώθη *was made childless*, (in both passages in Heb. אמלל *fainteth.*) Κενὸς is *childless.* Bion. Idyll. i. 59. See Symm. Jer. xxii. 30.]

II. *To make vain*, or *useless.* occ. Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null.* occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τὸ, from κεντέω *to prick, stimulate.*—*Any thing by which a puncture is made.*

I. *A goad* or *prick.* occ. Acts ix. 5. (comp. Σκληρὸς III.) xxvi. 14. *To kick against the goads* or *pricks* is a proverbial expression, taken from unruly beeves, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned Bochart, vol. ii. 387, that this proverb is not only used in the N. T. by our Blessed Saviour, but also in the Greek and Roman writers. Thus Æschylus in Agamemnon, ver. 1620.

ΠΡΟ'Σ ΚΕ'ΝΤΡΑ μὴ ΛΑ'ΚΤΙΖΕ, μὴ πήσας μογῇς.

*Kick not against the pricks*, lest thou be hurt.

Euripides in Bacch. ver. 793,

Θύοιμ' ἂν αὐτῷ μᾶλλον, ἢ θυμούμενος
ΠΡΟ'Σ ΚΕ'ΝΤΡΑ ΛΑΚΤΙ'ΖΟΙΜΙ θνητὸς ὢν Θεῷ.

I would with off'ring supplicate the God,
Rather than madly *kick against the pricks.*

Pindar in Pyth. II. lin. 173,

ΠΟΤΙ' ΚΕ'ΝΤΡΟΝ δέ τοι
ΛΑΚΤΙ'ΖΕΜΕΝ τελέθει
'Ολισθηρὸς οἶμος.

But furiously *to kick against the pricks*
Is dangerous.———

So Terence, Phormio, act i. scene 2, line 27, 28,

*Nam quæ inscitia est*
Adversum stimulos calces! (subaud. jactare.)
How mad is it *to kick against the pricks!*

Bochart, however, remarks that Moses had used a similar expression, Deut. xxxii. 15, a thousand years before the time of Æschylus and Pindar. Comp. Hos. iv. 16. See also Wetstein's Note on Acts xxvi. 14. [In Æsch. Agam. read πταίσας (with Porson, &c.) for πήσας, and

see Blomf. Not. and Gloss. and Prom. v. 331. On Eur. Bacch. see Elmsley, who quotes πρὸς κῦμα λακτίζειν also from Eur. Iph. T. 1396. These *goads* were called also by the Greeks βουπλὴξ (v. Oppian. de Piscati v. 255.) and βούκεντρον (v. Eustath. on Hom. Il. ζ΄. 134.), and by the Heb. מלמד הבקר *the teacher of the ox.* (see Judg. iii. 31. and Sim. Heb. Lex. in derivatives from למד *to learn.*) Κέντρον occ. Prov. xxvi. 3. Sometimes used for *a spur for a horse.* See Eur. Phœn. 181. Xen. Cyr. vii. 1. 29. Poll. On. i. 214, &c. See Scheffer. de Re Vehic. i. c. 14, p. 187. Schoettgen. Schediasma de Stimulo Boûm, &c.]

II. *A sting,* as of a scorpion. occ. Rev. ix. 10. So in Manilius iv. 217, cited by Wetstein on Rev. ix. 3,

Scorpius armatæ metuendus cuspide caudæ.

Comp. 1 Cor. xv. 55, 56, where see Vitringa Observat. Sacr. lib. ii. cap. 7, § 7. [In 1 Cor. it is used metaphorically for that in which the power of harming consists—*the bitterness of death* being a quot. from the LXX translation of Hos. xiii. 14. Comp. Ps. xviii. 56. xci. 35, 36. for similar metaphors. So Homer (Il. ά. 48.) says the pestilence was effected by the *arrows* of Apollo. see Wahl.]

☞ ΚΕΝΤΥΡΙ´ΩΝ, ωνος, ὁ, Latin.—*A centurion,* in Latin centurio, *a Roman military officer who commanded an hundred men,* so called from centum *an hundred,* which Martinius, Lexicon Etymol. deduces from the Greek ἑκατόν *an hundred,* which see. Though Κεντυρίων be a mere Latin word, yet it is found also in Polybius, lib. vi. p. 470. C. edit. Paris, an. 1616. Τὲς δέ ἡγεμόνας [ἐκάλεσαν] ΚΕΝΤΥΡΙ´ΩΝΑΣ καὶ ταξιάρχες, The commanders they call *centurions* and captains. occ. Mark xv. 39, 44, 45. Comp. under Λεγέων.

Κενῶς, An Adv. from κενὸς.—*In vain, to no purpose.* occ. Jam. iv. 5. So not only the LXX use it for the Heb. לריק, Isa. xlix. 4, but also Arrian, Epictet. II. 17, cited by Wetstein, ῏Η ΚΕΝΩ῀Σ τὰς φωνὰς ἀπηχῦμεν; Did we utter these sounds *to no purpose, or without a meaning?* And a little before, ᾿Ασήμως καὶ ΚΕΝΩ῀Σ φθεγγόμεθα τὰς φωνὰς; Do we utter the sounds without meaning, and *to no purpose?*

☞ Κεραία, ας, ἡ, from κέρας *a horn.*

I. Properly, *A horn.* Thus Aristotle, cited by Suicer, mentions ΚΕΡΑΙ´ΑΣ δύο μεγάλας καὶ τραχείας, two *great* rough *horns,* and distinguishes them from κεράτια *little horns.*

II. It denotes* a little ornamental *curvature* or *flourish,* which, when Hebrew is elegantly written, is generally used at the extremity of a letter.† Capellus has well remarked from Martinius's Gram. Technol. that "this word cannot signify the *vowel points* or *accents,* since it does not denote a *little thing subsisting by itself,* or *a separate mark* or *corpuscle* (corpusculum), much less *a point* (which is in Greek called στιγμὴ, not κεραία), but *a small part,* or *top,* or *projection,* and, as it were, *a little horn of some larger body* or *mark,* such as *the horns* in animals, and those remarkable (if the expression may be allowed) *horned projections* in building, which in French are therefore called *corniches,* from the Latin *cornu,*" as, we may add, they are also in Eng. *cornices.* occ. Mat v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the *least* part should pass from the law; and therefore I would rather understand κεραία in the sense here assigned, than as denoting those *little projections which in Hebrew distinguish one similar letter from another,* as, for instance, a ב from a כ, or a ד from a ר; since *many* texts might be produced, where taking away one of these would make a *very great* alteration in the sense, as in fact it has done in some instances; though it must be confessed, that κεραία seems a very proper name for this latter kind of *projections* also, and is actually thus used by Origen on Ps. xxxiii. where he says, that the Heb. letters *Beth* and *Caph* are very much alike, ὡς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχείᾳ ΚΕΡΑΙ´Αι μόνῃ, "so as to differ from each other in nothing but one little κεραία." See also Wolfius and Wetstein. [Parkhurst reasons inconclusively here—the taking away a י (yod or iota) might also make a *very great* difference in sense, but it is mentioned in this place as the *smallest letter,* and κεραία as the *smallest part* of a letter; whether it be the *ornamental* or the *distinguishing* projection. The sense is metaphorical, and probably it is a proverbial phrase. See the commentators in Pole's Synopsis, especially Lightfoot and Schmidius, Hesych. κεραία· ἀρχὴ γράμ-

* See Doddridge.

† De Punctorum Hebraicorum Antiquitate.

*ματος*. Gloss. Vett. *κεραία· γράμματος ἄκρον*. It is used also in Greek for the *extremity of any thing*, as of an *island*. Philostr. Vit. Soph. i. 21. 2. See Schol. on Nicand. Alexipharm. v. 424. p. 86, &c.]

Κεραμεὺς, ἦος, Att. έως, ὁ, from *κέραμος*.—*A potter*. occ. Mat. xxvii. 7, 10. Rom. ix. 21. [occ. 1 Chron. iv. 23. Is. xxix. 13. xli. 25. Lam. iv. 2, &c.]

Κεραμικὸς, ἡ, ὸν, from *κέραμος*.—*Made of potters' clay, earthen*. occ. Rev. ii. 27. [See LXX, Dan. ii. 41. (in some ed. *ὀστράκινον*.) Lobeck on Phryn. p. 147. prefers the form *κεράμιος*. *κεραμεικὸς* also is found, see Zon. Lex. col. 1185. In Xen. An. iii. 4. 7. *πλίνθοις κεραμίαις*, alii *κεραμείαις*.]

Κεράμιος, α, ον, from *κέραμος*.—*Made of earth* or *clay, earthen*. So Wetstein on Mark xiv. 13, cites from Dioscorides, ΚΕΡΆΜΙΑ *χύτρα earthen pots*. Hence Neut. Κεράμιον, τὸ, (ἀγγεῖον or σκεῦος being understood. [See Schol. on Arist. Vesp. 674.] *An earthen pitcher* or *vessel*, vas fictile. occ. Mark xiv. 13. Luke xxii. 10. [See LXX, Jerem. xxxv. 5. where it is put for גביע a *cup*. ("Here it is distinguished from כוס, and appears to be the larger vessel, *crater*, כוס the lesser one, wherewith they drew out of the other, *cyathus*." Leo's Gesen. Heb. Dict. in voc.) Is. v. 10. for בת a *Beth* an Hebr. measure. In Jerem. xlviii. 12. for נבל *a flagon* or *bottle*. In Arrian. Epict. iii. 9, of *a water-pitcher*, Polyb. iv. 56. *a wine-vessel*. See also Diog. Laert. vi. 2. Xen. Anab. vi. 1. 9, and 2. 2. Diod. Sic. v. 26. Hesych. *κεράμιον· τὸ τοῦ οἴνου ἢ ὕδατος σταμνίον*, *a wine* or *water pitcher*. Sometimes, says Schl. it is used of a *certain measure*; i. e. the Roman *amphora*, but not in N. T.)]

ΚΈΡΑΜΟΣ, ου, ὁ.

I. *Potters' clay*. It is thus used not only by the LXX, 2 Sam. xvii. 28, but also by the profane writers. [See Herodian. iii. 9, 10. Pollux (Onom. vii. 161.) says it is used for all the materials (ὕλη) of potters' vessels.]

II. *A tile*. See Scapula and Wetstein, occ. Luke v. 19. Comp. under, Ἀποστεγάζω. [Not only a *tile*, but in sing. numb. sometimes *the roof* formed of those tiles. See Poll. Onom. vii. 162. It is used for *tiles* (generally in the plural) Thuc. ii. 4. 48. Herodian. i. 12. 16. vii. 12. 12.

ΚΈΡΑΣ, *ατος, αος, ως, τὸ*, from the Heb. קרן, *a horn*, the final ן being dropped, (as in *οὖς* from און *an ear*) which, however, appears again in the Latin *cornu, corona*, and in the Eng. *horn, crown, cornet, coronation*, &c. which are derivatives from the same Hebrew word.—*A horn*. "*Horns* are the well-known emblems of *strength, power*, or *glory*, both in the sacred and profane writers; and that, not only* because the *strength* or *force* of *horned* animals, whether for offence or defence, consists in their *horns* (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. ch. viii.) but also because as *horns* are in Heb. expressed by the same word (namely קרן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the *rays* or *columns of light*, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or *material light* is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24, &c. &c.) *horns* are the very hieroglyphical name for † *force* or *power*, and that *horns* or *horned animals*, such as *bulls, goats, stags*, &c. were supposed to bear a peculiar relation to their ‡ *Apollo*, the *sun* or *solar light*," one of whose distinguishing titles was § Καρνεῖος or *Carnian*, from

* So Suidas, Κέρας· ἡ ἰσχὺς παρὰ τῇ θείᾳ γραφῇ ἐκ μεταφορᾶς τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι, καὶ τούτοις ἀμυνομένων. Κέρας, *a horn*, denotes in the holy scriptures *strength*, by a metaphor taken from animals that are armed with horns, and defend themselves therewith. ["Also Κέρας· ἰσχυρόν τι δηλοῖ καὶ μόνιμον, it indicates something strong and stable," and σημαίνει καὶ τὴν δόξαν, &c. "it indicates also glory;" and Lex. Cyrilli MS. Brem. Κέρας· ἡ δόξα ἐστὶ καὶ ἡ δύναμις πολλάκις· also Κέρας· πανταχῆ τὰ βασιλέων λέγεται. See Schultens. on Hamasa, p. 565, and Ez. Spanheim. de Us. & Præst. Numism. who show that it is a common symbol of strength, and power, and dominion. See Vorst. Phil. Sacr. c. 3. p. 106. Ed. Fischer. Schl.

† See Heb. and Eng. Lexicon in קרן II. and the authors there cited.

‡ It is very remarkable in this view, that Callimachus in his Hymn to Apollo says, that deity did himself build an altar of *horns*, foundation, sides, and all.

Δείματο μὲν ΚΕΡΑΈΣΣΙΝ ἐδέθλια, πῆξε δὲ βωμὸν
Ἐκ ΚΕΡΑΏΝ, ΚΕΡΑΟΥ͂Σ δὲ πέριξ' ὑπεβάλλετο τοίχους.
Lin. 62, 63.

§ See Callimachus's Hymn to Apollo, lin. 71, 72, 80.

Heb. קרן.—In the N. T. it is applied to Christ, who is called, Luke i. 69, Κέρας σωτηρίας, A horn *of salvation*, i. e. A mighty and glorious *Saviour*. This is an Hellenistical phrase used by the LXX, 2 Sam. xxii. 3, and Ps. xviii. 3, for the Heb. קרן ישע. Comp. Ps. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.—In Rev. v. 6, the Lamb is represented as having *seven horns*, i. e. *fulness of power*. Comp. Mat. xxviii. 18.—In Rev. xii. 3. xiii. 1. xvii. 3, 7. the ten *horns* are ten *kings*. Comp. Rev. xvii. 12, 16. Dan. vii. 24.—In Rev. xiii. 11, the *two horns* are two powers, whether they denote the *two distinct orders of secular and regular clergy* in the Romish communion, according to Bp. Newton; or of the Dominicans and Franciscans, according to Vitringa; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to pagan Rome, ver. 2. See Dr. Bryce Johnston's Commentary.—In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרנתי, and by the LXX κέρατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7. 18, & al. and denoted that this altar was an emblem of *Christ, the divine light*, and *of his powerful intercession*. [See also 1 Kings i. 50. Joseph. de B. J. v. 5. 6. ὁ βωμὸς τετράγωνος ἵδρυτο, κέρατοειδεῖς προανέχων γωνίας. "The altar was built square, with four projecting corners like *horns*." The word is also used of the *extremities* of any thing, as the wings of an army. (See 2 Mac. xv. 20.)] The above cited are all the passages of the N. T. wherein κέρας occurs.

Κεράτιον, ου, τὸ, from τέρας, ατος, τὸ, *a horn*.—*A husk* of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a *horn*. But Bochart says, *husks* of this kind are called, not κέρατια, but λοβοὶ, and cites several passages from Theophrastus to prove his assertion. Κεράτια, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub*-tree; and observes, that either the *fruit* might be thus denominated from the *little horns* which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn*; whence they are called *falcatos hooked, bent like a hook*, by Pliny. The author last cited informs us, that the *siliqua* or *charub*-tree grew plentifully in Syria; and from Columella we learn, that they afforded food to *swine*. occ. Luke xv. 16. See Bochart, vol. ii. 708, and Grotius, Wetstein, and Campbell on Luke. [See Columella de Re Rustica, v. c. 10. Plin. H. N. xv. 24. Salmas. in Exercitt. Plin. p. 460. Ol. Celsii Hierobot. vol. i. p. 227.]

Κεράω, ῶ, or κεράννυμι, from κέρας *a horn*. [Biel gives an Heb. deriv. from גרה *to mix*, from the Hist. Crit. reip. literar. vol. ii. 276, and disapproves of that from κέρας.]

I. *To pour in*, properly into cups of *horn*, of which the ancient *drinking vessels* were made, as we are assured by the * Etymologist, and over and over again by Eustathius on Homer, both of whom, therefore, give to the V. κεράω the meaning and derivation here assigned. And in this primary sense of *pouring in*, κεράω and its compound ἀνακεράω, ἐγκεράω, and ἐπικεράω, are used by Homer. Thus Odyss. xxiv. lin. 363, ΚΕΡΩ͂ΝΤΑΣ αἴθοπα οἶνον, that is, says Eustathius, ἐσβάλλοντας εἰς κρητῆρας, *putting into the cups*. See more in Wetstein's note on Rev. xiv. 10, and in Dammi Lexic. col. 1165, under Κεράω. And thus some understand the word in Rev. xiv. 10. xviii. 6. [and so Schleusn. and Wahl.] But

II. In the latter Greek writers, *To mix*. In this sense it is used by the LXX, for the Heb. מסך *to mix, mingle* wine either with † the lees, or with aromatics, Prov. ix. 2, 5. Isa. v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned Jos. Mede, (Comment. Apocalypt.) interprets ἀκράτου κεκερασμένου, *wine* untempered with water, but *mixed* with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews *the cup of malediction*; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8,

* See this confirmed by Mons. Goguet, Origin of Laws, &c. vol. i. book ii. art. iii. p. 107. edit. Edinburgh, and by the Prænestine Table in Shaw's Travels, p. 423, mark *x*. [On the horns used by the ancients to drink from, see Stuckii Antiq. Conviv. iii. 349. Cœl. Rhodigin. Antiq. Lectt. xxx. 1. Dempster on Rosini, Ant. Rom. p. 840. Spanheim de Us. and Præst. Numism. Diss. v. p. 358.]

† See Harmer's Observations, vol. i. p. 375, and Vitringa on Rev. xiv. 10.

ὅτι πο τήριον ἐν χειρὶ Κυρίȣ οἴνȣ ἈΚΡΑ'ΤΟΥ, πλῆρες ΚΕΡΑ'ΣΜΑΤΟΣ, *Because a cup is in the hand of the Lord* of untempered wine, *full of* mixture; where the Chaldee has "*a cup of malediction in the hand of the Lord, and* strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3 or 4. Isa. li. 17, 22. [Schleusn. is wrong in supposing Is. v. 22. to refer to wine mixed with *water*. The * Greeks and *Latins understood this by *mixed wine*, but the Hebrews understood by it wine mixed with spices, drugs, &c. to increase its potency, as Bp. Lowth shows on Is. i. 22. (vol. ii. p. 17, 18.) Refer to Hom. Od. Δ'. 220. Song of Sol. viii. 2. and Kempfer. Amœn. Exot. Fasc. iii. Obs. 15. See Prov. xxiii. 30. Is. v. 22. li. 17. (where consult Chappelow on Hariri, p. 33.) and hence the Bp. translates κεκερασμένον ἄκρατον "merum mixtum, pure wine made still stronger by a mixture of powerful ingredients." See his note. Biel in Ps. lxxv. proposes κεκερασμένου for κεράσματος.]

☞ Κερδαίνω, or κερδέω, ῶ, from κέρδος *gain*.

I. *To gain*, in trade or otherwise. [Mat. xvi. 26. xxv. 17—22. Mark viii. 36. Luke ix. 25. Jam. iv. 13. Herodian vi. 3. 4. Xen. Mem. ii. 9. 4. and τὸ κερδαίνειν *gain*, occ. Æl. V. H. xiv. 44. See Salmas. de modo Usur. p. 129. —*to gain over to oneself*, (or *to virtue and Christianity, and so to save*, according to Schl.) Mat. xviii. 15. Phil. iii. 8. (ἵνα Χριστὸν κερδήσω, that I may *obtain* Christ as a friend, Wahl; that I may *gain* the rewards of Christ, Schl.) 1 Cor. ix. 19—22. 1 Pet. iii. 1. comp. 1 Cor. vii. 16.]

II. Joined with words expressive of hurt or damage, *To escape*. occ. Acts xxvii. 21. So Aristotle, Eth. II. Καὶ ᾧ κατὰ λόγον ΖΗΜΙ'ΑΝ—ἔτη λάβειν, τὸν τὸ τοιȣ̃το ΚΕΡΔΑ'ΝΑΝΤΑ ἐυτυχῆ φάμεν. "And the man, who should in reason receive *hurt*, we call fortunate if he *escape* it." Several other instances of the like use of the word by the profane writers may be seen in Elsner, Wolfius, Wetstein, and Kypke. So the Latin lucrifacere *to gain*, by which the Vulgate in Acts xxvii. 21, which renders the Greek κερδῆσαι, signifies in like manner *to escape* any thing *hurtful* or *disagreeable*. See Ainsworth's Dictionary. [So lucrari Cic. in Verr. i. 12. Stat. Theb. xi. 307. Jos. A. Jud. ii. 3. 2. and in Philemon. Frag. (Ed. Le Clerc, p. 352, l. 148.) καὶ γὰρ πένης ὢν μεγάλα κερδαίνει κακά· (*escapes*) Diog. Laert. vii. 1. Abresch. on Æsch. p. 35. Wakefield Silv. Crit. pt. ii. p. 153.]

[* See Martial's well-known Epigram, and Aristophanes Plut. 1133.—κυλίκος ἴσῳ κεκραμένης, a cup mixed half wine, half water.

Κέρδος, εος, ȣς, τὸ.—*Gain, advantage, profit*. occ. Phil. i. 21. iii. 7. Tit. i. 11. [on Phil. i. 21. comp. Æl. V. H. iv. 7. Plat. Apol. Socr. c. 32, ed. Fischer, &c.]

☞ Κέρμα, ατος, τὸ, from κείρω *to cut* or *clip off*.—*A small piece* of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. Ἵστημι IX.) in their dealings with each other: a practice which prevails among some nations to this day. occ. John ii. 15. (Comp. Heb. and Eng. Lexic. in בצע and שקל.) [τὸ κέρμα is here used in the sing. collectively.]

☞ Κερματιστής, ȣ̃, τὸ, from κερματίζω *to divide into small money*, which from κέρμα.—*A dealer in small money, a money-changer*. occ. John ii. 14. [These *money-changers* staid in the Temple to supply those who had to pay the Treasury, with *Jewish money*, which they were obliged to use. See Salmas. de Usur. p. 497, &c.]

Κεφάλαιον, ȣ, τὸ, from κεφαλὴ *a head*.

I. *A head, top*. Thus sometimes used in the profane writers.

II. *A sum-total*, including many particulars added together, so called because among the ancients it used to be set down or written at the *head*, not, as among us, at the foot, of the account. [See Numb. iv. 2. xxxi. 26., 49. (and comp. Exod. xxx. 12. Heb. and Gr.)] Hence

III. *A sum* of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See Elsner, Wetstein, Kypke, and Bp. Pearce. [Lev. vi. 5. Numb. v. 7. where ראש *the head* is used similarly. See Artemid. i. 18. Plutarch. Aristid. p. 333.]

IV. *A sum, summary*, or *recapitulation*, of a discourse, or rather, as others render it, *the chief* or *principal point* or *article*. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see Elsner and Wolfius; and Wetstein on Rom. xiii. 9. To what they have adduced I add from Menander, p. 260, edit. Cleric.

. Τὸ δὲ ΚΕΦΑ'ΛΑΙΟΝ ΤΩ͂Ν ΛΟ'ΓΩΝ, Ἄνθρωπος εἶ—
The *sum of* my *discourse*: Thou art a man—"
and from Dionysius Halicarn. Περὶ Σύνθεσ. sect. 16. p. 114, edit. Upton, Τί δὴ μοι τὸ ΚΕΦΑ'ΛΑΙΟ'Ν ἐςὶ μοι ΤΟ͂Υ ΛΟ'ΓΟΥ; What is the *sum of* my *discourse*? [Suidas explains it in Heb. viii. as τὸ μέγιστον *the chief thing*, Theophyl. as the *principal point* and *the summary*. We may, perhaps, therefore unite the senses thus: *the main end briefly stated*, or *the sum* and *substance*. See Plat. Gorg. p. 17.; but the phrase ἐν κεφαλαίῳ (ἐν συντόμῳ· Hesych.) means *briefly*, *touching only the heads of the matter*.]

Κεφαλαιόω, ῶ, from κεφάλαιων.

I. *To smite on the head*, *wound in the head*. So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense. [The Arabic version agrees with the Vulgate. So Schleusn. who compares γναθόω *to strike on the cheek*, from γνάθος (see Hesych.) and γαστρίζειν *to strike on the belly*. (see Schol. Arist. Equit. 273. Vesp. 1519. Diog. Laert. vii. 172.)]

II. *To sum up*, *sum up in short*. Comp. Ἀνακεφαλαιόομαι. Thus the simple verb is used in Ecclus. xxxii. 8. ΚΕΦΑΛΑΙ'ΩΣΟΝ λόγον, ἐν ὀλίγοις πολλά, *Let thy speech be* short, comprehending *much in few words*. Engl. Transl. and by Thucydides, vi. 91, cited by Wetstein on Rom. xiii. 9. And in a similar view De Dieu understands it, Mark xii. 4, *And having stoned him*, ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον, *breviter vel summatim egerunt*, they made short work of it (as we say), *and sent him away shamefully treated*. This interpretation of De Dieu's is approved and defended by the learned Duport on Theophrastus Ethic. Char. cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity. [A phrase somewhat similar occ. Herodot. v. 73. ἀπεκορύφου σφὶ τάδε, *gave them this short answer*. See Wesseling's notes. Larcher. "leur dit en peu de mots."]

ΚΕΦΑΛΗ', ῆς, ἡ.

I. [*The Head*, properly so called. Mat. v. 36. (where see Wetstein) vi. 17. x. 30. xiv. 8. 11.* xxvi. 7. xxvii. 29, 30. 37. (see under κινέω) Mark vi. 24—28. xv. 19. Luke vii. 38. 44. 46. xii. 7. xxi. 18. 28. (see ἀνακύπτω and ἐπαίρω) John xiii. 9. xix. 2. 30. xx. 12. πρὸς τῇ κεφαλῇ *at the head*, i. e. *the place where the head of Jesus had been;* we say *the head and foot of a grave or bed*, Acts xviii. 18. xxi. 24. xxvii. 34. Rom. xii. 20. (see ἄνθραξ) 1 Cor. xi. 4. (see under Κατὰ) 7. xii. 21. Rev. i. 14. iv. 14. ix. 7. 17. 19. (Schleusner here *proposes* κέντρα, but gives no authority.) x. 1. xii. 1. 3. xiv. 14. xvii. 3. 7. 9. xviii. 19. xix. 12. In 1 Cor. xi. 4. Schleusn. (although he says most commentators understand Christ by τὴν κεφαλὴν ἀυτοῦ, see below, III.) thinks it put by synecdoche for *the whole person*, and translates *dishonours himself*, and by synecdoche he explains also Mat. viii. 20. Luke ix. 58. (comparing the use of κεφαλὴ Æl. V. H. xii. 8. Pindar. Olymp. vi. 103, &c. κάρα Eur. Orest. 237, &c.) and so Acts xviii. 6.* 2 Sam. i. 16. 1 Kings ii. 33. See Hist. Susan. v. 55. Prov. x. 6. Habak. iii. 13.]

II. *The head*, *top*. Mat. xxi. 42. Luke xx. 17. [*The head*, *the chief*, as κεφαλὴ γωνίας *the chief stone of the corner*. Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. taken from Ps. cxviii. 22. also *the top*, as of mountains, Gen. viii. 5. *of a tower*, xi. 4.]

III. *The head*, *superior*. Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph. iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So *God (Jehovah) is the head of Christ*, i. e. as *Man;* or the *Divinity* is superior to the *Humanity*. 1 Cor. xi. 3. comp. John xiv. 28. [add Col. i. 18. See Cic. de Orat. i. 29. Lucan. ii. 855. Judg. xi. 11.]

Κεφαλὶς, ἴδος, ἡ, from κεφαλὴ *a head*.

I. *The head*, *top* of a pillar. Thus used by the LXX for the Heb. ראש, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29,

* [Used here of John the Baptist's head, severed from his body; this passage and 1 Kings xvii. 54. 2 Kings iv. 8. 1 Chron. x. 10, Triller uses (Notes on Thom. M. Eclog. p. 527. Ed. Bernard,) to refute Thom. M. who says that κεφαλὴ is only used of the head of *living* men or beasts; κρανίον of the same part *dead*. Add Judith xiii. 8. See also Mark vi. 24—28.

* [It is worth remarking, however, that the *head* seems peculiarly used in speaking of imprecations and guilt, (as in the above passages.) Add Josh. ii. 19. and remark the putting the sins of the people on the *head* of the scape-goat (Lev. xvi. 21.) and also the Egyptian custom of imprecation. Herodot. ii. 39. See Bergler on Aristoph. Plut. 526.]

and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar* or *cylinder* itself. See Wetstein on Heb. x. 7. Hence

III. *A volume*, or *roll* of a book, so called from its *cylindrical form*. Comp. under Ἀναπτύσσω. occ. Heb. x. 7, which is a citation from Ps. xl. 7, where κεφαλὶς is used in the LXX for Heb. מגלה *a volume, roll*, as it is also, Ezra vi. 2. Ezek. ii. 9. iii. 1, 2. [Properly *the projecting ends of the rod* or *cylinder* on which the ancients rolled their books, which had heads carved upon them. See notes on Hor. Epod. xiv. 6. Fuller. Miscell. Sacr. Lib. ii. c. 10, and J. H. Maii, Obss. Ss. iii. p. 133. It occurs in Aquil. for מגלה Is. viii. 1. Jer. xxxvi. 2, and Symm. Zech. v. 1. Suid. κεφ. βιβ. ὅπερ τινὲς εἴλημα φάσιν· *the roll* or *volume*. Schol. Ezech. ii. 9. (Ed. Bas.) explains it by τόμος.]

ΚΗ͂ΝΣΟΣ, ȣ, ὁ, Latin.—It is plainly formed from the Latin census *an assessment, tax*, which from the V. censeo *to rate, cess, tax*.—*A tax levied* either *upon estates* or *persons*. occ. Mat. xvii. 25, (where see Wetstein.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19, by כסף רישא, pecuniam capitis, *the head-money, poll-tax*, or *capitation;* and so Grotius understands it in that passage, and shows it was usual for the Romans to impose a *poll-tax* on the provinces. [In Mark xii. 15, in the Cambr. MS. ἐπικεφάλαιον (by which Hesych. explains it) is read for κῆνσον.]

ΚΗ͂ΠΟΣ, ȣ, ὁ.—*A garden*. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41. [not *a flower-garden*, but rather a space planted with trees, or with trees and vegetables. Comp. Mat. xiii. 31. and Mark iv. 31. with the above passage of Luke, and * Mat. xxvi. 36. with that of John. See Joseph. A. J. ix. 10. 4. x. 3. 2. Xen. Œcon. iv. 13. κῆποι οἱ παράδεισοι καλούμενοι. occ. LXX, Deut. xi. 10. Song of Sol. iv. 12. vi. 10. Esth. vii. 8. Eccles. xi. 5, &c.]

☞ Κηπουρὸς, ȣ̃, ὁ, from κῆπος *a garden*, and ὄρος *a keeper, inspector*, which from ὁράω *to see, inspect*.—*A gardener*, occ. John xx. 15. [Attice, Κηπωρός. See Lucian Ed. Reitz, vol. i. p. 551. Jul. Poll. Onom. i. 222. vii. 140. Polyb. xvii. 6. 4. Diod. Sic. i. 59.]

Κηρίον, ȣ, τὸ, from κηρὸς *bees wax*, which may perhaps be derived from the Heb. קיר *a wall;* for every one knows, that the *wax* forms the *walls* or partitions of the cells in a honey-comb. This derivation is confirmed by observing with Martinius, that the Arabs use קיר for *wax*.—*A honey-comb*. occ. Luke xxiv. 42. [occ. 1 Sam. xiv. 27. Prov. xvi. 24. xviii. 11. Ecclus. xxiv. 18. See Xen. An. iv. 8. 16. Œcon. 7. 34.]

Κήρυγμα, ατος, τὸ, from κεκήρυγμαι perf. pass. of κηρύσσω.—[*A proclaiming, a proclamation made by a herald, a public announcement*, (see Demosth. p. 917. 24. Ed. Reiske, Thuc. iv. c. 114.) also *the edict itself*, that is proclaimed. Xen. Agesil. i. 33. and Cyr. iv. 5. 57. See Poll. Onom. iv. 12. 92, 93. It is applied in N. T. to the prophets and teachers of Christianity, and is (1.) *Their preaching*. see Mat. xii. 41. Luke xi. 32. (comp. Jon. iii. 2.) Tit. i. 3. 1 Cor. ii. 4. In 1 Cor. xv. 14. Schl. transl. *then is my doctrine false;* but it is rather—*then is my preaching vain*, i. e. *fruitless*, or *useless*, (see κένος). (2.) The doctrine, that which is *preached*, (as κηρύγμα the decree, *that which is proclaimed*, Xen. Cyr. iv. 5. 57.) Rom. xvi. 25. 2 Tim. iv. 17. In 1 Cor. i. 21. Schleusn. understands * *an unlearned and inartificial method of teaching;* but Wahl, *through the foolishness of the doctrine;* i. e. *a doctrine that appeared foolishness to the world*, which is better. See verses 18 and 23. occ. 2 Chron. xxx. 5. Prov. ix. 3.]

Κῆρυξ, υκος, ὁ, from κηρύσσω.—*A proclaimer, publisher*. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes *a public herald* or *crier;* and in this sense it is also used by the LXX, Gen. xli. 43, and by Theodotion, Dan. iii. 4, for the Chald. כרוזא. [occ. also Ecclus. xx. 15. In the N. T. it is applied to the messengers of God, and preachers of the word.]

ΚΗΡΥ'ΣΣΩ, (Chald. כרז the same, to which κηρύσσω answers in Theodotion's version of Dan. v. 29, or 31.) On this V.

* [The place called a garden in John xviii. in Mat. is said to be "*a place called Gethsemane*," probably derived from גת *a wine-press* and שמנא *oil;* the *press* being near the *olive-grove* probably.]

* [If it refers to the means used, and not the doctrine preached, the doctrine of the cross, it may perhaps rather mean "the preaching of weak instruments, of unlearned persons" (comp. verses 26—29, and ii. 1—5), but it surely refers primarily to the doctrine preached, namely, Christ crucified.]

and its derivatives, see Campbell Prelim. Dissertat. p. 279, &c.

I. *To publish, proclaim*, as an *herald*. [See Rev. v. 2. comp. Joel ii. 1. Xen. Cyr. iv. 5. 42.]

II. *To proclaim aloud, publish*. [Mat. x. 27. (comp. Luke xii. 3.) xxiv. 14. (comp. Mark xiv. 9.) Mark xiii. 10. Luke iv. 18, 19. 1 Cor. ix. 12. sometimes with sense annexed, of persuading to that which is *proclaimed* or *announced*, see Mark i. 4. Acts x. 37. Rom. ii. 21. Gal. v. 11, hence, *to preach*, see Mat. iii. 1. Mark i. 38, 39. xiii. 10. Acts x. 42. Rom. x. 15. 1 Cor. ix. 27. xv. 11, 12. 2 Tim. iv. 2. 1 Pet. iii. 19, &c.]

III. *To publish, declare publicly, make publicly known*. Mark i. 45. v. 20. [vii. 36. Luke viii. 39. The word occ. Exod. xxxvi. 6. Hos. v. 8. Joel ii. 1. Jon. iii. 5. 7, &c.]

ΚΗ῀ΤΟΣ, εος, ȣς, τὸ.—*A whale, a great fish*, or *sea-monster*. Thus in Homer, Odyss. iv. lin. 143. &c. κῆτος is synonimous with φώκη, or the *sea-calf*. occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that prophet, is called by no other name in the Heb. but דג גרול *a great fish*, and הרגה or דג *the fish*, without determining any thing as to its species; see Jonah, ii. 1, 2, 11; in all which texts the LXX render דג by κῆτος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: For though *whales* are sometimes found in the * Mediterranean, where Jonah was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of scripture, to appeal to God's miraculous interposition:

*(Nec Deus intersit, nisi dignus vindice nodus.)*

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are * assured, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies; I heartily, therefore, concur with the opinion of the excellent and learned Bochart, that the *fish* which swallowed the prophet Jonah, was of that species of *shark* which naturalists, from its *rough, sharp* teeth (ἀπὸ τῶν καρχάρων ὀδόντων), have denominated *carcharius*, and *lamia* from its *monstrous swallow*, (ἀπὸ τȣ̃ ἔχειν μέγαν λαιμόν.)—Our blessed Lord observes, Luke xi. 30, that *Jonas was a sign to the Ninevites*; and it may be worth remarking, that the fame of that prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of Hercules' escaping alive out of the fish's belly, which is alluded to by Lycophron, who calls Hercules,

> Τριεσπέρυ λέοντος, ὅν ποτε γνάθοις
> Τρίτωνος ἠμάλαψε κάρχαρος κύων.
>
> That fam'd *three-nighted* lion, whom of old
> Triton's *carcharian dog* with horrid jaws
> Devour'd.——

That is, says Bochart, whom the canis carcharias or *shark* sent by Neptune swallowed up.—Thus the poet not only agrees with the scripture account of Jonah as to the time his hero remained entombed, but even mentions the very *species of fish* by

* "John Faber saw one that was thrown on shore in Italy that was ninety-one Roman palms long, and fifty thick: The Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long." Brookes's Nat. Hist. vol. iii. ch. 2. p. 6.

* See Bochart, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the Universal History, vol. x. p. 554, Note B. 8vo. edit. "The word here used (Mat. xii. 40.) signifies no more a *whale* than *any other large fish* that has fins: and there is one commonly known in the Mediterranean by the name of the *carachias* (read *carcharias*) or *lamia*, of the bigness of a *whale*, but with such a *large throat* and *belly* as is able to *swallow the largest man whole*. There was one of this kind caught within these thirty years or more on the coasts of Portugal, in whose *throat*, when stretched out, a man could stand upright." So Mons. Pluche, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the *bodies of men* half-eaten, sometimes *whole* and *entire*." Nature Displayed, vol. iii. p. 140, small edit. And Kolben mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and its gullet so wide, that it may easily be believed he can *swallow a full dressed man*." Natural History of the Cape, p. 194.

which it is most probable that the prophet was swallowed. Æneas Gazæus, however, calls the fish which devoured Hercules, as the LXX and St. Matthew do that which swallowed Jonah, Κῆτος. Ὥσπερ καὶ Ἡρακλῆς ἄδεται, διαῤῥαγείσης τῆς νεὼς, ἐφ' ἧς ἔπλει, ὑπὸ ΚΉΤΟΥΣ καταποθῆναι καὶ διασώζεσθαι. "As Hercules also is reported, when he was shipwrecked, to have been swallowed by a (κήτους) *whale*, and yet to have been saved." The reader may see more on this subject in Bochart, vol. iii. 742, &c. in Vossius De Orig. & Progr. Idol. lib. ii. cap. 15, and in Grotius De Verit. Relig. Christ. lib. i. § 16, Not. 105. [occ. Job ix. 13. xxvi. 12. Hesych. κῆτος· θαλάσσιος ἰχθὺς παμμεγέθης. See Gen. i. 21.]

ΚΗΦΑ͂Σ, ᾶ, ὁ. Chald. and Syr. כיפא *a stone* or *rock*, from Heb. כף, plur. כפים properly *hollow rocks, rocky caverns*, Job xxx. 6. Jer. iv. 29.—*Cephas*, or rather *Kephas*, ὁ ἑρμηνεύεται Πέτρος, *which is interpreted* in Greek namely, or *is equivalent to*, Πέτρος, saith St. John, ch. i. 42, or 43. And what is Πέτρος? Our translators render it *a stone*, and Leigh Crit. Sacr. says, "Πέτρος doth always signifie *a stone; never a rock.*" Longinus, however, De Sublim. § xxxv. uses Πέτρους for the *large stones* or *rocks* (scopulos, as Virgil calls them, Æn. iii. lin. 57.) thrown up by mount Ætna. And Dionysius Halicarn. Περὶ Συνθεσ. § xx. p. 166, edit. Upton, applies both πέτρας and πέτρου to the *huge stone* or *rock*, which Sisyphus was condemned to roll up hill *. And to these applications of Πέτρος agrees the declaration of our Saviour to Simon, Mat. xvi. 18, *Thou art* Πέτρος, *and upon this* Πέτρα Rock, *will I build my church.*—Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time (see under Ἑβραῒς), and probably used the same term כיפא or כאפא (as the Syriac version does) in both parts of the sentence. But, in representing his words in Greek, the *masculine* N. Πέτρος seems to have been chosen as more proper for the name of *a man*, than the *feminine* N. Πέτρα. The name Κηφᾶς occurs John i. 42, or 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κιβωτὸς, οῦ, ἡ, from κίβος the same.—*A hollow vessel, a chest, an ark.* In the N. T. it is used for the ark of Noah, Mat. xxiv. 38, and [Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20.] for the ark of the covenant, placed in the Holy of Holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the LXX to the Heb. ארון, Exod. xxv. 10, & al. freq. in the former to תבה, Gen. vi. 14, & al. freq. Lucian in Timon. tom. i. p. 59, speaking of Deucalion's flood, calls the *ark* wherein he was saved, in like manner, κιβώτιον. [Hesych. κιβωτός· λάρναξ ξυλίνη ἢ σορός, and Apollodor. and Josephus call the ark λάρναξ, and Philo ξύλινον ἔργον μέγιστον. See Æl. V. H. ix. 13. See Simonid. Danaë.]

* See Bp. Pearce's Note on Mat. xvi. 18, to whom I am obliged for the passages from Longinus and Dionysius.

ΚΙΘΑ'ΡΑ, ας, ἡ.—*A harp.* occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. The Greek name may be derived either from Heb. כתר *to surround*, on account of the * *orbicular* or *round* shape in which, we are told, *harps*, were at first made; or rather from the Chaldee קיתרס, which Theodotion constantly renders by κιθάρα in all the texts wherein it occurs, namely, Dan. iii. 5, 7, 10, 15. [Schleusn. says, it was a triangular instrument with chords struck by the fingers or a plectrum, invented by Jubal, (See Gen. iv. 21.) and by Pliny ascribed to Amphion. Plin. H. N. vii. 56. occ. for כנור Job xxi. 12. xxx. 31. Is. v. 12. (Joseph. A. J. vii. 12. 3. ἡ μὲν κινύρα, δέκα χορδαῖς ἐξημμένη τύπτεται πλήκτρῳ, *the kinyra, furnished with ten strings, is struck with a plectrum.*) for נגינה Job xxx. 9. and נבל, 1 Sam. x. 5. (Joseph. A. J. as before, νάβλα δώδεκα φθόγγους ἔχουσα, τοῖς δακτύλοις κρούεται, *the nabla, having twelve strings, is struck by the fingers.*]

Κιθαρίζω, from κιθάρα.—*To harp, play upon a harp.* occ. 1 Cor. xiv. 7. Rev. xiv. 2. "The repetition of three or four words related in their original and sound (says the elegant Blackwall) is sometimes to be met with in the sacred and common classics. If φωνὴν κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν in St. John, and ἀσεβεῖς ἀσεβείας αὐτῶν ὧν ἠσέβησαν—ἁμαρτωλοὶ ἀσεβεῖς in St. Jude (ver. 15.) sound disagreeable and grating to an over-curious ear, the same offence must be taken at τελέως ἀεὶ τελετὰς τελούμενος τέλεος ὄντως γίνεται in the sublime † Plato,

* See Bp. Chandler's Vindication of the Defence of Christianity, vol. i. ch. i. p. 50, and comp. Heb. and Eng. Lexicon in כתר.

† "Phæd. 249, lin. 28, 29, edit. Ser. and Steph."

and at that passage in the clean and polite * Xenophon, οἱ παῖδες ἀκούοντες τὰς δίκας δικαίως δικαζομένας ἐδόκουν μάνθανειν δικαιοτήτα." Sacred Classics, vol. i. p. 182. To the instances Blackwall has produced, we may add from Menander, p. 274, edit. Cleric. Δούλῳ γενομένῳ, Δοῦλε, δουλεύειν φοβοῦ; from Plato Apolog. Socrat. § 23, edit. Forster, Ὁ μὲν ἐλάττω τούτου τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος; from Xenophon's Memor. Socrat. lib. iii. cap. 5. § 20, † δικαιοτερὸν τάς τε δίκας δικάζοντας; and from Isocrates ad Demon. cap. 15, μηδὲ τὰς χάριτας ἀχαρίστως χαριζόμενος. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by Wetstein on 1 Pet. ii. 21, from Plato's Protagor. p. 227. D. edit. Ficin. Ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράψαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμμάτιον διδόασι, καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμάτων· ὡς, κ. τ. λ. In which short passage we may observe, that γράφειν and its derivatives are repeated no less than *eight* times. These examples from the best Greek writers should make *true* critics modest in censuring the supposed inelegance of such passages of Scripture as Jude ver. 15. Rom. xii. 3, and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient Attic one. For had they been so, would such an eloquent writer as Plato, and such a mellifluous one as Xenophon, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2,

> "The *sound* is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music. [occ. Is. xxiii. 16. See Xen. Mem. iii. 1. 4. Diod. Sic. iii. 58. Æl. V. H. iii. 32.]

☞ Κιθαρῳδὸς, οῦ, ὁ, from κιθάρα *a harp*, and ᾠδὸς, for ἀοιδὸς, *a singer*, which from ἀείδω *to sing*, which see under Ἄδω.—*One who sings to the harp on which he plays, a singer to the harp.* So Ammonius, κιθαριστὴς μὲν ἐστιν ὁ μόνον ψάλλων· κιθαρῳδὸς δὲ ὁ ᾄδων καὶ ψάλλων. Κιθαριστὴς is one who *only plays*, κιθαρῳδὸς one who *both sings and plays*. occ. Rev. xiv. 2. xviii. 22. [The same words exist in Latin with the same difference. See Varr. de Re Rust. ii. 1. 3. Cic. Verr. i. c. 53. "non omnes qui citharam habent, sunt citharœdi."]

* "Cyropæd. lib. viii. p. 338, lin. 18, 19. Græc. Oxon." p. 514, edit. Hutchinson, 8vo.

† So Plautus in the Prologue to Amphitruo, lin. 42, introduces Mercury saying,

*Nam* justè *ab* justis justus *sum orator datus.*
*Nam* injusta *ab* justis *impetrare non decet:*
Justa *autem ab* injustis *petere, insipientia 'st.*
See M. Casaubon De Ling. Heb. p. 57—62.

ΚΙΝΝΑ'ΜΩΜΟΝ, ου, τὸ, from the Heb. קנמון the same, to which it answers in the LXX of Exod. xxx. 24. Prov. vii. 17. Cant. iv. 14. and which is from the V. קנם (in Arab.) *to emit a strong smell.*—*Cinnamon.* What is now so named is a second and inward bark of an *aromatic* tree called *canella zeylanica*. occ. Rev. xviii. 13. [In Griesbach, Koppe, (continued by Heinrichs,) and Vaters N. T. καὶ ἄμωμον is received into the text after κινάμωμον, on the authority of many MSS. and versions. The difficulty is, that ἄμωμον (literally, *unblamed*, and applied to aromatics, *pure, unadulterated*), is used for κινάμωμον, (so amomum, Martial viii. 77.) but some understand it of a different aromatic. See Plin. xii. 13. It was used to anoint the body and the head. See Lucan x. 166.]—Herodotus, lib. iii. cap. 3, observes, that the Greeks learned the name κιννάμωμον from the Phenicians; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from Bochart, vol. i. 713:

קציעה, Κασσία, Cassia.
קנה, Κάννα, Canna, *Cane*.
מור, Μύῤῥα, Æol. (aliter Σμύρνα) Myrrha, *Myrrh*.
לבונה, Λίβανος, Libanus, Olibanum.
חלבנה, Χαλβάνη, Galbanum.
אהלות, Ἀλόη, Aloe.
נרד, Νάρδος, Nardus, *Nard*, spike-*nard*.
כופר, Κύπρος, Cyprus.
נטף, Νίτωπον.

Κινδυνεύω, from κίνδυνος.—*To be in danger*, or *in extreme danger*. occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 27, 40. On this last text Raphelius remarks, that κινδυνεύει is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by Plato and Demosthenes. See also Wetstein. [occ. LXX, Jon. i. 4. Ecclus.

xxxiv. 12. See Plut. Oth. p. 1069. B. Arrian. Epict. iii. 27. Diod. Sic. xii. 51. Xen. Mem. ii. 3. 16. and Cyr. i. 5. 3. Polyb. i. 28. 10.]

Κίνδυνος, ϐ, ὁ.—*A danger, peril.* occ. Rom. viii. 35. 2 Cor. xi. 26. [occ. LXX, Ps. cxvi. 3, for מצר *distress.* See Tobit iv. 4.]

Κινέω, ῶ, from κίω *to go,* and * νέω *to come.*

I. *To move, stir.* occ. Mat. xxiii. 4. Κινέομαι, ϐμαι, pass. *To move* or *be moved.* occ. Acts xvii. 28. [See Arrian. Epict. i. 12.]

II. *To move, agitate, wag,* as the head. occ. Mat. xxvii. 39. Mark xv. 29. [in derision and mockery. Mat. xxvii. 39. Mark xv. 29. see Ps. xxii. 7. Job xvi. 4. Ecclus. xii. 18. xiii. 7. Hom. Il. δ'. 281. 376. ρ'. 442. Virg. Æn. xii. 894. Consult de la Cerda's note. Petron. c. 92. and 113. sometimes in anger and sometimes in derision.]

III. *To move, remove.* occ. Rev. ii. 5. vi. 14. [See 2 Chron. xxxv. 15. κινεῖσθαι *to depart,* and Prov. xvii. 13. Herodian. vi. 1. 6. Diod. Sic. xx. 36.]

IV. *To move, excite,* as sedition. occ. Acts xxiv. 5. Κινέομαι, ϐμαι, pass. *To be moved, be put into commotion* or *tumult.* occ. Acts xxi. 30. The profane writers use the V. in the same sense. See Wetstein and Kypke. [So κινητὴς *a seditious fellow.* Polyb. Exc. Leg. 80. See Max. Tyr. Diss. xiii. p. 136. (στάσιν κινεῖν). Xen. Ages. i. 37. Herodian. i. 3. 15. Long. Pastor. iv. p. 242.]

Κίνησις, ιος, Att. εως, ἡ, from κινέω.—*A moving, motion, commotion.* occ. John v. 3. [occ. Wisd. vii. 24. 2 Mac. v. 3.]

—ΚΙΣ. A numeral *termination* denoting (like the Latin —ies) *times,* and frequently postfixed in this sense, as in ἑπτάκις seven *times,* πολλάκις many *times,* ποσάκις how many *times,* how often?

Κλάδος, ϐ, ὁ, from ἔκλαδον, 2 aor. of κλάζω *to break.*—*A branch,* properly *a small branch* or *twig,* which is easily *broken.* So Theophrastus informs us, Hist. Plant. lib. i. cap. 2, κλάδον δὲ καλϐσι τὸ βλάςημα, τὸ ἐκ τϐτων τῶν ἀρτεμόνων φυὲν, ὅιον μάλιςα τὸ ἐπέτειον. "They call by the name of κλάδος *the shoot* which springs from these larger branches, and generally *that of the same year.*" [Mat. xiii. 32. xxi. 8. xxiv. 32. Mark iv. 32. (comp. Ps. i. 3.) xiii. 28. Luke xiii. 19. In Rom. xi. 16. it is used metaphorically for *offspring,* (as the Jews are there called ὁι κλάδοι, and the Patriarchs ἡ ῥίζα, comp. Is. xi. 1. in Heb. and Ecclus. xiii. 25.) see Theophr. Char. xxi. 3. (if the reading be genuine), Valckenær. Eur. Phœn. 88.]

ΚΛΑ´ΖΩ, or ΚΛΑ´Ω.—*To break,* as bread. To show the exact propriety of this expression it may be proper to observe, that *bread* among the Jews was made in *thin cakes,* not in loaves, as with us. Mat. xiv. 19. xv. 36. [xxvi. 26. Mark viii. 6, 19. (κλάσαι ἄρτον ἔις τινα *to break bread for any one,* i. e. *in order to distribute it,* comp. Is. lviii. 7. Lam. iv. 4. See Ezek. xviii. 7.) xiv. 22. Luke xxii. 19. xxiv. 30. Acts ii. 46. (See Kypke.) xxvii. 35.] It is applied to the body of Christ *broken* on the cross, 1 Cor. xi. 24. *To break bread* sometimes implies, though it does not strictly denote, the *celebration of the Eucharist,* as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bishop Pearce, in his Note on Acts xx. 7, observes, that "in the Jewish way of speaking, *to break bread,* is the same as *to make a meal;* and the meal here meant seems to have been one of those which were called ἀγάπαι, *love-feasts.* Such of the heathens as were converts to Christianity were obliged to abstain from *meats offered to idols,* and these were the main support of the poor in the heathen cities; ἀπὸ τῶν ἱερῶν ὁι πτωχοὶ ζῶσι, *the poor are supported by the sacrifices,* says the old Scholiast on Aristophanes, Plut. ver. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those ἀγάπαι, *love-feasts,* which they made on every first day in the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion. [occ. LXX, Jerem. xvi. 7. Κλάζω is the more ancient, κλάω the more recent form, according to Wahl and Lobeck on Phrynich. p. 172.]

Κλαίω, 1st fut. κλαύσω, from κλάω *to break.*

* For this seems the primary and leading sense of this Greek root. See Dammi Nov. Lexic. Græc. col. 1559.

I. Intransitively, *To weep, wail.* Mat. xxvi. 75. [Mark v. 38, 39. xiv. 72. xvi. 10. Luke vi. 25. vii. 13, 32, 38. viii. 52. xxii. 62. John xi. 31. (see Harmer's Observations, vol. iii. p. 458.) 33. xvi. 20. xx. 11, 13, 15. Acts ix. 39. xxi. 13. Rom. xii. 15. Jam. iv. 9. v. 1. Rev. v. 4, 5. xviii. 15, 19. In Phil. iii. 18. κλαίων λέγω *I say it with tears.* In Luke vi. 21. οἱ κλαίοντες *the wretched.* Comp. 1 Cor. vii. 30. occ. Is. xv. 2, 5. xxii. 4. Jerem. xlviii. 5. Gen. xxi. 16, &c.]

II. Transitively, *To bewail, lament, weep for.* Mat. ii. 18. Rev. xviii. 9. [See Gen. xxxvii. 35. Jerem. xxii. 18. Ps. lxxviii. 65. (passive voice) Jerem. xxxiv. 5. 1 Mac. ix. 20. and Xen. Cyr. v. 2. 32.] With ἐπὶ and a dative following, *To weep over.* Luke xix. 41. With ἐπὶ and an accusative, *To weep for.* Luke xxiii. 28. [Comp. Gen. xlv. 14, 15. Judg. xi. 37. Ecclus. xxii. 9. 10.]

☞ Κλάσις, ιος, Att. εως, ἡ, from κλάζω or κλάω *to break.—A breaking.* occ. Luke xxiv. 35. Acts ii. 42. Comp. under Κλάζω. [In Luke xxiv. 35. Schleusn. understands *at their meal,* by ἐν τῇ κλάσει τοῦ ἄρτου, (as by super cœnam, Suet. Vesp. 22.) but surely it alludes to our Saviour's actually breaking the bread, and so Wahl, *cum frangeret panes.* see verse 30, 31. On Acts ii. 42, where it is used of the Eucharist, (and so the Syriac version) comp. Acts xx. 7. 1 Cor. x. 16.]

Κλάσμα, ατος, τὸ, from κέκλασμαι perf. pass. of κλάζω or κλάω *to break.—A piece broken off, a fragment.* Mat. xiv. 20. [xv. 37. Mark vi. 43. viii. 8, 19, 20. Luke ix. 17. John vi. 12, 13. Lev. ii. 6. Judg. ix. 53. 1 Sam. xxx. 12. Ezech. xiii. 19. Xen. de Venat. x. 5. Hesych. κλάσματα· συντρίμματα, θρύμματα *, also θρύμματα· κλάσματα ἄρτου.

ΚΛΑ'Ω. See ΚΛΑ'ΖΩ.

Κλαυθμὸς, ῦ, ὁ, from κλαίω, κλαύσω, *to weep.* The θ is inserted as in βαθμὸς, *a step,* from βάω or βαίνω *to go.—A weeping.* Mat. ii. 18. [viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2. 2 Sam. xiii. 36. Job xvi. 16.]

Κλεὶς, ειδὸς, ἡ, (whence accus. plur. κλεῖδας, by syncope κλεῖς,) from κλείω *to shut.—A key.* But in the N. T. it is only used figuratively. Mat. xvi. 19, our Blessed Lord says to Peter, *I will give to thee* the keys *of the kingdom of heaven.* "As *stewards* of a great family, especially of the *royal household,* bore a *key,* probably a *golden one* (as the *lords of the bedchamber* do), in token of their office, the phrase of *giving a person the key* naturally grew into an expression of *raising him to great power,* (comp. Isa. xxii. 22. Rev. iii. 7.)—and, we may add, was with peculiar propriety applicable to the *stewards of the mysteries of God.* 1 Cor. iv. 1. "*Peter's opening the kingdom of heaven,* as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.), may be considered as an illustration of this *promise;* but I apprehend it more fully explained by the *power of binding and loosing* afterwards mentioned *."—*The key of knowledge,* Luke xi. 52, is the means of acquiring it. † It is said, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a *key;* and of one Rabbi *Samuel* we read, that *after his death they put his* key *and his tables into his coffin, because he did not deserve to have a son,* to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.—*The keys of hades and death,* or rather—*of death and hades* (see Wetstein's Var. Lect.) Rev. i. 18, denote *the power* to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the Orphic Hymn to Pluto, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλούτων, ὃς κατέχεις γάιης ΚΛΗΙ'ΔΑΣ ἁπάσης,
Πλουτοδότων γενεὴν βροτέην καρποῖς ἐνιαυτῶν.

Pluto, who hast the *keys* of all the earth,
Enriching mortals with the yearly fruits.

Hence Pluto and his wife Proserpine (who also in the Orphic style, καρποὺς ἀναπέμπ' ἀπὸ γαίης, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in Daubuz on Rev. ix. 1, and in Wetstein on Rev. i. 18.—*The key of David,* Rev. iii. 7, alludes to the

* [Διαθρύπτω occ. Is. lviii. 7; and we have τρύφος *a fragment* in Hom. Od. Δ. 508.]

* Doddridge.

† See Grotius and Camero in Pole Synops. on the place.

promise made to *Eliakim*, Isa. xxii. 22, (comp. 2 Kings xviii. 18,) and imports the unlimited *power* of Christ in his household the church. [Eichhorn thinks the *key of David*, Rev. iii. 7, the same as *the keys of the kingdom of heaven*. Mat. xvi. 19.] See Vitringa on Rev. iii. *The key of the pit of the abyss*, Rev. ix. 1, is *power* or *permission* to open it, (comp. Φρέαρ) as *the key of the abyss*, Rev. xx. 1, is *power* to shut it.—The above cited are all the passages of the N. T. in which the N. occurs. —In the LXX this N. answers to the Heb. מפתח the same, *an instrument of opening*. [occ. *for a key*, Judg. iii. 25. In Job xxxi. 22. *of the shoulder-blade* or *socket*.]

ΚΛΕΊΩ.

I. *To shut*, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13. [See also Acts xxi. 30. Luke xi. 7. Rev. iii. 7. xxi. 25. Job xii. 15. Song of Sol. iv. 12. Is. xxiv. 10. See Ecclus. xxx. 17.]

II. *To shut up* a person. Rev. xx. 3. [1 Sam. xxiii. 20.]

III. *To restrain, repress*. 1 John iii. 17. Κλείσῃ τὰ σπλάγχνα ἀυτȣ̃, *restraineth his bowels*, i. e. his compassion. Comp. Σπλάγχνον. This is an Hebraical phrase used Ps. lxxvii. 9, or 10, קפץ—רחמיו, which the LXX render by συνέξει—τȣ̀ς ὀικτιρμȣ̀ς, *restrain* his tender mercies, Eng. Translat.—*shut up*—The heaven is said κλεισθῆναι, when it is *restrained* from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. עצר את השמים, Deut. xi. 17. 1 Kings viii. 35. 2 Chron. vi. 26, & al. which the LXX render by συσχεῖν τȣ̀ς ȣ̓ρανȣ́ς, *to restrain the heavens*. [Comp. Rev. xi. 6.]

Κλέμμα, ατος, τὸ, from κέκλεμμαι perf. pass. of κλέπτω *to steal*.—*A theft*. occ. Rev. ix. 21. [*of the act of thieving*, (and so Xen. Œcon. xiv. 5.) but in Exod. xxii. 3, 4. Gen. xxxi. 39. *the things stolen*.]

Κλέος, εος, ȣς, τὸ, from κλέω or κλείω *to celebrate with the voice*, which may be from the Heb. קל *the voice*.—*Glory*. occ. 1 Pet. ii. 20. [Job xxviii. 22. xxx. 8.]

Κλέπτης, ȣ, ὁ, from κλέπτω.—*A thief*. [occ. Mat. vi. 19. xxiv. 43. Luke xii. 33, 39. John x. 1. 10. xii. 6. 1 Cor. vi. 10. 1 Thess. v. 2, 4. 1 Pet. iv. 15. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. In John x. 8. Schleusn. says, it is used metaphorically for a deceiver of any kind, (and Wahl, *homo pessimus*,) for κλέπτειν means *to deceive, circumvent*, &c. See Hom. Il. α'. 131. ξ'. 217. Comp. Gen. xxxi. 20, 26. (ἐκλοποφόρησάς με *thou hast deceived me*,) but it seems rather to bear the same meaning as in verse 1. occ. Job xxiv. 1. Joel ii. 9, &c.]

ΚΛΕ'ΠΤΩ.—*To steal, thieve*. [occ. Mat. vi. 19, 20. xix. 18. Mark x. 19. Luke xviii. 20. John x. 10. Rom. ii. 21. xiii. 9. Ephes. iv. 28. In Mat. xxvii. 64. xxviii. 13. it is *to take away secretly*, and so κλέπτειν is used for *doing any thing secretly*. See Tobit i. 18. ἔθαψα ἀυτοὺς κλέπτων, *I buried them privily*. See Æl. V. H. iii. 4. Pind. Pyth. Δ'. ε. 7. Xen. An. iv. 6. 11. (*to seize secretly*.) See Herod. vii. 49. Gen. xxx. 33, &c.]

Κλῆμα, ατος, τὸ, from κλάω *to break*. Comp. Κλάδος.—*A small branch, twig*, or *shoot*, particularly of the vine, which is easily *broken*. See Ezek. xv. 2—5. occ. John xv. 2, 4, 5, 6; where observe that D'Arvieux particularly mentions *vine-twigs* as used in Palestine for *fuel* in dressing their food. See Harmer's Observations, vol. i. p. 262, and Bp. Lowth on Isa. xxvii. 11.—It is used in the LXX for Heb. דליות *the long dangling shoots* of the vine. Ezek. xvii. 6, 7, 23. xix. 11. [In Joel i. 7. for שריגים *the tangled shoots of the vine*, from שרג *to entwine*. Apollodor. iii. 13. 7. κλῆμα ἀμπέλου. Xen. Œcon. xix. 8, &c.]

Κληρονομέω, ῶ, from κληρονόμος.—*To inherit, obtain for an inheritance*, properly, by *lot*, as the children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp. Ps. xxxvii. 11, in Heb. and LXX.) Mat. xix. 29. [xxv. 34. Mark x. 17. Luke x. 25. xviii. 18. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Heb. i. 4. 14. vi. 12. xii. 17. 1 Pet. iii. 9. Rev. xxi. 7. In Gal. iv. 30. strictly, *to inherit*, elsewhere with greater latitude, to *obtain* or *possess*, simply, as ירש in Gen. xv. 7, 8, &c. occ. in LXX, Gen. xv. 3. κληρονομήσει με *shall be mine heir*, verse 4. Lev. xx. 24. Ps. xxxvii. 9, 11, 22, 30. (comp. Mat. v. 5.) Is. xlix. 8. Ecclus. xix. 3. 1 Mac. ii. 57. (comp. Mat. xxv. 34.) In Prov. iii. 35. δόξαν κληρονομεῖν *to obtain glory*. (See Ecclus. iv. 14. vi. 1. xx. 25.) See 1 Mac. ii. 10. Judg. i. 19. (or 20 and 27, see the various readings.) Deut. ii. 31. iii. 12. occ. also actively *to make to inherit*. Prov. xiii. 23. See Abresch. on Thom. M. p. 298, and see Josh. xvii. 14. (In Tobit iii. 17, it is the same as ἀγχι-

*στεύειν to marry an heiress by right of relationship.* See Grotius.]

Κληρονομία, ας, ἡ, from *κληρονόμος.*—[*An inheritance,* properly one divided by *lot,* (comp. *κληρονομέω*) or as *a patrimony, a possession.* See Mat. xxi. 38. Mark xii. 7. Luke xii. 13. xx. 14. Acts vii. 5. Heb. xi. 8.] As the *inheritance* of the earthly typified that of the heavenly Canaan, so the latter is often called *κληρονομία.* Acts xx. 32. [Gal. iii. 18. Eph. i. 14. 18. Coloss. iii. 24. Heb. ix. 15. 1 Pet. i. 4. comp. Ephes. v. 5. (*ὀυκ ἔχει κληρ· hath no share,* &c.) and see Josh. xiii. 23, 28, where the word is used *of the land apportioned to each of the tribes of Israel.* See also Deut. iii. 20. Josh. i. 15, &c. occ. frequently in LXX. Deut. ii. 12. xxxiii. 4. Josh. xiii. 1. xxiv. 4. Ps. xv. 5. Is. xvii. 14. Ezech. xi. 15. Ecclus. xxiv. 7. *(habitation),* 20. Judith xii. 5. (See 2 Mac. ii. 4. 17.) In Gen. xxxi. 14, &c. it is put for נחלה an *inheritance,* a *portion.*]

Κληρονόμος, ϐ, ὁ, from *κλῆρος a lot,* and *νέμω to distribute.*

I. *An heir,* or *inheritor,* properly *of an inheritance divided by lot.* [Gal. iv. 1.] See Mat. xxi. 38. Mark xii. 7. Luke xx. 14, where the scene is laid in Canaan which was thus divided to the Israelites, (comp. *κληρονομέω*) * hence applied to the heirs of the heavenly Canaan. Rom. viii. 17. Gal. iv. 7. Tit. iii. 7. Heb. vi. 17. Jam. ii. 5.

II. It is applied to Christ, who is appointed *Heir* and *Possessor,* and *Lord* of all things. Heb. i. 2, Κληρονόμον, τϐτ' ἐςι, Κύριον, *Heir,* that is, *Lord,* says Chrysostom. Comp. Mat. xxi. 38, &c. [The word denotes simply *a possessor.* Rom. iv. 13, 14. Heb. xi. 7. Festus says, Hæres is also used in Latin for a *master* or *possessor.* occ. LXX, Judg. xviii. 7. 2 Sam. xiv. 7. Jer. viii. 10. Ecclus. xxiii. 22.]

ΚΛΗ῀ΡΟΣ, ϐ, ὁ.

I. *A lot, the stone* or *mark* itself, which was cast into the urn or *vessel.* So Hesychius, *κλῆρος· τὸ βαλλόμενον ἐις τὸ λάχειν.* [Phavorin. also says, that "*κλῆρος* is a mark which they threw into the vessel for the lots, *a pebble,* may be, or a *ring,* a † *lump of earth,* &c."] Mat. xxvii. 35. [comp. Mark xv. 24. Luke xxiii. 34. John xix. 24, and Ps. xxii. 19. Acts i. 26. *δοῦναι κλήρους.* (נתן גורל. Lev. xvi. 8.) also ibid. *ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν.* comp. Ez. xxiv. 6. Jon. i. 7.] All the words in Mat. xxvii. 35, between *κλῆρον* towards the beginning, and *κλῆρον* at the end of the verse, are omitted in very many MSS., and are accordingly rejected by Wetstein and Griesbach; but * Michaelis, notwithstanding, thinks they ought to be retained, and accounts for their having been dropped in so many copies by the singular circumstance that *κλῆρον* immediately precedes, and immediately follows, the omitted words—a circumstance very likely to occasion such a mistake in transcribing.—The method of *casting lots* among the Greeks in the time of Homer may be very clearly collected from Il. iii. lin. 315, 316, 324, 325. Il. vii. lin. 175, 176, 181—183. Il. xxiii. lin. 861. Odyss. x. lin. 206, namely the lots of the several parties, properly marked or distinguished, were put into some vessel, as, for instance, an helmet; this was violently shaken by one who turned away his face, and whose lot soever first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. Comp. Num. xxxiii. 54. It appears also from the passages cited by Wetstein † on Mat. xxvii. 35, that the Trojans and Romans used the same method in casting lots: and among the Jews "there might (as Bate has observed, Crit. Heb. under גרל) be several ways of casting lots, one of which seems to be by *casting the lots into a vessel* by Prov. xvi. 33, בחיק יוטל את הגורל, *the lot is cast into* חיק the lap, bosom, or midst, i. e. of the urn, or other vessel. From the above cited passages of Homer we may also observe the *sacredness of lots* among the heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to Jove. [Βάλλειν κλήρους, occ. LXX, Joel iii. 3. Obad. verse 11. Neh. iii. 10. Jon. i. 7.]

II. *A lot, allotment, part,* or *share.* Acts i. 17, 25. viii. 21. [Comp. Deut. xii. 11. xiv. 27, 29. 2 Sam. xx. 1. Eur. Phœn. 845. Hippolyt. 1060. (see Monk) Hesych. *κλῆρος· μέρος.*]

* [But observe, that in these passages the person spoken of is called the *heir,* as being the *son.*]

† [See Soph. Aj. 1286, and the Scholiast's Note, ὀυ δραπέτην τὸν κλῆρον——ὑγρᾶς ἀρούρας βῶλον, &c. *no shuffling lot, not a lump of wet earth, but one which would leap out of the helmet first,* &c. apparently reproaching Menelaus.]

* Introduction to N. T. vol. i. p. 273, edit. Marsh, which see.

† To which we may add Horace, Ode iii. lib. 2. lin. 25, and Ode i. lib. 3. lin. 16.

III. *An inheritance.* Acts xxvi. 18. (Comp. Acts xx. 32.) Col. i. 12. Comp. Κληρονομία. [It is used of property acquired by lot in Diod. Sic. iv. 42. xiii. 91. Æl. V. H. vi. 1. xii. 61.]

IV. Κλῆροι, οἱ, 1 Pet. v. 3, seems to denote *these distinct congregations* of Christians (comp. Deut. iv. 20. ix. 29.) which *fell to the lot,* as it were, of different pastors. See Wolfius, Doddridge, and Macknight. [Dodwell (Diss. Cypr. i. 9.) understands the word to denote *the possessions* or *money collected from the sale of the property of Christians for the common use.* Bingham (Antiq. i. 5.) assents to the propriety of this translation, which is also defended by a similar use of the word elsewhere. From Hesiod. Opp. et D. 37. Dion. Cass. xx. p. 255. lv. p. 799. ed. Reimar. Hom. Od. Z. 85. & al. it appears that κλῆρος and κλῆροι apply to property of whatever description. See also Græv. Lectt. Hesiod. c. 8. p. 42. and Perizon. ad Ælian. V. H. ii. 61. Grotius however, followed by many others, translates, *Do not exercise tyranny over the Christian people, whom you are appointed to govern and instruct.* There has been much dispute on the subsequent application of this word to the priesthood, to which, indeed, it is thought by some to apply here, *Do not lord it over the ministers of God.* Rigalt on Cyprian (Ep. viii. or ad Pam. Num. iii.) contends, though it is difficult to see with what purpose, that it was always applied to the *whole* Christian community. But the truth seems to be, as Bingham and Dodwell show, that the origin of the application of the word to Christians, arose from God's calling the Israelites *his inheritance,* (perhaps, as Dodwell says, as if *chosen by lot* out of other nations,) as in Deut. iv. 20. ix. 29. and that with equal propriety the whole of the Christian family would be so called, as opposed to unbelievers. But as among the Jews, who were a holy nation, one tribe * was more especially devoted to God, and thus became more particularly his part among his own people, so was it among Christians, that the appellation of God's inheritance, or κλῆρος, came to belong more especially to the ministry. Dodwell (Diss. Cypr. i. 15.) thinks also, that the custom of consulting God by *lot* for the designation of ministers, which was the practice of the Apostolic age, but probably not of any subsequent one, still farther fixed the appellation of κλῆρος to the ministry. Of the fact of its being so fixed from the very earliest times no one can doubt, for even Clemens Romanus distinguishes between the clergy and laity. See Clem. Ep. i. ad Cor. p. 40. and another passage, apud Euseb. iii. 23.]

* [The passages cited to show that God called the Levites *his inheritance,* viz. Numb. xviii. 20. Deut. xviii. 2. do not apply. God is there called the inheritance of the Levites.]

Κληρόω, ῶ, from κλῆρος.—*To take* or *choose by lot.* Thus the V. active is used by Aristophanes, and the mid. by Demosthenes. See Elsner on the place. Κληρόομαι, ῦμαι, pass. *To be taken* properly *by lot.* So it is applied by the LXX, 1 Sam. xiv. 41, for Heb. לכד *was taken.* And in this view it seems used in Eph. i. 11, the only passage of the N. T. wherein it occurs,—*in whom* καὶ ἐκληρώθημεν *we* (Jews) *also* were taken, as it were, by lot.

Κλῆσις, ιος, Att. εως, ἡ, from κέκλησαι, 2 pers. perf. pass. of καλέω, or obsol. κλέω, *to call.*

I. *A calling,* [or *invitation,* and in the N. T. *a calling to the joys of the Messiah's kingdom.* See Rom. xi. 29. Ephes. i. 18. ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ *the hope of his calling,* i. e. *the hope to which he calls you* *. iv. i. 4. Phil. iii. 14. ἡ ἄνω κλῆσις· comp. Heb. iii. 1, ἐπουράνιος κλῆσις. 2 Thess. i. 11. 2 Pet. i. 10. Here Schl. without necessity understands *that to which we are called,* the *heavenly banquet, as it were,* as in Judith xii. 11. κλῆσις is for *a supper.* In 1 Cor. i. 26, Schl. thinks τὴν κλῆσιν for κλητοὺς, *those among you who are called;* but it rather means *your calling, its manner, and nature,* &c. Jer. xxxi. 6.]

II. *A calling, condition, employment.* 1 Cor. vii. 20. [Comp. verse 18, 19, 21.]

Κλητὸς, ἡ, ὸν, from κέκληται, 3 pers. perf. pass. of καλέω, or obsol. κλέω *to call:* [*Called.* Mat. xx. 16. xxii. 14. Rom. i. 6, 7. (see καλέω Is. li. 2.) viii. 28. 1 Cor. i. 24. Jude verse 1. Rev. xvii. 14. In Rom. i. 1, and 1 Cor. i. 1. κλητὸς ἀπόστολος *an appointed apostle.* occ. LXX, Exod. xii. 16. κλητὴ ἁγία (*an holy convocation,* Heb.) Lev. xxiii. 2, 4, 21—37. 1 Kings i. 41, 49. οἱ κλητοὶ 'Αδονίου *the guests of Adonijah,* (those invited by him) comp. Judg. xiv. 11.]

* [In these two first passages, Schl. thinks the reference is to God's mercies and blessings generally.]

Κλίβανος, ου, ὁ. It is generally supposed to be formed from the Attic κρίβανος, λ being substituted for ρ. And κρίβανος signifies *an oven to bake bread in*, from κρὶ *barley* (see under Κριθή), of which *bread* was often made in ancient times, and βαῦνος *fire*, *a furnace*.—*An oven.* occ. Mat. vi. 30. Luke xii. 28. Comp. under Χόρτος. [Gen. xv. 17. Lev. ii. 4. xxvi. 26. Hos. vii. 4, 6, 7. See Schol. Aristoph. Plut. v. 765. Thom. M. ed. Bernard. p. 554. and Scultet. Exerc. Evang. lib. 2. ch. 36.]

Κλίμα, ατος, τὸ, from κέκλιμαι, perf. pass. of κλίνω *to incline, decline.*

I. *A climate,* in the ancient geography, i. e. * "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel." *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But,

II. Κλίματα, τὰ. *Regions*, or *tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in Josephus De Bel. lib. iv. cap. 7. § 2, we have τὰ ἄλλα ΤΗ͂Σ ἸΟΥΔΑΙ͂ΑΣ ΚΛΙ͂ΜΑΤΑ, the other *tracts* or *parts of Judea*. [It occ. in some copies of LXX, Judg. xx. 2. but the passage is corrupt. Biel quotes it as translating נוף in Ps. xlviii. 2. (xlviii. 3. Heb.) but it is not in Bos nor Mill. (See Bythner. Lyr. Proph.)]

Κλίνη, ης, ἡ, from κλίνω *to recline, lie;* so the Heb. מטה *a bed*, from the V. נטה *to incline, recline;* and the Lat. lectus from the Greek λέγω *to lie down;* whence also, by the way, the German liegen, Saxon liegan, Scottish *lig*, and Eng. *lie.*—*A bed*, or *couch*, where men *recline* or *lie.* [Mark iv. 21. Luke viii. 16. (Diod. Sic. i. 59.)—*a couch to recline on at meals.* Mark vii. 4.] On Luke xvii. 34. Δύο ἐπὶ κλίνης μιᾶς, Markland (Appendix to Bowyer's Conject.) says, "This regards *rich men; two men lying upon one couch,* at supper, I suppose," [and so Schleusn. but Wahl understands it of *a bed*, (lectus cubicularis) and we may observe, that the *time* is *night.*—It is *a bed to sleep on* or *for the sick to lie on.* Mat. ix. 2. 6. Mark vii. 30. Luke v. 18. In Acts v. 15. the word is distinguished from κράββατος *a meaner sort of couch*, (though they are sometimes synonymous. See Hesych. Suid. and Cic. de Div. ii. 36.) Rev. ii. 22. βάλλω αὐτὴν εἰς κλίνην *I bring sickness upon her*, make her *keep her bed.* Comp. 2 Sam. xiii. 5. in Heb. and Judith viii. 3. occ. LXX, 2 Sam. iii. 31. iv. 11. Ps. vi. 7. Deut. iii. 11. Job vii. 13. In 2 Chron. xvi. 14. it is put for *a bier.* In Xen. viii. 8. 16. *of a couch for meals.* In Aristoph. Plut. 541, *of a bed to sleep on;* that is, for *the rich*, opposed to στίβας σχοίνων *a pallet of rushes.*]

☞ Κλινίδιον, ου, τὸ. A diminutive from κλίνη.—*A little bed, a couch.* occ. Luke v. 19, 24. This word is used likewise by Dionysius Halicarn. [vii. 68, 76. Aristoph. Lysist. 915. Poll. Onom. x. 32. See Wetstein.]

ΚΛΙ͂ΝΩ.

I. *To recline, lay, lay down.* occ. Mat. viii. 20. Luke ix. 58. See Suicer Thesaur. in Κεφαλή III.

II. *To bow down, decline.* occ. Luke xxiv. 5. John xix. 30. [κλίνειν τὸ οὖς *to incline the ear*, so as to hearken, Apocryph. Ecclus. iv. 8. vi. 35. See also xv. 4. li. 22.]

III. Spoken of the day, *To decline.* occ. Luke ix. 12. xxiv. 29. Κέκλικεν ἡ ἡμέρα. This expression is used by the LXX for the Heb. נטות היום, *the declining of the day,* Jud. xix. 8, and (according to some copies) for the Heb. רפה היום, *the giving way, yielding, of the day,* namely to the evening or night. Jud. xix. 9. The Greek phrase plainly denotes *the day's* or *daylight's going off* towards the west. Herodotus, lib. iv. cap. 181, has the similar expression, ἈΠΟΚΛΙΝΟΜΕ͂ΝΗΣ τῆς ἡμέρας, the day *declining.* So the best Latin writers say, die inclinato, and die inclinato in vesperam. See Wetstein on Luke ix. [See also Curt. vi. c. 11. 9. Lact. de Mort. Persec. c. 24. Jer. vi. 4. Jndg. xix. 89.—Arrian. Exp. Alex. iii. 4. 4. Polyb. iii. 93. 7.]

IV. *To cause to give way, discomfit, put to flight, rout* an army. occ. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus Homer, Il. v.

* New and Complete Dictionary of Arts, &c. in CLIMATE. See also Keil's Astronomy, Lect. 19.

lin. 37, Τρῶας δ' ἘΚΛΙ'ΝΑΝ Δαναοὶ, The Greeks *routed* the Trojans. So Josephus De Bel. lib. vi. cap. 2. § 6, Μηδ' ἑτέροι βεβαίως ΚΛΙ'ΝΑΝΤΕΣ τῆς ἑτέρης, Neither of them entirely *routing* the others. [So in Latin "inclinatur acies." Liv. i. 12. v. Polyb. i. 27. 8.]

☞ Κλισία, ας, ἡ, from κέκλισαι, 2 pers. perf. pass. of κλίνω.

I. *A place where men recline* or *lie down, a tent.* Thus applied in the profane writers, particularly in Homer.

II. *A company of persons reclining.* occ. Luke ix. 14. where the acc. plur. is used as an adverb, *by companies.* So Κλισία is used by Josephus, Ant. lib. xii. cap. 2. § 11, for *a distinct company reclining at meat.* [See Math. Gr. Gr. § 425. 5. occ. 3. Mac. vi. 31. of *tents.*]

Κλοπὴ, ης, ἡ, from κέκλοπα, perf. mid. of κλέπτω *to steal.*—*Theft.* occ. Mat. xv. 19. Mark vii. 22. [Gen. xl. 15, &c. See Wisd. xiv. 25. Ecclus. xli. 19. (or 23.)]

Κλύδων, ωνος, ὁ, from κλύζω *to wash, wash away,* which see under κατακλύζω.

I. *The raging* of the sea, *a tempest.* occ. Luke viii. 24. The LXX use it Jon. i. 4, 12, for the Heb. סער *a tempest.* Comp. ver. 11. [See Wisd. xix. 7. and Prov. xxiii. 34. Aristotle (de Mirab. Auscult. vol. ii. p. 734) and Zonaras (Annal. vol. ii. 95) use it of a *storm,* that raises the waves. In 1 Mac. vi. 11. metaphorically, it denotes *distress* and *affliction,* (see Glass. Phil. S. p. 1075.) and in Wisd. xiv. 7. *the sea,* simply. Hesych. κλύδων, *the motion* (φορά) *of the water,* or *the violence of the waves.*]

II. *A wave, surge, billow.* occ. Jam. i. 6.

Κλυδωνίζομαι, from κλύδων.—*To be agitated, tossed to and fro,* as by the waves of the sea, fluctuare, or fluctuari, *animo.* occ. Eph. iv. 14. (Comp. Jam. i. 6.) [It denotes there *one agitated by doubt.* In Is. lvii. 20. *one agitated and harassed by affliction.* (Heb. *to be driven like the sea,* i. e. *to and fro.* See Σαλεύομαι IV.) See Elsner. Obss. Sac. vol. ii. p. 213. Albert. Obs. Philol. p. 370. Abresch. Lect. Aristœnet. p. 48. Oppian. Halieut. iii. 505. νόος δέ οἱ ἠύτε κῦμα εἱλεῖται, and see Ritterhus. Notes.] So Aristophanes, cited by Wetstein on Eph. ΚΛΥΔΩΝΙΖΟ'ΜΕΝΟΣ ἐκ τῆ πόθε, being *tossed to and fro* by his desire.

☞ Κνήθω, from κνάω *to cut, scrape, scratch, tickle.*

I. *To scratch, rub.*

II. *To tickle, make to itch;* whence passive κνήθομαι *to itch.* Wetstein and Wolfius cite from Plutarch De Superstit. tom. ii. p. 167, B. Μεσικὴν φησὶν ὁ Πλάτων—ἀνθρώποις ἐ τρυφῆς ἕνεκα καὶ ΚΝΗ'ΣΕΩΣ "ΩΤΩΝ δοθῆναι—Plato says, that music was given to men not to indulge their luxury, or *tickle* their ears—[occ. 2 Tim. iv. 3. κνηθόμενοι τὴν ἀκοήν *itching as to their ears; seeking those who speak to please and to charm the ear.* Chrysost. i. e. *those who speak what they know will please their hearers.*]

☞ ΚΟΔΡΑ'ΝΤΗΣ, ε, ὁ, Latin.—A word formed from the Latin *quadrans,* —*tis,* which (from quatuor *four*) denotes *a Roman coin,* made of brass or lead, which was the *fourth* part of an *as,* and equal in value to about three-fourths of our farthing. Plutarch, in his Life of Cicero, tom. i. p. 875, C. edit. Xylandri, says, Τὸ δὴ ΛΕΠΤΟ'ΤΑΤΟΝ τῆ χαλκῆ νομίσματος ΚΟΥΑΔΡΑ'ΝΤΗΝ ἠκάλεν, The *smallest* piece of brass money they (the Romans) called a *quadrans.* And there seems no reason to doubt but this was the case at *Rome* in the *time of Cicero.* But St. Mark, ch. xii. 42, mentions a still smaller coin current in *Judea* in *our Saviour's time,* called a λεπτὸν, *two of which,* he says, *made a quadrans,*—δύο λεπτὰ, ὅ ἐστι ΚΟΔΡΑ'ΝΤΗΣ, according to the reading of all the copies. Nor will a comparison of Luke xii. 59. with Mat. v. 26. prove, as the late learned Bowyer thought, that when St. Mark wrote, the Κοδράντης or *Quadrans* was the Λεπτὸν or *Mite.* For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on differeut occasions; and as both expressions are evidently *proverbial,* why might he not use the name of one coin in the one, and of another coin in the other; just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? occ. Mat. v. 26. Mat. xii. 42. [The Evangelists appear to have used λεπτὸν, as corresponding to the Heb. פרקטה (or פרוטה *frutah.* See Lightfoot in Pole's Syn. on Mark xii, and the other writers there) which was the 8th part of the Assar, according to the Heb. writers. See Buxt. Lex. Talm. voc. אסיר. Reland. Diss. V. de Numm. Samaritt. p. 189. Hesych. and Suid. Κοδράντης· λεπτὰ δύο. And so Alberti on the Gloss. N. T. p. 13, correcting the Glossary itself, which says Κοδράντην· λεπτόν. See Fischer Prolus. xix.

de Vit. Lex. N. T. Gronov. Mantiss. Pecun. Vet. c. iii. p. 437. Ez. Spanh. Diss. de Us. et Præst. Numism. vol. i. p. 20. Meurs. Gloss. Græco-barb. p. 250. and Cangii Gloss. Med. Græc. (see Λεπτὸν.)]

Κοιλία, ας, ἡ, from κοιλός *hollow*.

I. *The belly* of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19.—of a fish, Mat. xii. 40. [Comp. Jon. ii. 2. In some of these passages, especially the last, it is *the stomach* rather than *the belly*. occ. 2 Sam. xx. 10. 2 Chron. xxi. 15, 19. It denotes *the serpent's belly*, Gen. iii. 14. Lev. xi. 42.] In John vii. 38, it denotes *the inmost part, heart, mind,* or *soul* of man. See Doddridge, Spearman's Letters on LXX, p. 245, Randolph, On the Prophecies, &c. cited in the N. T. p. 31, and his View of our Saviour's Ministry, p. 193, and comp. Heb. and Eng. Lex. in בטן I.

II. *The womb*. [Mat. xix. 12. (comp. Job i. 21. Is. xlix. 1.) Luke i. 15, 41, 42. (comp. Micah vi. 7. and καρπὸς above.) ii. 21. xi. 27. xxiii. 29. (for the woman herself. See Claudian. Panegyr. v. 202.) John iii. 4. Acts iii. 2. xiv. 8 Gal. i. 15. In LXX, see Gen. xxv. 23. Ruth i. 11. 2 Sam. xvi. 11, &c.]

Κοιμάω, ῶ, from κεῖμαι *to lie down*.

I. *To cause to lie down to sleep*. Thus applied in Homer, Odyss. iii. lin. 397. Comp. Odyss. xii. lin. 372. It is also used for *laying asleep*, Il. xiv. lin. 236, ΚΟΙ'ΜΗΣΟ'Ν μοι Ζηνὸς—ὄσσε, literally, *lay* me Jove's eyes *asleep*. [See Job xxiv. 10. (others read ἐκοίμισαν) Aquil. Hos. ii. 20. (18.) —*to lay down*. 1 Kings xvii. 19. (comp. iv. 32.)]

II. Κοιμάομαι, ῶμαι, *To be laid down to sleep, to sleep, be asleep,* Mat. xxviii. 13. Luke xxii. 45. John xi. 12. [Acts xii. 6. Hesych. κοιμηθέντι· κατακλιθέντι, ὀυ πάντως ὑπνώσαντι. See Dan. vi. 18. In Gen. xix. 32. xxvi. 10. xxxv. 22, &c. *of lying with a woman*, in Josh. vi. 11. *to tarry*, see Gen. xxviii. 11.]

III. Κοιμάομαι *To be* or *fall asleep in death, to sleep the sleep of death*. Mat. xxvii. 52. John xi. 11. Acts vii. 60. [xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6. 18. (ὀι κοιμηθέντες ἐν Χριστῷ, *they who have suffered martyrdom for Christianity*. Schl. rather, *they who have died in the faith of Christ*.) ibid. 20. 51. 1 Thess. iv. 13, 14. 2 Pet. iii. 4. 15.] In the LXX it is used in the last as well as in the second sense for the Heb. שכב *to lie*. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. [For the sense of *dying* (or *lying in the grave*) see 1 Kings ii. 10. xi. 21. 43. xiv. 20. 32. Deut. xxxi. 16. Soph. Elect. v. 510. Joh. Meurs. in Lycophr. p. 206. J. Maii Obss. S. iv. p. 118.] Estius observes on 1 Cor. vii. 39, that "*sleeping* is thus applied only to *men* that are dead, and this because of the hope of the *resurrection;* for we read no such thing of brutes." This is an excellent remark; for *sleeping* implies *waking;* of which the heathen poets were so sensible, that when they describe death as *a sleep*, we find them adding the epithets *perpetual, eternal*, or the like, in order to express their own gloomy notion, and to *exclude* the idea of *waking* from this sleep of death. Thus Moschus, Idyll. iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

Ἄμμες δ' ὀι μεγάλοι, καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὁππότε πρᾶτα θάνωμες ἀνάκοοι ἐν χθονὶ κοίλᾳ
Εὕδομες ἘΥ ΜΆΛΑ ΜΑΚΡΟ'Ν, ἈΤΕ'ΡΜΟΝΑ, ΝΗ'-
ΓΡΕΤΟΝ ὕπνον.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One *long, eternal, unawaken'd* sleep.

So Catullus, lib. i. 5.

*Soles occidere & redire possunt:*
*Nobis cùm semel occidit brevis lux,*
Nox est perpetua una dormienda.

The sun that sets again will rise,
And give the day, and gild the skies;
But when we lose our little light,
*We sleep in everlasting night.*
Baker's Medulla.

Homer, Il. xi. lin. 241, says of a hero who was *slain*,

——Κοιμήσατο χάλκεον ὕπνον.
——He slept a *brazen* sleep.

So Virgil. Æn. x. lin. 745, 6.

*Olli dura quies oculos*, & ferreus *urget*
Somnus, *in* æternam *clauduntur lumina* noctem.

An *iron sleep* o'erwhelms his swimming sight,
And his eyes close in *everlasting night*.

But, on the contrary, it was doubtless with a view to the joyful hope of a *resurrection* both of body (see Mat. xxvii. 52.) and soul, that the departed saints in the O. T. as well as in the New, are said *to fall asleep, to sleep, to sleep with their fathers, &c.* And the Christians, says Suicer, Thesaur. in Κοιμητήριον II. because they

believe the *resurrection of the dead*, and will have death rather styled κοίμησις and ὕπνος than θάνατος, call burying places κοιμητήρια, i. e. *dormitories*, or places designed for *rest* and *sleep*. To which purpose he cites from Chrysostom, Διὰ τῦτο καὶ ἀυτὸς ὁ τόπος ΚΟΙΜΗΤΗ'ΡΙΟΝ ὠνόμαται, ἵνα μαθῇς ὅτι οἱ τετελευτηκότες καὶ ἐνταῦθα κείμενοι ὐ τεθνήκασιν, ἀλλὰ ΚΟΙΜΩ͂ΝΤΑΙ καὶ καθεύδυσιν. From the Greek κοιμητήριον we have the Latin *cœmeterium*, French *cimetière*, and Eng. *cemetery*, for a burying-ground.

☞ Κοίμησις, ιος, Att. εως, ἡ, from κοιμάομαι. *A lying down*, or *taking rest, in sleep*. occ. John xi. 13. [See Ecclus. xviii. 10. xlvi. 19. xlviii. 13.]

Κοινὸς, ἡ, ὀν. Varinus, says Mintert, derives it from κείω *to lie*, q. τοῖς πᾶσι προκείμενος, *lying open to all*.

I. *Common, belonging to several*, or *of which several are partakers*. occ. Acts ii. 44. iv. 32. Tit. i. 4. Jude ver. 3, where, says Macknight, "The salvation preached in the Gospel, is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions." Comp. Tit. i. 4. [See Prov. xxi. 9. xxv. 24. Wisd. vii. 3. κοινὸς ἀὴρ. Ecclus. xviii. 1. 2 Mac. ix. 26. xii. 4. (comp. Polyb. xxv. 8. 4.) 3 Mac. vii. 17. See Isocr. Evag. c. 4. ἱερὸν κοινὸν *a temple open to all Greeks*; Pind. Pyth. iii. 3. in Juv. Sat. xv. 148, communis conditor mundi; of God. Ecclus. xviii. 1.]

II. *Common, profane, unclean, polluted, defiled;* spoken of the hands, occ. Mark vii. 2, (where the Evangelist explains it by ἀνίπτοις *unwashen* *)—of meats. occ. Acts x. 14. (Comp. ver. 28.) xi. 8. Rom. xiv. 14. Comp. Heb. x. 29. Κοινὸς seems to be used in this sense, because some things, and especially some meats, which were *common* to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted* and *unclean*. [see Joseph. A. J. xii. 12, 13. κοινοὺς ἀνθρώπους. Hesych. and Suid. κοινόν· τὸ ἀκάθαρτον.] (See Pole Synops. on Mark vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in 1 Mac. i. 47. 62. So Josephus Antiq. lib. xi. cap. 8. § 7, has ΚΟΙΝΟΦΑΓΊΑΣ for eating *unclean* meats; and lib. xiii. cap. 1. § 1. τὸν ΚΟΙΝΟ'Ν βίον for the *heathenish* manner of living. This application of the word is, I think, Hellenistical, or peculiar to the *grecizing Jews* (comp. Κοινόω); though I am well aware, that a passage is produced from Lucian to prove it agreeable to the style of the pure Greek writers. That writer, De Mort. Peregr. tom. ii. p. 764, treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, Καταφρονῦσιν ὗν ἁπάντων ἐξίσης, καὶ ΚΟΙΝΑ' ἡγῦνται. "They despise all things equally, and think them *common*." But one can hardly suppose he here means to accuse the Christians of thinking *all* things *unclean;* he rather seems to refer to their contempt of the good things of this world, and to their *boundless liberality* to each other. Comp. Acts iv. 32, and see more in Alberti on Acts x. 15.

* See Kype and Campbell's Preface to Mark, p. 120.

☞ Κοινόω, ῶ, from κοινὸς *common, unclean*, which see.

I. *To communicate, impart*. Thus used in the profane writers. [See Thuc. i. 39. iv. 4. Polyb. viii. 18. 1.]

II. In the N. T. *To make common* or *unclean, to pollute, defile*. [Acts xxi. 28. of the *legal* pollutions of the Jews, (but understood in a *spiritual* sense.) Mat. xv. 11. 18. 20. Mark vii. 15. 18. 20. 23. Heb. ix. 13. (comp. Numb. xix. 9—17.) Rev. xxi. 27. (where πᾶν κοινοῦν seems for πᾶς κοινὸς, every *unclean* person.) comp. under Κοινὸς II. Alberti Gloss. N. T. p. 114. κεκοίνωκεν· ἐμίανεν· and so Suidas.]

III. *To pronounce* or *call common* or *unclean*. occ. Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and Hellenistical idiom. Thus the Heb. טמא, and LXX μιαίνειν, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*. Lev. xiii. 3, 8, 11, 20; so the Heb. טהר and LXX καθαρίζειν, properly *to cleanse*, for *pronouncing clean*, Lev. xiii. 6, 13, 17, 23; and in this sense we may interpret the V. ἐκαθάρισεν in the two fore-cited passages of the Acts. [Hesych. μὴ κοίνου· μὴ ἀκάθαρτον λέγε. So Albert. Gloss. N. T. p. 72.]

Κοινωνέω, ῶ, from κοινωνὸς.—*To communicate*.

I. With a dative of the thing, *To communicate, partake, participate, be a partaker in* or *of*. occ. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John ver. 11. So with a genitive. occ. Heb. ii. 14. [(see

2 Mac. v. 20. xiv. 25. Prov. i. 11. Diod. Sic. i. 74. Xen. Mem. ii. 6. 22, 23.) In Ecclus. xiii. 1, 2. (with a *person* in dat.) it is *to associate with, be partner with, &c.* see 2 Chron. xx. 36. Job xxxiv. 8. Ecclus. xiii. 19. (with μετὰ or πρὸς.)]

II. With a dative of the person, *To communicate, distribute, impart to.* occ. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. [Polyb. ii. 32. 8. ii. 45. 2. i. 77. 7. Æl. V. H. iii. 17. Herodian. iii. 10. 15. Thom. M. p. 538. ed. Bernard.]

**Κοινωνία, ας, ἡ,** from κοινωνὸς.

I. *A partaking, participation,* 1 Cor. x. 16. [(Others understand κοινωνία here, *a means to make us partakers;* but the meaning is nearly the same: it is here used relative to the Lord's supper.) Phil. iii. 10.]

II. *A communion, fellowship, society.* [1 Cor. i. 9. 2 Cor. vi. 14. (comp. Ecclus. xiii. 2. 17.) Gal. ii. 9. Phil. i. 5. (see Paley, Hor. Paul. ch. vii. No. 1.) Philem. v. 6. In Acts ii. 42. καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου *in the use of the Lord's supper in common.* Schleusn. Wahl says, "*in meals in common,* by fig. hendiadys;" but it seems plainly to allude to the Lord's supper, which was peculiarly called κοινωνία by ecclesiastical writers. (see 1 Cor. x. 16. Dionys. Areop. Hier. Eccles. ch. iii. Chrysost. Hom. x. in Joh. Suicer. Obss. Sacr. p. 101. Casaub. Exercitt. Antibar. xvi. 30. p. 445.) In 2 Cor. xiii. 13, ἡ κοινωνία τοῦ ἁγίου Πνεύματος is * *the fellowship of the Holy Ghost;* that *communication* and indwelling of the Holy Ghost the Comforter, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God are bestowed on man. (see Schleusn. himself, in Πνεῦμα 10.)]—In Eph. iii. 9, almost all the MSS., six of which ancient, for κοινωνία have οἰκονομία, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. Macknight.

* [Schleusn. (and so Rosenmüller) has chosen to translate it thus: "may you be *partakers of divine assistance,*" but even granting *divine assistance* to be a proper translation of τοῦ ἁγ. Πν. (which is granting too much, as it stands here,) would an invocation of the grace of Christ and the love of God be summed up with so *much weaker* a phrase as "a *partaking* in divine assistance?" If κοιν. is here *participation*, it means a *participation* in the gifts of the Holy Ghost, as a *person*, as the two former are.

III. *Communication, distribution, almsgiving.* Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4. [See D'Orville and Chariton, p. 135. Phavor. κοινωνία· ἡ ἐλεημοσύνη.]

☞ **Κοινωνικὸς, ἡ, ὸν,** from κοινωνία. *Ready* or *willing to communicate,* or *impart, liberal.* occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein. [According to Phavorinus, it is *mild and affable, sociable.* Demosth. p. 182. 16. ed. Reiske and Polyb. ii. 41. 1.]

**Κοινωνὸς, ȣ, ὁ, ἡ,** from κοινόω *to partake.*

I. *A partaker.* occ. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. ver. 17, "*a partaker* of thy affection." Macknight. [2 Kings, xvii. 11. Prov. xxviii. 24. Is. i. 23. Mal. ii. 14. Ecclus. vi. 11. xli. 5. In 1 Cor. x. 18, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί, *are partakers in the worship,* i. e. *sanction the worship,* according to Schleusn.; but Wahl understands it of the priests sharing the *victims* with *the altar.* See verses 14 and 20.]

II. *A partner, companion.* occ. Luke v. 10. 1 Cor. x. 20. (*connected with* demons) 2 Cor. viii. 23. Heb. x. 33. [See Ecclus. xli. 18. xlii. 3.]

**Κοίτη, ης, ἡ,** from κεῖται, 3 pers. of κεῖμαι *to lie.*

I. [*A bed.* occ. Luke xi. 7. (1 Mac. i. 5. comp. Exod. xxi. 18. and see κλίνη. 2 Sam. xi. 2. Is. lvi. 10. Xen. de Mag. Eq. vii. 11. &c.] particularly the *marriage-bed.* occ. Heb. xiii. 4. Plutarch, cited by Wetstein on the place, uses the phrase ΜΙΑΙΝΕΙΝ ΤΗΝ ΚΟΙΤΗΝ τȣ̃ γεννήσαντος, *to defile* his father's *bed.* So Josephus, Ant. lib. ii. cap. iv. § 5.—ΚΟΙΤΗΝ ΜΙΑΝΑΙ τὴν σὴν ἐθελήσαντα, attempting *to defile* thy *bed.* [See Chariton. ii. 1. Lucian. Pseudomant. vol. i. p. 779. Stosch Archæolog. Œconom. N. T. p. 17. So *cubile* in Lactant. de Mort. Persec. c. 38. Xen. Cyr. iii. 3. 1.]

II. It is used as a modest term for *impure embraces* or *whoredom.* occ. Rom. xiii. 13. where our translators well render it *chambering.* Kypke cites Pindar Pyth. xi. 38, and Euripides Hippolyt. lin. 154, using it in the same sense as St. Paul. [see Numb. xxxi. 17, 18. 35. Wisd. iii. 17, 18. Anthol. Gr. (De Bosch.) lib. v. Ep. 25. 89.]

III. Κοίτην ἔχειν, *To have, retain,* or *conceive seed,* occ. Rom. ix. 10. The LXX

frequently use *κοίτην σπέρματος*, concubitum seminis, for the Heb. שכבת זרע. see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13.; and in Lev. xviii. 23. Num. v. 20, *κοίτη* denotes the *seed itself*, answering to the Heb. שכבת, whose ideal meaning from the V. שכב *to lie* corresponds to that of *κοίτη* from *κεῖμαι*. Schl. understands *seed for issue* or *offspring*.]

Κοιτὼν, ῶνος, ὁ, from *κοίτη*.—*A bed-chamber*. occ. Acts xii. 20. (Comp. under Ἐπὶ I. 5.) [See Eccles. x. 20. 2 Sam. iv. 7. xiii. 10. Exod. viii. 3. (see *ταμεῖον*, and comp. Judg. iii. 24. xv. 1.) Ezech. viii. 12. Joel ii. 16. 2 Kings vi. 12.]

Κόκκινος, η, ον, from *κόκκος a grain*.—*Scarlet*, *of a scarlet colour*, so named because this colour was dyed with what was anciently called *κόκκος βαφικὴ the dying grain*, which Dioscorides describes as *θάμνος μικρὸς φρυγανώδης, ᾧ προσκεῖνται οἱ κόκκοι ὡς φακοὶ*, "a small dry twig to which the *grains* adhere, like lentiles." But these *grains*, as a great author observes on Solinus, are within full of *little worms* (or *maggots*), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *Alkermes*; whence the French *cramoisi*, and the English *crimson*. *Kermes* is a name still well known among us, and is nothing but the *coccus of the berry-bearing ilex* or *holm oak*, a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great uses; the *dyers in scarlet* finding it as valuable in their way, as the *physicians* in theirs *." [Mat. xxvii. 28. Heb. ix. 19. Rev. xvii. 3, 4. (supply *ἱμάτιον*. comp. 2 Sam. i. 24.) xviii. 12. 16.] —In the LXX, *κόκκινος* generally answers to the Heb. תולעת שני or שני תולעת, i. e. *maggot* or *insect*-colour double dyed, or double-dyed *maggot* or *insect*-colour, which might confirm the above interpretation of *κόκκινος*, if indeed it needed confirmation. [See Is. i. 18. Exod. xxv. 4. Lev. xiv. 4. 6. 49. Gen. xxxviii. 2. 8. Song of Sol. iv. 3. vi. 6. Josh. ii. 18. 2 Sam. i. 24, &c.; the word is used for כרמיל, 2 Chron. ii. 7. 14. iii. 14. See Braun. de Vest. Sacerdot. Salmas. Exerc. Plin. p. 192 and 213. Plin. ix. 41. xvi. 8. xxii. 2. Theophr. H. P. iii. 8.]—Κόκκος, (which is fem. when used in this sense) occ. LXX, Lam. iv. 5, &c. and Aquil. Song of Sol. iv. 3. Hesych. Κόκκος ἐξ ὅυ φοινικοῦν βάπτεται τὸ χρῶμα.]

* The reader, for further satisfaction, may consult Bochart, vol. iii. p. 624, Brooke's Nat. Hist. vol. iv. p. 81, &c. New and Complete Dictionary of Arts, in *Kermes*, and especially Mons. Goguet's Origin of Laws, &c. pt. ii. b. 2. ch. 2. art. 1. p. 106. edit. Edinburgh.

ΚΟ'ΚΚΟΣ, ου, ὁ.—*A grain*, of mustard seed, Mat. xiii. 31. [xv. 20. Mark iv. 31. Luke xiii. 19. xvii. 6.—of corn, John xii. 24. 1 Cor. xv. 37. *γυμνὸν κόκκον, a mere grain*. Κόκκος does not occ. in this sense in LXX. See above, the last word.]

☞ ΚΟΛΑ'ΖΩ, ομαι, Mid.—*To punish*. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that *κολαζομένους* is used for *κολασθησομένους to be punished hereafter*, as ch. iii. 11, λυομένων for λυθησομένων. So ἀντιλεγόμενον for ἀντιλεχθησόμενον, Luke ii. 34; ἀποφορτιζόμενον for ἀποφορτισόμενον, Acts xxi. 3; *καταργουμένην* for *καταργηθησομένην*, 2 Cor. iii. 7. Wolfius on 2 Pet. iii. 11, remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from Thucydides *συμφέροντα* in the sense of *what will profit*. [See Apocr. Wisd. xi. 16. 2 Mac. vi. 14. Thuc. ii. 87. Isocr. Panegyr. c. 34. p. 90. Irmisch. on Herodian, i. 5. 25. Herodian iii. 11. 17. Æl. V. H. iii. 10. Diod. Sic. iv. 31. Xen. Mem. iii. 13. 4.]

☞ Κολακεία, ας, ἡ, from *κολακεύω to flatter*, which from *κόλαξ, ακος, a flatterer*, and this the Greek Etymologists derive from *κολλᾶσθαι to stick to, adhere, (to hang on*, as we say,*)* or from *κόλον food, meat*, for which parasites *flatter*; but *κόλαξ* may be deduced from the Heb. חלק *to smooth, flatter*.—*Flattery, adulation*. occ. 1 Thess. ii. 5. [See Albert. Obss. Philol. p. 475. Herodian i. 1. 13.]

Κόλασις, ιος, Att. εως, ἡ, from *κολάζω to punish*.

I. *Punishment*. occ. Mat. xxv. 46. [see Ez. xliii. 11. Wisd. xvi. 2. 24. xix. 4. 2 Mac. iv. 38.]

II. *Torment*. occ. 1 John iv. 18, where see Elsner, Wolfius, and Wetstein, and comp. Kypke. [Others translate it here *a cause of stumbling, a stumbling-block*, (as Ez. xiv. 3, 4. 7. xviii. 30. xliv. 12.) but this does not agree with the context so well.]

☞ Κολαφίζω, from *κόλαφος a blow*, which from *κολάπτω to strike, beat*. See Heb. and Eng. Lexicon in כלף.

I. *To buffet, to strike with the double fist*; for so the word properly signifies, as

Theophylact informs us on Mat. xxvi. Κολαφίζειν ἐςι τὸ διὰ τῶν χειρῶν πλήττειν, συγκαμπτομένων τῶν δακτύλων, καὶ ἵνα ἀφελέςερον εἴπω, διὰ τῦ γρόνθυ κονδυλίζειν. Κολαφίζειν means *to strike with the hands, the fingers being clenched,* or, to speak more briefly, *to buffet with the fist.* occ. Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20. [Not used by Attic writers. see Lobeck on Phryn. p. 175. Thomas M. says they used κονδυλίζειν in this sense.]

II. *To afflict, depress.* occ. 2 Cor. xii. 7. So Chrysostom explains it by ταπείνωσις *depression,* κάκωσις *affliction,* and refers 1 Cor. iv. 11, to the same meaning. See Suicer Thesaur. in Κολαφίζω.

Κολλάω, ῶ, from κόλλα *glue.*

I. *To glue, glue together,* though I know not that the verb is ever found strictly in this sense; but Wetstein cites from Athenæus χαλκὸν κολλήσαντα *soldering* brass; and Scapula gives us κολλᾶν σίδηρον, *to solder* iron; and from the medical writers κολλᾶν τραύματα, *to conglutinate* wounds, i. e. to reunite the divided parts. [See, however, Larcher and Schweighäuser on Herod. i. 25, where σιδήρου κόλλησις is used for "the inlaying of iron with precious metals, stones," &c.) Hence, to make to *cohere,* to make *firm.* see Job xxxviii. 38. xli. 14, &c.]

II. Κολλάομαι, ῶμαι, governing a dative, *To cleave* or *adhere to,* Luke x. 11. [See Ps. cii. 5. Job. xxix. 10. Lam. iv. 4. comp. Ps. cxix. 25. Hence *to be joined,* or *join oneself to, associate oneself with.* see Luke xv. 15. Acts v. 13. ix. 26. x. 28. xvii. 34. see Plut. de Polyphil. vol. ii. p. 94. δεῖ μὴ ῥαδίως—κολλᾶσθαι τοῖς ἐντυγχάνουσι "one must not rashly *join oneself with* those one meets with," see Suicer and Wetstein. See Acts viii. 29. Hence also *to cleave to a person* or *thing.* Rom. xii. 9. 1 Cor. vi. 16, 17. In the LXX it is often used in the same view, and generally answers to the Heb. דבק. See Jer. xiii. 11. Deut. xxviii. 60. Ruth ii. 8. (with μετὰ instead of the dat.) 2 Sam. xx. 2. 2 Kings xviii. 6. (comp. 1 Cor. vi. 17). Ps. xliv. 25. Ecclus. xix. 2. (comp. 1 Cor. vi. 16.) 1 Esdr. iv. 20 (with πρὸς) and in Deut. xxix. 20, (with ἐν) &c.]

Κολλούριον, or, as some MSS. read, κολλύριον, υ, τὸ, from κωλύω *to restrain,* and ῥῶς *a flux, running,* or ῥέω *to flow.* [Others deduce it from κολλύρα *a little loaf,* (with which it is sometimes synonymous), which the collyrium, before it was dissolved, might resemble.]—*A collyrium,* a topical remedy applied to the eyes *to repel sharp humours.* occ. Rev. iii. 18.

Κολλύριον is used by Galen, and other Greek writers cited by Wetstein. [For the different sorts of *collyrium* in use among the ancients, see Celsus de Medic. vi. c. 6. Paul. Ægin. iii. 28. Hippocr. de Victu Acut. c. 68. Dioscorid. i. c. 2. p. 130. Plin. H. N. xxi. c. 20. Salmasius Exercitt. Plin. p. 182 and 936. Le Clerc. Hist. Med. Lib. ii. c. i. p. 612. occ. in Complut. and Ald. Ed. (and Alex. MS. has κολλυρίδα) in 1 Kings xiv. 3. in sense κολλύρα, which itself occ. (in Complut. Ed.) Lev. viii. 26. see Schol. on Exod. xxix. 2, &c.]

☞ Κολλυβιςὴς, ῦ, ὁ, from κόλλυβος *a small coin.* (So the Schol. on Aristoph. Pace, lin. 1199, explains κολλύβυ by εἶδος ἐυτελῦς νομίσματος. [But κόλλυβος also means *the changing of money.* See Poll. Onom. iii. 9. vii. 30.—Mœris, Thomas M. p. 108, and Phrynichus, p. 82. (see p. 440, ed. Lobeck) say that the Attics did not use κολλυβιςής, but ἀργυραμοιβὸς.]—*A money-changer, one who changes money of greater value into that of less.* occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in Suicer Thesaur. and Wetstein on Mat. xxi. 12. [Schleusner and Wahl tell us, that "these κολλυβισταὶ were in the temple to supply the Jews with the half-shekel, which they paid annually in the month of Adar," (before the 25th, see Ikenii Ant. Heb. Part II. ch. vi.) "or Nisan," according to Wahl. See Winer Biblisches Realwörterbuch, p. 3. Exod. xxx. 13—15, and Lightfoot on Mat. xxi.]

Κολοβόω, ῶ, from κόλοβος *maimed, cut off.* [which occ. Xen. Cyr. i. 4. 11, and some deduce it from κολούω *to amputate, cut off,* &c.]

I. *To cut off.* In this its proper sense it is used by the LXX, 2 Sam. iv. 12, for the Heb. קצץ. [See Symm. and Theodot. Is. xxviii. 20. Arrian. Diss. Epictet. ii. 10. Diod. Sic. i. 78. Polyb. i. 80. 13. Hence κολοβόχειρ *mutilated in the hand,* Lev. xxi. 18, and κολοβόῤῥιν *in the nose,* or *flat-nosed,* ibid. κολοβόκερκος *deficient in the tail,* Lev. xxii. 23.]

II. *To cut short, shorten.* occ. Mat. xxiv. 22. Mark xiii. 20. See Wetstein on Mat. where Chrysostom, cited by Suicer, explains εἰ μὴ ἐκολοβώθησαν, κ. τ. λ. by Εἰ ἐπὶ πλέον ἐκράτησεν ὁ πόλεμος Ῥωμαίων ὁ κατὰ τῆς πόλεως, ἀπάντες ἂν ἀπώλοντο οἱ

'Ιουδαῖοι. "If the war of the Romans against the city [of Jerusalem namely] had continued longer, all the Jews would have perished." [So קצר (which Biel quotes in 2 Sam. iv. by mistake) in Prov. x. 27.]

ΚΟ'ΛΠΟΣ, ου, ὁ. Mintert deduces it from κοῖλος *hollow*, or καλύπτω *to cover*.

I. *The bosom.* occ. John i. 18. xiii. 23. Luke xvi. 22, 23, where comp. Mat. viii. 11; and observe, that in the Treatise on the Maccabees, ascribed to Josephus, but probably written by a converted Jew, § 13, the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, οὕτω γὰρ θάνοντας ἡμᾶς 'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακὼβ ὑποδέξονται εἰς ΤΟΥΣ ΚΟ'ΛΠΟΥΣ αὐτῶν, for then Abraham, Isaac, and Jacob will after our death receive us into their *bosoms*. [The allusion * seems to be to the meals of the ancients, (and so here to the happiness of heaven under the figure of a feast or banquet) for, as they lay on their triclinia, the head of one rested or reclined on the *bosom* of the next to him. So Abraham receiving into his *bosom*, means placing next to himself, as a mark of favour and affection. (see Joh. xiii. 23). It was so among the Romans. See Xiphil. in Dion. p. 352, and P. Zornii Bibliotheca. Antiquar. Exeget. vol. i. p. 536. Wahl (and Schleusn. partly) explains Joh. i. 18. from this metaphor ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (comp. vs. 2.) proximus, i. e. familiarissimus, conjunctissimus, "nearest and dearest to the Father;" quoting from Cic. "tu vero sis in sinu semper et complexu meo." Epist. xiv. 4. See also pro Cluent. 5. pro Cœlio, 4. Schleusn. also suggests the notion of "the beloved Son of God," from the metaphor of a father *nursing* his child. (see note in preceding page). In either way it seems, as Schl. allows it may, to denote Christ's equality of nature and dignity with the Father. Obs. in Luke, κόλποι plur. is used of a single person. See Diog. Laert. i. 85, and Reitz on Lucian, vol. ii. p. 246.]

II. *A loose cavity or hollow formed by the doubling of a robe or garment,* q. d. *a lap.* occ. Luke vi. 38*, where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh v. 13. Psal. lxxix. 12. Isa. lxv. 6. Jer. xxxii. 18. In the three last texts the LXX in like manner have κόλπος. Raphelius and Wetstein cite Herodotus and Polybius using κόλπος in the same sense: to whom Kypke adds Josephus, Plutarch, Arrian, and Appian. [See Polyb. iii. 33. 2. Herodian i. 8. 11. Apollon. Rhod. Argon. iv. 919. Liv. xxi. 8. Suet. Jul. Cæs. 82.

III. *A bay, a creek.* occ. Acts xxvii. 39. Homer uses κόλπος in this sense, Il. ii. lin. 560, where Eustathius explains it by θάλασσα ὑπὸ ἀκρωτηρίων περιεχομένη, *a sea inclosed by promontories;* [and Phavorinus also in nearly the same words.] Strabo and Themistius also, cited by Wetstein, apply the word in the same manner. [See Herod. ii. 11, &c. Diod. Sic. iii. 38. Herodian iii. 4. 4. Xen. H. G. i. 4. 8. iv. 8. 10. Demosth. (ed. Reiske) p. 1237. l. 9, &c. So Virgil. Æn. ii. 23. Sinus, &c. Italian *golfo*, Fr. *golfe*.] Hence Eng. *A gulph.*

☞ ΚΟΛΥΜΒΑ'Ω, ῶ.—*To swim.* occ. Acts xxvii. 43. It is used also by Achilles Tatius, cited by Alberti and Wetstein. 'Ενίοι δὲ ΚΟΛΥΜΒΑ'ΙΝ πειρώμενοι, Some trying to *swim*. [See Symm. Is. xxv. 11. (Phavorinus derives it from persons appearing κόλοι or κολοβοί *cut short as they swim.* Dorice κολυφᾷν.)]

Κολυμβήθρα, ας, ἡ, from κολυμβάω.—*A bath for swimming* or *bathing*. So Josephus applies the word in the remarkable story of Herod the Great's drowning the young high-priest Aristobulus. Ant. lib. xv. cap. 3, § 3. So De Bel. lib. i. cap. 22, § 2. See also Bp. Pearce's Miracles of Jesus vindicated, pt. iv. p. 63, 12mo. occ. John v. 2, 4, 7. ix. 7, 11.—The LXX have frequently used this word for the Heb. ברכה *a pool.* [See 2 Kings xviii. 17. Neh. iii. 15, 16. Is. vii. 3. Symm. Song of Sol. vii. 4. Schleusn. and Wahl understand *a fish-pool* in Joh. ix. 7. 11. rather than *a bath.* Tittman says,

* [In Ruth iv. 16, it is used of *taking a child into the bosom* and nursing it, comp. 1 Kings xvii. 19. Numb. xi. 12. see Elsner on Joh. i. 18. Some have supposed this the metaphor in Luke. See Pole's Synops. In Ecclus. ix. 1. γυναῖκα τοῦ κόλπου σοῦ the wife of thy *bosom*, *whom thou foldest to thy bosom, embracest* with affection, *thy beloved wife*, comp. Deut. xiii. 6. xxviii. 54. 56. also Gen. xvi. 5. 2 Sam. xii. 8. See Fesselii Advers. Sacr. Book IV. ch. ix. p. 383. So Tibull Inque tuo caderet nostra senecta sinu.]

* See Piscator in Pole Synops. and Doddridge on the place.

*a bathing-house.* See Diod. Sic. xi. 25.]

☞ ΚΟΛΩΝΙ'Α, ας, ἡ. It is plainly the Latin colonia in Greek letters, which from colonus *an husbandman*, a N. derived from the verb colo *to cultivate*, and this from the Heb. כלה *to perfect.*—*A colony.* "* *Colonies* (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from Rome, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs." "† *Colonies* were governed by the Roman laws." occ. Acts xvi. 12. Comp. ver. 21, where the inhabitants of the Roman colony of Philippi are called Romans, as being freemen of Rome. [Schleusn. says that it was not properly a Roman colony, only a city, Italici juris. Wahl says that it was a colony founded by Julius or Augustus Cæsar, and refers to ‡ Dio Cassius, li. 4. See Schwartz. Monumenta Ingeniorum, vol. ii. p. 65. This word occ. in some Greek inscriptions on coins. See Spanh. de Us. et Præst. Num. p. 106, &c.]

☞ Κομάω, ῶ, from κόμη.—*To have long hair,* comatus sum, comam alo. occ. 1 Cor. xi. 14, 15. [Suid. and Etym. M. explain κομᾷν *to be proud, wanton, luxurious*, &c. See Xen. de Rep. Lac. xi. 8. de Re Eq. v. 3. See Salmas. Epist. de Cæsarie Virorum et Coma Mulierum, Lug. Bat. 1644.]

Κ'ΟΜΗ, ης, ἡ, from the Heb. קום *to rise. The hair of the head, the hair which arises from the head.* occ. 1 Cor. xi. 15. [occ. LXX, Numb. vi. 5. Ez. xliv. 20. for פרע *long hair* (See Xen. Cyr. i. 3. 2. Plut. Lycurg. c. 22. Æl. V. H. vi. 5, &c.); and for פאר *a tiara, an ornament for the head*, Ez. xxiv. 23. Suid. Κόμη· ἡ θρὶξ τῆς κεφαλῆς. comp. Lev. xix. 27. Joh. i. 20. Polyb. ii. 36. 7.]

* Kennet's Antiquities, b. iv. ch. 18.

† Lardner's Credibility of Gospel Hist. b. i. ch. ii. p. 145.

‡ [The fact stated by Dio Cass. is this, that Augustus gave it as an habitation to some of the Antonian party, whom he drove from their towns in Italy to put in his own soldiers. See the notes on the passage. It is called Colonia, in a coin quoted by Spanheim (as above.) Col. Jul. Aug. Philip. and on a stone in Spon. Misc. p. 173. Col. Jul. Philippensis. See also Cuper de Elephant. Exercitt. in Sallengre. Thes. Ant. Rom. vol. iii. p. 150, &c. See notes to Dio Cass. and Adams's Rom. Ant. on the Jus Italicum, &c.]

ΚΟΜΙ'ΖΩ.

I. *To bring,* as in the hand, affero. occ. Luke vii. 37. [see Esdr. iv. 5. Wisd. xviii. 21. Arrian. Exp. Alex. vii. 22.]

II. Κομίζομαι, Mid. *To receive to oneself,* or *into one's hand*, as it were, as Abraham did Isaac from the dead, occ. Heb. xi. 19. (where see Raphelius, Wetstein, and Macknight.) [comp. 2 Mac. vii. 11. 29.]—or as a person does his money, which had been intrusted to others, occ. Mat. xxv. 27, where see Wetstein and Kypke. [Ceb. Tab. c. 21. ἐπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ' ᾧ οὐδὲν κωλύει τὸν θέμενον πάλιν κομίσασθαι. See Polyb. x. 34. 3. Diod. Sic. xii. 8. xiv. 33. Isæus xix. 8. In LXX, comp. Gen. xxxviii. 20. Hos. ii. 9. 2 Mac. x. 1. *to recover*, as *a fort, city*, &c.]

III. Mid. *To receive to oneself,* as a recompense, whether of good, occ. Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, occ. Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, occ. Heb. x. 36. xi. 39. On 2 Cor. v. 10, Kypke remarks, that κομίζεσθαι is often spoken of *rewards* and *punishments*. He cites Demosthenes and 3 Mac. i. 3. Observe κομιεῖται, κομιεῖσθε, κομιούμενοι, are from the 1st fut. mid. Attic. κομιοῦμαι for κομίσομαι. [See 1 Mac. xiii. 37. 2 Mac. viii. 33. Tob. vii. 12. Arrian. Exp. Al. M. v. 27. 3. Xen. Cyr. i. 5. 10.]

☞ Κομψότερον, Neut. Sing. of κομψότερος, the comparative of κομψὸς *elegant, neat, trim*, [Xen. Cyr. i. 3. 8.] It is used as an adverb, *More elegantly*. Also, *Better in health*. occ. John iv. 52. So in Arrian, Epictet. lib. iii. cap. 10. ΚΟΜΨΩΣ 'ΕΧΕΙΝ is applied to one who is *recovering* from a fever. See Raphelius.

Κονιάω, ῶ, from κονία or κονίη, which is frequently found in Homer, and in that poet, I believe, constantly signifies *dust,* as Il. ii. lin. 150. Il. xi. lin. 151; but the succeeding Greek writers use it for *chalk.* [See Diod. Sic. xx. 8. Deut. xxvii. 2. 4. Amos ii. 1. Lex. MS. Cyrill. κονία· ἡ λευκασία.] Κονία, in its primary sense of *dust*, may be very naturally derived from κνάω or κνέω *to rub off, abrade, comminute.* Comp. under Κονιορτός.—*To whiten, make white by smearing with chalk and water, to white-wash.* occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text, Dr. Shaw * observes, that "as all the different sorts of tombs

* Travels, p. 219, 220, 2d edit.

and sepulchres (among the Moors) with the very walls likewise of their respective *cupolas* and enclosures, are constantly kept *clean white-washed*, and *beautified*, they continue to illustrate those expressions of our Saviour where he mentions *the garnishing of the sepulchres*, Mat. xxiii. 29; and ver. 27, where he compares *the Scribes, Pharisees*, and hypocrites *to* whited *sepulchres, which indeed appear* beautiful *outward, but are within full of dead men's bones and all uncleanness*. Comp. Harmer's Observations, vol. iii. p. 449. [They used to whiten the sepulchres to mark them, that they might not touch them, and so be polluted. See Winer. Biblisches Realw. p. 261. Wahl.]—In Acts xxiii. 3, St. Paul calls the high-priest Ananias, *a whited wall*, "alluding to the beautiful outside of some *walls* which are full of rubbish and dirt within *," says Doddridge; in whose excellent note on this passage may be seen how justly Ananias deserved this character, and how remarkably the Apostle's prophecy of *God's smiting him* was fulfilled in his destruction, related by Josephus, De Bel. lib. ii. cap. 17. § 6. 9. [occ. Deut. xxvii. 2. 4.]

Κονιορτὸς, ȣ, ὁ, (q. κόνις ὀρτή) from κόνις *dust* (which from κνάω or κνέω *to rub off, abrade*), and ὄρω *to excite, raise*.—*Dust*. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23, where comp. 2 Sam. xvi. 13, and see Harmer's Observations, vol. iv. p. 202. [occ. Exod. ix. 9. Is. v. 24. Deut. ix. 21, &c. See Polyb. v. 85. 1. Xen. Anab. i. 8. 8.]

Κοπάζω, from κόπος *labour, fatigue*.

I. *To cease through extreme fatigue*, or *being spent with labour*. [See Ecclus. xxiii. 17. comp. 16.]

II. *To cease*, as the wind. So Herodotus applies ἐκόπασε to the wind, lib. vii. cap. 191. ἢ ἄλλως κῶς ἀυτὸς (ἄνεμος namely) 'ΕΘΕ'ΛΩΝ 'ΕΚΟ'ΠΑΣΕ, or otherwise it *ceased of its own accord*. occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, Jonah i. 11, 12, for Heb. שתק *to be calm, still*;—to the waters of the deluge, Gen. viii. 1, for שך *to assuage*, and ver. 8, 11, for קלה *to be light, alleviated*;—to the plague, Num. xvi. 48. 50, for נעצר *to be restrained*;—to the fire of the Lord, Num. xi. 2, for שקע *to sink*. [In Ecclus. xliii. 23, act. *to appease*.]

Κοπετὸς, ȣ, ὁ, from κόπτομαι, which see under Κόπτω II.—*Vehement lamentation*, properly such as is accompanied *with beating the breast*, planctus. occ. Acts viii. 2. [See Gen. l. 10. Esther iv. 3. Is. xxii. 12. Micah i. 8. Zech. xii. 10. 1 Mac. ii. 70. iv. 39. ix. 20. Macarius (Hom. xv. p. 184.) says, if a rich man die, μετὰ μελωδιῶν καὶ θρήνου καὶ κοπετοῦ ἐκκομίζεται, &c. *he is borne out to burial with singing, and lamentation, and wailing*. Dionys. Hal. Ant. II. xix. XI. xxxi. (ed. Huds.) Hesych. κοπετός· κομμός. θρῆνος μετὰ ψόφου χειρῶν, *lamentation with striking of the hands*. See Geierus de Luctu, Hebr. c. 14. §. 4. Ovid. Met. ii. 584. ix. 636.]

Κοπὴ, ῆς, ἡ, from κέκοπα, perf. mid. of κόπτω.—*A smiting, slaughter*. occ. Heb. vii. 1. [Gen. xiv. 17. Josh. x. 20. Judith xv. 7.]

Κοπιάω, ῶ, from κόπος *labour, fatigue*.

I. [*To labour*, generally, *to toil, labour, even to great fatigue and weariness*. occ. Mat. vi. 28. Luke v. 5. xii. 27. Joh. iv. 38. (*of labouring in tilling*, comp. 2 Tim. ii. 6.) Acts xx. 35. 1 Cor. iv. 12. Ephes. iv. 28. It is applied also to the labours of the ministers of the word. See 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Coloss. i. 29. 1 Thess. v. 12. 1 Tim. iv. 10. v. 17. See also Rom. xvi. 6. ἥτις πολλα ἐκοπίασε ἐις ἡμᾶς, *who laboured much for us, to our advantage*. See Wisd. ix. 10.]

II. *To be fatigued* or *spent with labour*. occ. John iv. 6. [of our Saviour *being weary from his journey*. Rev. ii. 3. occ. LXX, Deut. xxv. 18. 2 Sam. xvii. 2. Jer. xvii. 16. with a part. ὀυκ ἐκοπίασα ἀκολουθῶν, *I have not fainted following, have not ceased to follow*. Is. xl. 28—31. xlvi. 1.]

III. *To be fatigued* or *weary* with sin, misery, and the heavy yoke of the ceremonial law. occ. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟ'ΠΟΣ, ȣ, ὁ. [Some Lexicons deduce it from κέκοπα, perf. mid. of κόπτω· Parkhurst from כף *the palm of the hand*.]

I. *Labour, travail*. [Whether *manual labour*, see 2 Cor. vi. 5. (comp. xi. 23, 27. 1 Thess. ii. 9. 2 Thess. iii. 8.) or *exertions, activity, zeal in any cause*. See 1 Cor. iii. 8. (but see the use of κοπιάω 2 Tim. ii. 6.) xv. 58. 1 Thess. i. 3. (comp. Heb.

* To this day, in the eastern countries, they sometimes build their walls of *clay* or *unburnt bricks*, and then *plaster* them over. And at Ispahan this is said to be done with a *plaster* of fine *white* stone. See Heb. and Eng. Lexicon under לכח I. and Bp. Lowth's Note on Isa. xxx. 13.

vi. 10.) Rev. ii. 2. In John iv. 38. κόπος is used for the *fruits of labour*. Comp. 2 Cor. x. 15. Ecclus. xiv. 15. In Xen. de Re Equest. iv. 2. Anab. v. 8. 3. for *weariness from labour*.]

II. *Trouble, disturbance, uneasiness.* So, Κόπον or κόπως, παρέχειν, *to give trouble* or *uneasiness to, to trouble, disturb*, negotium facesso; for which the Greek writers generally use the phrase πράγματα παρέχειν. See Alberti on Mat. xxvi. 10, and Addenda, p. 505. To the passages he has produced may be added from Theophrastus, Eth. Char. cap. 15, ΠΡΑ'ΓΜΑΤΑ' μοι μὴ ΠΑΡΕ'ΧΕ, Don't *trouble* me. Kypke, however, Observ. Sacr. in Mat. has produced from Aristotle, Probl. § v. qu. 38, p. 837, Τοῖς γὰρ μηροῖς τὸ πᾶν βάρος ἐμπῖπτον ΚΟ'ΠΟΥΣ εἴωθε ΠΑΡΕ'ΧΕΙΝ. "For the whole burden lying upon the thighs is apt to *produce fatigue*." And a little after, "Walking on hard ground ΠΑΡΕ'ΧΟΥΣΙ ΚΟ'ΠΟΥΣ *fatigues* the muscles and sinews of the legs. See Duport on Theophrast. as above. [occ. Mat. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. vi. 17. (comp. Ecclus. xxix. 4. and Long. Pastor. lib. iii. p. 72.) In Rev. xiv. 13, *of the toil and labour, the troubles of human life*, as Job v. 7.]

Κοπρία, ας, ἡ, from κόπρος *dung, filth.*—*Filth, dung, a dunghill, manure.* occ. Luke xiii. 8. xiv. 35. [occ. LXX, 1 Sam. ii. 8. Neh. ii. 13. 2 Kings ix. 37. Job ii. 8. (for אפר *the dust*. Comp. Hom. Il. ω'. 640.) Is. v. 25.]

ΚΟ'ΠΤΩ.

I. *To cut off* or *down*. occ. Mat. xxi. 8. Mark xi. 8. [See LXX, Numb. xiii. 24. 1 Kings v. 6. Is. x. 15. Ezech. xxxix. 10, &c. In 2 Sam. v. 20. it is *to smite* or *overthrow*, (whence κοπή; which see). Comp. Josh. x. 20, &c. Hence, it denotes *to vex* and the like, see 1 Mac. xii. 24. and Duker on Thucyd. viii. 13; so κόπωσις *vexation*, Eccles. xii. 12.]

II. Κόπτομαι, Mid. *To strike* or *beat oneself* particularly *one's breasts, with the hands in lamentation*, so *to lament, wail*, plangere. *Beating* the breasts is mentioned as a gesture of *violent grief* both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus Homer, Il. xviii. lin. 30, 31, (comp. lin. 50, 51.)

——————Χερσὶ δὲ πᾶσαι
Στήθεα πεπλήγοντο——————

——————With their *hands*
All *beat* their breasts.——————

Which is, as usual, copied by Virgil, Æn. i. lin. 485,

——————Tunsæ *pectora* palmis.
——————With their *hands*
*Beating* their breasts.

So in Ovid,

Plangere *nuda meis conabar pectora* palmis.
Then with my *hands* my breasts I strove to *beat*.

See more to this purpose in Wetstein on Luke xviii. 13. It is used intransitively, Mat. xi. 17. xxiv. 30,—with the preposition ἐπὶ following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52, where however the prep. ἐπὶ or διὰ seems understood. Comp. Luke xxiii. 27. [See LXX, Gen. xxiii. 2. l. 10. 1 Sam. xxv. 1. 1 Kings xiii. 30. 2 Sam. xi. 28. Eccles. xii. 6. Zech. xii. 10. So Aristoph. Lysist. 397. Κόπτεσθ' Ἄδωνιν, *Bewail for Adonis*. See the Schol. and Herod. ii. 42. 61, and Larcher's notes, where he exposes a most absurd mistake of Voltaire. Comp. also Ez. vi. 9. xx. 43. Jerem. viii. 2. (pass. *to be lamented for*,) and see Feith. Ant. Hom. lib. iii. c. 15. p. 287—290. Hom. Il. χ'. 34, &c. Κόπτων, τύπτων· Hesych. & Attice, κόπτειν τὴν θύραν is *to knock at the door*, though the primary sense is *to cut*. See Schol. Arist. as above, and Eust. p. 899, and 1256. So in the pass. θάλασσα κοπτομένη πνοιαῖς τε, &c. is *beaten upon*, &c. Theocr. Idyll. xxii. 15, 16.]

ΚΟ'ΡΑΞ, ακος, ὁ, from κράζω *to cry out*, according to some; but it rather seems a name formed by an onomatopœia from the *croaking* of the raven, or *cawing* of the crow. So Aristophanes in Ran. expresses the croaking of the frog by ΚΟ'ΑΞ.—*A raven*, or *crow*. occ. Luke xii. 24. [occ. LXX, Gen. viii. 7. Lev. xi. 16. See also Deut. xiv. 13—17. et var. lectt.]

Κοράσιον, τὸ, from κόρος *a young man, a youth, stripling.*—*A damsel.* [Mat. ix. 24, 25. xiv. 11. Mark v. 41, 42. vi. 22, 28. Ruth ii. 8, 22, 23. iii. 2. 1 Sam. ix. 11. xx. 30. (see also Theodot.) xxv. 42. Esth. ii. 2—9. iii. 2. Joel iii. 2. Zech. viii. 5.] & al. Κοράσιον, though condemned as a bad word by the old grammarians, Phrynichus, Thomas, and Pollux, is yet several times used by Lucian, and frequently by Arrian, Epictet. as may be seen in Wetstein on Mat. ix.

24. Comp. also Kypke. [See Arrian. Diss. Epict. iii. 2. 8. (In. i. 18 and 28. κορασίδιον occ.) Lucian. Asin. c. 6. Jacobs. Anthol. Gr. vol. i. p. 108. Wahl says, (from Lobeck on Phryn. p. 74.) that it was applied to girls of the lower orders with a certain degree of ἐντελισμὸς (or *holding them cheap)* by the older Greeks in conversation only, but that later writers use it without this sense annexed. So of κορίδιον.]

☞ KOPBA'N. Heb.—*Corban*, ὅ ἐςι δῶρον, which is *a gift*, says St. Mark, i. e. *an offering dedicated to God.* So Josephus, Ant. lib. iv. cap. 4, § 4, explains κορβᾶν, δῶρον δὲ τετὸ σήμαινει, this signifies *a gift*, or *offering*. And in this sense the Heb. N. קרבן (from קרב *to approach*, and in Hiph. *to offer, present,)* is very frequently used in the O. T. and constantly by the LXX, except in one passage rendered δῶρον. occ. Mark vii. 11 *.

☞ KOPBANA'Σ, ᾶ, ὁ.—*The sacred treasure*, or *treasure dedicated to God, and destined to sacred uses.* So Josephus expressly tells us, the *sacred treasure* among the Jews was called *Corbonas*, τὸν ἱερον θησαυρὸν, καλεῖται δὲ ΚΟΡΒΩΝΑ'Σ. De Bel. lib. ii. cap. 9, § 4. The word seems plainly formed from the Chald. or Syriac קרבנא or קורבנא, which from the Heb. קרבן. Comp. Κορβὰν. occ. Mat. xxvii. 6, where the Syriac version, for Κορβανᾶν, has בית קורבנא. [It is here the same as the Γαζοφυλάκιον (Luke xxi. 1, &c.) according to Wahl and Schleusn. and this was thirteen chests in the court of the women, called by Rabbinical writers שופרות *trumpets*, from their shape. v. Theophyl. ad loc. Hadr. Reland. de Spoliis Templi Hierosolym. in arcu Titiano (Traj. ad Rhen. 1716.) Stolberg. Exercitt. Ling. Gr. x. 382. and Winer. Biblisches Realwört. p. 692.]

KOPE'NNYMI.—*To satiate, satisfy.* Pass. *To be satiated, satisfied*, properly with food. [occ. Acts xxvii. 38. (with genit. see Mathiæ Gr. Gr. § 330.) 1 Cor. iv. 8. metaphorically. See LXX, Deuter. xxxi. 20. Æl. V. H. i. 4. Irmisch. on Herodian. i. 13. § 10. p. 553. Xen. Mem. iii. 11, 13.]—Κορέννυμι, may be derived from κόρος *satiety, abundance*, or immediately from the Heb. קרן *the light*, the great agent which produces *plenty* and *abundance* to the earth and its inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of *a horn* (comp. Κέρας) inverted and pouring out fruits, and that, both on the * coins of the Romans, and in the descriptions of their poets. Thus Horace Carm. Secul. lin. 59, 60,

> " ——————*Apparetque beata pleno*
> Copia cornu.
> *Plenty* with her full *horn* appears."

And Lib. i. Ode xvii. lin. 14, &c.

> " —————— *Hic tibi* Copia
> *Manabit ad plenum benigno*
> *Ruris honorum opulenta* cornu.
>
> Here shalt thou rural blessings know,
> Which from *Plenty's horn* shall flow."

Again Epist. xii. lin. 28, 29, lib. 1.

> " —————— *aurea fruges*
> *Italiæ pleno defundit* Copia cornu.
> *Plenty* pours out her fruits from loaded *horn*."

Hence we may in some measure account for the LXX having rendered קרן הפוך, the name of one of Job's daughters (Job xlii. 14.) by the words Ἀμαλθαίας κέρας. קרן הפוך may mean *the horn inverted*. Ἀμαλθαίας κέρας *is the horn of Amalthæa*, which was the name of the *goat* feigned to have *nursed* Jupiter in his infancy. Thus Callimachus, Hymn. in Jov. lin. 48, 49.

> —————— σὺ δ' ἐθήσαο πίονα μαζὸν
> Αἰγὸς Ἀμαλθείας.
> Thou drew'st the *swelling teat* of that fam'd *goat*,
> Kind *Amalthæa*.

Whose *horn* was thenceforth said to have " the privilege, that whoever possessed it should immediately *have what they desired;* whence it came to be called *the horn of plenty*." (Boyse's Pantheon, ch. 15.) The name *Amalthæa* is an evident corruption from the Heb. אמנת *a nurse*, with א postfixed after the Phenician manner. See Bochart, vol. ii. 630.

* [The trick which our Saviour meant to reprobate was this: The Jews, in order to avoid giving to their parents what they asked, were in the habit of saying it was *offered to God*, and yet they used it themselves. Our Lord meant therefore to say, that if they called it an offering to God, they were bound to make it so really and not to use it themselves.]

* See Addison's Dialogues on Medals, and Spence's Polymetis, p. 146.

ΚΟ'ΡΟΣ, ȣ, ὁ, from the Heb. כּר, to which it several times answers in the LXX. [ε. 9. 2 Chron. ii. 10. xxvii. 5, &c.]—*A Cor**, "the largest measure of capacity among the Jews, whether for solids or liquids, (1 Kings v. 11.) It was the same as the *homer*, Ezek. xlv. 14;" so equal to ten *baths*, (Gr. *βάτοι*), or to about 75 gallons 5 pints English. occ. Luke xvi. 7. [See Lev. xxvii. 16. Numb. xi. 31, &c. Joseph. A. J. xv. 9. 2, makes it equal 10 Attic Medimni. See Epiphanius de Mensur. et Ponder. p. 540. (Ed. Basil.) and Le Moyne Var. Sacr. p. 471.]

Κοσμέω, ῶ, from *κόσμος order*.

I. *To order, set in order.* See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41, for the Heb. ערך *to set in order*. And Homer, Odyss. vii. lin. 13, has *δόρπον* ʼΕΚΟΣΜΕΙ *prepared* supper. [Comp. Ecclus. xxix. 27. *κόσμησον τράπεζαν furnish a table.* l. 14. in xlvii. 11. *to appoint, ordain.* See xvi. 27.]

II. *To adorn, garnish.* [occ. Luke xxi. 5. 1 Tim. ii. 9. (comp. 1 Pet. iii. 5. where it is metaphorically used.) Rev. xxi. 2, 19. In Tit. ii. 10. *to do honour to.* Comp. Thucyd. ii. 42. Xen. Conviv. viii. 38. H. G. v. 4. 33. In Herod. viii. 60. 142. *κόσμον φέρειν* is *to be honourable, proper, becoming*. comp. Soph. Aj. 293.] Mat. xxiii. 29; on which last text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to *repair* and *adorn* the monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕῖΝ *τὸν τάφον* (see Kypke), or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕῖΝ ΤΟ' ΜΝΗ͂ΜΑ; so Xenophon, Hellen. lib. 6, cited by Raphelius and Wetstein, whom see, as also Elsner and Wolfius on the place. To the passages they have produced I add from Josephus, Ant. lib. xiv. cap. 11, § 4, that Phasael *τάφον* ʼΕΚΟΣΜΕΙ *τῷ πατρὶ, adorned a monument* for his father. [Wahl understands it, *of placing little columns*, &c. Schleusn. translates it here, *to build up, erect*, i. q. *οἰκοδομεῖν* which precedes it. occ. LXX, 2 Kings ix. 30. 2 Chron. iii. 6. Jer. iv. 30. Ez. xi. 11, 13. xxiii. 40. See Æl. V. H. viii. 10. xi. 9, &c.]

* See Heb. and Eng. Lexicon in כר III.

III. *To trim*, as a lamp. occ. Mat. xxv. 7. [i. e. *to prepare*, as above. See Munthe Obss. in N. T. e Diod. Sic. p. 88.]

☞ Κοσμικὸς, ἡ, ὸν, from *κόσμος the world.*—*Worldly, relating to this world.* occ. Tit. ii. 12. Heb. ix. 1, "a tabernacle made on *earth*, and of *earthly* materials." Clark [on Tit. Comp. Κόσμος V. and *αἰὼν*.]

Κόσμιος, ȣ, ὁ, ἡ, from *κόσμος order.*—*Orderly, decent.* occ. 1 Tim. ii. 9. iii. 2. The expressions in 1 Tim. ii. 9, are very similar to those of Epictetus, Enchirid. cap. 62, where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟ'ΣΜΙΑΙ *καὶ* ʼΑΙΔΗ'ΜΟΝΕΣ *ἐν* ΣΩΦΡΟΣΥ'ΝΗι. [Schleusner in 1 Tim. iii. 2. understands, *desirous of order and ruling those below him with steady discipline;* he refers to Xen. An. vi. 6. 17. (in ed. Schn. 4. 32.) but it there means *orderly, obedient.* In Eccles. xii. 9. *κόσμιον παραβολῶν* occurs, but this does not agree with the Hebr. See Perizon. on Æl. V. H. xiv. 7. Gottleber on Plat. Phæd. p. 30. (on § 13.) Irmisch. Excurs. ad Herodian. i. 2. 3. p. 788. Xen. Hier. v. 1. Diod. Sic. xiii. 38, &c.]

☞ Κοσμοκράτωρ, ορος, ὁ, from *κόσμος the world*, and *κράτος power, authority.*—*A ruler of this world.* occ. Eph. vi. 12, where it is spoken of evil spirits. Comp. John xii. 31. xiv. 30. [and 2 Cor. iv. 4. —The Jews have received the word thus קוזמוקרטור into their language, and apply it sometimes to Satan (called also שר של עולם *the prince of the world*, see John xii. 31.) and evil spirits, sometimes to kings and princes. See Buxtorf. Lex. Talmud. and Rabbin. fol. col. 120 6.]—The Scholiast on Aristophanes, cited by Wetstein, applies this word to Sesonchosis, king of Egypt, as *emperor of the world: Σεσόγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, ΚΟΣΜΟΚΡΑ'ΤΩΡ γεγονὼς*—

ΚΟ'ΣΜΟΣ, ȣ, ὁ.—In the Greek writers it denotes *order, regularity, ornament.* [e. g. Thuc. iii. 77. Herodot. viii. 60. Xen. Œcon. viii. 20, &c.]

I. *An adorning, ornament.* occ. 1 Pet. iii. 3. [Comp. 1 Tim. ii. 10, and Is. lxi. 10. Wahl translates Jam. iii. 6. —*ὁ κόσμος τῆς ἀδικίας the tongue is the ornament*, (i. e. *the glosser over*) *of iniquity*. Eng. transl. *a world of iniquity*, and Schleusn. multitudo impiorum.) See Prov. xx. 29. Exod. xxxiii. 5. Is. xlix. 18. Jer. iv. 30. Ez. vii. 20.]

II. *The world, the whole frame of the*

*material heaven and earth,* so called from its admirable *regularity* and *beauty.* So Aristotle, lib. i. De Mundo, defines Κόσμος, *σύστημα ἐξ ὐρανȣ̃, καὶ γῆς, καὶ τῶν ἐν τȣ́τοις περιεχομένων φύσεων· λέγεται δὲ ἑτέρως* ΚΌΣΜΟΣ, *ἡ τῶν ὅλων* ΤΆΞΙΣ *καὶ* ΔΙΑΚΌΣΜΗΣΙΣ—*a system composed of the heaven and the earth, and of the beings contained in them;* otherwise, *the order and beautiful arrangement of the universe* is called Κόσμος. And Plutarch. De Placit. Phil. lib. ii. cap. i, says that Πυθαγόρας *πρῶτος ὠνόμασε τὴν τῶν ὅλων περιοχὴν,* ΚΌΣΜΟΝ, *ἐκ τῆς ἐν αὐτῷ* ΤΆΞΕΩΣ. "Pythagoras was the first who called the system of the universe *κόσμος,* from the *order* observable in it." [See also Plut. Gorg.] And in this the Latins imitated the Greeks, as Pliny observes, Nat. Hist. lib. i. cap. 4. "*Quem κόσμον Græci nomine* ornamenti *appellaverunt, nos a perfectâ absolutâque* elegantiâ, mundum. What the Greeks called *κόσμος* by a name denoting *ornament,* we, from its perfect and complete *elegance,* denominate *mundus.*" And before him Cicero (in Timæo § 10, edit. Olivet.) *Hunc* hac varietate distinctum *bene Græci κόσμος, nos* lucentem mundum *nominaremus.* [So Cic. de Senect. xxii. uses "hæc omnis pulcritudo" in same sense, occ. Mat. xiii. 35. (comp. xxiv. 21. and see Gen. i. 1.) xxv. 34. Luke xi. 50. Joh. xvii. 24. Heb. iv. 3. Ephes. i. 4. 1 Pet. i. 20. Rev. xvii. 8. (see *καταβολὴ*) John i. 10. xvii. 5. Acts xvii. 24. Rom. i. 20. On Jam. iii. 6. see Οὕτω 2. In LXX, *ὁ κόσμος τȣ̃ ὀυρανȣ̃* often occ. for צבא. Gen. ii. 1. Deut. iv. 19. (see Selden de Diis Syris Proleg. c. 3.) xvii. 3. Is. xxiv. 21. xl. 26. *the host of heaven.* Fuller Miscell. Sacr. book I. c. 7. p. 58. thinks that they deduced צבא from צבה, whence צבי *splendour,* &c. (see Simon. Lex. Hebr. and Wepter. Frag. Critt. pt. iv. p. 43) but they may have used the word as denoting the regularity and order of the heavenly bodies, *like that of an army,* which צבא properly means.]

III. *The earth.* Mark xiv. 9. Luke xii. 30. Comp. 2 Pet. ii. 5. iii. 6. [comp. also 2 Cor. i. 12. So *ἔρχεσθαι εἰς τὸν κόσμον of Christ's coming upon the earth, being born, made man.* See John xi. 27. comp. vi. 14. ix. 39. xii. 46. (In Joh. i. 9. Schl. joins *ἐρχόμενον* with *φῶς* and not with *ἄνθρωπον*). Wahl translates the phrase *to appear among men,* (see IV.) and the * sense is the same; add Heb. x. 5. The Rabbin. writers call *all men* כל באי־עלם *all that come into the world.* See Drusii Præterita, Book IV. in init. Ἐκ τοῦ κόσμου εἶναι is said *of worldly-minded persons,* (see VI.) occ. John viii. 23. In xviii. 36. the word is used *of an earthly kingdom, dominion,* &c. as opposed to an heavenly; and hence it is used of this present world and earthly things. So 1 Cor. iii. 19. *ἡ σοφία τοῦ κόσμου τούτου, earthly wisdom.* comp. 1 Cor. i. 20, 21. and see *αἰών.* Refer to John xvi. 33. and sense V. below. Hence *ὁ ἄρχων τοῦ κόσμου τούτου,* John xii. 31. xiv. 31. xvi. 11. is used *of Satan.* Comp. 2 Cor. iv. 11. In John xvi. 31. *ἐγὼ νενίκηκα τὸν κόσμον I have overcome the world,* i. e. *its power to injure your faith,* &c. Gal. iv. 3. *τὰ στοιχεῖα τοῦ κόσμου* is *the rudiments of religion which were given to the Jews,* according to Schl.; but it here means the Jewish religion *as being more earthly, addressed more to the senses.* Comp. Col. ii. 8. 20. See Pole Syn. Parkhurst takes Mat. iv. 8. in the sense of *The earth;* but I think the word here only means Palestine. See *οἰκȣμένη.* In Rom. i. 8. perhaps *the Roman empire* is meant, or the expression may be loosely taken for *everywhere.*]

IV. *The world,* i. e. the whole race of mankind, both believers and unbelievers, both good and bad. John iii. 16, 17. vi. 33. xii. 47. xiv. 31. Rom. iii. 19. [1 John ii. 2. *of the whole race of mankind.* So Adam is called *πατὴρ τοῦ κόσμου,* Wisd. x. 1. comp. xiv. 6.] It is spoken hyperbolically of *a great number of persons,* as *le monde* in French, and *the world* in Eng. John xii. 19. Comp. John vii. 4. xviii. 20.—of *the Gentiles,* as opposed to the Jews. Rom. xi. 12.—of *the eternal world,* of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. Rom. iv. 13, where see Macknight.

V. *The wicked part of the world,* which constitutes the *larger number* of mankind. John vii. 7. xv. 18, 19. xvi. 20.

* [Observe, however, that unless in John i. 10. we refer *ἐρχόμενον* to *ἄνθρωπον,* that in all these instances the phrase is applied to Christ, and will rather mean his coming into the world as from elsewhere, i. e. from heaven by *ἀνθρωποπαθεία,* than the mere Rabbinical phrase above quoted. See Pole's Synopsis on John i. 10. and comp. xii. 46.]

xvii. 14. Rom. xii. 2. 1 Cor. xi. 32. 1 John iii. 1, 13. iv. 5. Comp. 1 John ii. 15. v. 19. [See Etymolog. M. voc. Κόσμος. Ernesti ad Ammian. Marcell. xiv. 8. Phavorinus says, κόσμον· τοὺς ἐν ἀπιστίᾳ καὶ ἐν ἁμαρτίᾳ ἀνθρώπους λέγει ὁ Ἀπόστολος (1 Cor. xi. 32.) ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Hither also some refer Jam. iv. 4. ἡ φιλία τοῦ κόσμου, *compliance* (or *friendship*) *with a sinful world.* Wahl and Schleusn. say *love of riches,* &c. (as below, VI.)]

VI. *The things of this world,* as riches, honours, pleasures, &c. 1 Cor. vii. 31. Gal. vi. 14. Comp. 1 John ii. 15, 16. [On Κόσμος, see Joh. Floder. Diss. de Homonymia vocabuli Κόσμος in Scriptis N. T. Upsal, 1770, 4to.]

ΚΟΥΜΙ.—*Arise,* Heb. and Syr. קוּמִי, 2 pers. fem. imperat. of the V. קום *to arise.* occ. Mark v. 41.

☞ ΚΟΥΣΤΩΔΙ'Α, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the N. custos, —odis, *a keeper, a sentinel,* and this from curo, *to take care,* and sto *to stand,* q. d. *one who stands upon guard.* Further, the V. curo seems to be from the N. cor *the heart* (which from the Greek κῆρ, see under Καρδία), and sto *to stand,* from the Greek στάω, στῶ, which see under Ἵστημι.—*A watch,* or *guard, of soldiers.* Stockius observes, that Virgil in like manner uses the Latin custodia for the *soldiers themselves,* Æn. ix. lin. 166, 7,

———— *Noctem* custodia *ducit*
*Insomnem ludo.*
The *guard* in pastime spends the sleepless night.

[See Senec. Epist. 70.] So Cæsar, cited by Wetstein, "*dispositis in vallo* custodiis, having posted *guards* in the trenches." occ. Mat. xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history *; and Josephus, Ant. lib. xx. cap. 4, § 3, and De Bel. lib. ii. cap. 12, § 1, informs us, that it was usual with the Roman governors to order a Roman cohort to mount *guard* in the porticoes of the temple at the solemn feasts. [Others understand it of the Prætorian soldiers present at our Saviour's crucifixion. Suid. κουστωδία· τὸ τῷ δεσμωτηρίῳ ἐπικείμενον στράτευμα, σύστημα στρατιωτικόν; στῖφος, (and so Hesych. nearly) *the detachment on duty at the prison, a military body, a troop.*]

* See Macknight and Campbell on Mat. xxvii. 65.

Κουφίζω, from κοῦφος *light.*—*To lighten, make light* or *less heavy.* occ. Acts xxvii. 38. The LXX apply it in like manner to a ship for the Heb. הקל *to lighten.* Jon. i. 5. [So Achilles Tat. iii. p. 153. ὅπως τὸ μὲν βαπτιζόμενον τῆς νηὸς ἀνακουφίσαιμεν· Polyb. i. 39. ἐκρίψαντες ἐκ τῶν πλοίων πάντα τὰ βάρη, μόλις ἐκούφισαν τὰς ναῦς. See Raphelius and Wetstein. occ. also 1 Sam. vi. 5. 1 Kings xii. 4. 10. *to lighten.*]

Κόφινος, ου, ὁ, so called ἀπὸ τῆς κουφότητος, *from its brightness,* or from κόπτω *to cut off,* because made of *cuttings* or twigs of trees. The ancient Syriac version, for κόφινος, has constantly used קופינין, "*Cave autem credas,* &c. But do not imagine, says Vossius (Etymolog. Latin. in Cophinus), that this word is from the Syriac קופינין. For, on the contrary, the Syrians took this, like many other words, from the Greeks." [Hence the French, *Coffin, a wicker basket,* (petit panier d'osier, &c. Dict. de l'Acad.) from which our *coffin.* See Johnson.]—*A wicker basket,* * properly *of a certain measure* or *capacity.* [occ. Mat. xiv. 20. xvi. 9. Mark vi. 43. viii. 19. Luke ix. 17. John vi. 13.] It seems probable that each of our Lord's Apostles carried his *basket* with him. [They probably wanted these baskets when among the Samaritans or the Gentiles to carry their provisions, in order not to be polluted by the meats, &c. of other nations.] The Jews in other countries made great use of these κόφινοι, as appears from Juvenal, who mentions them as a kind of *badge* of that people, Sat. iii. lin. 14,

Judæis, *quorum* cophinus *fœnumque supellex.*
The *Jews* equipt with *baskets* and with hay.

And Sat. vi. line 541, he speaks of a fortune-telling *Jewess,*

————Cophino *fœnoque relicto.*
Leaving her *basket* and her hay.

* "Erat autem *cophinus* non quivis calathus seu corbis, sed *certæ cujusdem mensuræ,* ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, κόφινος, *cophinus* (imo *cophinus* seu *corbis certæ mensuræ*), item, *mensuræ genus.*" Duport. in Theophrast. Eth. Char. cap. iv. p. 282, edit. Needham. [The measure was three χόες. See Hesych.]

On which passages Grotius (on Mat. xiv. 20.) observes, that "the Jews went from Rome to their *Proseuchæ* or *Oratories*, which were in the Aricinian wood, at ten miles distance from the city, furnished with their *baskets*, and with hay *to serve them for a bed*;" but rather, I think, (according to the late Mr. Madan's learned and sensible Note on Sat. iii. line 14, in his New and Literal Translation of Juvenal, which see)—*to stop the interstices of their wicker baskets*, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should *usually* carry about with them in their *baskets* as much hay as would serve for a bed to lie on. Dryden renders the former line above quoted,

By banish'd Jews, who their whole wealth can lay
In a small *basket*, *on a wisp of hay*.

"In these *baskets* or *little panniers*, adds Grotius, they used to carry along with them *bread*." Mat. xvi. 9. Mark viii. 19. [occ. Judg. vi. 19. Ps. lxxxi. 6. and see Simon. Heb. Lex. voc. דוד. Suid. κόφινος· ἀγγεῖον πλεκτόν.]

☞ ΚΡΑΒΒΑΤΟΣ, ου, ὁ.—*A couch*. It denotes *a mean kind of bed*, such as the ancients used to repose themselves on at noon, grabatus, or perhaps *a mattress* *. The Syriac version renders it by ערס, Mark ii. 4. Acts v. 15, & al. "The Greek grammarians, says Kypke, reject, as vulgar and inelegant, the word κράββατος, which denotes *a meaner kind of bed*. Phrynichus, for instance, Σκίμπους λέγε, ἀλλὰ μὴ κράββατος. Say Σκίμπους, but not κράββατος. Nor can it be denied that greater elegance has been sometimes sought in the word σκίμπους. Thus, according to Sozomen, Hist. Eccles. lib. i. cap. 11, Spyridon severely reproved Triphyllius bishop of Ledri on this account: Ἐπιτραπεὶς Τριφύλλιος διδάξαι τὸ πλῆθος, ἐπεὶ τὸ ῥητὸν ἐκεῖνο παράγειν εἰς μέσον ἐδέησε, τὸ, ἆρόν σου τὸν κράββατον καὶ περιπάτει, σκίμποδα ἀντὶ τοῦ κραββάτου, μεταβαλὼν τὸ ὄνομα, εἶπε. Καὶ ὁ Σπυρίδων ἀγανακτήσας, οὐ σύγε, ἔφη, ἀμείνων τοῦ κράββατον εἰρηκότος, ὅτι ταῖς αὐτοῦ λέξεσιν ἐπαισχύνῃ κεχρῆσθαι. "Triphyllius being asked to preach to the people, and having occasion to quote that text, *Take up thy* κράββατον *and walk*, changed the word κράββατον into σκίμποδα. At which Spyridon being provoked, Are you better, says he, than he who said κράββατον, that you are ashamed of using his *words* *?" The word κράββατος however certainly occurs in approved authors. I shall not repeat the passage in Pollux's Onomast. lib. x. cap. 7, nor that in Arrian, Epictet. lib. iii. cap. 22, [p. 317, 318.] where κραββάτιον occurs. These have been anticipated by Schwarzius and by Georgius, Hierocrit. p. 127. "I add from Arrian, Epictet. lib. i. cap. 24. p. 145.—ὡς τὸν ΚΡΑ'ΒΒΑΤΟΝ ἐν πανδοχείῳ. Ἂν οὖν ὁ πανδοχεὺς ἀποθάνῃ, ἀπολίπῃ σοι τοὺς ΚΡΑΒΒΑ'ΤΟΥΣ;—as *a bed* at an inn. If then the landlord dies, will he leave you the *beds*? Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark. [It occurs Mark ii. 4, 9, 11, 12. vi. 55. John v. 8—12. Acts v. 15. ix. 33. and is omitted in 34. στρῶσον σεαυτῷ *make thy bed*. In Mœr. σκίμπους, Ἀττικῶς· κράββατος, Ἑλληνικῶς. Hesych. σκίμπους, κράββατος, and he also explains σκιμπόδιον *a mean little couch that would hold one person*. See Notes on Thom. M. p. 799. Lobeck on Phryn. p. 63. and Schwarz. Notes on Olearius de Stilo N. T.]

ΚΡΑ'ΖΩ.—*To cry, cry out* or *aloud, exclaim*. [Mat. viii. 29. ix. 27. xiv. 26. (of crying out in *fear*.) xv. 23. xx. 30, 31. xxi. 9, 15. Mark xi. 9. John xii. 13. Acts vii. 57. xiv. 14. xix. 28, 32, 34. xxi. 36, &c. Rev. xii. 2. (of a woman crying out in *childbirth*.) xviii. 18, 19. (of crying out in *lamentation, wailing*, &c.) In Luke xix. 40. (comp. Habak. ii. 11.) οἱ λίθοι κεκράξονται is a proverbial phrase, (see Drus. Prov. II. ii. Book iii. 85. Nonn. Dionys. Book xvi. 224. εἴπατε πέτραι. On James v. 4. comp. Gen. iv. 10. In John vii. 28, it is *to speak out openly*. See John i. 15. (comp. κηρύσσω.) Rom. ix. 27. Hesych. κέκραγε· φανερῶς διαμαρτύρεται. In Rom. viii. 15. it is used of *crying out in prayer*. Comp. Gal. iv. 6. Ps. xxviii. 1. xxx. 8. Suidas says, that κεκράξομαι applied rather to the earnestness of the prayer than the elevation of the voice, οὐκ ἐπὶ φωνῆς ἀλλ' ἐπὶ προθυμίας καὶ συντόνου καὶ σπουδαίας εὐχῆς. occ. LXX, 2 Sam. xiii. 19. xix. 4. Job xix. 7. xxxv. 9. et al. Obs. the form

* See Heb. and Eng. Lexicon in נשו XIV. and עש.

* But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

*κεκράξομαι* is fut. from a new form *κεκράγω*, which arose from perfect 2. *κέκραγα* of *κράζω*. See Matthiæ Gr. Gr. § 219. iv. or Fischer on Weller Gr. Gr. p. 172.]

☞ Κραιπάλη, ης, ἡ.

I. Properly, *A head-ache, a shooting pain*, or *confusion, of head*, arising from intemperance in wine or strong liquors. So Hesychius, Κραιπάλη, ἡ ἀπὸ χθιζῆς μέθης κεφαλαλγία. Κραιπάλη denotes *the head-ache occasioned by yesterday's drunkenness*. [See Etym. M. also Eustath. and Suidas, &c.]

II. *Surfeiting, excessive* or *intemperate drinking* or *eating*. occ. Luke xxi. 34. See Wetstein. [See Alciphr. iii. 21. Herodian. i. 17. 7. and Irmisch. Exc. on i. 3. 3. Plut. de Puer. Educ. c. 18. 8.]—The LXX have used the V. *κραιπαλάω* in the sense of *being drunk*, for the Heb. שכר, Isa. xxix. 9; and for the Heb. התרונן *to exult, be agitated*, Ps. lxxviii. 65.

Κρανίον, ȣ, τὸ, from *κράνον the head*, which from *κάρηνον* the same, but properly the *top* or *summit*, as it is applied in Homer to cities, Il. ii. lin. 117. Il. ix. lin. 24; and to mountains, Il. i. lin. 44. Il. ii. lin. 167. & al. and this, I apprehend, from the Heb. קרן *a horn.*—*A skull.* occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English *Calvary*, from the Latin calvaria *a skull.* occ. Luke xxiii. 33. Comp. Γολγοθᾶ. [occ. Judg. ix. 53. 2 Kings ix. 35.]

Κράσπεδον, ȣ, τὸ, so called, q. *κρεμάμενον εἰς πέδον, hanging down to the ground.* [It denotes the prominent part of any thing, e. g. it is used in Xen. H. G. iii. 2. 16. of the *wings of an army.* See Eur. Supp. 660. and Xen. H. G. iv. 6. 8. (of the *front* or *lower parts of a mountain.*)]—*A tassel* or *tuft* of the garment which the Jews in general, and our blessed Lord in particular (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20. The above-cited are all the passages of the N. T. wherein the word occurs.—In the LXX it answers not only to the Heb. כנף *the border, extremity*, Deut. xxii. 12. Zech. viii. 23, but also to ציצת *the flower-like tuft* which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These *flowers* were a very proper and striking emblem of the *eradiation* or *emission* of *light* *; and upon them they were commanded to put, Num. xv. 38, *a complicated lace*, פתיל, of *blue* or *sky-colour*, an emblem of the *Spirit*, taken from its *azure appearance* at the extremity of the system. Was not the command, therefore, for their wearing such *flowers* on the borders of their garments, teaching them, in *symbolical* language, that they were to consider themselves as *clothed* with the *Sun* or *Light of Righteousness* (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having *put on Christ the divine light* (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should *walk as children of light*, Eph. v. 8, putting on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should *walk in the spirit*, Gal. v. 16, 25, being adorned with the *complicated graces* (see Gal. v. 22, 23.) of which he is the Author to believers? Comp. Num. xv. 39, 40. [Lex. Cyrill. MS. Brem. *κράσπεδον· τὸ τõυ ἱματίου ἄκρον, ἔνιοι δὲ τὸ θυσανωτὸν τõυ χιτῶνος·* (*Θύσανω τὸς* is a *fringe* properly. See Herod. iv. 189. Hom. Il. B. 448. E. 738, &c.) Hesych. *κράσπεδα· τὰ ἐν τῷ ἄκρῳ τõυ ἱματίου κεκλωσμένα ῥάμματα, καὶ τὸ ἄκρον αὐτõυ.* Schleusner says, that the colour of these fringes was *coccineus*, but this is rather crimsom or scarlet (as also the *πορφύρεος*. See Schleusn. in voc. *πορφύρα*, &c. Braun. de Vest. Sacerd. i. 14. and on the spiritual allusions of this colour, ii. 26, &c.) and they were תכלת or blue (as Parkhurst says) in reality. He should rather have said hyacinthinus. See Simon. Heb. Lex. in voc. under derivat. from כלל. Braun.† de Vest. i. 13, 15, &c.]

Κραταιὸς, ὰ, ὸν, from *κράτος strength.*—*Strong, mighty, powerful.* occ. 1 Pet. v. 6. [Exod. iii. 19. vi. 1. xii. 9. Job ix. 4, &c. alib.]

Κραταιόω, ῶ, from *κραταιὸς.*—*To strengthen, make strong.* Κραταιόομαι,

* See Heb. and Eng. Lexicon in צץ I. II. V.

† [Braunius determines, however, on this difficult point of colours, that there were different sorts of purpurn. Erat purpura, *violacea* et *cærulea* et rubra. i. 14. 2. and afterwards § 3. Plurimum tamen color ruber intelligitur per purpuram, non violaceus, nec cæruleus. Those who wish to know more on this subject should read his elaborate work.]

ῦμαι, pass. *To be strengthened, to be* or *grow strong.* occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16. [On 1 Cor. xvi. comp. 1 Sam. iv. 9. 2 Sam. x. 12. occ. LXX, Ps. xxx. 24. lxxx. 15, 17. Κραταιοῦν or κραταιωθῆναι ὑπὲρ, ἐπὶ, is often *to prevail over.* See 1 Sam. xvii. 50. (Ed. Ald. and MS. Alex.) 2 Sam. x. 11. 1 Kings xx. 23, &c. &c.]

Κρατέω, ῶ, from κράτος *strength.*

I. *To lay strong* or *fast hold on, to hold fast.* Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11, where Kypke cites from Achilles Tatius, lib. v. p. 309, Ἡ μὲν ἐπέχειρεί με ΚΡΑΤΕΙ͂Ν ἐκεῖ κοιμηθησόμενον. She endeavoured to *retain* me to sleep there. [See LXX, Song of Sol. and Judg. xvi. 27. *to hold fast, detain,* (see sense IV. also.)]

II. *To hold fast, hold, detain.* Acts ii. 24. [Schleusner remarks on this passage, that the sense of conquering is not wholly foreign to it, and so Wahl, who takes κρατεῖσθαι for *to be overcome.* See Perizon. on Æl. V. H. ii. 4. Suid. κρατεῖν, νικᾷν. In LXX, it occ. for *to subdue,* Josh. xviii. 1. also of *taking, (as a city.)* Deut. ii. 34. iii. 4. See also Habak. i. 10. Judg. viii. 12. 1 Mac. i. 2. Æl. V. H. vii. 10. Xen. Mem. iii. 2. 1. *(of conquering, getting the better of enemies)* Schweigh. Lex. Herod. voc. κρατέω. Hence it is *to rule over,* and the like. see Esther i. 1. Judg. vii. 8. according to some editions, *(to lead, be at the head of.)* Prov. viii. 16. comp. Wisd. iii. 8. x. 2. and thus Schleusn. explains Rev. vii. 1. (but it is there *rather to restrain,* see VII.) Thus οἱ κρατοῦντες *those in power.* See 2 Mac. iv. 50. Wisd. xiv. 19. Xen. de Rep. Lac. c. ii. 1.; hence metaphorically, *to govern our passions.* Prov. xvi. 32.]

III. *To hold fast, maintain, retain.* [Mark vii. 3. (comp. Κάτεχω. 1 Cor. xi. 2.) 4, 8. 2 Thess. ii. 15. Heb. iv. 14. (where Schl. says it is *to obtain* (as VI.) *the promise.*) Rev. ii. 13, 14, 15, 25. iii. 11. In Rev. ii. 13. Schleusn. understands it *to cleave to,* as also Col. ii. 19. (in sense of *following after*) and so Acts iii. 11. comparing 2 Sam. iii. 6. Ecclus. i. 19. (which will however hardly apply.)—In Ecclus. xxi. 14. it is *to keep, contain, retain,* as knowledge.]

IV. *To lay hold on* or *take.* In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. (Comp. Mark ix. 10, and Doddridge there. [Wahl in that place understands *to keep in the memory.* Schleusn. *to keep secret,* comparing Æsch. Chœph. 78.) Add Mat. xviii. 28. xxi. 46. xxii. 6. xxvi. 55, 57. xxviii. 9. Mark iii. 21. v. 41. vi. 17. xii. 12. xiv. 1, 44, 51. Acts xxiv. 6. Rev. xx. 2. occ. LXX, Gen. xix. 16. Judg. xvi. 21. 2 Sam. vi. 6. Ps. lxxiii. 23. Song of Sol. vii. 8. Is. xli. 13.]

V. *To hold,* as in the hand. Rev. ii. 1.

VI. *To obtain.* Acts xxvii. 13. Polybius, as cited by Raphelius, several times uses κατακρατεῖν τῆς προθέσεως for *obtaining one's purpose;* but Wetstein produces the very phrase, ἘΚΡΑΤΗ'ΣΑΜΕΝ ΤΗ͂Σ ΠΡΟΘΕ'ΣΕΩΣ, from Galen. Comp. Heb. vi. 18, on which latter text Raphelius says, that κρατῆσαι τινος means compotem alicujus rei fieri, eâ potiri, *to become possessed of any thing, to obtain it;* and cites Acts xxvii. 13, and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used. [See Prov. xxviii. 22. In 1 Mac. x. 52. 2 Mac. iv. 10, 27. v. 7. it is used *of obtaining a government.*]

VII. *To hold, restrain.* Luke xxiv. 16, where see Kypke. [Rev. vii. 1.]

VIII. *To retain, not to remit,* as sins. John xx. 23.

Κράτιστος, η, ον. Superlative of κράτυς *strong, mighty, powerful* (used by Homer, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odyss. v. lin. 49, 148.), which from κράτος *strength.*—*Most strong* or *powerful.* In the N. T. it is used only as a title of respect or dignity, *Most excellent.* occ. Luke i. 3, (where see Campbell.) Acts xxiii. 26. xxiv. 3. xxvi. 25. [In Xen. de Rep. L. c. viii. 1, 2, 5. οἱ κράτιστοι are *the chief persons.* Theophyl. on Acts i. 3. says, Κράτιστος, ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων. See Lex. Xenoph. in voc. occ. LXX, 1 Sam. xv. 15. τὰ κράτιστα τοῦ ποιμνίου *the best of the sheep,* et alibi.]

Κράτος, εος, ους, τὸ, most probably from κέρας, ατος, τὸ, *a horn,* which is also an emblem and symbolical name of *strength.* See under Κέρας.—*Strength, power.*—Ἐν τῷ κράτει τῆς ἰσχύος, Eph. vi. 10. The like phrase occurs in the LXX of Isa. xi. 26, for the Heb. אמיץ כח. Comp. Job xxi. 23. Dan. iv. 30, or 27. [Comp. also Eph. i. 19. Col. i. 11. Κράτος is an intensitive in such phrases. It occ. in doxologies. 1 Tim. vi. 16. 1 Pet. iv. 11. v. 11. Jud. 25. Rev. i. 6. v. 13. comp. iv. 11. v. 12. Some consider it here equivalent to ἄινος or τιμή. It occ. LXX, Gen.

xlix. 24. Ps. lxxxix. 10. (τοῦ κράτους τῆς θαλάσσης *the violence, the raging of the sea*) Ps. xc. 11. Job xii. 17. Dan. xi. 1.] Κατὰ κράτος, Acts xix. 20, *According to strength* or *power*, i. e. *powerfully*, *mightily*. This phrase is used in the best Greek writers. See Wetstein and Kypke. [Others understand Θεοῦ and translate, *by the assistance of God*, but this is harsh and unnecessary.]—Ποιεῖν κράτος, Luke i. 51, *To exert strength, to perform a mighty act*, or perhaps *to gain the victory*, as κράτος is often used in the profane writers. comp. Ps. cxviii. 16.—Heb. ii. 14. Τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον, *Him who* had the power *of death, that is, the Devil. For* (as saith the Book of Wisdom, ch. ii. 23, 24.) *through envy of the Devil* came death into the world. Comp. John viii. 44. In Heb. ii. 14, "τὸν ἔχοντα is the participle of the imperfect, and is rightly rendered, him who had *the power of death*. For the Apostle's meaning is that the Devil, *at the beginning of the world, had the power of bringing death on all mankind*, by tempting their first parents to sin. Hence he is called *a murderer from the beginning—and a liar and the father of it*, John viii. 44.—It is observable that the *power* of death ascribed to the Devil is called κράτος, and not ἐξουσία, because he had *no right* to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." Macknight. Compare the Rev. William Jones's excellent Lectures on the Figurative Language of Scripture, p. 450. In the profane writers, Τὸ κράτος ἔχειν τινὸς, is often used for *having political power* or *authority over*. Thus Herodotus, lib. iii. cap. 69. ΤΟ' ΠΕΡΣΕ'ΩΝ ΚΡΑ'ΤΟΣ "ΕΧΟΝΤΑ, *Having the command of* or *supreme authority over the Persians*. Ib. cap. 142. ΤΗ~Σ δὲ ΣΑ'ΜΟΥ Μαιάνδριος—"ΕΙΧΕ ΤΟ' ΚΡΑ'ΤΟΣ. Mæandrius *had the government of Samos*. See more instances in Raphelius and Wetstein. [Add Soph. Antig. 173. (ed. Schæf.) Æsch. Supp. 422. Albert. Obss. Philol. p. 419, and Gloss. Gr. p. 171. Apollodor. Bibl. iii. 14. 6. In Hebr. ii. 14. (ὁ τὸ κράτος ἔχων θανάτου *the King* or *Lord of death*) "Satan is so called," says Schl. "being supposed by the Jews to have received from God a power of slaying men. See Schœtgen. Hor. Hebr. and Talmud, p. 935." But this was not the only reason; it was also because he brought *sin* and therefore *death* into the world, and still promotes *sin*, &c. See Owen in Pole Synops. ad loc.]

Κραυγάζω, from κραυγή.—*To cry, cry out*. Mat. xii. 19. xv. 22. John xi. 43. [xviii. 40. xix. 6. 15. Acts xxii. 23. Ezr. iii. 13. See Lobeck on Phryn. p. 337.]

Κραυγὴ, ῆς, ἡ, from κέκραγα, perf. mid. of κράζω *to cry out*.

I. *A cry*, or *crying out*. occ. Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. occ. Heb. v. 7. Rev. xxi. 4. [In Heb. v. 7. Schl. says *earnest prayer*. So Suid. referring to Ps. v. 1. Comp. κεκράξομαι and 2 Sam. xxii. 7. Ps. xviii. 6. Neh. ix. 9. In LXX, it is often *a cry of sorrow, wailing, and the like*. Esth. iv. 3. 1 Sam. v. 12. It is *a shout*, in 1 Sam. iv. 6. 2 Sam. vi. 15. see Jer. iv. 19. On Gen. xviii. 20, 21., Biel refers to Schol. who explains it by *boldness* and *insolence*; but see James v. 4. and Sim. Heb. Lex. voc. זעקה. Comp. too Gen. iv. 10. We speak of *crying sins*.]

II. *A clamour*. occ. Acts xxiii. 9. Eph. iv. 31.

Κρέας, έατος, Ion. έαος, Att. έως.—*Flesh, flesh-meat*. It seems properly to denote *flesh as used for food*, which is its most common sense in the profane writers, particularly Homer, as also in the LXX, occ. Rom. xiv. 21. 1 Cor. viii. 13. [Gen. ix. 4. Exod. xii. 8. Prov. xxiii. 20. Is. xxii. 23, &c.]

Κρείσσων, ονος, ὁ καὶ ἡ καὶ τὸ κρεῖσσον, from κρείττων.—*Better*. occ. 1 Cor. vii. 9, 38. Phil. i. 23. [Exod. xiv. 12. Judg. xi. 25. (in some copies ἀγαθώτερος is read, and so xv. 2.) and Prov. passim.]

Κρείττων, ονος, ὁ καὶ ἡ καὶ τὸ κρεῖττον. An irregular comparative.

I. *Stronger, more powerful, superior*, or *better in strength*. Comp. Heb. i. 4. (Thus frequently used in the profane writers.) [Understand here, *higher in power, office, and dignity*, and comp. Heb. vii. 7. where τὸ κρεῖττον *the higher (in office* sc. or *dignity)* is opp. to τὸ ἔλαττον. In Chrysost. de Sacerd. iii. 6. ἐπὶ τὸ κρεῖττον ἐκοσμήθη, means *was adorned with higher dignity* or *excellence*. See Pole Synopsis.]

II. *Better, more excellent*. 1 Cor. xi. 17. xii. 31. [Heb. vii. 19. 22. x 34. xi. 16. 35. 40. xii. 24. 1 Pet. iii. 17. LXX, Judg. viii. 2.]

III. *Better, more profitable*. 2 Pet ii. 21. [or *preferable*. See Aristoph. Plut,

611. (so κρατεῖ, Eur. Hippol. 248, for κρεῖσσόν ἐστι see Monk.) comp. Exod. xiv. 12, &c.]

IV. *Better, more favourable.* Heb. xii. 24.

ΚΡΕΜΑ'Ω, ῶ, and ΚΡ'ΕΜΑΜΑΙ, Mid. of obsol. ΚΡΕΜΗΜΙ.

I. *To hang, suspend.* occ. Mat. xviii. 6. Acts xxviii. 4. [(in middle voice. comp. Gal. iii. 13, &c.) See 1 Mac. i. 61.]

II. *To hang*, as *upon a cross, to crucify.* occ. Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. Pearson on the Creed, art. iv. observes, that both Diod. Siculus and Arrian use κρεμᾷν in like manner for *crucifying;* and so doth Josephus, De Bel. lib. vii. cap. 6. § 4. The phrase κρέμασαι ἐπὶ ξύλυ is Hellenistical and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23, & al. for the Heb. תלות על עץ. [See Esdr. vi. 32, &c.]

III. Κρέμασθαι ἐν—Mat. xxii. 40, signifies either *to hang in,* i. e. [be] *contained in,* or *to hang, depend, upon.* The former interpretation is embraced by Whitby, who says the expression "is a metaphor taken from the custom mentioned by Tertullian, of *hanging up their laws* in a public place to be seen of all men; and it imports, that *in* the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression κρέμασθαι ἐν denotes *to hang* or *depend upon,* agreeably to the Latin idiom. Cassander and Grotius, to whom we may add our Eng. Translators, were of this latter opinion, to which Stockius subscribes, and cites the similar Latin phrase, *pendēre in*, from Cicero's Oration against Piso, § 41, edit. Olivet: "*An tu mihi—dicere audes* (non) in tabellis *paucorum judicum, sed* in sententiis *omnium civium famam nostram fortunamque* pendêre? Darest thou object to me, that our fame and fortune *depend* not *on* the tablets of a few judges, but *on* the opinions of all our fellow-citizens." Stockius further observes, that no passage similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: For I cannot apprehend that the phrase ἄρτασθαι 'ΕΚ *to hang from,* which is used by Plato, Plutarch, and Iamblichus (see Elsner, Wolfius, and Wetstein), for *depending upon,* is parallel to κρέμασθαι 'ΕΝ. And in Arrian, Epictet. lib. ii. cap. 16. p. 215, edit. Cantab. ΚΡΕ'ΜΑΣΘΑΙ 'ΕΚ, not—'ΕΝ, is used for *depending upon.* On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation. [In Judith viii. 24. ὅτι ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν *because their hearts depend on us.* Philo. vol. ii. p. 420. ὧν ἀι τοῦ ἔθνους ἔλπιδες ἐκρεμάντο. Comp. Is. xxii. 24. See Pind. Olymp. vi. 125. Anacr. xxix. 17. Maimonid. de Fundamento Legis, ch. i. §. 3. says, *to acknowledge other gods,* is *to deny the great principle* שהכל תלוי בו *on* (literally *in*) *which all depends.*]

Κρημνὸς, ῦ, ὁ, q. κρεμάμενος *hanging.* So Ovid. Metam. lib. xiii. lin. 525,

> Imminet *æquoribus scopulus.*—
>
> A cliff *o'er-hangs* the deep.

*A steep place, a precipice hanging over* the ground below. Homer generally uses it for *the bank of a river,* as Il. xxi. lin. 175, 200, 234, 244, which is frequently undermined, and *hangs over* the water. So the Poet describes the Trojans, when pursued by Achilles, as *hiding themselves under the banks* of the river Xanthus, Il. xxi. lin. 26, Πτῶσσον ὑπὸ ΚΡΗΜΝΟΥΣ occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. [2 Chron. xxv. 12, for סלע *a rock.* Hence κατακρημνίζω *to throw down a precipice,* (see Κατὰ) 2 Mac. vi. 10.]

Κριθὴ, ῆς, ἡ.—*Barley,* so called from κρίνω *to separate,* because the grains of this corn grow *separate* from each other in the ears. occ. Rev. vi. 6. [see LXX, Exod. ix. 31. Lev. xxvii. 16, &c. Ol. Cels. Hierobot. vol. ii. 239.]

Κρίθινος, η, ον, from κριθή.—*Made of barley, barley.* occ. John vi. 9, 13. [2 Kings iv. 42. Numb. v. 15. Judg. vii. 13. Xen. An. iv. 5. 21.]

Κρίμα, ατος, τὸ, from κρίνω *to judge.* [or κρῖμα.]

I. *A solemn judgment, judicial trial.* Acts xxiv. 25. Heb. vi. 2.—*a judicial sentence.* Rom. ii. 2, 3. Comp. Rom. v. 16. [Hence *decrees, statutes, ordinances.* See Rom. xi. 33. Comp. Ps. xxxvi. 7. cxix. 75. Ezech. xxxvii. 24. Lev. xviii. 1. xx. 22. Deut. iv. 1. Comp. also Ps. lxxii. 1. Wisd. xvii. 1. Hence ποιεῖν κρίμα *to do justice.* Prov. xxi. 15. xxviii. 5. Mic. iii. 9. vi. 8. Jer. v. 1. In Joh. ix. 39, εἰς κρίμα means *to judge, to make a separation between good and bad,* according to Wahl; but Schleusn. says, *ideo hoc consilio,* ou

what authority I know not. Sometimes in LXX, the word is used for *appointment, order,* &c. See Esdr. ix. 4. 2 Chron. iv. 7. xxx. 16. Comp. κρίνω *to determine, settle.*]

II. *A private judgment,* or *pronouncing a private sentence* or *opinion.* Mat. vii. 2. [So 1 Tim. iii. 6. Schl. takes εἰς κρίμα διαβόλου for *harsh judgment.* See Pole Synopsis.]

III. *A being adjudged* or *sentenced to punishment, condemnation, damnation.* Mat. xxiii. 14. Luke xxiii. 40. xxiv. 20. Rom. iii. 8. xiii. 2. [Gal. v. 10. 1 Pet. iv. 17. 2 Pet. ii. 3. comp. Jude 4. (but Wahl and Schln. in all the above passages understand *punishment,* as below, IV.)]

IV. *The execution of judgment, punishment.* Mat. xxiii. 14. Mark xii. 40. Jam. iii. 1. 1 Cor. xi. 29. see the three following verses. [See Rev. xvii. 1. xviii. 20. where ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς is, *hath avenged you on her, hath punished her for the injuries done to you,* according to Schleusn. See Κρίνω VII.]

V. *A judicial* or *legal contest, a lawsuit.* occ. 1 Cor. vi. 7. [comp. Exod. xviii. 22. xxiii. 6. Job xxxi. 13.]

VI. *Judicial authority, power of judging.* Rev. xx. 4. [so Ecclus. iii. 2. *of a mother's authority over her child.*]

ΚΡΙ'ΝΟΝ, ου, τὸ.—*A lily,* a well-known species of *flower.* [Mintert derives the word from κρίνω *to separate, as having separate leaves.* Parkhurst from קרן in the sense of *light,* as also κρίνω itself, both of which seem quite fanciful.] The *lily* is called in Heb. שושן and שושנה, from (שש) its *six* leaves, or rather from (שוש) its *vivid* colour or whiteness*. occ. Mat. vi. 28. Luke xii. 27. [In LXX, for פרח *a flower.* Exod. xxv. 31. 33, 34. Numb. viii. 4. whence Schl. concludes it to be used for *flowers of all kinds,* but this does not follow, for the LXX may have supposed these to be *lilies.* Comp. 1 Kings vii. 18. 21. 25. 2 Chron. iv. 5. See Hos. xiv. 6. Is. xxxv. 1. Song of Sol. ii. 12. 16. iv. 5. v. 14. see Dioscor. iii. 99. Ol. Celsii. Hierobot. vol. i. p. 383. Scacchi, Elæochrism Mysoth. i. p. 209. Salmas. Exerc. de Homonymis Hyles Iatrices. p. 23 †.]

* See Heb. and Eng. Lexicon under שש.

† [Sir James Smith thinks that the flower alluded to by our Lord was the *Amaryllis Lutea,* a common and brilliant liliaceous plant in the Levant. But see Christian Remembr. for Feb. 1819.]

ΚΡΙ'ΝΩ,* [properly, *to separate.* See Hom. Il. β'. 362. and Schol.]

I. *To judge, try in a solemn* or *judicial manner.* Spoken of men, John xviii. 31. Acts xxiv. 6.—of God, Acts xvii. 31. Rom. iii. 6. [see sense IX.]—of Christ, God-man, 2 Tim. iv. 1. Compare Luke xix. 22. [See Joh. v. 22. Rom. ii. 12. 16. 1 Cor. v. 12, 13. James ii. 12. 1 Pet. i. 17. ii. 23. iv. 5. Rev. xi. 18. xx. 12, 13. occ. in the sense *to give judgment.* Prov. xxix. 7. comp. Ps. lxxxi. 1. 3.

II. With an Accusative, *To judge, regulate, rule.* This seems an Hellenistical sense of the V. in which the LXX use it for the Heb. דן, as in Gen. xlix. 16. Dan. דין, κρινεῖ *shall judge his people as one of the sceptre-bearers of Israel.* So in Mat. xix. 28. Luke xxii. 30, the promise to the Apostles of *sitting on thrones* and judging *the twelve tribes of Israel* imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the *true Israel* of God. Comp. Παλιγγενεσία. [See 1 Cor. vi. 2. and Ecclus. iv. 9. (ἐν τῷ κρίνειν σε *when thou judgest, rulest,*) 16. Wisd. i. 1. vi. 4. Artemidor. ii. 12. p. 56. κρίνειν γὰρ τὸ ἄρχειν ἔλεγον οἱ παλαιοί.]

III. *To judge, pass sentence,* or *give one's opinion in a private manner.* Mat. vii. 1, 2. Luke vi. 37. John viii. 15. [comp. Rom. ii. 1. 3. xiv. 3. 10. 13. 1 Cor. v. 12. x. 29. Coloss. ii. 16. Jam. iv. 11. (synon. here with καταλαλέω, which see; but κρίνει νόμον seems to mean *makes himself above the law*). See also Joh. viii. 26. Rom. ii. 27. xiv. 22. in sense of *condemning* and the like, which it often bears.]

IV. *To judge, discern, form a mental judgment* or *opinion.* Luke xii. 57. John vii. 24. Acts iv. 19. 1 Cor. x. 15. xi. 13.

V. *To judge, think, esteem.* Acts xvi. 15. xxvi. 8. Comp. Acts xiii. 46. 1 Cor. iv. 5. Rom. xiv. 5, in which last text κρίνειν denotes *preferring* one to another. (See Raphelius.) So in Xenophon, Memor. Socrat. lib. iv. cap. 4. § 16, where Socrates, having observed that it was a law among all the states of Greece, that the citizens should swear ὁμονοήσειν *to agree,* he adds, "I suppose this is done οὐχ ὅπως τὰς αὐτὰς χορὰς ΚΡΙ'ΝΩΣΙΝ οἱ πολῖται, not that the citizens should *pre-*

* Whence the Latin cerno *to discern, see;* which the learned reader needs not be informed was anciently pronounced *kerno.* See Littleton's and Ainsworth's Dictionaries on the letter C.

*fer* the same dances, nor that they should *commend*, ἐπαινῶσιν, the same musicians, nor that they should *choose*, ἀιρῶνται, the same poets," &c. Thus also Menander, p. 230, lin. 245, edit. Cleric.

> Δύ' ἐσθ' ἃ ΚΡΙ'ΝΑΙ τὸν γαμεῖν μέλλοντα δεῖ,
> Ἤτοι προσήνη ὄψιν, ἢ χρηστὸν τρόπον.

"There are two things of which he who means to marry must *choose* or *prefer* (one), either a pleasing countenance, or good morals."

VI. *To judge proper, determine.* Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25. [see Acts iii. 13. xxvii. 1.] Κέκρικα, *I have decided* or *determined.* 1 Cor. v. 3. It implies a *fixed resolution* or *determination,* and is thus used in the profane writers, especially several times by Arrian, Epictet. ii. cap. 15. See Wetstein. [Add also 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1. Tit. iii. 12. comp. Judith ii. 3. 3 Mac. i. 6. Polyb. iv. 66. Æl. V. H. i. 34. See Krebsii Notæ ad Decreta Roman. pro Judæis, p. 171. Cic. Fam. vii. Ep. 33. mihi judicatum, i. e. constitutum est. Esdr. vi. 22.]

VII. *To adjudge to punishment, condemn.* John iii. 17, 18. vii. 51. Acts xiii. 27. [Comp. Joh. viii. 50. xvi. 11. xii. 47. (comp. iii. 17, 18.) where it is opp. to σώζειν. xvii. 31. In all the above passages Schl. understands *to punish.* See LXX, Is. xlvi. 16. Ezech. xxxviii. 22. Acts vii. 7. Rom. ii. 12. 2 Thess. ii. 12. Heb. x. 30. (or *to judge*, see also xiii. 4.) 1 Pet. iv. 6. Rev. vi. 10. xvi. 5. xviii. 8. 20. (comp. Κρῖμα). See Κατακρίνω.]

VIII. *To furnish matter* or *occasion for condemnation, to condemn* in this sense. Rom. ii. 27. Comp. Κατακρίνω II.

IX. Κρίνομαι, Pass. *To be judged,* i. e. *to be brought* or *called into judgment, to be called in question,* in jus vocari. Acts xxiii. 6. xxiv. 21. xxvi. 6. Κρίνομαι is used in the same sense both by Lysias and Demosthenes. See Wetstein on Acts xxiii. 6. [comp. Acts xxv. 9, 10. 20. (see next sense). So *judicare* in Latin. Livy xxvi. 3. xliii. 16.]

X. Κρίνομαι, Mid. and Pass. *To be judged,* i. e. *to enter into a judicial contest with, to implead, sue.* 1 Cor. vi. 1. With a dative following. occ. Mat. v. 40; —with the preposition μετὰ *with.* occ. 1 Cor. vi. 6. [comp. Gen. xxvi. 21. Judg. viii. 1. (al. διελέξαντο) xxi. 22. Job xxxi. 13. Jer. ii. 9. 36. Mich. vi. 11. Hos. ii. 2. Lam. iii. 36. Eccles. vi. 10.]

XI. Κρίνεσθαι ἐν, *To be judged by,* occ. 1 Cor. vi. 2. This phrase is by no means merely Hebraical or Hellenistical, but is often used in the Greek writers, as may be seen in Wetstein.

Κρίσις, ιος, Att. εως, ἡ, from κέκρισαι, 2 pers. perf. pass. of κρίνω *to judge.*

I. *Judgment.* John v. 22, 30. vii. 24. viii. 16. Comp. John xii. 31. xvi. 8. 11. Rev. xix. 2. Spoken of the *final judgment.* Mat. xii. 36, 41, 42. [comp. x. 15. xi. 22. 24. Mark vi. 11. Luke x. 14. xi. 31, 32. 2 Thess. i. 5. 1 John iv. 17. Jude 6. Rev. xiv. 7.]

Κρίσιν ποιεῖν, *To pass judgment* or *sentence.* John v. 27. Jude ver. 15. This expression is thus applied in the best Greek writers. See Raphelius, Wetstein, and Kypke on Mat. and Macknight on Jude. [In Deut. x. 18. ποιῶν κρίσιν προσηλύτῳ, &c. *that trieth the cause of* (or *for*) *the stranger.* (unless κρίσις is here *justice* or *right*). Xen. H. G. v. 2. 35. Ἰσμηνίᾳ κρίσιν ποιεῖν *to bring Ismenius to trial.* In LXX, see Deut. xvi. 18. *for judgment.* In sense of *statutes, ordinances,* &c. (comp. Κρῖμα), the word occ. Deut. iv. 5. 14. xi. 1. Exod. xv. 25. Ps. cxix. 137. Rev. xvi. 7. It is used also for *custom,* (that which is *usual,* quasi *appointed,* from κρίνω *to determine, settle,* &c.) See Ezr. iii. 4. Judg. xviii. 7. 2 Chron. xxxv. 13. —for *cause* (in a judicial sense). Exod. xxii. 9. xxiv. 14. Jer. v. 28. Comp. Ps. cxxxix. 12. Prov. xxiii. 29. (or *strife.*)] —Κρίσις βλάσφημος or βλασφημίας, *A reproachful* or *railing judgment* or *sentence.* occ. 2 Pet. ii. 11. Jude ver. 9. See Wolfius and Macknight.

II. *Judgment, justice.* occ. Mat. xxiii. 23. Comp. Mat. xii. 20. [see LXX, Is. xxxii. 1. xlii. 1, 2. Some explain it *true doctrine.*]

III. *Judgment of condemnation, condemnation, damnation.* Mark iii. 29. John v. 24, 29. [See Heb. x. 27. Rev. xviii. 10. 1 Tim. v. 24. (others *blame*) James ii. 13. (or *judgment*) 2 Pet. ii. 4. *of future punishment.* In Acts viii. 33. Bretsch. Wahl and Schl. understand *punishment.* Comp. Is. liii. 8.] It also implies the *punishment* consequent on *condemnation.* Mat. xxiii. 33.

IV. *The cause* or *ground of condemnation* or *punishment.* John iii. 19.

V. *A particular court of justice* among the Jews, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life

and death, so far as its jurisdiction extended, and punished criminals by strangling and beheading. occ. Mat. v 21, 22. [So Bp. Middleton.] The learned reader may do well to consult on this subject Raym. Martin, Pugio Fid. pt. ii. cap. 4, § 4, and Voisin's Notes. [See Iken. Ant. Heb. part ii. ch. iv. § 20. & seq. Schleusn. understands the seven judges mentioned by Joseph. Ant. iv. 8. 14 & 38. Bell. p. ii. 20. 5. (but see Iken. § 31.) and refers to Deut. xvi. 18. as also Bretschn. who adds 2 Chron. xix. 5.; but nothing is said there of the *number*. See Krebs. Obss. Flav. p. 19. Rhenferd. Diss. de X. Otiosis. (Iken. as above), and Possini Spicileg. Evang. p. 45.]

Κριτήριον, ȣ, τὸ, from κέκριται, 3 pers. perf. pass. of κρίνω *to judge*.

I. *Judgment, the act* or *authority of judging* or *determining*. occ. 1 Cor. vi. 2. So Lucian, Bis Accusat. tom. ii. 331. Ὀυδὲν ἡγεῖται ΚΡΙΤΗΡΙΟΝ ἀληθὲς εἶναι. He thinks no *judgment* is true.

II. *A judicial contest* or *controversy, a law-suit*. occ. 1 Cor. vi. 4.

III. *A judgment-seat, a tribunal, a court of judicature*. occ. Jam. ii. 6. In this sense it is used not only by the LXX, Jud. v. 10, for the Heb. מדין, (comp. Theodotion in Dan. vii. 10, 26,) but also commonly by the Greek writers, particularly by Diodorus Siculus, and Polybius. See Wetstein. [Comp. also Exod. xxi. 6. Susann. vs. 49. Pausan. Corinth. ii. 156. Polyb. ix. 33. 12. xvi. 27. 2. Other words in —ηριον mean *a place*, as δεσμωτήριον, &c.]

Κριτὴς, ȣ, ὁ, from κρίνω *to judge*.—*A judge*. [See Mat. v. 25. xii. 27. Luke xi. 19. xii. 58. xviii. 2. 6. where ὁ κριτὴς τῆς ἀδικίας is *the unjust judge*. Acts x. 42. xviii. 15. 2 Tim. iv. 8. Heb. xii. 23. James ii. 4. κριταὶ διαλογισμῶν πονηρῶν, *iniquitous, unjust judges*. iv. 11. comp. κρίνω. occ. Deut. i. 16. xvi. 18. 1 Sam. xxiv. 16. Ezr. vii. 25, &c. In Acts xxiv. 10. it is applied to Felix. In Acts xiii. 20. of the Judges * from Joshua to Samuel. Comp. Judg. ii. 16, 18, 19. Ruth i. 1. occ. also for *rulers, governors*, &c. Ecclus. x. 2, 24. Esdr. ii. 17. Epist. Jerem. 14. Joseph. Ant. vi. 5. 4.]

☞ Κριτικος, ἡ, ὸν, from κρίνω *to judge, discern*.—*Able to discern, a discerner*. occ. Heb. iv. 12. [Adjectives in —ικος denote skill in any matter as μουσικὸς, &c.]

* [Called שפטים κατ' ἐξοχὴν, whence the Carthaginian Suffetes. Liv. xxx. 7. 5. On the connexion between the Carthagin. and the Heb. languages, consult Selden de Diis Syris, Proleg. ch. 2.]

ΚΡΟΥ´Ω. Eustathius thinks it formed by an onomatopœia from the *sound*; others derive it from κέρας *a horn*, q. κερέω *to strike with the horn*.—*To knock*, as at a door, of which only it is spoken in the N. T. In this sense it is applied also by the Greek writers, Xenophon, Plato, and others. See Wetstein on Mat. vii. 7. [occ. (with or without τὴν θύραν). Mat. vii. 7, 8. Luke xi. 9, 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20. Judg. xix. 22. Song of Sol. v. 2. Judith xiv. 14. Schleusner says, that κρούειν is used of *knocking from without for entrance*, ψοφεῖν (crepare) of *knocking from within to give warning that the door was to be opened (which anciently opened outwards.)* Græv. ad Lucian. Solœc. vol. ii. p. 758. Hemsterhuis. Arist. Plut. vs. 1098. p. 414. Xen. Symp. i. 11. Lobeck on Phryn. p. 177. Piers. on Mœr. 211.]

Κρυπτὸς, ἡ, ὸν, from κρύπτω.—*Hidden, secret*. [occ. Mat. x. 26. (comp. Mark iv. 22. Luke viii. 17. xii. 2.) Rom. ii. 16. (comp. 1 Cor. iv. 5. xiv. 25. 2 Cor. iv. 2. and LXX, Ps. li. 6 or 8. Ecclus. i. 30. iv. 18.) In Mat. vi. 4. ἐν τῷ κρυπτῷ (and Joh. vii. 4. 10. xviii. 20. ἐν κρυπτῷ) is *in secret*. On vs. 6. ὁ ἐν τῷ κρυπτῷ. Schl. says, ἐν τῷ ταμιείῳ, vs. 6. 18. It seems rather, *he that is in secret*, or *is even in the most secret places*, generally, or *that is himself in secret, unseen*,) ibid. ὁ βλέπων ἐν τῷ κρυπτῷ, *that seeth (things that are) in secret*; others not so well, *that seeth, himself unseen*. Rom. ii. 29. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος *that is in the heart* or *inwardly, a Jew*, i. e. *spiritually*. Comp. 1 Pet. iii. 4. ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος *the inward man of the heart*. (Schl. conjectures from verse 3. κοσμὸς for ἄνθρωπος *without any necessity*.)] Κρυπτὴ, ῆς, ἡ, fem. agreeing with χώρα *place* understood, but used as a N. substantive for *a subterranean place* or *vault*, "Crypta, testudo subterranea, locus abditus et cameratus." Hederic's Lexic. edit. Morell, 1766. occ. Luke xi. 33. [Others deem the fem. used by a Hebraism for neut. Bretschn. says, *a place used to hide things in*. occ. 1 Kings vi. 4. (comp. Ezech. xl. 17. θυρίδες κρυπταὶ) Ezech. viii. 12. Wisd. vii. 21, &c.

ΚΡΥ´ΠΤΩ.

I. *To hide, conceal*. [(1.) *Literally*. Mat. v. 14.* xiii. 44. xxv. 25. Joh. viii.

* [Some translate the verb here, *To hide again*.]

59. ἐκρύβη καὶ ἐξῆλθε, where some say, *he* * *went out unperceived*, taking ἐκρ· καὶ as equivalent to an adverb by an Hebraism, as Wahl and Gesenius; Schl. says, *withdrew himself from their rage, going out of the temple*, comparing Herodian. iii. 4. 14. v. 4. 21. vii. 2. 10. but these are unlike in construction. Comp. Joh. xii. 36. xix. 38. μαθητὴς κεκρυμμένος *secretly a disciple*. 1 Tim. v. 25. Heb. xi. 23. Rev. vi. 15.]

[(2.) Metaphorically, of *things, not understood, dark sayings*, &c. Mat. xiii. 35. Luke xviii. 34. xix. 42.] occ. LXX, 1 Sam. x. 22. Jer. xxiii. 24.]

II. *To lay up, reserve*. Col. iii. 3. (Comp. ch. i. 5. 2 Tim. iv. 8.) Rev. ii. 17, Φαγεῖν ἀπὸ τῦ μάννα τῦ κεκρυμμένυ, *to eat of the* hidden *manna*, or rather, *of the manna* laid up, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now *laid up*, reconditus, in heaven (comp. Col. iii. 3, in Greek,)—and which was typified by the *manna laid up* in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4, and see Vitringa and Johnston on Rev. [occ. *for laying up*, Ps. xxxi. 19.]

☞ Κρυϛαλλίζω, from κρύϛαλλος.— *To shine like crystal*. occ. Rev. xxi. 11. [Comp. Wisd. xix. 21. (κρυσταλλοειδής.)]

Κρύϛαλλος, ϋ, ὁ, from κρύος *cold*, and, ϛέλλομαι *to concrete*.

I. *Ice, water concreted by cold*. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8, in Wisd. xvi. 22, and Ecclus. xliii. 20, or 24. [In Numb. xi. 7. some take it for *hail*. See Test. xii. Patr. p. 546.]

II. *Crystal*, so called from its resemblance to *ice*. occ. Rev. iv. 6. xxii. 1.—So the Heb. קרח signifies both *ice* and *crystal*, and κρύϛαλλος in the LXX answers to that word in the former sense, Job. vi. 16. and in the latter, Ezek. i. 22. [See Isaiah liv. 12. Plin. H. N. xxxvii. 2.]

Κρυφῇ. It seems properly the dative fem. of κρυφὸς *secret*, from κρύπτω *to hide*, and is used adverbially for ἐν κρυφῇ χώρᾳ *in a secret place*.—*In secret, in private*. occ. Eph. v. 12, where the Apostle probably alludes to the abominable impurities *secretly* practised by the heathen in their religious *mysteries*. See Whitby's and Doddridge's Note, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 8 and 9. p. 194, &c. p. 223, &c. vol. i. 8vo.—The LXX use ἐν κρυφῇ in the same sense, Ps. cxxxix. 15. Isa. xlv. 19. xlviii. 16. [Ruth iii. 7. and κρυφῇ Gen. xxxi. 26. Deut. xxviii. 57. In some MSS. Mat. vi. 18. ἐν τῷ κρυφαίῳ is found for ἐ. τ. κρυπτῷ. Κρυφαῖος, and κρυφαίως occ. LXX, Jer. xxiii. 24. Wisd. xvii. 3. Jer. xl. 15. Another form κρύφιος in Ps. li. 6. Eur. Hec. 993. and κρύφος, 1 Mac. i. 56. (53.) ii. 31, 38, 41.]

* [This explanation leaves it undetermined whether our Saviour used any miraculous agency to conceal himself. See Pole Synopsis.]

ΚΤΑ'ΟΜΑΙ, κτῶμαι.

I. *To acquire, prepare, provide*. occ. Mat. x. 9. [In Luke xviii. 12. Schleusn. takes κτῶμαι for *I get, all I get, as revenue;* but Parkhurst's sense seems preferable. In 1 Thess. iv. 4. Wahl, *to acquire, obtain* a wife, taking σκεῦος in this sense. But the expression τὸ ἑαυτοῦ σκεῦος hardly agrees with the sense of *acquiring* or *obtaining*. See, however, Pole's Synops. and σκεῦος *below*. occ. LXX, Is. lvii. 13. Jer. xvi. 19. Gen. xii. 5. xlvi. 6. Ecclus. li. 28. (33.)]

II. *To acquire* by money or a price, *to purchase* with money. occ. Acts viii. 20. xxii. 28. i. 18, ἐκτήσατο *purchased*, i. e. was the *occasion* of purchasing (comp. Mat. xxvii. 3, &c.); and observe, that verbs are often thus used in scripture. See Wolfius, Doddridge, and Glassius, Phil. Sacr. lib. iii. tract 3. cap. 10. [Joseph. A. J. ix. 8. 3. Lysias, (p. 324.) has ἐζημιώσε (*of an accuser*), i. e. *caused* a person to be punished. occ. Gen. xxxiii. 19.]

III. *To possess*. occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where Raphelius shows, that ἀνακτᾶσθαι τὰς ψυχὰς is used by the Greek writers, particularly Polybius, for *refreshing* or *recovering the souls* of men spent in fatigue, and thence interprets κτήσασθε τὰς ψυχὰς ὑμῶν in St. Luke by *keep, possess*, or *keep in possession* (as it were) *of your souls*. But Campbell (whom see) renders the words Ἐν τῇ, &c. Save yourselves *by your perseverance*, making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that κτήσασθε is here equivalent to the fut. κτήσεσθε *ye shall preserve*, which is indeed the reading of the Alexandrian and three other MSS., and favoured by the ancient Syriac

and Vulgate versions. To show that the phrase κτήσασθαι τὰς ψυχὰς is not an Hebraism, Kypke cites from Lysias, ΤΑ'Σ ΨΥΧΑ'Σ ἀλλοτρίας ΚΕ'ΚΤΗΣΘΑΙ *to preserve the lives* of others. [Schleusn. quotes κτᾶσθε, giving no authority.]

Κτῆμα, ατος, τὸ, from ἔκτημαι or κέκτημαι, perf. of κτάομαι.

I. *A possession.* occ. Mat. xix. 22. Mark x. 22.

II. Particularly, *An immovable possession, an estate in land.* occ. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. ver. 8.) Acts ii. 45, and see Wetstein on Mat. xix. 22. [occ. LXX, for נחלה Job xx. 29. xxvii. 13. כרם *a vineyard.* Hos. ii. 15. שדה *a field.* Prov. xxiii. 10. Apocryph. Ecclus. xxviii. 24. xxxvi. 25. Eust. on Il. η'. p. 685. says, Homer uses κτήματα, simply of *all* kinds of property; those after his time, peculiarly of *land* and *houses.*]

Κτῆνος, εος, ους, τὸ, from κτάομαι *to possess*, just as the Heb. מקנה, to which κτῆνος generally answers in the LXX, is used for *cattle*, from the V. קנה *to possess.* [e. g. Gen. xxvi. 14. Deut. iii. 19. Josh. i. 14.]

I. *A beast of burden.* occ. Luke x. 34. Acts xxiii. 24. [LXX, for בעיר. Numb. xx. 4, 8, 11.]

II. Κτήνεα, η, τὰ, *Cattle, beasts for slaughter.* occ. 1 Cor. xv. 39. Rev. xviii. 13. [occ. LXX, for בהמה. Gen. iii. 14. vi. 7. חיה Gen. i. 28. Ps. lxxviii. 48. צאן *sheep.* Gen. xxx. 43. Ez. xxiv. 5. רמש Gen. viii. 19.]

☞ Κτήτωρ, ορος, ὁ, from κέκτηται, 3d pers. perf. of κτάομαι.—*A possessor.* occ. Acts iv. 34. [Diod. Sic. vol. x. p. 102. ed. Bipont.—Hesych. κτήτορες· οἰκοδεσπόται· κτίσται.]

ΚΤΙ'ΖΩ.—In Homer it signifies *to found a city* or *habitable place* (see Il. xx. lin. 216. Odyss. xi. lin. 262.) [also Diod. Sic. i. 12. Herodian. iv. 8. 16. 3. Esdr. iv. 53. (v. Elsner on Heb. ix. 11.) Joseph. A. J. iv. 8. 5. (comp. Lev. xvi. 16.); but in the N. T.]

I. *To create, produce from nothing.* Mark xiii. 19. [Rom. i. 25. 1 Tim. iv. 3. Col. i. 16. (of *Christ.* Comp. Eph. iii. 9. where Schl. gives sense III. but Wahl and Bretschn. give this sense) iii. 10. (Schl. again gives sense III.) Rev. iv. 11. x. 6. See LXX, Deut. iv. 32. Ps. lxxxix. 12, 47. Gen. xiv. 19. Wisd. i. 14. x. 1.] This is a merely Hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. ברא. As few, if any, of the * heathen Greeks had any notion of *creation,* properly so called, so had they no word to express it.

II. *To form out of pre-existent matter.* 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. ברא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2. in the Heb.

III. *To make, compose.* Eph. ii. 15. [In Ecclus. vii. 16. xxxviii. 1. of *ordaining, appointing.*]

IV. *To create* and *form,* in a spiritual sense. It denotes spiritual *regeneration* and *renewal.* Eph. ii. 10. iv. 24.

Κτίσις, ιος, Att. εως, ἡ, from κτίζω.

I. *A creation, production from nothing.* Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15. [On which text see πρωτότοκος, by Metonym. *the things created* †, *creatures.* Rom. i. 25. viii. 39. (See sense III.)]

II. *Formation, structure.* occ. Heb. ix. 11. [Comp. Κτίζω I. and II.]

III. *A creature.* Heb. iv. 13. [Others *man,* as IV. Schleusn. suggests the sense of *counsel, device.*]

IV. *A human creature,* or *the rational creation.* Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22, where see Macknight. ["In Mark and Col. i. most interpreters understand *the heathen* only, called peculiarly בריות *creatures* by the Jews, as is shown by Lightfoot on Mark, Works, vol. ii. p. 468." Schl.

* "There was among the heathen natural philosophers a great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c. but *they all agreed in this, that the matter of the world was unproduced: they never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible.*" Bayle's Dictionary, under the article EPICURUS, Note R. See also Dr. Ellis's excellent Enquiry, Whence cometh Wisdom, &c.? Append. p. 76, 77; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13, p. 278, &c. vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

† [In Rev. iii. 14. Christ is called ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, which the Arians explain, *the first created of created things;* but if κτίσις is here *creatures,* ἀρχὴ would rather be the *efficient cause,* (as Bretsch. explains it from Wisd. xii. 16. comp. Ecclus. xxxviii. 16.) Some take it as the *head* or *governor.* Schl. *the head of the church founded by God.* (See Pole's Synops. on Rev. iii. 14. and Col. i. 15.) Comp. κτίσμα, Jam. i. 18.]

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I. *To acquire, prepare, provide.* occ. Mat. x. 9. [In Luke xviii. 12. Schleusn. takes κτῶμαι for *I get, all I get, as revenue;* but Parkhurst's sense seems preferable. In 1 Thess. iv. 4. Wahl, *to acquire, obtain* a wife, taking σκεῦος in this sense. But the expression τὸ ἑαυτοῦ σκεῦος hardly agrees with the sense of *acquiring* or *obtaining.* See, however, Pole's Synops. and σκεῦος *below.* occ. LXX, Is. lvii. 13. Jer. xvi. 19. Gen. xii. 5. xlvi. 6. Ecclus. li. 28. (33.)]

II. *To acquire* by money or a price, *to purchase* with money. occ. Acts viii. 20. xxii. 28. i. 18, ἐκτήσατο *purchased,* i. e. was the *occasion* of purchasing (comp. Mat. xxvii. 3, &c.); and observe, that verbs are often thus used in scripture. See Wolfius, Doddridge, and Glassius, Phil. Sacr. lib. iii. tract 3. cap. 10. [Joseph. A. J. ix. 8. 3. Lysias, (p. 324.) has ἐζημιώσε *(of an accuser)*, i. e. *caused* a person to be punished. occ. Gen. xxxiii. 19.]

III. *To possess.* occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where Raphelius shows, that ἀνακτᾶσθαι τὰς ψυχὰς is used by the Greek writers, particularly Polybius, for *refreshing* or *recovering the souls* of men spent in fatigue, and thence interprets κτήσασθε τὰς ψυχὰς ὑμῶν in St. Luke by *keep, possess,* or *keep in possession* (as it were) *of your souls.* But Campbell (whom see) renders the words 'Εν τῇ, &c. Save yourselves *by your perseverance,* making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that κτήσασθε is here equivalent to the fut. κτήσεσθε *ye shall preserve,* which is indeed the reading of the Alexandrian and three other MSS., and favoured by the ancient Syriac

and Vulgate versions. To show that the phrase κτήσασθαι τὰς ψυχὰς is not an Hebraism, Kypke cites from Lysias, ΤΑ'Σ ΨΥΧΑ'Σ ἀλλοτρίας ΚΕ'ΚΤΗΣΘΑΙ *to preserve the lives* of others. [Schleusn. quotes κτᾶσθε, giving no authority.]

Κτῆμα, ατος, τὸ, from ἔκτημαι or κέκτημαι, perf. of κτάομαι.

I. *A possession.* occ. Mat. xix. 22. Mark x. 22.

II. Particularly, *An immovable possession, an estate in land.* occ. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. ver. 8.) Acts ii. 45, and see Wetstein on Mat. xix. 22. [occ. LXX, for נחלה Job xx. 29. xxvii. 13. כרם *a vineyard.* Hos. ii. 15. שדה *a field.* Prov. xxiii. 10. Apocryph. Ecclus. xxviii. 24. xxxvi. 25. Eust. on Il. η'. p. 685. says, Homer uses κτήματα, simply of *all* kinds of property; those after his time, peculiarly of *land* and *houses.*]

Κτῆνος, εος, ους, τὸ, from κτάομαι *to possess,* just as the Heb. מקנה, to which κτῆνος generally answers in the LXX, is used for *cattle,* from the V. קנה *to possess.* [e. g. Gen. xxvi. 14. Deut. iii. 19. Josh. i. 14.]

I. *A beast of burden.* occ. Luke x. 34. Acts xxiii. 24. [LXX, for בעיר. Numb. xx. 4, 8, 11.]

II. Κτήνεα, η, τὰ, *Cattle, beasts for slaughter.* occ. 1 Cor. xv. 39. Rev. xviii. 13. [occ. LXX, for בהמה. Gen. iii. 14. vi. 7. חיה Gen. i. 28. Ps. lxxviii. 48. צאן *sheep.* Gen. xxx. 43. Ez. xxiv. 5. רמש Gen. viii. 19.]

☞ Κτήτωρ, ορος, ὁ, from κέκτηται, 3d pers. perf. of κτάομαι.—*A possessor.* occ. Acts iv. 34. [Diod. Sic. vol. x. p. 102. ed. Bipont.—Hesych. κτήτορες· οἰκοδεσπόται· κτίσται.]

ΚΤΙ'ΖΩ.—In Homer it signifies *to found a city* or *habitable place* (see Il. xx. lin. 216. Odyss. xi. lin. 262.) [also Diod. Sic. i. 12. Herodian. iv. 8. 16. 3. Esdr. iv. 53. (v. Elsner on Heb. ix. 11.) Joseph. A. J. iv. 8. 5. (comp. Lev. xvi. 16.); but in the N. T.]

I. *To create, produce from nothing.* Mark xiii. 19. [Rom. i. 25. 1 Tim. iv. 3. Col. i. 16. (of *Christ.* Comp. Eph. iii. 9. where Schl. gives sense III. but Wahl and Bretschn. give this sense) iii. 10. (Schl. again gives sense III.) Rev. iv. 11. x. 6. See LXX, Deut. iv. 32. Ps. lxxxix. 12, 47. Gen. xiv. 19. Wisd. i. 14. x. 1.] This is a merely Hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. ברא. As few, if any, of the * heathen Greeks had any notion of *creation,* properly so called, so had they no word to express it.

II. *To form out of pre-existent matter.* 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. ברא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2. in the Heb.

III. *To make, compose.* Eph. ii. 15. [In Ecclus. vii. 16. xxxviii. 1. of *ordaining, appointing.*]

IV. *To create* and *form,* in a spiritual sense. It denotes spiritual *regeneration* and *renewal.* Eph. ii. 10. iv. 24.

Κτίσις, ιος, Att. εως, ἡ, from κτίζω.

I. *A creation, production from nothing.* Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15. [On which text see πρωτότοκος, by Metonym. *the things created* †, *creatures.* Rom. i. 25. viii. 39. (See sense III.)]

II. *Formation, structure.* occ. Heb. ix. 11. [Comp. Κτίζω I. and II.]

III. *A creature.* Heb. iv. 13. [Others *man,* as IV. Schleusn. suggests the sense of *counsel, device.*]

IV. *A human creature,* or *the rational creation.* Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22, where see Macknight. [" In Mark and Col. i. most interpreters understand *the heathen* only, called peculiarly בריות *creatures* by the Jews, as is shown by Lightfoot on Mark, Works, vol. ii. p. 468." Schl.

* " There was among the heathen natural philosophers a great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c. but *they all agreed in this, that the matter of the world was unproduced: they never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible.*" Bayle's Dictionary, under the article EPICURUS, Note R. See also Dr. Ellis's excellent Enquiry, Whence cometh Wisdom, &c.? Append. p. 76, 77; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13, p. 278, &c. vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

† [In Rev. iii. 14. Christ is called ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, which the Arians explain, *the first created of created things;* but if κτίσις is here *creatures,* ἀρχὴ would rather be the *efficient cause,* (as Bretsch. explains it from Wisd. xii. 16. comp. Ecclus. xxxviii. 16.) Some take it as the *head* or *governor.* Schl. *the head of the church founded by God.* (See Pole's Synops. on Rev. iii. 14. and Col. i. 15.) Comp. κτίσμα, Jam. i. 18.]

V. It denotes *spiritual regeneration and renovation.* 2 Cor. v. 17. Gal. vi. 15. Comp. Κτίζω IV.

VI. Ἀνθρωπίνη κτίσις, 1 Pet. ii. 13, is in our translation rendered *ordinance of man,* so Martin's French *établissement humain,* and is supposed to refer only to the *magistrates* immediately afterwards mentioned *, and to their being *invested* with political power; which *investiture* must, in all ordinary cases at least, be performed *by,* as well as *to,* men, though the *authority* of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. [and κτίζω, Ecclus. vii. 16. xxxviii. 1. xlix. 14.] But perhaps πάσῃ ἀνθρωπίνῃ κτίσει in 1 Pet. ii. 13, might be more justly translated, *to every human creature,* as πάσῃ τῇ κτίσει, without ἀνθρωπίνῃ, signifies, Mark xvi. 15. Col. i. 23. comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St. Peter by לכלהון בני אנשא *to all the sons of men.* And on this interpretation the sense of St. Peter's injunction will be, *Submit yourselves* to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governors, to whom he *particularly* enforces obedience, because the *Jewish* converts to Christianity were by the heathen suspected, and even accused of being, (comp. ver. 12,) and perhaps were sometimes really, inclined to rebellious principles. At ver. 18, he enjoins the submission of servants to their masters; and having largely insisted on this relative duty, he comes, at ch. iii. 1, to that of wives to their husbands; and, ch. v. 5, lays down this general rule, *Yea, all of you be subject one to another,* which nearly corresponds with the command in ch. ii. 13. [Bretschn. and Schleus. *ordinance.* Wahl, *man,* as Parkhurst.]

☞ Κτίσμα, ατος, τὸ, from ἔκτισμαι, perf. pass. of κτίζω.—*A creature.* occ. 1 Tim. iv. 4. Rev. v. 13, viii. 9. [James i. 18. metaphorically, of *the spiritual creation* of man, (or his renovation) by the Christian religion. occ. Apocryph. Wisd. ix. 2. xiii. 5.]

Κτιστὴς, ȣ, ὁ, from κτίζω.—*A creator.* occ. 1 Pet. iv. 19. [occ. 2 Sam. xxii. 32. Apocryph. Judith ix. 12. 2 Mac. i. 24.]

* Just as the Romans say creare *consulem, to create* a consul; creare *regem, to create* a king. Phædrus, lib. i. fab. 30. Livy, lib. i. cap. 35.

☞ Κυβεία, ας, ἡ, from κυβεύω, *to play at dice,* so *to cheat, deceive,* (thus Arrian, Epictet. ii. 19. Τι—τȣ̀ς ἄλλȣς ΚΥΒΕΥΕΤΕ; why do ye *cheat* others?) from κύβος *a cube* or *die.*

I. *A playing at dice,* so used by Athenæus in Wetstein on Eph. iv. 14.

II. *Sleight, cheating, artifice,* or *dexterity,* such as is frequently employed by *gamesters with dice.* So Theodoret on the place. Κυβείαν τὴν πανȣργίαν καλεῖ. Πεποίηται δὲ ἀπὸ τȣ̃ κυβεύειν τὸ ὄνομα. Ἴδιον δὲ τῶν κυβευόντων τὸ τῇδε κᾀκεῖσε μεταφέρειν τὰς ψήφȣς, καὶ πανȣ́ργως τȣ̃το ποιεῖν. The Apostle "calls *craft* κυβεία, which is a N. formed from κυβεύω *to play at dice:* Now gamesters of this sort use to move the dice to and fro, and to do this *craftily.*" occ. Eph. iv. 14, where see Elsner and Wetstein. [ÆL V. H. vii. 12. Gataker on Marc. Antonin. i. 8. p. 9. Suidas, Κυβεία· πανουργία. Others, after Salmasius, explain it here *rashness, chance,* or *random counsels,* as κυβεύειν (v. Arrian. Diss. Epict. p. 448, and Suid. κυβεύειν εἰς κίνδυνον προπηδᾶν) and its compounds are used of *rashness.* v. Polyb. i. 87. iii. 95. Diod. Sic. xvii. 30. xvi. 78. Horat. Od. ii. 1. 6. v. Senftlebius de Alea veterum (Lips. 1677). Morus Diss. Poster. ad Ephes. iv. 11—17. (Lips. 1792.) P. A. Boysen in the Tempe Helvetica, vol. iii. p. 412. Wahl says, *inconstancy, unsteadiness.*]

Κυβέρνησις, ιος, Att. εως, ἡ, from κυβερνάω *to govern,* which from Heb. גבר *to be strong;* whence as Ns. גביר *a master,* גבירה *a mistress;* whence also the Latin *guberno,* &c. French *gouverner,* and Eng. *govern,* &c.—*Government, direction.* occ. 1 Cor. xii. 28.; where Theophylact explains κυβερνήσεις by τὸ κυβερνᾷν, ἤτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν, *governing,* or *managing* the affairs of the brethren." [LXX, Prov. i. 5. xi. 14. xxiv. 6. *of prudence.* Gloss. in Prov. Salm. κυβέρνησιν. ἐπιστήμην τῶν πραττομένων. Plutarch. (ed. Reiske) vol. vi. p. 616. κυβέρνησις Θεοῦ; and vol. iv. p. 298. 300.]

Κυβερνήτης, ȣ, ὁ, from κυβερνάω, which see under Κυβέρνησις.—*The steersman, pilot,* or *master* of a ship. "* Κυβερνήτης the *master* or *pilot* had the care of the ship, and government of the seamen therein, and sate at the stern to *steer;* all things were managed according to his

* Potter's Antiquities of Greece, vol. ii. b. 3. ch. 19.

direction: It was therefore necessary that he should have obtained an exact knowledge of the Art of Navigation, which was called κυβερνητική τεχνη." Τίς γὰρ ἐςιν ἐν νηῒ κύριος; Ὁ ΚΥΒΕΡΝΗΤΗΣ. Who is master in the ship? The *pilot*. Says Arrian, Epictet. lib. iii. cap. 26. occ. Acts xxvii. 11. Rev. xviii. 17. Ezech. xxvii. 8. 27, 28. Prov. xxiii. 34.] —This word is often used in the profane writers (see Wetstein on Acts), and in like manner the V. κυβερνάω, and the Latin *guberno* and *gubernator*, usually refer to the *managing* or *steering of a ship*.

Κυκλόθεν, Adv. from κύκλος *a circle*, with the syllabic adjection θεν denoting *from* or *at* a place.—*Around*. It is joined with a genitive. occ. Rev. iv. 3, 4. v. 11. [so LXX, 1 Kings xviii. 32.]—used absolutely. occ. Rev. iv. 8. [So LXX, Judg. ii. 14. viii. 34. 2 Chron. iv. 2, &c.]

ΚΥΚΛΟΣ, ε, ὁ.—*A circle*. In the N. T. it is used only in the dative case, adverbially, κύκλῳ, for ἐν κύκλῳ, *round, round about, around*, [ἐν κύκλῳ, occ. Xen. Cyr. viii. 5. 5. Arrian. Diss. Epict. i. 8. 3. Joseph. A. J. ix. 7. 2 and 3.] Mark iii. 34. [comp. Is. xlix. 18. vi. 6. 36. comp. Luke ix. 12. Rom. xv. 19. Rev. vii. 11.] Τὰς ΚΥΚΛΩι ἀγρὰς, Mark vi. 36. So Xenophon. τὰς ΚΥΚΛΩι χώρας; and Plutarch, τὰς ΚΥΚΛΩι πόλεις. See more in Wetstein. ΚΥΚΛΩι τε θρόνε, round about *the throne*, Rev. iv. 6. So Wetstein on Rev. v. 11. cites from Xenophon, ΚΥΚΛΩι τε ςρατοπέδε *round about* the camp. [comp. Gen. xxxv. 5. occ. LXX, Numb. xvi. 24. Job i. 10. Ezech. xvi. 57, &c.]

Κυκλόω, ῶ, from κύκλος.—*To encircle, surround*. occ. John x. 24. Acts xiv. 20. [In a military sense *of besieging*, Luke xxi. 20. where Schl. after C. F. Krumbholz Opp. Subseciv. i. p. 16, takes κυκλουμένην to be pres. by enallage for fut. Heb. xi. 30. Rev. xx. 9. See Is. xxxvii. 33.]

☞ Κύλισμα, ατος, τὸ, from κεκύλισμαι, perf. pass. of κυλιώ.—*A rolling, wallowing*. occ. 2 Pet. ii. 22, where Kypke cites from Arrian, Epictet. lib. iv. cap. 11. p. 423. Ἄπελθε, καὶ χοίρῳ διαλέγε, ἵν᾽ ΕΝ ΒΟΡΒΟΡΩι μὴ ΚΥΛΙΗΤΑΙ. "Go and argue with a hog not to *roll in the mire*." [On the Jewish proverb quoted by St. Peter, v. Schœtgen. Hor. Heb. et Talmud. Vorstii de Adagiis, N. T. ch. iv. p. 776, (ed. Fischer.)]

ΚΥΛΙΩ, from the Heb. גל or גלל *to roll*, to which this verb, when used in the LXX, generally answers.—*To roll*. Κυλίομαι, Pass. or Mid. *To roll, wallow*. occ. Mark ix. 20. [occ. LXX, Josh. x. 18. Prov. xxvi. 27. Amos ii. 13, &c. Polyb. xxvi. 10. 16.]

☞ ΚΥΛΛΟΣ, η, ον.—*Having any, or even all, the limbs crooked, distorted, luxated, contracted*. Thus Kypke on Mat. at large explains the word on the authority of Hippocrates, who even applies it to a *short* or *distorted ear*. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43. [Hesych. κύλλος· χωλὸς, καμπύλος. Suid. ὁ πεπηρωμένος ὀυ μόνον πόδα ἀλλὰ καὶ χεῖρα. v. Suid. voc. βούλυτος· Fest. in voc. Cyllenius. Foes. Œcon. Hipp. p. 220.]

ΚΥΜΑ, ατος, τὸ, from the Heb. קום *to arise*; so the Eng. *a surge* is from the Latin surgo *to arise*.—*A wave, a billow*, See Mat. viii. 24. [xiv. 24. Mark iv. 37. Acts xxvii. 41. Jud. 13. metaphorically *of violent and turbulent men*. Comp. Is. lvii. 20. and Irmisch. on Herodian, i. 4. 1. p. 89. occ. LXX, Job xxxviii. 11. Is. xlviii. 18. Jerem. xxxi. 37.]

Κύμβαλον, ε, τὸ, from κύμβος *hollow*, which from κέκυμμαι perf. pass. of κύπτω *to bend*. *A cymbal*, a concavo-convex plate of brass or other metal, the concave side of which being struck against another plate of the same kind, produces an *acute, ringing, inharmonious* sound. occ. 1 Cor. xiii. 1, where see Locke, Doddridge, Wetstein, and Macknight.—The LXX use this word frequently for the Heb. מצלתים, and more rarely for צלצלים. [See 1 Chron. xiii. 8. xv. 16. 2 Chron. v. 11, &c. Ps. cl. 5. and it is found in 1 Sam. xviii. 6. 2 Sam. vi. 5. for other Heb. *instruments*, v. Lampe de Cymbalis Vet. et Ellis Comm. de Cymbalis, in his Fortuita Sacra. Rotterd. 1727. Plin. H. N. Lib. i. p. 8. ed. Bipont. Xen. de Re Equest. i. 3.]

ΚΥΜΙΝΟΝ, ε, τὸ.—*Cumin*, a kind of *herb*. It is plainly derived from the Heb. name כמן, which is from the V. כמה *to be hot*, on account of the *warm* qualities of this plant. occ. Mat. xxiii. 23. [LXX, Is. xxviii. 25. 27. v. Olai Celsii Hierobot. Part i. p. 516. Hesych. Κύμινον. (So Schleusn. corrects for κύμβινον from a MS. of Photius's Lexicon.) τοῦτο ἐπὶ μικρολόγου ἔταττον, i. e. the Greeks use κύμινον for *any trumpery thing*, and *a carefulness of cumin* proverbially denoted *a miserly person*, (v. Theophr. Char. c. 10. Schol. Aristoph. Vesp. 1348.

Spanhem. on Julian. Cæs. p. 74). So *κυμινοπρίστης, a splitter of cumin,* Anglicè *a skinflint.* Hemsterhus. on Aristoph. Plut. p. 193.]

☞ Κυνάριον, ου, τὸ, a diminutive from *κύων, κύνος, a dog.—A cur, a whelp,* catellus. It is a term of greater contempt than *κύων,* and is thus applied by Arrian, Epictet. lib. ii. cap. 22. ΚΥΝΑΊΡΙΑ οὐδέποτ' εἶδες σαίνοντα, κ. τ. λ.; Did you never see *curs* wagging their tails, &c.? Our blessed Lord, speaking as a *Jew,* applies this name to the *Heathen,* who might but too justly be so called on account of their many *impurities* and *abominations.* Comp. Κύων II. and see Wetstein on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28. [Theophrast. Char. xxi. 3. Xen. Cyrop. viii. 4. 9. v. Lobeck on Phryn. p. 180.]

ΚΥ'ΠΤΩ, from the Heb. כף *to bend.—To bend, stoop down.* occ. Mark i. 7. John viii. 6. 8. So Theophrastus, Ethic. Char. cap. 24. ΚΑ'ΤΩ ΚΕΚΥΦΩ'Σ, *Stooping downwards,* or *holding down his head,* and Lucian Amores, tom. i. p. 1060. [Gen. xliii. 28. Exod. iv. 31. xii. 27. 1 Kings i. 16. 31. xviii. 42. Neh. viii. 6.]

*Κυρία, ας, ἡ,* from *κύριος a lord.—A lady.* occ. 2 John ver. 1, 5. [occ. LXX, for *a mistress* (in respect of *a servant*) Gen. xvi. 4. 8, 9. 2 Kings v. 3. Is. xxiv. 2. Epict. Enchir. 40. αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτῶν. Wahl, Schl. and Bretschn. take it as a proper name: it occ. thus in Gruter's Inscript.; and the Latin *Cyria* in those of Gorius, v. C. A. Kriegel. Comment. Philol. de κυρίᾳ. Johannis Lips. 1758.]

☞ Κυριακὸς, ἡ, ὸν, from *κύριος.—Of* or *relating to the Lord, the Lord's.* occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So Ignatius uses *κυριακὴν* for *the Lord's day,* Ad Magnes, § 9; and this is the usual name of *Sunday* with the subsequent Greek Fathers. The Saxon cyrce, Scottish *kirk,* and our Eng. *church,* are from the same Greek word κυριακὴ, q. d. *the Lord's* house. [See Act. Thom. § 29 and 31. Euseb. Orat. περὶ τῆς ἡμέρας κυριακῆς. p. 2. (ed. Jani.) Suic. Thesaur. Eccles. vocc. κυριακὴ, πάσχα, ἡμέρα. In 1 Cor. xi. κυριακὸν δεῖπνον is *the Lord's supper.* Albert. Gloss. N. T. p. 131. κυριακόν· τὸ ἐν ἐκκλησίαις ἄριστον.]

Κυριεύω, from *κύριος a Lord, master.—To have* or *exercise rule* or *authority over, to rule over,* (q. d. *to lord it over*). Luke xxii. 25. [Rom. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15. κύριος τῶν κυριευόντων. Rom. vi. 9. *to have power over.* Comp. 14. vii. 1. *of a law,* as νόμος κύριος is used *of a law still in force.* occ. LXX, Gen. iii. 16. Exod. xv. 9. Numb. xxiv. 7. 2 Chron. xx. 6. Dan. ii. 39. iii. 28 or 27. comp. Rom. vi. 9. 1 Mac. x. 76. *of taking a city,* et al.]

ΚΥ'ΡΙΟΣ, ου, ὁ. Plutarch informs us, that Κῦρος, the name of *Cyrus,* who in the O. T. (Isa. xliv. 28. xlv. 1.) is called כורש, did in Persic signify the *Sun* *. This name then seems an evident corruption of the Heb. חרס *the Sun,* i. e. *the solar orb* or *fire:* and as the *Sun* is manifestly the great *ruler* in material nature, and the idolaters of several nations accordingly worshipped him under the title of †מלך *the King,* and † בעל *the Ruler, Lord,* so from the same word חרס may, I think, be deduced the Greek *κῦρος authority, κύριος lord,* and even the verb *κύρω to exist;* for it was a heathen tenet, that the *Sun* was *self-existent.* Thus, for instance, the Orphic Hymn, Εἰς Ἥλιον, lin. 3. calls him Αὐτοφυὴς *self-born.*

I. It imports *property* or *possession,* and is spoken of men.—*A lord, master,* in respect of a servant or slave. [Mat. vi. 24. x. 24. Ephes. vi. 5. 9. Col. iii. 22, &c. Gen. xxvii. 29. 37. and ὁ κύριος τῆς οἰκίας (paterfamilias.) Mark xiii. 35. Comp. Exod. xxii. 8. (Heb. בעל־הבית, the same.) Judg. xix. 22.]—*A master,* or *owner* of a vineyard, Mat. xxi. 40.—of a dog, Mat. xv. 27.—of an ass, Luke xix. 33. [So LXX, Exod. xxi. 28. ὁ κύριος τοῦ ταύρου, 29. 34, &c. In Gal. iv. 1. *κύριος* is used *of a minor,* as *owner of an estate.* In Mat. xii. 8. *κύριος τοῦ σαββάτου hath power over the sabbath.* Comp. Mark ii. 28. Xen. H. G. ii. 2. 7. and 11. Κύριος εἰρήνης καὶ πολέμου, &c. And so Κύριος is found too with an infin. expressing *one that hath power* or *authority to do any thing,* as *κύριος διαλύειν.* Xen. de Rep. Lac. iv. 6, &c.]—Applied by a wife to her *husband,* 1 Pet. iii. 6.; where see Campbell's

* Speaking of the name Κῦρος or *Cyrus,* he observes, ἀπὸ τοῦ ἡλίου γίνεσθαι· φασι· ΚΥ'ΡΟΝ γὰρ καλεῖν Πέρσας τὸν ἭΛΙΟΝ. "They say it is taken from the *Sun;* for the Persians called the *Sun, Kuros.*" Plutarch in Artaxerx. tom. i. p. 1012, A. So, long before him, Ctesias in Persic. Excerpt. cap. 48. Τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ἩΛΙ'ΟΥ ΚΥ'ΡΟΝ. See Vitringa Observat. Sacr. lib. i. cap. 8. § 14.

† See Heb. and Eng. Lexicon under מלך II. and בעל III.

Prelim. Dissertat. p. 304, &c. [Comp. Gen. xviii. 12. iii. 16.]—It is also a title of the *Roman Emperor*, as in the profane Greek writers, and as Dominus in the Latin. Acts xxv. 26, where see Wetstein, [and Spanhem. de Us. et Præst. Numism. p. 729.]

II. In the vocative, both singular and plural, it is used as a title of *respect*, like *Sir* and *Sirs* in English. [Joh. iv. 11. 15. xii. 21. Acts xvi. 30, &c. comp. Gen. xix. 2. In Mat. xxi. 30. (from a *son* to his *father*) xiii. 27. and al. freq. from *servants* to their *master*, viii. 25. comp. Mark iv. 38. from the *disciples* to our *Saviour*, et al. freq. &c. In Mat. vii. 21. οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, *not all who profess themselves my disciples and followers*. Schl. (or *who call on my name as their Lord and Saviour*). Schl. here takes κύριος as equivalent to διδάσκαλος (as the Heb. רב) or καθηγητής; and also in Joh. xiii. 13, 14. ὁ διδάσκαλος καὶ ὁ Κύριος (although here distinguished) v. 16. (opp. here to δοῦλος, as xv. 15. 20.) Mat. xxi. 3. xxviii. 6. Joh. xxi. 7. (used *absolutely*, ὁ Κύριος, in these three last pass. v. Pole Synops.) and Joh. xxi. 28. where, as exclaims Thom. Ὁ Κύριός μου καὶ ὁ Θεός μου. In none of these does *teacher*, *magister*, *doctor*, seem very appropriate. Other authority and other pre-eminence seem implied, than that merely of the *teacher* over his *disciples* *. See Mat. xxii. 41—45. St. Luke uses Ὁ Κύριος for our Saviour, *in his narrative*. vii. 13. x. 1, &c. St. John iv. 1. &c.]

III. In the LXX it answers to the several names or titles of God, אל, אדני, אלוה, אלהים, צור, שדי, but far most frequently to יהוה: and when applied in this last manner, it may not improperly be derived from κύρω *to be*, *exist*, *subsist*, to which V. Κύριος in this view may seem to bear such a relation as יהוה doth to הוה *to be*, *subsist* †. [See, amongst others, LXX, Gen. xx. 13. xxi. 1. Job xix. 21. v. 8. ix. 2. vi. 4, 14. Is. xvii. 10. Gen. xviii. 3, &c. &c. and יה, Ps. cxv. 17. cl. 6. In Mat. xi. 25. Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς *Lord* or *Ruler*, &c. Κύριος without the Art. for God, Mark xiii. 20, &c.; with it, Luke i. 6, &c.]—In the N. T. likewise Κύριος, when used as a name of God, though it sometimes answers to אדני (comp. Mat. xxii. 44. Mark xii. 36, with Ps. cx. 1. *), yet it most usually corresponds to יהוה *Jehovah*, and in this sense is applied.

I. *Essentially*, or to the *Three* persons of the ever-blessed Trinity. Mat. iv. 7. (Comp. Deut. vi. 15.) Mat. iv. 10. (Comp. Deut. vi. 13.) Mark xii. 29. (Comp. Deut. vi. 4, 5.) Luke iv. 19. (Comp. Isa. lxi. 2.) & al.

2. *Personally*, or to *one* of the divine persons, as to the *Son*, Mat. iii. 3. (Comp. Isa. xl. 3.) Rom. x. 13. (Comp. Joel iii. 5, or ii. 32.)—to the *Holy Ghost*, Acts iv. 29, 33. (Comp. ver. 24, 25, and ch. i. 16, and 1 Cor. xii. 8, 9, 10. "It is in the writings of the Apostles simply and absolutely ascribed to Christ, says Zanchie, a thousand times." Leigh Crit. Sacr. But in many of these passages it seems rather to correspond to the Heb. אדני, which denotes *power* or *dominion*, than to יהוה, which imports *necessary existence*. [It is especially applied to Christ, (says Schleusn.) on account of his divine nature and because he is the Lord or head of the Christian church. v. Mat. iii. 3. Luke i. 43, 76. ii. 11. Χριστὸς κύριος. xxiv. 3. ὁ κύριος Ἰησοῦς. (& al.) 1 Cor. viii. 5, 6. 1 Cor. ix. 1. (& al.) ὁ κύριος ἡμῶν.—Ἐν κυρίῳ, i. e. *Christ* †, occ. also very frequently with various senses, which must be gathered from the context. It is sometimes to be explained from the *communion of the members of Christ's church, through Christ their head*, they being in him, as the branches in the vine. (See Joh. xv. 1.) So οἱ ὄντες ἐν Κυρίῳ. Rom. xvi. 11. of *those in the fellowship of Christ's religion*. See xvi. 7—14. &c. 22. ἀσπάζεσθαι—ἐν Κυρίῳ, is *to salute with brotherly love*, as one Christian should another. (Others, *to wish all good from Christ*,) &c. Phil. iv. 1. στήκετε ἐν Κυρίῳ, *stand fast in the faith and communion of our Lord's religion*. 1 Cor. vii. 39. μόνον ἐν Κυρίῳ, is *only* let her marry *a Christian*, according to Schl. and Bretsch. Others say, *still remaining a Christian herself*, or *according to the precepts of Chris-*

* [Schl. adds 2 Kings ii. 3. 5. 16.) but obs. that Elisha was, in some degree, the *servant* of Elijah) 1 Kings xix. 21, and 2 Kings iii. 11. vi. 5, where it seems a *title of respect*, as above.]

† See Pearson on the Creed, Art. II. Our Lord, p. 163, 4. Note, edit. fol. 1662.

* Comp. Ecclus. li. 10, and Arnald there.

† [As instances of Κύριος, *without the article*, for Christ, see Mat. iii. 3. 1 Thess. v. 2. 2 Pet. iii. 10. 2 Cor. iii. 17, 18. and especially Rom. xiv. 6. See Bishop Middleton on Luke i. 15.]

*tianity*, &c. Sometimes ἐν Κυρίῳ is *on the Lord's account*. v. Ephes. iv. 1. (Some also so explain Rev. xiv. 13. Others as above, *in the faith* and *communion of our Lord*.) & al.]—We find Epictetus, in Arrian, lib. ii. cap. 16, adopting, as in other instances, the scriptural or christian style, ΚΥΡΙΕ 'Ο ΘΕΟΣ, πῶς μὴ ἀγωνιῶ; "*O Lord God*, how shall I escape solicitude?" For it does not appear that any of the *ancient* Heathen Greeks ever gave the title Κύριος to any of their gods. (Comp. under 'Ελεέω I.) [Schl. says that they did, and refers to Wesseling on Diod. Sic. i. 65. Palairet, Obss. Philol. p. 68.]

☞ Κυριότης, ητος, ἡ, from κύριος.

I. *Dominion*, *power*, or *authority*, either *angelical*, occ. Eph. i. 21, or according to some, *magistratical* or *civil*, occ. 2 Pet. ii. 10. Jude ver. 8; but in these two latter texts, as well as in the first, Whitby, whom see, understands it of *angelical* powers.

II. Κυριότητες, ων, αἱ, *Powers, a certain order of angels*, an abstract term being used for a concrete. occ. Col. i. 16. [Schl. and Wahl also in the other passages take it as an abstract for a concrete. Phavorin. Κυριότητές εἰσι δυνάμεις ἅγιαι λειτουργικαὶ Κυρίου. "Κυριότ. are *holy ministering angels of the Lord*." Schl. is uncertain to what passage this applies.]

Κυρόω, ῶ, from κῦρος *authority*, *confirmation*, which see under Κύριος.—*To confirm*, i. e. by a public, or solemn act. occ. Gal. iii. 15. 2 Cor. ii. 8, where see Raphelius. [Κυροῦσθαι in Greek writers means *to be confirmed by law, sanctioned by public authority*, v. Thuc. viii. 69. Æl. V. H. ii. 9. xiii. 24. occ. LXX, Gen. xxiii. 20. Lev. xxv. 30. of property *confirmed* to any one's possession, and Aquil. Gen. xxiii. 17. 1 Sam. xv. 13.]

ΚΥΩ. *To be pregnant*, or *with young*. This verb occurs not in the N. T, but is inserted on account of its derivatives. [LXX, Is. lix. 4.]

*Κύων, κύνος, ὁ, ἡ*, from κύω *to be pregnant*.

I. *A dog*, so called from their *prolific* nature. occ. Luke xvi. 21. [comp. Æl. H. A. viii. 9. 2 Pet. ii. 22. comp. Prov. xxvi. 11. and Vorst. Diatr. de Adagiis. N. T. ch. 4. p. 774. occ. LXX, 1 Sam. xvii. 43.]

II. It denotes men who resemble *dogs* in being of an impudent, impure, greedy, snarling, fierce, noisy disposition, occ. Mat. vii. 6. Phil. iii. 2. Rev. xxii. 15. See Bochart, vol. ii. 686. Suicer. Thesaur. in Κύων, and Wolfius and Vitringa in Rev. [Observe, that the Jews called all uncircumcised and idolatrous persons *dogs*. Hence in Rev. xxii. it may mean all *unbelievers*. See Schœtgen. Hor. Heb. and Talmud, p. 1145. Thus also in Mat. *profane persons* are meant. On the sense of *impudent, brawling*, &c. (which probably is the true one Phil. iii. 2.) compare Moschopul. on Hesiod. Ἔργ. 67. Schol. on Hom. Il. ά. 225. λ'. 362. Odyss. ρ'. 248. Thus κύντερος is explained *more impudent, more daring*, in Hom. Il. θ'. 483 & al. See Steph. Thes. in voc. In Rev. xxii. Wahl understands *Pathics*.]

ΚΩ'ΛΟΝ, ȣ, τὸ, *A larger limb* or *bone* of the human body; whence *a larger member of a period*, and the *point* which denotes it, is called by the same name, *Colon*. occ. Heb. iii. 17, where the Apostle, by using this word, sets before our eyes, as it were, the unburied *limbs* and *bones* of those who fell in the wilderness. Comp. Ps. cxli. 7. The LXX, however, use the same word κῶλα for the Heb. פגרים *carcases*. Lev. xxvi. 30. Num. xiv. 29, 32, 33, & al.

ΚΩΛΥΩ, from the Heb. כלוא, (Eccles. viii. 8.) infin. of the V. כלא *to restrain*.

[I. *To restrain, hinder*, with acc. and infin. or infin. Mat. xix. 14. (where perhaps it is to *forbid*, comp. sense III. Mark ix. and Luke xviii. 16.) Acts viii. 36. xvi. 6. xxxiv. 23. Heb. vii. 23. 1 Cor. xiv. 39. τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Luke xxiii. 2. κωλύοντα *dissuading*; and with acc. *of the thing restrained*, 2 Pet. ii. 16. acc. of person, Acts xi. 17.; acc. of pers. and gen. *of thing from which he is restrained*. Acts xxvii. 43. comp. Xen. An. i. 6. 2. occ. also Rom. i. 13. occ. LXX, Numb. xi. 28. 1 Sam. xxv. 26. Is. xxviii. 6. Ecclus. xx. 21. Exod. xxxvi. 6, &c.]

II. *To restrain, withhold, keep back*. Luke vi. 29. [Similarly κωλύειν τι ἀπό τινος *to withhold any thing from any one*. v. LXX, Gen. xxiii. 6. 2 Sam. xiii. 13. Acts x. 47, *withhold* or *forbid*.]

III. *To forbid*. Mark ix. 38, 39. 1 Thess. ii. 16. 1 Tim. iv. 3, Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, forbidding *to marry*, (commanding) *to abstain from meats*; where a word *contrary* in sense to κωλυόντων is to be supplied in the latter member of the sentence. Comp. 1 Tim.

ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. Luke v. 39, where see Kypke.—Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of Horace, quisque *every one* is to be supplied in the third line, instead of nemo *no one* in the first. So Cicero De Fin. lib. ii. cap. 8. "*Rectè ergo is* negat *unquam bene cœnâsse Gallonium; rectè miserum.* Therefore he (Lælius) justly *denies* that Gallonius ever supped well; and justly *(affirms)* that he was miserable." And Grotius cites from Phædrus, lib. iv. fab. 17, lin. 31, a phraseology very similar to that in 1 Tim. iv. 3, "*Non* veto *dimitti, verùm cruciari fame.* I do not *forbid* them to be dismissed, but (I *command* them) to be tortured with hunger." Compare Terence, Andria, act. iii. scen. 5, lin. ult.

"*Namque hocce tempus præcavere mihi me, haud te ulcisci* sinit.

For the time *(obliges)* me to take care of myself, and does not *suffer* me to punish thee." See Madame Dacier's Note. See more in Pole Synops. where Beza's citation from Homer, Il. xii. lin. 267, 268, has a near relation to the present purpose;

Ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
ΝΕΙ'ΚΕΟΝ—

"One they *encouraged* (for some such word as *ὤτρυνον, ἐκέλευον*, or the like, says the learned Damm, is to be understood) with kind, another they *reproved* with harsh words." I add, that in the polished Dionysius Halicarn. we have an ellipsis resembling that of Horace above referred to. Μηδεὶς ὑπολαμβανέτω με ἀγνοεῖν, ὅτι κ. τ. λ.—δὲ—ἀκούσας μαθέτω. "Let *no one* suppose me ignorant that, &c. —but let *him* hear and learn." De Structura Orationis, sect. xxvi. p. 246, edit. Upton. I conclude with an example from Plato Apol. Socrat. § 18. edit. Forster, Νῦν οὖν, ὦ Ἄνδρες Ἀθηναῖοι, ΠΟΛΛΟΥ͂ ΔΕΏ ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι—ἀλλ' ὑπὲρ ὑμῶν—"Now therefore, O Athenians, *I am far from apologizing* on my account, but *(I apologize)* for your sakes" —[add Soph. Œd. Tyr. 236—241. and comp. Κελεύω above.]

ΚΩ'ΜΗ, ης, ἡ.

I. *A village.* [Mat. ix. 35. (τὰς πόλεις πάσας καὶ τὰς κώμας). x. 11. xiv. 15. xxi. 2. Mark vi. 6. 36. (ἀγροὺς καὶ κώμας) 56. (εἰς κώμας ἢ πόλεις ἢ ἀγρούς). xi. 2. Luke v. 17. viii. 1. ix. 6. 12. 52. 56. xiii. 22. xvii. 12. xix. 30. xxiv. 13. 28. In Mark vii. 27. τὰς κώμας Καισαρείας is, *the villages round about, and dependant on the city Cæsarea.* So the LXX, (for בנות *daughters*, i. e. *of the metropolis.* Numb. xxxii. 42.) has τὴν Καὰθ καὶ τὰς κώμας αὐτῆς. Comp. 1 Chron. ii. 23. Josh. xv. passim. xvii. 11. & al. freq. v. Glass. Philol. S. p. 1022. occ. Acts viii. 25. by metonym. for *the inhabitants of the villages.* Neh. vi. 2. Song of Sol. vii. 11. 2 Mac. viii. 1. (*towns.* E. T.)]

[II. *A city*, or *a smaller walled town.* Mark viii. 23. 26. *of Bethsaida.* comp. vs. 22. Joh. xi. 1. 30. *of Bethany*, and Luke x. 38. (but Bretschn. in all the above places renders the word by *vicus*, and Wahl in Luke x.) Joh. vii. 42. *of Bethlehem.* (Observe, that before the time of Rehoboam, Bethlehem was unwalled, since he is said in 2 Chron. xi. 6, to have built it, i. e. fortified it, comp. vs. 5.) LXX has κώμη for עיר *a city*, 1 Chron. xxvii. 25. Is. xlii. 11. for קריה (civitas) *a city*. Jerem. xlix. 25.]

☞ Κωμόπολις, ιος, Att. εως, ἡ, from κώμη *a village*, and πόλις *a city.*—*A town.* It seems properly to denote *a larger kind of town*, superior to κώμη *a village*, though inferior to πόλις *a city.* occ. Mark i. 38, where see Josephus De Bel. lib. iii. cap. 3. § 2. cited by Kypke.

☞ ΚΩ͂ΜΟΣ, ου, ὁ.

I. *Comus, The god of feasting and revelling;* for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than כמוש *Chemosh*, the abomination of the *Moabites* and *Amorites.* See, inter al., Num. xxi. 29. Jud. xi. 19, 24, and Heb. and Eng. Lexicon under כמש.—Jerome on Isa. xv. 4, tells us, that in *Nabo* the idol *Chemosh* was worshipped, who by another name is called *Baal-Phegor.* But however this may be, there can be little doubt, but that part of the *religious services* performed to *Chemosh*, as to *Baal-Peor*, consisted in *revelling* and *drunkenness*, in *obscenity* and *impurity* of the grossest kinds. [Schleusner's derivation seems much more probable. He says that it is certainly derived from κώμη, whence κωμάζειν *to go about the town intoxicated*, as the ancients in their revellings used to go about the streets, with garlands on their heads, with torches and music, and sing and dance wantonly at the doors of their mistresses. Wahl and Bretsch. say, that

Κῶμος is primarily "a solemn procession to Bacchus through the κῶμαι or *towns*, with hymns," &c.]

II. *Revelling, lascivious feasting with songs and music.* In this sense also the word is frequently used by the profane writers. According to Hesychius, Κῶμοι are ἀσελγῆ ἄσματα καὶ πορνικὰ, συμποσια καὶ ᾠδαι, *lascivious and obscene ballads, drunken songs;* or as Theophylact. τὰ τῶν μεθυόντων μεθ' ὑβρέων ἄσματα, *the abusive songs of drunkards;* and Zonaras explains the verb κωμάζειν by τὸ μετὰ ἀυλῶν καὶ κιθάρας καὶ ᾠδῶν, τὸν οἶνον πιέιν, *drinking wine with the music of flutes and of the harp, and with songs.* See more in Suicer Thesaur. under Κῶμος, and in Wolfius and Wetstein on Rom. xiii. 13. occ. Rom. xiii. 13. [comp. Dio. Cass. lxv. p. 734. Gal. v. 21. 1 Pet. iv. 3. On this word see Schwartz. Diss. de Comessationibus Veterum. (Altorf, 1744). Lamb. Bos Obss. Philol. in N. T. p. 117. Alberti Obss. Philol. in N. T. 330, and Gloss. Gr. N. T. p. 112. Aristœnet. I. Ep. 27. ii. 20. Aristoph. Thesmoph. 997. and Bourdin's notes. Æl. V. H. xiii. 1. Xen. Cyr. vii. 5. 25.—Spanheim (on Aristoph. Plut. v. 1041) and H. a Seelen (in Annotatt. in N. T. ex Plutarcho, p. 15,) contend that κῶμος was once used in a good sense.]—In Wisd. xiv. 23, the idolaters are described as ἐμμανεῖς ΚΩ'ΜΟΥΣ ἄγοντες, *making mad* revellings; and 2 Mac. vi. 4. informs us, that during the persecution of Antiochus, the Temple *was filled* ἀσωτίας καὶ ΚΩ'ΜΩΝ *with riot and* revellings. See Arnald on Wisd.—From the oriental כמוש, or immediately from the Greek V. κωμάζειν *to revel*, is derived the Latin *comessor* or *comissor*, &c. of the same import.

☞ ΚΩ'ΝΩΨ, ωπος, ὁ, ἡ.—*A gnat*, a species of *insect*. occ. Mat. xxiii. 24. Bochart shows (vol. iii. 564.) from Aristotle, Plutarch, &c. that by κώνωψ is properly meant a kind of *insect that is bred in the lees of wine*, and that ever after lives on acids, avoiding sweets. [v. Arist. Hist. Anim. iv. 8. v. 19. Plutarch. contra Stoicos (vol. x. p. 424. 15. Reiske's edit.) χαίρουσι (οἱ κώνωπες) λάμπῃ καὶ ὄξει· τὸν δὲ πότιμον καὶ χρηστὸν οἶνον ἀποπινόμενοι φεύγουσι. *These insects delight in the scum of new wine and vinegar, but drinkable and good wine they taste and leave.* These insects were called rabbinically יבחש and בקא. v. Buxtorf. Lex. Talmud. p. 342 and 927. Vorst. de Adag. N. T. ch. iii. p. 771. The Arabian proverb "he eats an elephant, and is choked with a gnat," is similar to that in Mat.—Κώνωψ signifies also a mosquito, or any such insect which annoys men, whence κωνωπεῖον or κωνώπιον, *a mosquito-net for a bed*, which it seems to mean in Judith x. 21. xiii. 9. 15. xvi. 19. Hence the Latin *conopeum*, v. Schol. on Juv. Sat. vi. 80. and the English *canopy*.]

ΚΩΦΟ'Σ, ἡ, ὀν. [Properly *blunt* or *blunted* (from κόπτω) according to Bretschn. and Schleusn. as Hom. Il. λ'. 390. κωφὸν βέλος; and hence of a person *blunted in any of his senses*.]

I. Properly, *Deaf, deprived of the sense of hearing.* Mat. xi. 5. Mark vii. 37. Luke vii. 22. [occ. LXX, for חרש, *deaf.* Exod. iv. 11. Lev. xix. 14. Ps. xxxviii. 13. Is. xxix. 18. xxxv. 5. xliii. 8.] And because they who are naturally *deaf* are also *dumb*, (see Mark vii. 32.) Hence,

II. *Dumb, unable to speak.* Mat. ix. 32, 33. xii. 22. xv. 31. Luke xi. 14. [occ. LXX, for אלם *dumb.* Hab. ii. 18.] —The word seems to denote both *deaf and dumb*, Luke i. 23; and it is plain from ver. 62, that Zacharias had lost his *hearing* as well as his *speech.* See Wolfius and Doddridge.

III. *Making dumb, occasioning dumbness.* occ. Mark ix. 25. Luke xi. 14. Comp. Mark ix. 17. [In Mark ix. 25. it seems rather to mean *making deaf.*] Many adjectives, both in Greek and Latin, are applied likewise in a *transitive* sense. So in Homer, Il. iii. lin. 246, Οἶνον ΕΥΦΡΟΝΑ, *cheerful*, is used instead of *cheering*, wine; in Virgil, Georg. ii. lin. 127, felicis* *mali* means the *happy-making* apple; and in Juvenal, Sat. xiii. lin. 27, divitis *Nili* is the *enriching* Nile.

[* See however Martyn's Virgil.]

# Λ.



Λ λ, *Lambda.* The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as ι denotes *ten*, and κ *twenty*, so the small λ denotes the *third decad* or *thirty*. In the old Cadméan alphabet it corresponded to the Hebrew or Phenician *Lamed* in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phenician letter, though it certainly has a resemblance to both.

Λαγχάνω, from the obsol. λήχω the same, which from the Heb. לקח *to take, receive.*

I. *To obtain.* occ. Acts i. 17. 2 Pet. i. 1. Thus it is used not only by the LXX, 1 Sam. xiv. 47, for the Heb. לכד *to take;* but likewise by Homer, Odyss. xx. lin. 282, Ἴσην (μοῖραν namely) ὡς ἀυτόι περ ἘΛΑ'ΓΧΑΝΟΝ, a part of the banquet equal to what they themselves had *gotten.* On this occasion we can hardly suppose there was any *drawing of lots.* [See Wisdom viii. 19. 3 Mac. vi. 1. ἐν πρεσβείῳ τὴν ἡλικίαν ἤδη λελογχὼς *having attained an advanced age.* Hesych. λελογχώς· τυχών· *having obtained.* Æsch. Socr. Dial. iii. 19. Eur. Phœn. 1505. Thuc. ii. 44. and Reiske Index. Græc. Dem. p. 478.]

II. *To obtain by lot.* occ. Luke i. 9. The Jewish writers inform us in the Mishna, that the various offices of the several Priests and Levites in the daily service were determined by *lot.* See Pole Synops. and Wetstein on the text. [occ. Joseph. B. J. iii. 8. 7. On the construction of this verb, sometimes with a gen. sometimes with an acc., see Matth. Gr. Gr. § 363.]

III. *To cast lots.* occ. John xix. 24. [(Comp. Mat. xxvii. 35.) Thuc. iii. 50.]

Λάθρα, Adv. from λήθω, Doric λάθω, *to lie hid.* See under Λανθάνω.—*Privately, secretly.* occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37. [Deut. xiii. 6. 1 Sam. xviii. 22. Ps. ci. 5. Hab. iii. 14. 1 Mac. ix. 60.]—In Mat. i. 19. Wetstein, whom see, explains λάθρα by *without acquainting the witnesses* of his divorce from Mary, *with the reason of it*, namely her supposed adultery. ["So that she might not suffer public disgrace." Schleusn.]—In John xi. 28, Markland, in Bowyer, joins λάθρα with ἐιπῦσα, that is, *whispering her.* So Nonnus.

Λαῖλαψ, απος, ἡ. The most probable derivation seems to be from λα or λίαν *very much*, and λάπτω *to lick*, or *LAP up*, as wolves do water in drinking (see Homer, Il. xvi. lin. 161.); for a whirlwind *violently licks up*, as it were, the dust and all light bodies in its way.—*A whirlwind, a hurricane, a violent storm.* Aristotle De Mundo, cap. 4, explains the word by πνεῦμα βιαῖον καὶ ἐιλέμενον κάτωθεν ἄνω, *a violent whirlwind moving from beneath upwards;* Hesychius by ἀνέμυ συςροφὴ μετὰ ὑετῦ, *a whirlwind attended with rain.* occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by Homer and Lucian. See Wetstein and Kypke on Mark. [Job xxi. 18. xxxviii. 1. Jer. xxv. 32. Comp. Wisd. v. 14, 23. Ecclus. xlviii. 9. 12. Lucian. Halcyon. p. 100. Plutarch. Timoleon. p. 249.]

☞ ΛΑΚΕ'Ω, or ΛΗΚΕ'Ω. Mintert says it is related to Chald. לקא *to be struck, broken;* but I cannot find, that the Chald. V. is used in this latter sense. Λακέω seems to be a word formed from the sound, like *clack, crash*, &c. in Eng.

I. Homer applies it to the *crashing* of bones when struck with a battle-axe, Il. xiii. lin. 616, ΛΑ'ΚΕ δ' ὀςέα, the bones *crashed;*—to the *sound* of a shield when struck through with a spear, Il. xx. lin. 277,—ΛΑ'ΚΕ δ' ἀσπὶς ὑπ' ἀυτῆς.

II. *To break* or *burst with noise.* occ. Acts i. 18, where see Wetstein. [It is said of things that burst *with a noise* from being distended, and therefore is not simply σχίζεσθαι, as Suidas and Zonaras (Lex. c. 691. where see Tittman) explain it. It occurs in this sense Act. S. Thom. § 33. ὁ δὲ δράκων φυσηθεὶς ἐλάκησε καὶ ἀπέθανε καὶ ἐξεχύθη ὁ ἰος ἀυτοῦ καὶ ἡ χολή. *And the dragon being blown out (by the poison he had drank) burst and died, and his poison and his gall was shed out.*

See Schol. on Arist. Nub. 409. Barnes on Eurip. Elect. 1213. Philo de Vita Mosis, p. 621. Plaut. Curcul. ii. 1. 7. Metuo ne medius *disrumpar*. Comp. his Casina, ii. 5. 18.]

☞ Λακτίζω, from the Adv. λὰξ *with the heel*, calce, which Eustathius deduces from λήξω, the 1st fut. of λήγω *to leave off*, as being the extremity of the *leg*; but it may perhaps be better derived from the Heb. הלך *to go, walk*; whence also the Latin *calco* to tread, and *calx* the heel.—*To kick, kick up*. occ. Acts ix. 5. xxvi. 14. Comp. under Κέντρον I. [See Wetstein N. T. vol. ii. p. 635. Schol. Æsch. Prom. v. 307. Eur. Bacch. 794.] —The simple V. occurs not in the LXX, but the compound ἀπολακτίζω is used in that version for the Heb. בעט *to kick up*, Deut. xxxii. 15. [1 Sam. ii. 29. Hos. iv. 29.]

ΛΑΛΕ'Ω, ῶ. Mintert observes, "that in the profane writers λέγειν and λαλεῖν differ; λέγειν signifying *to speak with premeditation and prudence*, but λαλεῖν *to speak imprudently and without consideration*; whence λαλεῖν ἄριϛος, λέγειν ἀδυνατώτατος, is applied to him who *lets his tongue run*, but *does not speak to the purpose*; who *talks*, but *says nothing*. But this critical distinction is unknown to the * sacred writers." "This verb," adds Mintert, "is used in the N. T. for *all kinds of speaking* by which the sentiments of the mind are expressed." [When the very words uttered are given, λέγων generally precedes them after ἐλάλησε, *he spoke and said*, see Mat. xiii. 3. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, &c. Mark vi. 50. Joh. viii. 12. Acts viii. 26. & al. freq. Comp. Gen. xxiv. 7. xxxiv. 8. Exod. xxxi. 11. Lev. xx. 2. & al. In Acts vii. 6. οὕτως supplies the place of λέγων which is wholly omitted Heb. v. 5.]

I. *To speak*, used transitively, Mat. ix. 18. [Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς. Mat. x. 19. xii. 34, 36. Mark ii. 7. & al. freq.—intransitively, Mat. ix. 33. ἐλάλησεν ὁ κωφός. xii. 46. ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις. xvii. 5. xxvi. 47. Mark i. 34. vii. 35. καὶ ἐλάλει ὀρθῶς *and he spoke clearly*; also with a dat. indicating the manner, as John vii. 26. παῤῥησίᾳ λαλεῖ, &c. It is applied *to God*. John ix. 29. Comp. Exod. iv. 30. Acts vii. 38, 44. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11.—*to angels*. Acts viii. 26. x. 7, &c. Λαλεῖν γλώσσῃ is used *of the power of speaking in an unknown tongue, given by God*. occ. 1 Cor. xiv. 2, 4, 5. (γλώσσαις) 13. & al. See Mark xvi. 17. Acts ii. 4—7. The phrases λαλεῖν τινι (1), and λαλεῖν μετά τινος (2), seem used indifferently for *to speak to any one* (a), or *to converse with any one* (b). See Mat. xii. 46. xiv. 27. xxiii. 1. comp. Exod. xx. 19. for phrase (1) in sense (a), & Mat. xii. 47. Mark xvi. 19. John iv. 26. Gen. xxix. 9. in sense (b). Also John iv. 27. ix. 39. xiv. 30. for (2) in sense (b), and Mark vi. 50. Rev. x. 8. in (a). In Ephes. v. 19. λαλοῦντες ἑαυτοῖς ψαλμοῖς, κ. τ. λ. Schleusn. translates *singing to God, in your assemblies*, &c. The E. T. *speaking to yourselves*. (Comp. Col. iii. 16.) The phrase λαλεῖν πρός τινα occ. freq. in St. Luke's writings. e. g. Luke i. 19, 24, 44. Acts iii. 22, &c. and 1 Thess. ii. 2. Heb. v. 5. xi. 8.]—In Heb. xi. 4, the Alexandrian and eleven later MSS. read λαλεῖ, which reading is followed by the Vulg. and both the Syriac versions, and received into the text by Griesbach *.

II. *To speak in answer*. John xix. 10. [LXX, for ענה, Job xix. 18. and thus perhaps in James i. 19. it means *to answer reviling*.]

III. *To tell, command*. Acts ix. 6. x. 6; but observe that in this last verse all the words from οὗτος to ποιεῖν, inclusive, are omitted in four ancient and very many later MSS., in both the Syriac versions, and in the Complutensian edition; and they are accordingly rejected as spurious by Wetstein and Griesbach; and Michaelis, Introduct. to N. T. v. ii. p. 271, edit. Marsh, says they are "nothing more than a Greek translation, which Erasmus himself made from the Latin; and this interpolation, though not found in a single Greek MS., has been transferred to our modern editions."

IV. *To speak, preach, publish*. Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2, & al. Comp. Mat. xxvi. 13. Heb. ix. 19. [*To speak of, celebrate*. Matth. xxvi. 13. Mark xiv. 9. Acts ii. 11. also in Heb. xi. 4, if λαλεῖται be read, it

* Comp. however, Λαλιὰ II.

* [If λαλεῖ is read, Schleusn. translates it, *still exhorteth to piety*. Bretschn. says *crieth out*, i. e. *for vengeance*, (as κράζω), which seems very forced. The Eng. translation renders it, *still speaketh*, and this it seems to mean, i. e. By faith Abel still speaks to us and declares that we should trust in God as he did.]

means, *is spoken of, his name is still celebrated after his death*, as in Aristoph. Thesmophor. 585. λαλούμενον is *that which is spoken of by every one*;—sometimes also, *to preach*, in the sense of *instructing, teaching*. Joh. vii. 17, 18, 46. 1 Pet. iv. 11. 1 Joh. iv. 5. ἐκ τοῦ κόσμου λαλοῦσι *teach worldly doctrines*, & * al. Also of *written precepts*, &c. as well as *oral*. Heb. vii. 11. (So Bretschn.; but observe, that the law of Moses was *orally* delivered as well as written.) 2 Pet. iii. 16.]

V. *To tell, announce, report*. Luke ii. 17, 18.

[VI. *To foretell*, sometimes with a sense of promising. Luke i. 45, 55. xxiv. 6. John xvi. 1. Acts iii. 21, 24. xxvi. 22. Heb. xi. 18. Schleusn. gives the sense of *effecting* to λαλέω in the difficult passage of Heb. xii. 24. κρεῖττον (alii κρείττονα) λαλοῦντι παρὰ τοῦ Ἄβελ, *which effecteth a better thing* (namely, *mercy*,) *than the blood of Abel, which obtained vengeance*. And our translation in nearly the same sense, *that speaketh better things than that of Abel*. But others refer it to the *sacrifice* of Abel, not to his *blood*, and render it, *that speaketh more powerfully than the sacrifice of Abel*, i. e. *that the blood of Christ is more availing than the sacrifices offered of old, even that of Abel, which was accepted*. See Heb. ix. 13.]

Λαλιά, ᾶς, ἡ, from λαλέω.

I. *Speech*. occ. John viii. 43. [διατί τὴν λαλιὰν τὴν ἐμὴν ὀυ γινώσκετε (*wherefore do ye not acknowledge my doctrine as divine?* Schl.) Job xxxiii. 1. Ps. xix. 3. Song of Sol. iv. 3. Ecclus. v. 13.]

II. *Talk, prate, prattle*, [*report*.] occ. John iv. 42. where it seems to imply *contempt*. Comp. Ecclus. xxxii. 4 or 6. [In 2 Mac. v. 5. viii. 7. *a rumour*. see Is. xi. 3. In Ecclus. xlii. 11. *a subject of talk*, as we say, *the talk of the town*.]

III. *Speech, manner of speech, dialect*. occ. Mat. xxvi. 73. Mark xiv. 70. [On the Galilean dialect see Buxtorf. Lex. Talmud. p. 434.]

ΛΑΜΑ', Heb.—*For what? why?* Heb. למה, which from ל *for*, and מה *what?* occ. Mat. xxvii. 46.

* [Has not John viii. 44. a somewhat similar sense, ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ? where Schleusn. translates, *when he acts wickedly he acts after his own heart*: but is it not rather, *when he teaches* (or suggests) *lies*, as it is spoken of the devil?]

Λαμβάνω.—*To take*, in whatever manner.

I. *To take*, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27, & al. [*to take up*, as from the ground. Mat. xvi. 9, 10. xxvii. 6.]

II. *To receive*. Mat. x. 8. xix. 29. xx. 7. [Heb. xi. 35.]

III. *To receive, collect, take*, as tribute. Mat. xvii. 24, 25. [xxi. 34. Mark xii. 2.]

IV. *To take*, or *receive money*, in the sense of *making gain*. 2 Cor. xi. 20, Εἰ τις λαμβάνει, ἀφ' ὑμῶν namely, *if a man make gain of you*. Thus it is interpreted by the learned Elsner. Out of the instances produced by him and Wetstein of the like use of λαμβάνω by the profane writers, I shall only cite from Aristophanes, Equit. lin. 863. Καί συ ΛΑΜΒΑ'ΝΕΙΣ ἢν τὴν πόλιν ταράττῃς, So you *make a gain* when you disturb the city; and from Xenophon, Cyropæd. II. τȣ̃ ΛΑΒΕΙ͂Ν ἕνεκα καὶ κερδᾶναι ποιȣ̃σιν, they do it for the sake of *receiving money* and gaining. Wolfius, however, after mentioning this interpretation, rather prefers another, which explains λαμβάνειν by *getting* a person *into one's power*, and making him *subservient to oneself*. This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers. [Schleusn. renders it, *if any one take away* (your property) *from you*; by sense XIII. So Wahl, supplying χρήματα. Schl. adds however, Elsner's interpretation, and refers to Gataker Misc. c. 27. p. 721. and Taylor on Lyss. Oratt. p. 338. to show that λαμβάνειν is peculiarly used for *taking on usury*.]

V. *To take*, as a woman, *in marriage*. Mark xii. 19, 20, 21, 22. Thus applied also by Polybius cited in Raphelius, and by Xenophon in Wetstein. [Add Luke xx. 28—31. See Gen. iv. 19. xii. 19. xx. 2. Deut. xxviii. 30. 2 Sam. iii. 14. (*betroth*, Heb.) Test. xii. Patr. p. 579. λαμβ· εἰς γυναῖκα. Isocr. Evag. c. 9. Philostrat. Vit. Soph. c. 25. § 4.]

VI. *To put on, take on one's self*. John xiii. 12. (of *putting on a garment*;) Phil. ii. 7. [μορφὴν δȣ́λȣ λαβὼν. So Test. xii. Pat. p. 542, ὁ θεὸς σῶμα λαβὼν· comp. Zech. vi. 13. Wisd. v. 19.—hence, perhaps, *to take upon one's self* so as *to carry, to bear*. Mat. x. 38. (comp. xvi. 24, and Luke xiv. 27.) and hence it is used of *bearing the weight* or *burthen of*

*sins*, &c. see Mat. viii. 17. and comp. Lev. v. 1. 17. xvii. 16. xix. 8. Ezech. xxxvi. 7, &c.]

VII. *To take, receive*, as an office. Acts i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5. [In Luke xix. 12. 15. λαβεῖν ἑαυτῷ βασιλείαν, which some render *to take possession of;* but Schl. and Whitby say it seems rather to allude to going to Rome, *to receive institution* or *investiture to a kingdom*, as in the case of Herod and Archelaus. It therefore means to *obtain regal authority for himself in his own country*. See παραλαμβάνω, sense II.]

VIII. *To receive, admit*, as a person into one's house. 2 John ver. 10. Comp. John vi. 21. xix. 27. [Wisd. vii. 18.]

IX. *To receive, entertain, embrace*, [as a doctrine or teacher.] Mat. xiii. 20. Mark iv. 16. John i. 12. [iii. 11. 32, 33. v. 43.] xii. 48. xiii. 20. [xiv. 17. xvii. 8. 1 John v. 9. Rev. iii. 3. comp. 1 Cor. xi. 23. 1 Thess. ii. 13. Thus לקח, Numb. xxiii. 20; whence it means *doctrine* frequently, e. g. Prov. iv. 12, &c.]

X. *To take*, i. e. *procure* and *carry*, assumere. See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3. [Mark viii. 14. Acts ix. 25. xvi. 3. (comp. LXX, Gen. xix. 15. Judg. xi. 5.) Schl. however seems to prefer considering λαβὼν in these two pass. from Acts as redundant.]

XI. *To receive, get, obtain*. Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. [It is spoken *of obtaining a prize*, 1 Cor. ix. 24, 25. in which sense it is peculiarly used, (see Æl. V. H. ix. 31. and Poll. Onom. iii. 3.) and thus Schl. explains Phil. iii. 12. (see καταλαμβάνω); also of *receiving pay* or *rewards*. Joh. iv. 36. 1 Cor. iii. 14. Heb. ii. 2. James i. 7. comp. Dan. ii. 6.]—Λαβεῖν διάδοχον, *To receive*, or *have for a successor, to be succeeded by*. Acts xxiv. 27.

XII. *To take by force, to apprehend, seize*. Mat. xxi. 35, 39. Mark xii. 3. 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away*. Mat. v. 40. viii. 17. xv. 26. [Rev. iii. 11. vi. 4. LXX, Gen. xxvii. 36. 2 Chron. xvi. 2. Ezr. i. 7. Xen. Symp. iv. 30. Polyb. iv. 3.]

XIV. *To seize*, as fear, astonishment. Luke v. 26. vii. 16. [Exod. xv. 15. Ps. xlviii. 7. Is. xxi. 3. Jer. xiii. 21. To this sense nearly, that is, *to fall upon*, or *befall*, Bretsch. and Schleusn. (with some doubt) refer 1 Cor. x. 13, and not as Parkhurst to sense XII.] It is applied in like manner by the Greek writers. See Wetstein.

XV. *To catch, take in*, as we say, implying deceit, 2 Cor. xii. 16. So Wolfius and Wetstein (whom see) cite from Sophocles in Philoctet. lin. 100, ΔΟ'ΛΩι Φιλοκτήτην ΛΑΒΕ~ΙΝ, *to catch* Philoctetes by an *artifice* or *guile*. So Virgil, Æn. ii. lin. 196, capti dolis. [*To take*, (as a city). Josh. xv. 15. In 1 Kings xx. 21. it means (according to Biel and Schl.) *to take captive*. Also *to catch*, as fish. Luke v. 5. 9. comp. Mat. iv. 19.]

XVI. *To take, assume*. John iii. 27. Heb. v. 4. Rev. xi. 17, where see Vitringa.

XVII. *To be desirous of receiving, to need*, or *be ambitious of*. See John v. 34, 41, 44.

XVIII. Λαβεῖν ἀρχὴν, *To take a beginning, to begin*. Heb. ii. 3. This phrase is used in the same sense by Polybius, Ælian, and others of the Greek writers, as may be seen in Raphelius and Wetstein. [Συμβούλιον λαμβάνειν *to take counsel together*, Mat. xii. 14. xxii. 15. xxvii. 1. See Schwartz. on Olearius de Stilo N. T. and Comment. Crit. Ling. Gr. N. T. p. 1264.—λήθην λαμβ. *to forget*. 2 Pet. i. 9. Æl. V. H. iii. 18.—ὑπόμνησιν λ. *to remember, call to mind*. 2 Tim. i. 5. —πεῖραν λ. *to make trial*. Heb. xi. 29. Æl. V. H. xii. 22. See Palairet. Obss. Crit. p. 491.]

XIX. Λαμβάνειν πρόσωπον, *To accept the person*, i. e. *to respect one man more than another out of regard to some external circumstances*. occ. Luke xx. 21. Gal. ii. 6. This is an Hellenistical phrase used by the LXX for the Heb. נשא פנים in two senses; 1st, *To accept a man's person with favour*, Lam. iv. 16. Mal. i. 8. 2dly, *To accept it with undue* or *partial favour*, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Ecclus. xxxv. 13. xlii. 1. Comp. Θαυμάζω II. [See Kuinoel on Luke xx. 21.]

ΛΑΜΜΑ'. Heb. The same as ΛΑΜΑ', which see. occ. Mark xv. 35, where see Wetstein.

ΛΑΜΠΑ'Σ, άδος, ἡ, from the Heb. לפיד, for which the LXX have constantly used this word. M is inserted, as usual, before π and β, not only in the Greek derivatives, λαμπὰς, λάμπω, λαμπετάω, but also in the Chald. למפד and Syriac למפדא *a lamp*. למפד in Jonathan Ben Uziel's Targum on Exod. xx. 2, 3. is used like the Heb. לפיד in Gen. xv. 17. Exod. xx. 18.

And observe, that though ד or δ is dropped in the nom. sing. of the Greek λαμπὰς, it appears in the oblique cases, λαμπάδος, λαμπάδι, λαμπάδα, &c. [Phavorinus and others deduce it from λάμπω, which Schl. deduces from λίαν and φάω, φῶ, *to shine*.] —In general it denotes something *burning* and *shining brightly*.

I. *A torch*. Rev. viii. 10. So the Romans sometimes called *a comet*, fax *a torch*, or fax cælestis *a heavenly torch*. See Daubuz. Comp. John xviii. 3, and Φανὸς. [Wahl and Schleusn. refer the λαμπάδες πυρὸς in Rev. iv. 5. to this sense. Bretschn. takes it for *flames of fire*, which sense it appears to bear, Gen. xv. 17. Job xli. 19. comp. Exod. xx. 18. Others, with Parkhurst, understand *lamps*, in allusion to the *candlestick with seven branches*. See Pole's Synopsis, occ. LXX, Zech. xii. 6. and Dan. x. 6.]

II. *A lamp*. occ. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See Harmer's Observations, vol. iv. p. 430, 1. [Judg. vii. 16. 20. In Dan. v. 5. for נברשתא Chald. *lucerna*.]—On Mat. xxv. 1—12, we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couples home with *torches* or *lamps*. [These were hence called νυμφικαὶ λαμπάδες. See Heliodor. ii. p. 112. iv. p. 198. Eur. Med. 1027. Ipheg. in Aul. 732. Val. Flacc. Argon. viii. 243. 277. Valck. on Eur. Phœn. p. 124. and Schrader on Musæus. ch. 20. p. 352.] Thus Homer Il. xviii. lin. 491, &c.

———Ἐν τῇ μέν ῥα γάμοι τ' ἔσαν, εἰλάπιναί τε·
Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπολαμπομενάων,
Ἠγίνεον δ' ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει.

Here sacred pomps and genial feast delight,
And solemn dance, and *hymenæal* rite;
Along the street the new-made brides are led,
With *torches flaming*, to the nuptial bed.
POPE.

So the Messenger in Euripides' Helena, lin. 728, &c. says to Helen, that he remembers the *lamps* or *torches* he carried before her and Menelaus at their wedding.

Νῦν ἀνανεοῦμαι σὸν τὸν ὑμέναιον πάλιν,
Καὶ ΛΑΜΠΑ'ΔΩΝ μεμνήμεθ', ἃς τετραόροις
Ἵπποις τροχάζων παρέφερον σὺ δ' ἐν δίφροις
Σὺν τῷδε Νύμφη δῶμ' ἔλιπες ὄλβιον.

Now do I recollect your bridal-day,
The *lamps* I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night, accompanied with all their kindred and friends: The trumpets and drums go before them, and they are *lighted* by a *multitude of massals*, which are a kind of *flambeaus*.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and *many of those massals* already mentioned *are kept ready for their arrival*, besides those that accompany them, and go before the *palanquin**."—This last circumstance strongly illustrates Mat. xxv. 6, 7, where the virgins *go out and meet the bridegroom with their lamps*. That the Roman brides also were led home to their husbands' houses in the evening by the light of *torches*, is too well known to be insisted on. See Kennet's Roman Antiquities, pt. ii. book 5. ch. 9. and the passages cited by Wetstein on Mat. xxv. 1.

☞ Λαμπρὸς, ὰ, ὸν, from λάμπω *to shine*.

I. *Shining*, *resplendent*, *bright*, *clear*. occ. Rev. xxii. 1. 16. [(In verse 1, it is used of *water*, as in Hippocrat. de Ære, Locis, & Aquis, and in verse 16, of *a star*, as in Epist. Jerem. verse 51, and Hom. Il. δ'. 77.)] Comp. Acts x. 30.

II. *White*, *bright*, *dazzling*. occ. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So Homer, speaking of a χιτὼν or *inner garment*, says, Odyss. xix. lin. 234, ΛΑΜΠΡΟ'Σ δ' ἦν ἠέλιος ὥς, it was *bright*, or *white*, like the *sun*. Λαμπρὸς seems to signify *white* with peculiar propriety; since, as the naturalist well knows, *whiteness* arises from the composition of the *luminous rays* of *all* the other colours. [In Luke xxiii. 11. Schleusn. comparing Mark xv. 17. understands the colour translated *purple*, (see κόκκος and πορφύρα) and cites Hor. Sat. II. vi. 102, who uses *candere* of the same colour. Wahl, however, referring to Kuinoel, takes the two passages to refer to two distinct events, namely, that of St. Luke to an insult put by Herod on our Saviour,

* Agreement of Customs between East-Indians and Jews, Artic. xvii. p. 68, edit. London, 1705.

in *clothing him with a white garment*, and that of St. Mark to one put on him by the *soldiers of Pilate*. The Syriac, Persian, and Arabian versions are with Schleusner; the Vulgate and the Æthiopic with Wahl. See Casaubon. Exercitt. Antibaron. xvi. 73. p. 534. Salmas. Exercitt. Plin. p. 244, and on Tertullian de Pallio, p. 134. In James ii. 2. it denotes *splendid raiment*, as opposed to *mean* or *dirty*, (ῥυπαρὸς). In Rev. xviii. 14. Schl. takes τὰ λαμπρὰ for *precious things, ornaments*, &c. Some refer it to *costly meals*. It occ. Apocryph. Ecclus. xxix. 25. for *sumptuous fare*, and xxxi. (or xxxiv.) 23. λαμπρὸν ἐπ' ἄρτοις is used of *one that lives liberally*.]

III. *Splendid, white*, candidus. occ. Luke xxiii. 11. Jam. ii. 2, 3. Comp. Rev. xviii. 14. So Wetstein on Luke xxiii. 11. cites from Plutarch ΕΣΘΗ͂ΤΑ ΛΑΜΠΡΑ͂Ν; and from Diodorus Siculus, ΕΣΘΗ͂ΤΑΣ ΛΑΜΠΡΑ͂Σ. See also Wolfius, Bp. Pearce, and Campbell on this text.

Λαμπρότης, τητος, ἡ, from λαμπρός.—*Splendour, brightness*. occ. [Acts xxvi. 13. LXX, Ps. cix. 4. Dan. xii. 3. Is. lx. 3.]

☞ Λαμπρῶς, Adv. from λαμπρός.—*Splendidly*. occ. Luke xvi. 19. So an old comic writer in Menandri and Philem. Reliquiæ, p. 208, lin. 65, edit. Cleric. ΛΑΜΠΡΩ͂Σ γὰρ ἔνιοι ζῶσιν—For some live *splendidly*.—[Xen. Cyrop. ii. 4. 1, ὡς λαμπρότατα occ. adverbially for *as splendidly as possible*. Suidas says that λαμπρῶς is used for *clearly, openly, manifestly*. see Schol. Thuc. ii. 7.]

Λάμπω, from λαμπὰς, which see.—*To shine, emit* or *give light*. occ. Mat. v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6. [Prov. iv. 18. Is. ix. 2. Lam. iv. 7. Dan. xii. 3. Wisd. v. 6.]

Λανθάνω.

I. *To be hid*. occ. Mark vii. 24. Luke viii. 47. [See Wisd. x. 8. xvii. 3. In the LXX it is sometimes used with ἀπὸ, as 2 Sam. xviii. 13. Lev. v. 2. (in the Ald. ed.) and with ἐξ, as Lev. iv. 13. Numb. v. 13.]

II. *To be hidden, unknown to*, occ. Acts xxvi. 26. 2 Pet. iii. 5, 8. So Demosthenes and Plato, cited by Wetstein on ver. 5, Μῆδε τοῦθ' ΥΜΑ͂Σ ΛΑΝΘΑΝΕ΄ΤΩ, Neither *be ye ignorant* of this. Heb. xiii. 2, ἜΛΑΘΟΝ τινες ξενίσαντες ἀγγέλους, *Some have entertained angels* without knowing it. In the Greek expression there is an ellipsis of the pronoun ἑαυτοὺς after ἔλαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθάνω or λήθω with a participle is very common in the purest Greek writers. See Alberti and Raphelius, the latter of whom observes, that the pronoun is sometimes expressed, as by Xenophon in his Œconomics, Ταῦτα τοίνυν ἘΛΕΛΗ΄ΘΕΙΝ ἘΜΑΥΤ΄ΟΝ ἐπιστάμενος. "Truly *I knew not* that I understood these things." So Plato, cited in Hoogeveen's Note on Vigerus, De Idiotism. cap. v. sect. 8, reg. 3. ἘΛΑ΄ΘΟΜΕΝ ἩΜΑ͂Σ ἈΥΤΟΥ͂Σ παίδων οὐδεν διαφέροντες. "*We knew not* that we differed nothing from children." See other instances in Wetstein on Heb.

Λαξευτὸς, ἡ, ὸν, from λαξεύω *to cut* or *hew stone*, [(occ. Exod. xxxiv. 1. 4.)] which from λάας or λᾶς *a stone*, and ξέω *to scrape, chip, hew*, which see.—[*Hewn out of a rock*, Luke xxiii. 53. It occ. LXX, Deut. iv. 49. ὑπὸ Ἀσηδὼθ τὴν λαξευτὴν, where it translates prop. name פסגה. (See Jerom. Onomast. Heb. & Loc. Script. in the words Asedoth and Tafga.) so Aquila in Josh. xiii. 20. See xii. 3. Deut. xxxiv. 1. Numb. xxiii. 14.] Comp. Λατομέω.

ΛΑΟ΄Σ, οῦ, ὁ.

I. *A people, a nation, a number of men* joined together *by the common bands of society*. See Luke ii. 10, 31, 32. [Acts iv. 25. vii. 17, 34. Rev. v. 9. vii. 9, &c. pass. It is used in the plural number in Ez. vii. 23. ix. 9. Micah vi. 16. It occ. for the inhabitants (1) of a *city*, as Acts xxi. 30. 36, &c. (2) of a *district*, as Mat. iv. 23. ix. 35. Luke vi. 17. Gen. xxiii. 7. In Luke ii. 10. Schleusn. understands by παντὶ τῷ λαῷ, *all the people of Israel*, but this seems too restricted a sense. It is used for *the people of Israel* in Luke ii. 32. John xi. 50, 52. Acts iv. 25. (plur.) xxvi. 17. 23. xxviii. 27. (in which three last passages it is opposed τοῖς ἔθνεσι) and 1 Kings viii. 32, &c.]

II. [In its general sense of *the people, the multitude*, it is used for (1) A *mixed multitude*, collected together in any place, as Luke iii. 15. vii. 1. viii. 47. John viii. 2, & al. freq. (2) *A multitude of men*, as Luke xxiii. 27. τοῦ λαοῦ καὶ τῶν γυναικῶν. See Gen. xix. 4. and thus Bretschn. takes it in Acts iv. 27. λαοὶ Ἰσραὴλ *the men of Israel*. (3) *Of armed men*. See Josh. x. 5. 2 Sam. xvii. 2, 3. 22. 29, &c. comp. 1 Macc. v. 19. 42., where Schleusn. takes ὁ λαὸς for the *common soldiers*, and οἱ γραμματεῖς τοῦ λαοῦ for *those officers who*

*kept the muster-rolls of the soldiers.* This sense, however, may be derived from that *of the common people,* as distinguished from their *king* or *leader.* See Hom. Il. α'. 10. Xen. Cyr. vi. 1. 10. and sense (5) below. (4) *Of men collected together for judicial business.* See Luke xxiii. 13. Acts xii. 4. (5) *The people generally, the common people,* or *multitude,* as distinguished from *magistrates,* &c. Mat. xxvi. 5. xxvii. 64. Mark xi. 32. Luke i. 10. vii. 29, 30. Acts v. 26. LXX, in 1 Sam. xxiv. 10, where it seems to imply *contempt.*]

III. It is spoken of the Society of Christians, or of the Christian Church. Mat. i. 21. 1 Pet. ii. 9, 10. [See also Luke i. 17. Acts xv. 14. xviii. 10. Heb. ii. 17. iv. 9. xiii. 12. Tit. ii. 14. In the Old Testament, God calls the Jews *his people,* e. g. Exod. xiv. 5. See Rom. xv. 10, &c.]—In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עם *a people.*

Λάρυγξ, υγγος, ὁ.—*The throat,* properly the *larynx,* that is, says Galen in Scapula, *the upper part* and *entrance of the aspera arteria,* or *windpipe.* It may be derived either from λα *very much,* and ῥήγνυμι *to break,* on account of the *rough, uneven* texture of the *larynx;* or from λα *very much,* and ῥύω *to flow,* referring to the lubricating *fluid discharged* from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name guttur may be in like manner from gutta *a drop,* or from the Greek χύτηρ, which from χύω *to pour forth.* Martinius deduces the reason of both the Greek and Latin names from the *throat's pouring forth words;* but this seems less natural. [Schleusn. deduces it from λαρύσσω, and considers it equivalent to φάρυγξ. It occ. Rom. iii. 13. and in LXX, Job vi. 30. xii. 11. xxxiii. 2. xxxiv. 3. Ps. v. 9. (or 10). lxviii. 4. cxiv. 15. Prov. v. 3. viii. 7. Song of Sol. ii. 3. v. 16. vii. 10. In Ecclus. vi. 5. λάρυγξ γλυκὺς is used by metonymy for *soft, gentle words.*]

Λατομέω, ῶ, from λᾶς *a stone,* (which see under Λαξευτὸς), and τέτομα perf. mid. of τέμνω *to cut.*—*To hew stones.* This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2, for the Heb. חצב *to hew.* And answering to the same Heb. word, it also denotes, in that version, *to hew out* in *stone* or *rock,* Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25, and is particularly applied to a sepulchre, Isa. xxii. 16. And in this sense alone it is plainly used in the N. T. See Bp. Pearson on the Creed, Art. IV. Note, and Shaw's Travels, p. 264. occ. Mat. xxvii. 60. Mark xv. 46. [Used for כרה *to dig,* Exod. xxi. 33. See Joseph. A. J. xii. 7. 6. Dion. Hal. Ant. p. 831. ed. Reiske.]

Λατρεία, ας, ἡ, from λατρεύω.

I. *Service.*

II. *Religious service, worship.* occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. [Theodoret on Rom. ix. says it is ἡ νομικὴ ἱερουργία, *the Levitical service* or *worship,* i. e. *ceremonial and external service.* The LXX use it for עבודה *service.* Exod. xii. 25, 26. xiii. 5. (where it is said of *the passover*). Josh. xxii. 27. See 1 Chron. xxviii. 13. and comp. 1 Mac. i. 45. ii. 19. 22. Plat. Phædr. c. 49. Schleusn. and Bretschn. explain John xvi. 2. *of a sacrifice,* and Rom. xii. 1. *of a spiritual sacrifice.* comp. Pet. ii. 5. In the Greek Fathers, the word denotes *whatsoever is done for the honour and worship of God.* See Suicer. Thes. vol. ii. p. 215, and Stolberg. Exercitt. Ling. Gr. p. 313.]

ΛΑΤΡΕΥ'Ω, from λα *very much,* and τρέω *to tremble* (which see), according to that of the Prophet, Mal. i. 6. *If I be a* master, *where is my* fear? and of the Apostle, Eph. vi. 5, Servants, *be obedient to them that are your* masters *according to the flesh,* with fear and trembling, τρόμῳ. [Wahl and Bretschn. deduce it from λάτρις, *one who serves for wages, a hired servant.* Phavorinus says Λατρεύειν κυρίῳ. τὸ δουλεύειν· Λάτρις· ὁ ἐπὶ μισθῷ δουλεύων· Λάτρον γαρ ὁ μισθὸς, and so nearly the Etym. M. From Λάτρον Varro, Festus, &c. deduce the Latin *Latrones* in the sense of *mercenary soldiers.* Hesych. Λατρεύει· ἐλεύθερος ὢν δουλεύει. Λατρεύω· δουλεύω· See Xen. Cyr. iii. 1. 20. and Soph. Trach. 35. (40.) and the Scholiast there.]

I. *To serve, be a servant,* in a civil sense. Thus it is used in the profane writers.

II. *To serve,* in a religious sense, *to worship,* and that whether God, [as Mat. iv. 10. Luke i. 74. ii. 37. iv. 8. (comp. Deut. vi. 13. x. 20.) Acts vii. 7. xxiv. 14. xxvi. 7. xxvii. 23. Rom. i. 9. Phil. iii. 3. 2 Tim. i. 3. Heb. ix. 14. Rev. vii. 15. xxii. 3, and in the LXX, Exod. iii. 12. iv.

23. vii. 16. Deut. vi. 13. x. 12. Josh. xxiv. 15. Dan. vi. 16.]—or creatures, Rom. i. 25. Acts vii. 42. [See Exod. xx. 5. xxiii. 24. Deut. iv. 28. xi. 16. Dan. iii. 12, 14. Hesych. Λατρεύω· σέβω. Suidas says, that with an acc. it signifies *to honour*—with a dat. *to sacrifice*.]

III. It is particularly spoken of *performing the Levitical service*. Heb. viii. 5. ix. 9. x. 2. xiii. 10. [See Numb. xvi. 9.]

Λάχανον, ου, τὸ.—*An herb*, so called, say the Greek Etymologists, from λαχαίνω *to dig*, because the earth is *digged* in order to its cultivation: but may we not as probably derive it, with Martinius, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. לח *green, fresh, not withered*, and so deduce the V. λαχαίνω from λάχανον? occ. Mat. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2, where see Macknight. [Gen. ix. 3. 1 Kings xxi. 2. Ps. xxxvii. 2. Prov. xv. 18.]

☞ ΛΕΓΕΩ'Ν, ῶνος, ὁ, ἡ. Latin.—*A legion, a particular division* or *battalion* of the Roman army. This word is plainly formed from the Latin legio.—* The Roman *legion*, in the time of our Saviour, probably consisted of about six thousand two hundred foot, and three hundred horse. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53, where our Saviour seems to allude to the *number* of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word Λεγεὼν, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms. 'Ασάτως, τριαρίας, πρίγκιπας, ἐκτραορδιναρίυς, κεντυρίωνας, δεκυρίωνες, lib. vi. p. 468—472. edit. Paris, 1616. [The Talmudists used the term לגיון (from the Lat. *legio*) of *one* person, as a *chief* or *prince* and the like, and thus Schleusn. thinks Beelzebub, the *chief* of evil spirits, is meant in Mark v. and Luke viii. but others suppose the man possessed by *many*, or as it were a whole *legion*.]

ΛΕ'ΓΩ.

I. *To say, speak*, or *utter in words*. Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45, & al. freq.—[in *prophesying*. Mat. ii. 17. xix. 28. with a sense of promising. Mark xv. 28. Luke ix. 31. John i. 52. ii. 22. Acts viii. 34. 1 Tim. iv. 1. —in *objecting* or *asking*, as in the phrases ἀλλὰ λέγω and λέγω οὖν Rom. x. 18, 19. xi. 1. where * St. Paul brings forward an objection as it were, from some other objector.—in *narrating*, Mark i. 30. Luke xxiv. 10. (although in Mark, some take it as equivalent to ἐρωτάω, comparing Luke iv. 38.)—in *boasting*, Luke xxiii. 2. Acts v. 36. viii. 9. See Xen. Cyr. i. 3. 9. Eur. Æol. v. 46.]—in *asking*, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1, & al.—in *answering*, Mat. [iv. 10.] ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37, comp. under Ἔπω I, and Campbell on Mat. xxvii. 11. I add from Arrian Epictet. lib. ii. cap. 4. Ὀυκ ἐισὶν ἀι γυναικὲς κοιναὶ φύσει; ΚΑ'ΓΩ ΛΕ'ΓΩ. Women are not common by nature? *I say so too.*

II. Transitively, with an accusative, *To speak of*, or *concerning*. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27, Whitby cites Plato using λέγω with an accus. in the same manner; and Kypke shows that this application of the V. is common in the Greek writers. Comp. Luke ix. 31. [See also 1 Cor. i. 12. (v. Long. de Sublim. ix. 1.) x. 29. xiv. 16. Ephes. v. 12. 2 Tim. ii. 7. So *dicere* in Latin, as in Cic. de Fin. v. 3. v. Æl. V. H. iii. 36. Valck. on Herodot. vii. 144.]

III. *To say, command, give in charge*. Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. [(and followed by a negative *to forbid*, as Mat. v. 34, 39. Rom. xii. 3. LXX, Numb. xxxii. 31. Esth. iii. 3. viii. 14.)] Thus it is often used in the Greek writers. See Elsner on Luke vii. 14, and Raphelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. lib. i. cap. 4. ΛΕ'ΓΩ ἀυτῷ ἄντοθεν πορεύεσθαι ἐις οἶκον, *I charge* him to go directly home. [Ælian. V. H. xiv. 38. Schleusner also classes Rom. iii. 19. vii. 7. under this head, but in the latter, it is simply used as *introducing a quotation*; in the former, it possibly alludes to more than the mere *commands* of the law.]

IV. Λέγω, *To call, name*. [Mat. xix. 17. Mark x. 18. xii. 37. xv. 12. Luke xviii. 19. xx. 37. John xv. 15.] Λέγομαι, Pass. *To be called, named*. [Mat. i. 16.

* See Kennet's Roman Antiquities, pt. ii. book 4, ch. 5 and 6.

* [Schleusner takes λέγω δὲ, Rom. xv. 8. Gal. iv. 1. v. 16, as formulæ of connexion and arrangement, *tenendum autem est*, *scitote autem*, and so also in Gal. iii. 17. They seem, however, to be used to give peculiar force and emphasis to that which the Writer brings forward.]

ii. 23. iv. 18. ix. 9. x. 2. xxvi. 3, 14, 36. xxvii. 17. Mark xv. 7. Luke xxii. 1, 47. John iv. 5. ix. 11. xix. 13. Acts iii. 2. Col. iv. 11. So in the O. T. נאמר is sometimes used for נקרא, e. g. Is. iv. 3. v. App. Alex. de Bell. liv. i. p. 650. Xen. An. i. 8. 7.] The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33, *A place called Golgotha*, in Hebrew namely, ὅς ἐστι λεγόμενος, *which* is called, or means, in Greek, *κρανίυ τόπος*, *the place of a skull.* Thus John xx. 16. Rabboni, ὁ λέγεται, *which* is called, i. e. in Greek, *διδάσκαλε*, *master*. So John iv. 25. [Add John i. 39. xix. 17. Acts ix. 36. Hither also Wahl, Bretschn., and Schleusner, refer John xi. 16. xx. 24. Θῶμας ὁ λεγόμενος Δίδυμος, *Thomas which being interpreted is Didymus.* Thomas is from תאום *a twin*, and the names are so alike in sense, that doubtless the one was derived from the other, but the above phrase seems rather to mean, *that is also called Didymus.* Comp. sense IV. and especially Mat. iv. 18.]

VI. It is applied to *writings*, *to say, declare* *, Ἡ γράφη λέγει, *The scripture saith.* See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Raphelius on Mark xv. 28, ΓΡΑ'ΜΜΑΤΑ ΛΕ'ΓΟΝΤΑ *τάδε*, and ΓΡΑ'ΜΜΑΤΑ "ΕΛΕΓΕΝ. So Herodotus, lib. i. cap. 124. Herod. lib. vi. cap. 6, edit. Oxon. Comp. Luke i. 63. 2 Kings x. 1, 6, in LXX. [Also Luke iii. 4. 1 Cor. x. 15. 2 Cor. vi. 2. 1 Tim. v. 18. Joseph. A. J. xiii. 4, 1.]

VII. *Λέγειν ἐν ἑαυτῷ*, *To say within himself, to think.* Mat. iii. 9. ix. 21. Luke vii. 49. [Luke iii. 8. and so λέγειν ἐν τῇ καρδιᾳ ἀυτῆς. Rev. xviii. 7. comp. Ps. iv. 4. x. 6, 12. Obad. verse 3. Zeph. i. 12. iii. 1. (ii. 15.) v. Epictet. c. 73. The ἐν ἑαυτῷ, &c. is sometimes omitted, as Mat. vi. 31. xii. 44. Luke i. 16. v. 39. xvii. 10. Mark v. 28. (So אמר 2 Chron. xxviii. 10.) Hence, or perhaps because by *what we say, our sentiments* are known, λέγω is used for *to think, hold,* or *pronounce as our opinion.* See John ix. 17. Acts iv. 32. x. 28. So *τὸ ἀυτὸ λέγειν to agree*, 1 Cor. i. 10.] For the reason of this phrase, which appears to have been sometimes used by the Greeks (see Wetstein on Mat.), compare under "Επω II.

[VIII. *To order any thing to be said, to say by means of messengers.* See Mat. viii. 6. comparing Luke vii. 3. Mat. xxvii. 19. Luke vii. 6, 20. xix. 14. John xi. 3. Acts xvi. 35. Judg. xi. 14, 15, 19. 2 Sam. x. 5. Judith iii. 1.]

[IX. *To choose.* Hesych. λέγεσθαι· ἐκλέγεσθαι. This sense is given to it in Heb. vii. 11. by Wahl, Schleusn., and Bretschn., the latter of whom considers that the primary meaning of the verb is *to collect*, and quotes for this sense the Test. xii. Patriarch. p. 764. It may however be rendered, *to be called or named*, in the passages from Heb. vii. in allusion to the passages where our Saviour is called *a priest after the order of Melchisedech*, and so *takes not his name of priest* from the *Levitical* priesthood; for our Saviour belonged to another tribe, namely, that of Judah. (See verse 13, 14.) comp. v. 6, 10. vii. 17, 21. In Heb. xi. 24. Schleusn. unnecessarily takes λέγεσθαι by metonymy for *to be.* Moses *refused to be called* any longer the son of Pharaoh's daughter, as he had been by adoption heretofore.]

ΛΕ'ΓΩ.—*To gather, collect, choose*, or *take out.* The V. in this view seems a plain derivative from the Heb. לקח *to take*, and though not used in the N. T. it is here inserted on account of its derivatives.

*Λεῖμμα, ατος, τὸ*, from λέλειμμαι, perf. pass. of λείπω *to leave.—A remnant, residue, remainder.* occ. Rom. xi. 5. [The same as *κατάλειμμα*. Comp. Rom. ix. 27. occ. LXX, 2 Kings xix. 4. Aquila, Deut. ii. 34. iii. 3.]

ΛΕΙ~ΟΣ, *α, ον*, from the Heb. לח *smooth.—Smooth, even, level, plain.* occ. Luke iii. 5. (So Homer, Odyss. iii. lin. 103, ΛΕΙ'ΗΝ 'ΟΔΟ'Ν.) [Comp. Is. xl. 4. occ. Gen. xxvii. 11. 1 Sam. xvii. 40. Prov. ii. 20. xii. 13. Aristot. H. A. ix. 37.]

* [Schleusner translates this word in Mat. iii. 17. *to declare*; and since קול *the voice* signifies *thunder*, he takes φωνὴ ἐκ τῶν ὀυρανῶν for thunder also, (see the origin of this under Φωνή) and translates *The thunder heard from heaven declared Jesus the Son of God.* It is almost needless to expose the futility of this supposition; for if *articulate words* were heard, λέγουσα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If he means that *no uttered words were* heard, only a *stroke of thunder*, which *was to be understood as "declaring that Jesus, &c."* reasoning is idle; for language could hardly have been used less appropriate to convey this idea, and such a method of interpretation would explain away one half of Scripture, and leave the meaning of the other quite uncertain.]

ΛΕΙ'ΠΩ.

I. *To fail, be wanting*, desum, deficio. occ. Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamne, Ant. lib. xv. cap. 7, § 6. Τὸ δ' ἐπιεικὲς ἘΛΕΙΠΕΝ 'ΑΥΤΗι. But meekness *was wanting to her*. [See Apocrypha, Wisd. xix. 4.]

II. Λείπομαι, Pass. *To be deficient in*, or *destitute of*. In the N. T. it either governs a genitive of the thing, or is followed by the preposition ἐν. occ. Jam. i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers*. See Raphelius and Wolfius on Jam. i. 4, and Wetstein on Jam. i. 5. [Krebs. Obss. Flav. p. 294, says that λείπεσθαι and ἀπολ' *are properly* said of *runners who, deserted by their strength and swiftness, are left behind in the race*, but that it is also applied to those *who lose their cause*. The verb occ. pass. voice in Prov. xix. 4. but means, *to be deserted*.]

III. Λείπω, *To leave*. It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives

Λειτουργέω, ῶ, from λειτεργὸς, which see.—*To minister publicly*, in sacred offices. occ. Acts xiii. 2. Heb. x. 11. [It is used by the LXX, of the Levitical service of the Priests, (as in Heb. x.) Exod. xxviii. 35, 43. xxix. 30. Numb. iv. 12, 14. Deut. x. 8. Ezek. xl. 46 (or 48.) Joel i. 9. & al. freq. It most commonly translates שרת or עבד.] So Josephus De Bel. lib. ii. cap. 17, § 2, mentions τὲς κατὰ τὴν λατρείαν ΛΕΙΤΟΥΡΓΟΥ'ΝΤΑΣ, those who *ministered publicly* according to the (Jewish) service.—in works of charity. occ. Rom. xv. 27. [Comp. 2 Cor. ix. 12. Test. xii. Patr. p. 689. ὀυκ ὀικτείρει τὸν λειτουργοῦντα ἀυτῷ ἐν κακῷ. So in Xen. Mem. ii. 7. 6. *of those who alleviate public want*.

Λειτουργία, ας, ἡ, from λειτεργὸς.—*A public ministration, ministry*, or *service*, whether in sacred offices, in which sense it is often used by Josephus, see Wetstein. occ. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Isa. lxvi. 19, 20.—or in works of charity. occ. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy, liturgical*. [See LXX, Exod. xxxviii. 21. Numb. viii. 22. xvi. 9. xviii. 4. 2 Chron. xxxi. 2. &c.]

Λειτουργικὸς, ἡ, ὸν, from λειτεργὸς.—*Performing public service, ministering publicly*. occ. Heb. i. 14. [On the services of angels, see Ps. xxxiv. 7. xci. 11. Mat. xiii. 4. 49. xvi. 27. Philo de Gigant. p. 286. The word is applied in the LXX to instruments, &c. and means, *belonging to the Levitical service*. Numb. iv. 12—26. Exod. xxxix. 26.]

Λειτουργὸς, ȣ, ὁ, from * λεῖτος *public* (which from λαὸς, Attic. λεὼς, *a people*), and ἔργον *a work, office*.—[Λειτουργοὶ, at Athens, were persons of substance, who were obliged to take certain burdensome and expensive offices at the appointment of the state or their own tribe, under certain regulations, which the reader may see at length in Potter's Grecian Antiquities, Book i. ch. 15. They were also sometimes obliged to pay heavy contributions.]—*A public officer* or *minister*. It is spoken of magistrates, occ. Rom. xiii. 6.—of ministers in sacred offices, occ. Rom. xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, occ. Phil. ii. 25.—of the *fire* as *ministering* to Jehovah. occ. Heb. i. 7. The correspondent Heb. word to λειτεργὸς in Ps. civ. 4, is משרתי *ministers;* and in the LXX this N. often answers to the Heb. משרת *waiting* or *attending upon*, from the V. שרת. Comp. under Ἄγγελος V. [LXX, Josh. i. 1. (where others read ὑπούργῳ) 1 Kings x. 5. & al.]

☞ ΛΕ'ΝΤΙΟΝ, ȣ, τὸ.—*A towel, a napkin*. It is formed from the Latin linteum, which denotes any *linen cloth*, from linum *flax, linum*, which see under Λίνον. Λέντιον, however, is used both by Galen and Arrian, as may be seen in Wetstein. occ. John xiii. 4, 5.

ΛΕΠΙ'Σ, ίδος, ἡ. The Greek Etymologists derive it from λέπω *to take off the bark, scales*, or, &c. *A scale*. occ. Acts ix. 18. [See Tobit ii. 9. vi. 8. xi. 13. (where an obstruction of the sight is called λεύκωμα or λευκώματα, and is said to have *peeled away*, ἐλεπίσθη.) The word is used in LXX, Lev. xi. 9—12. Deut. xiv. 9, 10. of the *scales of fishes*, and Numb. xvi. 38. of *metal plates*, or laminæ. See Valckenaer on Herod. vii. 61. and Joseph. A. J. iii. 6. 3.]

Λέπρα, ας, ἡ, from λεπὶς *a scale*, which see.—*The leprosy*. A foul cutaneous disease, appearing in dry, white, thin, scurfy *scales* or *scabs*, either on the

* [See Soph. El. 474.]

* Λεῖτον ἐκάλυν ὁ παλαιοὶ τὸ δημόσιον. The ancients called what was public λεῖτον, says Ulpian cited by Wetstein on Luke i. 63. [See Valckenaer on Herod. vii. 19. 7.]

whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. *The eastern leprosy* was a most filthy and loathsome distemper (Num. xiii. 10, 12.), highly contagious, so as to infect and seize even garments (Lev. xiii. 47, &c.), and houses (Lev. xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 Kings v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of *sin* both original and actual, may be seen in Lev. ch. xiii. and xiv. where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how *odious sin* is to God, so on the other they represent the *cleansing* of our *pollutions* by the *sacrifice* and *resurrection* of *Christ*, by the *sprinkling* and *application* of his *blood*, and by the *sanctifying* and *healing influences* of the *Holy Spirit* on all our *powers* and *faculties*. (See Lev. xiv. 1—32.) The Greek name Λέπρα seems to have been given to this distemper on account of those *thin white scales* (λεπίδες) which usually appeared on the bodies of the *leprous*, and with which they were sometimes so overspread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded that it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as the *flakiness* of its scales. Herodotus, lib. i. cap. 138, mentions the λέπραν as a disease among the Persians in his time, and calls it also λεύκην *the white scab*. The passage deserves to be transcribed: Ὃς ἂν δὲ τῶν ἀςῶν ΛΕΠΡΗΝ ἢ ΛΕΥΚΗΝ ἔχοι, ἐς πόλιν ὅτος ὁ κατέρχεται, ὀδὲ συμμίσγεται τοῖσι ἄλλοισι Πέρσῃσι· φασὶ δέ μιν ἐς τὸν ἥλιον ἁμαρτανόντα τι ταῦτ' ἔχειν. "Whoever of the citizens has the *leprosy* or *white* scab does not enter into the city, nor keep company with the other Persians. And they say he is afflicted with this disease for some offence against the sun." Hippocrates * calls the Λεύκη, or *white leprosy*, φοινικίη νῦσος *the Phenician disease*; and Celsus † mentions two kinds of *leprosy* by the names of Ἄλφος and Λεύκη, both which appellations import *whiteness*, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in Turkey in Asia, that he has seen several *leprous* persons in those parts whose faces looked *quite white*, or, to use his own comparison, *like the hoar-frost*. See more in Heb. and Eng. Lexicon under צרע I. [We must however observe, that there were various kinds of leprosy, (see Leviticus xiii. and xiv.) differing in *colour*, virulence, &c. The reader who wishes to see this part of Leviticus elucidated, will find an elaborate discussion of the subject in Dr. J. M. Good's "Study of Medicine, London, 1822," vol. iv. p. 574. under the head *Lepidosis Lepriasis*, (Class. vi. ord. iii. Gen. iv. Spec. 2. in the Index.) See also Winer, Biblisches Realwört. p. 70. Celsus iii. 25. v. 19. Murray de Vermibus in Lepra Obviis, 8vo. Göett. 1749, and Schilling Commentatio de Lepra, 8vo. Lug. B. 1778.]

Λεπρὸς, ῦ, ὁ, from λέπρα.—*A leper, a person diseased with the leprosy.* [occ. Mat. viii. 2. x. 8. xi. 5. Mark i. 40. Luke iv. 27. vii. 22. xvii. 12. In Mat. xxvi. 6. Mark xiv. 3. Simon is so called, as *having been* a leper and cured. Levit. xiii. 44. xiv. 3. 2 Sam. iii. 29. 2 Kings v. 5. & al.]

Λεπτὸν, ῦ, τὸ, from λεπτὸς *small*, which from λείπω *to fail*. [Schleusner, Wahl, &c. take λεπτὸν as an adjective neut. and supply κέρμα (as in Alciphr. i. Ep. 9.) or νόμισμα (as Poll. Onom. ix. 92.) It occ. as an adjective in LXX, Gen. xli. 4. (meaning *thin*) & al.]—*A mite*, the smallest coin in use among the Jews, in our Saviour's time, equal to half a κοδράντης or Roman quadrans, and consequently to about $\frac{3}{8}$ of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under Κοδράντης. [Schl., Wahl, &c. after Fischer. (Prolus. xix. de Vit. Lex. N. T.) consider the Κοδράντης of the N. T. (of which the λεπτὸν was one half,) not to have equalled the *Roman quadrans*, but to be the 4th part of the *Jewish* as. They make * the *Jewish quadrans* = $\frac{1}{2}$ Attic chalcus of which

* Prorrhetic. lib. ii. sub fin. Galen., Explicat. Ling. Hippocrat. See Scheuchzer, Phys. Sacr. on Lev. xiii.

† De Medicin. lib. v. cap. 28, § 19.

* [It seems clear that the λεπτὸν or prutah (see Κοδράντης) was $\frac{1}{2}$ the Jewish quadrans, but the value of the latter does not seem so clearly ascertained from Fischer's calculations, to which I must refer the reader who wishes to pursue this subject.]

chalci, 48 made a drachma. Schleusner refers to the following writers, Poll. Onom. ix. 6. Eisenschmid. de Ponderibus et Mensuris, p. 50. J. H. Maii Obss. Ss. Book iv. p. 134. Gronovius de Pecunia Vetere, p. 437. Salmasius de Fœnore Trapezitica, p. 481.]

Λευΐτης, ου, ὁ, from Λευΐ, Heb. לוי *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.—*A Levite, one of the tribe of Levi*, and so by birth *a Minister of the Temple*. occ. Luke x. 32. John i. 19. Acts iv. 36.

Λευϊτικὸς, ἡ, ὸν, from Λευΐτης.—*Levitical, of the Levites*, or *of the tribe of Levi*. occ. Heb. vii. 11.

Λευκαίνω, from λευκός.—*To whiten, make white*. occ. Mark ix. 3. Rev. vii. 14. [Ps. li. 7. Is. i. 18. Joel i. 7. See Hom. Od. xii. 72. Eur. Iph. Aul. 157.]

Λευκὸς, ἡ, ὸν, according to Eustathius and the Etymologist, from λεύσσω *to see, look*, because things of a *white* colour are *conspicuous* or *easily seen*.—*White*. Mat. v. 36, as the light, Mat. xvii. 2. So Homer, Il. xiv. lin. 185, ΛΕΥΚΟ'Ν δ' ἦν 'ΗΕ'ΛΙΟΣ ὣς)—as snow, Mat. xxviii. 3. —as wool, Rev. i. 14.—as fields a little before harvest, John iv. 35. So Ovid, Metam. lib. i. lin. 110,

*Nec renovatus ager gravidis canebat aristis.*

The field untill'd look'd *white* with bending corn.

[(Comp. Virg. Ecl. iv. 25. Georg. i. 396. Theophrast. Hist. Plant. viii. 4. Homer Od. iv. 104.) occ. also Mark ix. 3. xvi. 5. (comp. Luke xxiv. 4.) Luke ix. 29. John xx. 12. Acts i. 10. Rev. ii. 17. iii. 4, 5. 18. iv. 4. vi. 2. (See Herod. ix. 62. and Servius on Virg. Æn. iii. 537. Wetstein N. T. vol. ii. p. 770.) verse 11. vii. 9, 13. xiv. 14. xix. 11, 14. xx. 11. Gen. xxx. 35. xlix. 12. Lev. xiii. 3, 4. Dan. vii. 9. Zech. i. 8. vi. 3.]

Λέων, οντος, ὁ. The ancient Grammarians, with whom the learned Bochart, vol. ii. 715, concurs, derive it from λεύσσω *to see*, or from λάω *to behold*, or *view attentively*; whence ἀλάος *blind*. [אריה one of the Heb. names for a lion, is by many in like manner deduced from ראה *to see*.] —*A lion*, so called from his *sharp sight*; for he is, say Bochart and Manetho, ὀξυδερκέστατον θήριον, a *most sharp-sighted* beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that *the roaring of the lion* is in itself one of the most * terrible sounds in nature: but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in the prophet Amos, ch. iii. 8, *The lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. This appears from Amos iii. 4. Isa. v. 29. Ezek. xxii. 25. Comp. Ps. civ. 21. Jer. ii. 15, and see Bochart, vol. ii. 729.

II. Figuratively, *A very powerful and cruel man, a tyrant*. occ. 2 Tim. iv. 17. In which passage St. Paul seems particularly to allude to the prophet Daniel's miraculous deliverance. Compare also Ps. xxii. 21, or 22. xxxv. 17. lvi. 5. [Prov. xxviii. 15. Nahum ii. 12.]— † Eusebius, Chrysostom, Theodoret, Œcumenius, Theophylact, and the ancient Christian writers in general, interpret *the lion* mentioned by the Apostle to mean that monster of *cruelty*, Nero, the Roman emperor. But Clemens Romanus, who must be allowed to be a more early and better authority than any of the authors just mentioned, having, in his first Epistle to the Corinthians, § 5, said, concerning St. Paul, that μαρτύρησας ἐπὶ ΤΩ'Ν 'ΗΓΟΥΜΕ'ΝΩΝ ὅτως ἀπηλλάγη ἀπὸ τοῦ κόσμου, "having suffered martyrdom under *the governors*, he thus departed out of the world," our learned Bp. Pearson ‡ was of opinion, that by the τῶν ἡγεμένων there mentioned, were meant the two prefects of the prætorian guards, Tigellinus and Sabinus, who, during Nero's absence in Greece, were *governors* of the city under Helius, whom Nero had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by *the lion* in 2 Tim. iv. 17, the Apostle intended this Helius. The accurate Dr. Lardner, however, has very ably and at large defended the ancient opinion, that by *the lion* St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting

* This is particularly remarked by Kolben, Nat. Hist. of the Cape, who says he had often heard it.

† See Bochart, vol. ii. 771, and Suicer Thesaur. in Λέων III.

‡ De Serie & Success. Romæ Episc. Diss. i. cap. 8. § 9.

to abridge them, but with pleasure refer the reader to his History of the Apostles and Evangelists, chap. xviii. § 7, which he may also find in the 2d vol. of Theological Tracts published by Bp. Watson, p. 432. Comp. p. 272, 277, 285; and I shall only further observe, that as St. Paul calls Nero, *the lion*, so Marsyas, Agrippa's freedman, in Josephus, Ant. lib. xviii. cap. 7, § 10, gives Tiberius the same appellation, and informs his master of that emperor's death by telling him, τεθνῆκεν Ὁ ΛΕΩΝ, *the lion* is dead. Comp. Apocryphal Esth. ch. xiv. 13.

III. In Rev. v. 5, Christ, on account of his *victorious resurrection* from death, is called the *Lion of the Tribe of Judah*, in allusion to Jacob's prophecy, Gen. xlix. 9. [Chrysostom. Hom. 97. vol. v. p. 644. says, "that Christ is so called, as being of the royal tribe, namely, that of Judah which had dominion over the Jews, as the lion has over the beasts."]

Λήθη, ης, ἡ, from λήθομαι *to forget* (in Homer), mid. of λήθω *to lie hid*. See Λανθάνω.—*Forgetfulness, oblivion*. occ. 2 Pet. i. 9, Λήθην λαμβάνειν, or λαβεῖν τινος, *to forget* a person or thing. This phrase is used in the same sense by Josephus, and frequently by Ælian. See Wetstein and Kypke. [v. Æl. V. H. iii. 18. H. A. iv. 35. Joseph. A. J. ii. 9. 1. and see Krebs. Obss. Flav. p. 404. occ. LXX, Deut. viii. 19. Job vii. 21. Wisd. xvi. 11. xvii. 3.]

ΛΗΝΟ'Σ, ῦ, ὁ, ἡ.

I. *The large vessel in which the ancients used to tread their grapes, a wine-press*. The LXX frequently use ληνὸς for the Heb. גת or גתית properly the *wine-press*, or *vessel where the grapes were pressed by treading*. [e. g. Judg. vi. 11. Nehem. xiii. 15.] And it occurs figuratively, Rev. xiv. 19, 20. xix. 15. [Comp. Joel iv. 13. and Is. lxiii. 3. In Gen. xxx. 38, 41. it is used for the *gutters of watering troughs*. Hesych. ληνός· ὅπου σταφυλὴ πατεῖται. v. Poll. Onom. vii. ch. 32. § 151. Theocrit. Idyll. xiv. 16. vii. 26.]

II. "* *The cavity under the wine-press*, in which the vessel was fixed, and which received the liquor pressed from the grapes," *the lake*, lacus. For the correspondent word in Mark xii. 1, is ὑπολήνιον. occ. Mat. xxi. 33. In this sense ληνὸς in the LXX often answers to the Heb. יקב [as Deut. xvi. 13. Prov. iii. 10. Hos. ix. 2. but in Is. v. 2. προλήνιον, and Is. xvi. 10. ὑπολάνιον is used to translate it. See Columel. de R. R. xii. 18. Ovid. Fast. iv. 888. Tac. Ann. xi. 31. Schneid. on Xen. An. iv. 2. 22. and Lowth on Is. v. 2.]

* See Doddridge.

☞ Λῆρος, ου, ὁ. Eustathius derives λῆρος from λα *very much*, and ῥέω, ῥῶ *to speak*.—*An idle tale*. occ. Luke xxiv. 11. [It is used in Greek sometimes, for *things of no value*, as well as words. Arist. Plut. 589. λήροις ἀναδῶν τοὺς νικῶντας *crowning the victors with worthless things*, as olive-leaves, &c. So Xen. vii. 2. 41. In Aristoph. Plut. 517. λῆρον ληρεῖς *you are talking idly, nonsense!* Plat. Phædo. 19. *an idle tale*. Ληρώδης· *absurd*, (*vain*, Eng. translation.) occ. 4 Mac. v. 11.]

Λῃστὴς, ῦ, ὁ, from λελῄϊσται, 3 pers. perf. pass. of ληΐζω *to prey*, which the Greek Grammarians derive from ληῒς or λεία *prey*.—*A robber*. See Mat. xxi. 13. xxvi. 55. xxvii. 38. John x. 1, and Campbell's Prelim. Dissertat. p. 574. and Elsner and Wolfius on Mat. xxi. 13. [Mark xiv. 48. xv. 27. Luke x. 30, 36. xxii. 52. John xviii. 40. 2 Cor. xi. 26. LXX, Obad. verse 5. Ezek. xxii. 9. Epist. Jer. verse 18. Ecclus. xxxvi. 26. See Buxtorf. Lex. Talmud. and Chald. in לסטס. It is sometimes applied to *predatory leaders*, or *bands*; and hence, perhaps, translates גדוד *a troop* in Jer. xviii. 22. Comp. Procop. de B. V. ii. 18. and Epist. Jer. vs. 15. In Mat. xxi. 13. we have σπήλαιον λῃστῶν, where some take it metaphorically to denote *a man of evil gains*; and Schleusn. proposes the sense of *a retail-dealer*, that it may agree with οἶκος ἐμπορίου, John ii. 16, and Fischer, in his edition of Pasor. Lex. says λησταὶ are *dealers who chaffer after dirty gains*: observe, however, that in Jer. vii. 11. (the parallel passage) the word is פריץ, a word denoting *violence*.]

☞ Λῆψις, ιος, Att. εως, ἡ, from λέληψαι 2 pers. perf. pass. of λαμβάνω or λήβω *to receive*. *A receiving*. occ. Phil. iv. 15. [Ecclus. xlii. 7. See Paley's Hor. Paul. ch. vii. 1, 2, 3. and ch. x. 2.]

ΛΙ'ΑΝ, Adv. from λα, the same, or immediately from the Heb. לוה *to join, add*. —*Very much, exceedingly, very*. Mat. ii. 16. iv. 8, & al. Ὑπὲρ λίαν *very exceedingly*; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, τῶν ὑπὲρ λίαν Ἀποστόλων, *the very chiefest Apostles*, as

our Eng. translation well renders it. occ. 2 Cor. xi. 5. xii. 11. So Longinus De Sublim. sect. xxxiii. uses τοῖς ἄγαν πλέτοις for *vast* riches. [occ. LXX for מאד *greatly*. Gen. i. 31. iv. 5. 1 Sam. xi. 15. In N. T. with a verb. Mat. ii. 16. xxvii. 14. Luke xxiii. 8. 2 Tim. iv. 15. 2 John 4. 3 John 3, with an adjective. Mat. iv. 8. viii. 28. Mark xi. 3, with adverbs. Mark i. 35. vi. 51. xvi. 2.]

ΛΙ'ΒΑΝΟΣ, ε, ὁ, from the Heb. לבנה the same, which from לבן *white*. [It appears from authors quoted by Schleusn., as Hesych. Suid. Phavorin. Phryn. Schol. Aristoph. Plut. 703,' that λίβανος is * properly *the tree* (λιβανώτου δενδρόν, Diod. Sic. v. 41.) and λιβανωτὸς *the fruit;* but the later * Greek writers and the writers of the N. T. use λίβανος for the *fruit* also. See Foes. Œcon. Hipp. p. 233. Cels. Hierobot. vol. i. p. 231. Alberti Obss. Philol. p. 9. Thom. Mag. It occ. for *frankincense* in LXX. Lev. ii. 1, 2. 16. Neh. xiii. 5. 9. Song of Sol. iv. 11. and in verse 14 for *Mount Libanus.* See Hesych. Is. lx. 6. Jer. vi. 20. Ecclus. xxiv. 15. Baruch i. 10.]—*Frankincense*, Olibanum, a resinous substance produced from a tree growing in the East, particularly in Arabia. It is of a *whitish* colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See Wetstein on Mat. ii. 11.

Λιβανωτὸς, ε̃, ὁ, or λιβανωτὸν, ε̃, τὸ, from λίβανος.—*A vessel to fume incense in, an incense-vessel, a censer.* occ. Rev. viii. 3, 5. Comp. Θυμιατήριον. I do not find that the Greek writers ever use this word for any thing but the *frankincense* itself, in which sense the LXX also apply it, 1 Chron. ix. 29, for the Heb. לבנה. [Schleusner says that it is sometimes used for the *tree itself,* and refers to Fœs. Œcon. Hipp. p. 233, and the notes on Thom. M. p. 577.]

ΛΙΒΕΡΤΙ'ΝΟΙ, ων, οἱ.—This has been supposed to be a name formed from the Latin Libertini, which denotes *the sons of freed-men,* or *of those who were once slaves, but afterwards set free;* though in the † latter writers Libertinus is used for *a freed-man,* i. e. for *one who had been himself a slave, but was afterwards made free.* That there were a great number of Jews who came under the one or the other of these denominations, and who are by Tacitus, Annal. lib. ii. cap. 85, expressly called Libertini *generis*, of the *Libertine* race, may be seen proved in Doddridge's Note, and more fully in Lardner's Credibility, &c. vol. i. book i. chap. 3. § 4. occ. Acts vi. 9, where see also Wolfius. But it is to be observed, says Bp. Pearce (whom I abridge), that with these *Libertines* the Cyrenians and Alexandrians are here joined, as having *one and the same synagogue* for their public worship. And it being known that the Cyrenians (chap. ii. 10.) lived in Libya, and the Alexandrians in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find Suidas in his Lexicon saying upon the word Λιβερτῖνοι, that it is ὄνομα τε̃ ἔθνες, *the name of a people;* and in a Latin Tract published with Optatus's Works, mention is made of Victor, Episcopus Ecclesiæ Catholicæ Libertinensis. From these two passages it appears there was in Libya a town or district called Libertina, whose inhabitants bore the name of Λιβερτῖνοι, *Libertines,* when Christianity prevailed there,—in the reign of the Roman emperor Honorius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. [Schleusn. agrees with Pearce, but mentions with praise the other opinions, namely, 1. That they were Libertini of Roman origin, attached to the Jewish religion, (see Tac. as above). 2ndly, That they were the *freed* descendants of such Jews as had been carried away captive by Pompey to Rome, (see Philo. Legat. ad Canim, vol. ii. p. 568.) or of those forcibly transplanted into Libya by Ptolemy the First, (v. Joseph. J. A. xii. 1. and contra Apion. ii. 4.) and that they had a synagogue *at Jerusalem.* From the fact mentioned by Josephus, some, as Beza, Leclerc, Spanheim, Misc. iii. 2. 17. vol. ii. p. 320, have wished to read Λιβυστινῶν. v. Wetstein, N. T. vol. ii. p. 492. Bretschneider inclines to the opinion that they were descended from Pompey's captives. More on this subject may be seen in Deyling. Obss. Sacr. pt.

* [Wahl, however, refers to Eur. Bacch. 144, where, if the passage is sound, λίβανος seems used for the fruit, i. e. *frankincense.*]

† See Suetonius in Claudio, cap. 24. Ainsworth's Dictionary in Libertinus, and Francis's Note on Horace's Sat. vi. line 6. lib. 1.

ii. obs. 35. and J. Floder. Dissert. de Synagoga Libertin. Upsal, 1767, 4to. Bp. Marsh (Lectures, pt. vi. p. 69), thinks them those banished from Rome for Judaism, and established at Jerusalem.]

*Λιθάζω*, from λίθος *a stone*.—*To stone*, "* *to pelt*, *beat*, or *kill with stones*." [John x. 31—33. xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37. LXX, 2 Sam. xvi. 6. 13.]

*Λίθινος*, *η*, *ον*, from λίθος.—*Stone*, *made of stone*. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20. [Gen. xxxv. 14. Exod. xxiv. 12. & al. Ecclus. xvii. 16. (omitted in some editions) *καρδία λιθίνη*. comp. Ezek. xxxvi. 26. Fischer shows that λίθος and λίθινος are used of *marble*.]

*Λιθοβολέω*, *ῶ*, from λίθος *a stone*, and *βέβολα* perf. mid. of *βάλλω to cast*.—*To stone*, i. e. either *to pelt*, or *kill with stones*. Mat. xxvi. 35. xxiii. 37. Mark xii. 4. [Luke xiii. 34. John viii. 5. Acts vii. 58, 59. xiv. 5. Heb. xii. 20. Exod. viii. 26. xvii. 4. xix. 13. Lev. xx. 2. 27. Numb. xv. 35, 36. Josh. vii. 25. 2 Chron. x. 15. Ezek. xvi. 40.]

*Λίθος*, *ε*, *ὁ* or *ἡ*.

I. *A stone*. Mat. ix. 3. vii. 9, & al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4. 6, 7.; and to sincere *believers* in Him. 1 Cor. iii. 12. 1 Pet. ii. 5. [Comp. Mark xii. 20. Luke xx. 17. Ephes. ii. 20—22. On the λίθοι καλοὶ *of the temple*, Luke xxi. 5. comp. Joseph. A. J. xv. 11. 3. 1 Kings v. 17. Ezra v. 8. In Luke xix. 40. *οἱ λίθοι κεκράξονται* is a proverbial phrase. comp. Hab. ii. 11. and *κράζω* above. (Altman. Bibl. Brem. cl. vii. p. 261. contends that by λίθοι are meant metaphorically "the common people, plebeians, as being senseless." Comp. Aristoph. Nub. 1205. Plaut. Mercat. iii. 4. Terence, Heaut. iv. 7, but this seems very far-fetched). *Λίθος μυλικὸς a millstone*. occ. Mark ix. 42. See Rev. xviii. 21. and *μύλος* and *ὄνος*. *Λίθος* is used of *large blocks of stone*, in Gen. xxviii. 18—22. xxix. 2—10. Mat. xxvii. 60. 66. xxviii. 2. On Rom. ix. 27, see *πρόσκομμα*. *Λίθος* is applied to *stone tablets*. 2 Cor. iii. 7. *to images*. Acts xvii. 29. Comp. Deut. iv. 28. 36. 64. Ezek. xx. 32.

II. *A precious stone*, Rev. iv. 3. It is joined with *τιμίος precious*, Rev. xvii. 4. xviii. 12. 16. xxi. 19. Comp. ver. 11. [Exod. xxviii. 12. xxxv. 27. 2 Sam. xii. 30. 1 Kings x. 2. 11. Ezek. x. 1. & al.]

*Λιθόστρωτος*, *ε*, *ὁ*, *ἡ*, from λίθος *a stone*, and *στρώω to strow*.—This word is properly an adjective, *paved with stone*, and is thus generally used by the Greek writers (see many instances in Wetstein); but they sometimes apply it substantively, as in the Evangelist, for *A pavement of stone*, *a stone-pavement*. occ. John xix. 13. In the LXX it answers to the Heb. רצפה *a pavement*, 2 Chron. vii. 3. Esth. i. 6; and to רצוף *paved*, Cant. iii. 10. Comp. Γάββαθα. [("Εδαφος is probably to be supplied). Schleusn. understands *a sort of elevated Mosaic pavement on which the βῆμα* or *tribunal of Pilate stood, before his prætorium*. It seems that Roman governors were in the habit of carrying the materials to form such a pavement with them. See Plin. H. N. xxxvi. 64. Casaub. and Ernesti on Sueton. J. Cæsar. 46. Salmas. on Solin. I. p. 854. Krebs. de Usu et Præst. Rom. Hist. p. 43. Seelen Meditt. Exeg. pt. i. p. 643. Others suppose the λιθόστρωτον here to be that mentioned by Josephus as in the Temple, (B. Jud. vi. 1. 8. vi. 3. 2.) "and that Pilate gave judgment there to accommodate himself to the prejudices of the Jews." See Lightfoot.]

*Λικμάω*, *ῶ*, from λίαν καμεῖν *toiling much*.

I. *To winnow corn*, *separate it by the wind from its husks and chaff*. Thus Homer uses the word, Il. v. lin. 500. So Xenophon, Œconom. cited by Raphelius on Mat. iii. 12, Ἐκ τέτε δὲ καθαρῦμεν τὸν σῖτον ΛΙΚΜΩΝΤΕΣ. "After this we will cleanse the corn by *winnowing*." And thus the LXX use it, Isa. xli. 16, for the Heb. זרה; but in Ruth iii. 2, it is applied for the same Heb. word, not to the corn, but to the *threshing-floor*. Comp. Ecclus. v. 9.; and as to the ancient method of *winnowing*, see below under Πτύον and Heb. and Eng. Lexicon in זרה VI. and רח IX. [Is. xxx. 24. Ezek. xxvi. 4. Amos ix. 9. Wisd. xi. 18. In Job xxvii. 21, it translates שער *to remove*, quasi *whirl away*. In Ecclus. v. 9. (*μὴ λίκμα ἐν παντὶ ἀνέμῳ*) it is usually taken as a middle verb, *(se ventilare* or *huc illuc agitari)* the same as *περιφέρεσθαι*, Ephes. iv. 14. *Be not carried away with every wind*, i. e. "be not inconstant." The Eng. transl. is, *Winnow not with every wind;* i. e. "use not all means, good or bad, which are offered to you."]

* Johnson.

II. *To grind to powder, and dissipate, to shatter,* "facio ut in minutissimas partes dissiliat, contero et comminuo, ut instar palearum particulæ minutissimæ dispergantur, contritum in minutissimas partes ceu paleas dispergo *." Thus also the word is used by Theodotion, Dan. ii. 44, to which the texts in the Evangelists refer † for the Chald. ספה *to consume, destroy*. occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

Ὀψὲ Θεῶ ἀλέυσι μύλοι, ἀλέυσι δὲ λεπτά.

The mill of God grinds late, but *grinds to dust.*

A sentiment, by the way, very agreeable to the Christian doctrine, (Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.) and, as such, well worthy the reader's *serious* consideration.

Λιμὴν, ένος, ὁ.—*A port, haven.* occ. Acts xxvii. 8, 12. Eustathius, in Scapula, deduces it παρὰ τὸ λίαν μένειν, *from remaining very quiet.* [Ps. cvii. 30. 1 Mac. xiv. 5. 2 Mac. xii. 6. 9.]

Λίμνη, ης, ἡ.

I. *A lake of standing water*, as opposed to a running stream, so called from λίαν μένειν *remaining very quiet;* so Lat. stagnum *a pool,* may be from Heb. שתק *to be still.* Comp. Λιμὴν. occ. Luke v. 1, 2. viii. 22, 23. 33. [(Comp. Mat. iv. 18. John xxi. 1. See Schol. on Appian. Halieut. i. 47. Arist. Av. 1333. 9.)]—In all which passages it is applied to the *lake* of Gennesaret, which is generally in the Gospels called a *sea.* In like manner Homer uses λίμνη for the *sea,* Il. xiii. lin. 21. 32. & al. [Ps. cvii. 35. cxiv. 8. Song of Sol. vii. 4.]

II. *A lake, large collection,* of fire. Rev. xix. 20. [xx. 10. 14. xxi. 8. Bretschn. and Schleusner suppose the mare mortuum to have given rise to this description.]

Λιμὸς, ȣ̃, ὁ, from λέλειμμαι perf. pass. of λείπω *to fail.*

[I. *Hunger.* Luke xv. 17. Rom. viii. 35. (Eng. Tr. *famine*), 2 Cor. xi. 27.]

[II. *Famine, dearth, want of food.* Mat. xxiv. 7. Mark xiii. 8. Luke iv. 25. xv. 14. xxi. 11. Acts vii. 11. xi. 28. Rev. vi. 8. xviii. 8. Gen. xii. 10. xxvi. 1. 2 Chron. xx. 8. & al. Since in the Doric dialect (see Lobeck on Phryn. p. 188.) λιμὸς was *feminine*, and many Dorisms had passed into common Greek, Schleusner and Fischer after Valckenaer (in his Spec. Annot. Crit. in loc. quosd. N. T. p. 383.) approve of the reading of some MSS. of ἰσχυρὰ in Luke xv. 14. for ἰσχυρὸς, and also μεγάλην for μεγὰν in Acts xi. 28. In these two passages Griesbach hesitates which reading to prefer, but in Luke iv. 25. (which Fischer classes with the others, as having the fem. adject. supported by MSS.) only two MSS. have the fem. adject., and Griesbach has not admitted it into his margin. Λιμὸς is feminine in Isaiah viii. 21. 1 Kings xviii. 2. in many MSS., and Edd. See Fischer Prol. de Vit. N. T. p. 671.]

ΛΙ'ΝΟΝ, ȣ, τὸ.

I. *Flax*, a well known species of plant, [LXX, Exod. ix. 31. of the *plant growing*, and in Prov. xxxi. 13. of its *produce*.]

II. *A wick of a lamp* made of *flaxen* threads. Λίνον τυφόμενον, *smoking*, or *dimly burning flax,* is used figuratively for *a weak* and *almost extinguished faith.* occ. Mat. xii. 20. Comp. Prov. xx. 27. Isa. xlii. 3, where Λίνον in the LXX answers to the Heb. פשתה *flax.* [Comp. Is. xliii. 17.]

III. *Linen, cloth made of flax.* occ. Rev. xv. 6. [See Is. xix. 9. and Hom. Od. v. 73. 117. and the Schol. Min. and Eustath. p. 508. 51.]

Λιπαρὸς, ά, όν, from λίπος *the fat.*—*Abounding with fat, fat, dainty.* occ. Rev. xviii. 14. [Schleusn. here takes it for *splendid things*, and so Wahl; but Bretsch. and Eichorn understand *luscious food, dainties*, as שמנים in Is. xxv. 6. and LXX, Is. xxx. 23. ἄρτος λιπαρὸς. In Nehem. ix. it signifies *fertile.*]

☞ ΛΙ'ΤΡΑ, ας, ἡ.—*A pound weight*, Vulg. libra. Pollux in Scapula says λίτρα is used by the old Greek writers; and Wetstein on John xii. cites Eustathius on Il. xxii. affirming that it is found in Epicharmus, who flourished in the 5th century before Christ. Λίτρα was also used by the Sicilians for the *obolus*, or weight of twelve ounces *. If it be a Greek word, it may be derived from λιτὸς *small, slender*, as denoting a *smaller* kind of

* Stockius in Voc.

† Comp. Dan. ii. 34, 35, and see Bp. Chandler's Defence of Christianity, chap. ii. sect. i. p. 126, &c. &c. 1st edit. and Bp. Newton, on the Prophecies, vol. i. p. 428, &c. 8vo.

* See Voss. Etymol. Latin. in LIBRA, Encyclopæd. Britan. in MEDALS, No. 45. Wetstein on John xii. 3.

weight. But if, as * Galen asserts, λίτρα be a Roman word, it must be put for the Latin libra, which signifies both *a pair of scales*, and *a pound weight*. The change, however, of *b* into *t*, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman *libra* or *pound* equalled twelve ounces Avoir-du-pois. occ. John xii. 3. xix. 39, where see Bowyer's Conject. [Schleusner (referring to Poll. Onom. iv. 24. 2. and ix. 6.) says, that Λίτρα means "a heavy copper coin used in Sicily and at Tarentum, called the Æginetan obolus," and that it is usually so interpreted in Joh. xix. 39, but that it is doubtful whether it applies "to the *price* of the mixture or the *quantity*." Suid. says *Λίτρα· ὁ σταθμός*. Hesych. *Λίτρα· ὀβολὸς, ὁι δὲ νόμισμα παρὰ Σικελοῖς, ὁι δὲ ἐπὶ σταθμῶν, ὁι δὲ Ῥωμαῖοι διὰ τοῦ β λίβρα*. Pollux (ubi supr.) says the word is of Greek origin. Buxtorf tells us, that the Rabbis always used ליטרא (which is taken from this) of *weight*, not *money*. Lex. Tal. p. 1138. See Er. Schmid. notes on John xix. Salmas. de Usur. p. 577. and de mod. Usur. p. 242. Bynæus de Morte Ch. i. p. 249. and J. D. Michaelis Hist. Resur. J. C. illust. p. 68.] "I think," says Kypke, "that this *mixture of myrrh and aloes*, which they used in the ἐνταφιασμὸς of Jesus, *was perhaps reduced to powder*; which I conjecture, because, ver. 40, the body is said to be *wound in linen clothes* with the spices, whereas, if the spices had been *liquid*, it should have been said that the body of Christ was *anointed* with them, as ἀλείφειν is used Mark xvi. 1. And thus, to those who rashly object that *so great a quantity of spices was unnecessary*, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Thalmudists call כרך, and the Hebrews משכב, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2dly, That part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.

Λίψ, λιβὸς, ὁ, from λείβω *to pour out*.—*The south-west*, properly the *wind*, so called from his *pouring out*, as it were, or producing rain. So Virgil Æn. i. l. 89, creberque procellis Africus. occ. Acts xxvii. 12. [See Cellarii Geogr. Book i. ch. 8. § 4. Salmas. Ex. Plin. p. 879. Polyb. x. 1. 3. It is the same as the ventus Africus. The reader will find a table of different winds, according to the ancient division of the compass, in Larcher's Herodot. vol. v. p. 408. Λίψ occ. for the south-west wind, Ps. lxxviii. 26. The LXX use it for נגב *the south*. Gen. xiii. 14. xx. 1. xxiv. 62. & al. See also Numb. ii. 10. iii. 29. Deut. xxxiii. 23.]

☞ Λογία, ας, ἡ, from λέλογα perf. mid. of λέγω *to gather, collect*.—*A gathering, collection*. occ. 1 Cor. xvi. 1, 2. [Phavorin. λογία. ἡ συλλογὴ παρὰ τῷ Ἀποστόλῳ καὶ τὸ ἐκ πολλῶν συνεισφερόμενον. λέγει δε τὴν ἐλεημοσύνην· (See Alberti Gloss. Gr. N. T. p. 137. and Suicer. Thes. in voc. Zonar. Lex. col. 1317.) The apostle uses λογία *for a charitable contribution*.]

Λογίζομαι, Depon. from λόγος. [The proper meaning of this word is, *to add up numbers, to number or reckon arithmetically*; in which sense it occ. 2 Chron. v. 6. and in profane authors, e. g. Xen. Cyrop. viii. 2. 18. Theophr. Char. xiv. See sense II. and IV. It occ. of *reckoning money*. Lev. xxvii. 23. and 2 Kings xii. 15. ὀυκ ἐλογίσαντο τοὺς ἄνδρας, *they called not to a reckoning those men*, &c. Biel. Our word *reckon* is vulgarly used, as λογιζ., in the sense *to conclude*, &c. The 1st aor., 1st fut., and perf. are used in pass. sense (see Matthiæ Gr. Gr. § 495—497) and the pres. also. See Rom. ix. 8. &c.]

I. *To reason, argue rationally, to discourse*. Mark xi. 31. 1 Cor. xiii. 11. [Wisdom ii. 1, 21.]

II. *To infer, conclude, after stating the reasons on both sides, and balancing the account*, as it were; for this word is in the profane writers applied to *arithmetical calculations*. See Rom. iii. 28. viii. 18. Heb. xi. 19. Raphelius shows, that Xenophon uses the V. in the same sense. [Hence also (says Schleusn.) *to be firmly persuaded* of any thing, as 2 Cor. x. 11. and in verse 7, he interprets τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, *let him conclude also this, using himself as an example*.]

III. *To think*. Rom. ii. 3.

IV. *To reckon, account*. 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. *To esteem*. Rom. xiv. 14. [In a pass. sense, to *be reckoned*,

* De Compos. Medicam. in Scapula, speaking of the Romans, ἐπιχώρια ταῦτα ὀνόματα, τό, τε τῆς ΛΙΤΡΑΣ, καὶ τὸ τοῦ ξέστου, καὶ τὸ τῆς οὐγκίας.

*esteemed*, as μετὰ ἀνόμων ἐλογίσθη *he was reckoned with the transgressors*, i. e. *accounted as one of them.* (Comp. Is. liii. 12. Luke xxii. 37.) So in Rom. ii. 26. viii. 36. ix. 8. Hence εἰς οὐδὲν λογισθῆναι *to be set at nought, despised*, occ. Acts xix. 27. (and in the LXX, Is. xl. 17. Wisd. ix. 6. or with οὐκ instead of εἰς οὐδὲν, Is. liii. 3. 1 Kings x. 21. 2 Chron. ix. 20.) For this sense (both mid. and pass.) see Gen. xxxi. 15. Lev. xxv. 31. 1 Sam. i. 13. Job xli. 23. (or 31.) Wisd. ii. 16. Schleusn. in 2 Cor. iii. 5. understands, *to think out*, or *find out by thinking*.]

V. *To impute, reckon.* Rom. iv. 6. 2 Cor. v. 19. In a passive sense, *To be imputed, reckoned.* Rom. iv. 3, 4, 5, 8, 9, 10. 2 Tim. iv. 16, & al. [Gal. iii. 6. James ii. 23. and Gen. xv. 6. Lev. xvii. 4. Numb. xviii. 27. Job xxxiv. 37. Ps. cvi. 31. Test. xii. Patr. p. 644. To this sense also Bretschn. refers Rom. ii. 26.]

VI. *To think, imagine.* Rom. ii. 3. [2 Cor. x. 2. and LXX, 1 Sam. xviii. 25. 2 Sam. xiv. 13.]

VII. *To think, consider* 2 Cor. x. 7. By the Apostle's thus repeating the word λογίζομαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, *like most of their brethren in modern times, great pretenders to reason and argument.* Comp. ver. 5.

VIII. *To think, intend.* 2 Cor. x. 2. 1 Cor. xiii. 5. "οὐ λογίζεται τὸ κακὸν, *it meditateth no mischief*, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so λογίζεσθαι κακὸν is used by the LXX, Ps. xxxv. 4, and xli. 7. Diodati agrees with me, when he translates it, *non divisa il male.*" Bp. Pearce. [Schleusn. translates it, *imputeth not injuries to others*, i. e. *taketh not account of* or *avengeth not injuries done to it.* It frequently occ. in LXX, for *devising* or *contriving*, e. g. Neh. vi. 2, 6. Jer. xi. 16. Hos. vii. 15. &c.]

☞ Λογικὸς, ἡ, ὸν, from λόγος *reason, a word.*

I. *Rational, reasonable, spiritual.* occ. Rom. xii. 1, Τὴν λογικὴν λατρείαν ὑμῶν, *your reasonable service*, " i. e. your *spiritual* worship consisting in the offering up of *reasonable* creatures (viz. yourselves endued with *reasonable* souls), instead of brute beasts under the law. 1 Pet. ii. 5." Mr. Clark's Note: so that the λογικὴ λατρεία here mentioned, is properly opposed to the outward offering of ἄλογα ζῶα *irrational animals.* See 2 Pet. ii. 42. Jude ver. 10. [Chrysostom interprets it τὴν πνευματικὴν διακονίαν *a service performed with the heart and spirit.* So Porphyr. de Abst. ii. 45. τὴν νοερὰν θυσίαν. Comp. John iv. 24. Test. xii. Patr. p. 547. προσφέρουσι *(the angels)* κυρίῳ ὀσμὴν εὐωδίας, λογικὴν καὶ ἀναίμακτον προσφοράν, *a spiritual and bloodless offering.* In 1 Pet. ii. 2. λογικὸν γάλα seems used of the elements of the Christian religion as the *food of the soul:* others, in both places, interpret it *agreeable to reason.*]

II. *Of* or *belonging to the word*, of God, namely; or, *Rational, spiritual.* occ. 1 Pet. ii. 2; where see Wolfius, and on Rom. xii. 1.

Λόγιον, ου, τὸ, from λόγος.—In Herodotus, Thucydides, Aristophanes, and others of the Greek writers (whom see in Wetstein on Rom. iii. 2), it is used for *A divine speech* or *answer, an oracle.* [v. Æl. V. H. ii. 41. The Schol. Thucyd. ii. 8, distinguishes λόγια *prose oracles*, from χρησμοὶ *oracles in verse;* but λόγιον seems rather the generic term (see Arist. Equit. 194. ed. Br.), and is perhaps a dim. from λόγος, as oracles are usually short. Hesych. λόγια· θέσφατα, μαντεύματα—φῆμαι, χρησμοί. Λόγιον τῶν κρίσεων (or Λογεῖον, according to some). occ. Exod. xxviii. 15. for the *breastplate of judgment*, in which were the Urim and Thummim. Comp. verse 23—26. xxix. 5. 20. Lev. viii. 8. Ecclus. xlv. 10, 12. Joseph. A. J. iii. 7. 5. viii. 3. 8. Test. xii. Patr. p. 565. τὸ λόγιον τῆς συνέσεως· v. Spencer. de Leg. Heb. Ritual. iii. vii. ch. i. § 1. p. 922. and Suid. in voc.] And in the N. T. it is applied to,

I. *The Law given to Moses.* occ. Acts vii. 38, where see Wolfius.

II. *The Old Testament* in general. occ. Rom. iii. 2. Heb. v. 12.

III. *Divine revelation* in general. occ. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ' ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, *the oracles of the Lord.* Epist. ad Philip. § 7. [It is used only in the plural in the N. T. and so in the LXX, Numb. xxiv. 4, 16. Ps. xii. 6. xviii. 30. cvii. 11. Wisd. xvi. 11. of the *words, promises*, &c. of God, and in the singular number in Ps. cxix. 38, 58. cxlvii. 19. See Phil. de Vit. Mos iii. p. 455.]

☞ Λόγιος, ȣ, ὁ, ἡ, from λόγος *speech.*—*Eloquence.* It implies both *eloquence* and *learning,* or *sense.* occ. Acts xviii. 24. See Elsner, Wolfius, Wetstein, and Kypke. [Athenæus, i. 9. Herodian. i. 5. 4. Hesych. λόγιος ὁ τῆς ἱστόριας ἐμπείρος, *one skilled in history.* Comp. Gron. on Herodot. ii. 3. Wessel. Diod. Sic. ii. 4. and Larcher's Note on Herod. i. 1. Thom. Mag. λογίους, τοὺς πολυΐστορας, ὁι ἀρχαίως ἀττικιζόντες, ὡς καὶ Ἡρόδοτος·—τοὺς διαλεκτικοὺς, ὁι ὕστερον· ἔστι δὲ καὶ λόγιος ὁ λόγου ἔυφορος·—"Λόγιος is also *one gifted with a flow of words.*"]

Λογισμὸς, ȣ̃ ὁ, from λελόγισμαι perf. of λογίζομαι.—*A reasoning.* [It is applied also to *computation,* as Schleusner observes, referring* to Suidas, Hesych., Phavorin., Thucyd., v. 68. Philostr. Vit. Soph. i. 25. 7. In the N. T. it is used for *the conscience, man's natural sense of right and wrong,* in Rom. ii. 15. In 2 Cor. x. 5. Schleusn. understands *false opinions;* again, as i. e. St. Paul and Bretschneid., *the devices of our enemies.* It may perhaps rather mean, *vain reasonings:* see Pole's Syn. It is applied in LXX to *devices, counsels.* Ps. xxxiii. 10, 11. Prov. vi. 18. xii. 5. Jerem. xi. 19. Nah. i. 11. Wisd. i. 3. & al. In Ecclus. xxvii. 4. Schleusn. (Thes. Vet. Test.) *omitting* ἀυτοῦ, translates ἐν λογισμῷ *by sound reason,* which does not suit the context διαμένει. Bretschn. (in his edition of Ecclus. Ratisbon. 1806.) agrees with the English version, *in his talk.* Comp. verse 7. In Ecclus. xliii. 23. we have Ἐν λογισμῷ ἀυτοῦ, *by his will* or *command;* "the same as λογῷ." Bretsch.]

☞ Λογομαχέω, ῶ, from λόγος *a word,* and μάχομαι *to fight, contend.*—*To contend* or *debate about words.* occ. 2 Tim. ii. 14.

☞ Λογομαχία, ας, ἡ. See λογομαχέω.—*A contention* or *debate about words.* occ. 1 Tim. vi. 4. [It is used of trifling disputes.]

Λόγος, ȣ, ὁ, from λέλογα perf. mid. of λέγω *to speak.*

I. *A word.* Mat. viii. 8, 16. Luke vii. 7.—*Word,* as opposed to *deed* and *truth,* 1 John iii. 18. So Isocrates in Nicocl. τȣ̃ βασιλέως τῷ μὲν ΛΟΓΩι διηλλαγμένȣ, τῇ δ' ἈΛΗΘΕΙΑι τραχέως ἔχοντος—the king being reconciled *in word,* but *in truth* resenting. Comp. under Ἔργον II. [ἐν ἔργῳ καὶ λόγῳ *in word and deed.* Luke xxiv. 19. comp. Acts vii. 22. 2 Cor. x. 11. Rom. xv. 18. Col. iii. 17. 2 Thess. ii. 17. According to the context, λόγος and λόγοι are, like the English *word* or *words,* often applied to whatever is composed of words or sayings, or delivered in words: as,]

[(1.) *Commands* or *precepts.* v. Mat. xix. 22. John viii. 55. Rom. xiii. 9. comp. Gal. v. 14. 1 Thess. iv. 15. (comp. 1 Kings xiii. 32.) 2 Thess. iii. 14. Esth. ix. 32. Prov. vii. 2. Ecclus. xliii. 5. 1 Mac. ii. 34, 55. In Deut. x. 4. we have τοὺς δέκα λόγους.]

[(2.) *Prophecies.* Luke iii. 4. John ii. 22. xii. 38. xv. 25. Acts xv. 15. 2 Chron. ix. 29. To this sense Schleusn. refers, Mat. xxiv. 35. *none of my predictions concerning Jerusalem shall be unfulfilled.*]

[(3.) *Promises.* Rom. ix. 6. comp. vs. 9. Heb. iv. 2. vii. 28. ὁ λόγος τῆς ὁρκωμοσίας *the promise confirmed by an oath.* In Ecclus. xiii. 15. ὁ μὴ συντηρῶν λόγους *he that keepeth not his promises.* See Ps. cvi. 12. cxix. 25.]

[(4.) *Threats* or *curses.* Heb. iv. 12. 2 Chron. xxxiv. 24. Esdras i. 47. Baruch ii. 1.]

[(5.) *Questions.* Matth. xxxi. 24. (according to some, but see sense X.) Luke xxiii. 9. according to Bretschn. Schl. translates, ἐν λόγοις ἱκανοὶς *about various matters;* namely, *the accusations against him.* But Bretsch. or the Engl. translation, *in many words,* seems better. Also Acts xv. 6.]

[(6.) Followed by κατὰ, it is used of *calumnies* or *blaspheming.* Mat. xii. 32. (Comp. Luke xii. 10.) Λόγος is used in a bad sense in Ps. cxxxix. 4.]

[(7.) *Arguments* or *exhortations.* See Acts ii. 40. xv. 32. xx. 2. Eph. v. 6. In Acts vi. 5. it seems used for a *plan* or *proposal.*]

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John ix. 39. Acts v. 24. Comp. Mat. v. 37.—Λόγος κολακείας. *Speech of flattery,* i. e. *flattering speech.* 1 Thess. ii. 5. Comp. 2 Cor. vi. 7, and see Wolfius.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 17. [John xxi. 23. Acts xv. 22. 1 Kings x. 6. v. Joseph. A. J. xv. 3. 7. In Mat. xxviii. 15. Schleusn.

* [He adds Xen. Mem. iv. 7. 8., where it is in the plural number, and Schneider, in his Index, gives it the sense of "syllogisms."]

says *this rumour*, namely, *that the Sanhedrim was guilty of this fraud*. He adds that others refer λόγος to the *story told by the watch, as instructed by the Sanhedrim*, which seems preferable; and so Fritzsche takes it in his Commentary on St. Matthew. (Lipsiæ, 1826.)]

IV. *A saying, a common saying, a proverb*. John iv. 37. [So verbum, Ter. Adelph. act v. sc. iii. v. 17. Comp. also Prov. v. 1. Wisd. vii. 16.]

V. *The word* of God, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19, 20, 21, 22, 23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. & al. freq. It sometimes also implies the *profession* and *practice of the gospel*. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4. [It is *the doctrine* which is delivered, as John iv. 41. Acts xviii. 15. Heb. ii. 2. and especially *the Christian doctrine*, Luke i. 2. Mark ii. 2., which is elsewhere called, ὁ λόγος τοῦ Θεοῦ, as Luke v. 1. viii. 11. Acts iv. 29. vi. 2, 7. viii. 14. xiii. 48, 49. xiv. 3. —and ὁ λόγος τῆς ἀληθείας, Ephes. i. 13. Col. i. 5. and ὁ λογ. ζωῆς, Phil. ii. 16.—τῆς σωτηρίας, Acts xiii. 26.—τῆς βασιλείας, Mat. xiii. 19.—τοῦ σταυροῦ, 1 Cor. i. 18.—τῆς καταλλαγῆς. 2 Cor. v. 19. It is used also of *single sayings* or *doctrines*. 1 Tim. i. 15. iii. 1. iv. 9. (the same as διδασκαλίαι, verse 6.) vi. 3. 2 Tim. i. 13. ii. 11. Tit. iii. 8. Heb. vi. 1. It is used for *teaching*. John xvii. 20. and in 1 Cor. i. 17, Schleusn. takes σοφία λόγου for *a learned and subtle method of teaching*. See ii. 4. xv. 2. 1 Thess. i. 5. 2 Thess. ii. 2, 15.]

VI. *Speech, eloquence*. 1 Cor. ii. 1, [14.] 2 Cor. xi. 6. [In 1 Cor. xii. 8. Schl. interprets λόγος σοφίας *the power of instructing better informed Christians with learning and subtilty*; and λόγος γνώσεως, *that of teaching the elements of Christian doctrine popularly* *. He also refers Ephes. vi. 19. to ability in expounding Christianity, and he translates it, ut mihi Deus facultatem largiatur, libere tradendi religionem Christianam. Add Luke xxiv. 19. Ecclus. xvii. 5. (where Schl. reads ἑρμηνείας or —άν for ἑρμηνείᾳ.) See Philo de Mundi Opificio, vol. i. p. 4. ed. Pfeifer.]

VII. *Ability to speak, utterance*. Eph. vi. 19. But in this text Kypke (whom see) interprets ἵνα μοι * δοθῇ λόγος, *that liberty of speaking may be granted me*; in which sense it is certain that Λόγον διδόναι is often used in the Greek writers, and for which he cites Demosthenes, Josephus, Dionysius Halicarn., and Polybius. Kypke moreover puts a comma after λόγος, and refers ἐν ἀνοίξει τῦ ϛόματος to the following V. γνώρισαι. The Apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning* or *discoursing*. Κατὰ λόγον, *Agreeably to reason*. Acts xviii. 14. This sense of λόγος is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T.; and in Acts xviii. 14, it should be observed, that a heathen is the speaker. Comp. Ἄλογος and Λογικὸς. [*In consideration of my office and duty*, says Schl., adding, that the Syriac translates it *as is reasonable*.] The phrase κατὰ λόγον itself is usual in the best Greek writers, as may be seen in Wetstein.

IX. *An account*, i. e. of one's actions or proceedings, given to a superior; hence the phrase δῦναι λόγον *to give an account*, Rom. xiv. 12. So Xenophon, Cyropæd. lib. i. cited by Raphelius, Ἠναγκάζετο ὑπὸ τῦ διδασκάλυ ΔΙΔΟ'ΝΑΙ ΛΟΓΟΝ ὧν ἐποίει. "He was obliged by his preceptor *to give an account* of what he did." Ἀποδῦναι λόγον *to give* or *render an account*, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. Plato has the same expression in his Phædon, § 8. p. 171, edit. Forster: Ἀλλ' ὑμιν δὲ τοῖς δικαϛαῖς βύλομαι τὸν ΛΟ'ΓΟΝ 'ΑΠΟΔΟ'ΥΝΑΙ, ὥς κ. τ. λ. "But I will *give an account* to you as to my judges, how," &c. So Dionysius Halicarn. Ant. lib. i. towards the beginning, 'ΑΠΟΔΙ'ΔΟΣΘΑΙ ΛΟ'ΓΟΥΣ, and 'ΑΠΟΔΙΔΟ'ΥΣ ΛΟ'ΓΟΥΣ. [To this sense Schleusn. and Bretschn. doubtingly refer Heb. iv. 13. (v. sense XV.) See 1 Pet. iii. 15.]

X. *A discourse in writing, a treatise*, particularly of the *historical* kind. occ. Acts i. 1. So Xenophon at the beginning of his 2d, 3d, 4th, 5th, and 7th books of Cyrus's Expedition, refers to the preceding part of that *history* by the name of ΤΩ͂ι ΠΡΟ'ΣΘΕΝ, or 'ΕΜΠΡΟ'ΣΘΕΝ,

[* Macknight makes the first to be, *the doctrine of the Gospel* communicated by inspiration, so that they who possessed it could direct the faith and practice of mankind infallibly (and so Whitby); the second he thinks is *a full knowledge of the ancient revelations made by Moses and the Prophets*, also given by inspiration.]

* See Wetstein and Griesbach.

ΛΌΓΟι. St. Luke's phrase ΛΌΓΟΝ ΠΟΙΕῙΣΘΑΙ is used by Polybius for *composing an historical narration*. See more in Raphelius, Wetstein, and Kypke. [Schleusn. adduces 1 Kings xvi. 5. (but it seems there and in many other places to mean rather *acts*, ἐν βιβλίῳ λόγων τῶν ἡμερῶν βασιλέων Ἰσραὴλ, as in the former part of the verse τὰ λοιπὰ τῶν λόγων Βαάσα, *the rest of the acts of Baasha*) 1 Chron. xxix. 29. 2 Mac. ii. 30. xv. 37. Herodot. i. 184. v. 36. &c. Hence λόγιος, which see. In Polyb. ii. 50. λόγοι ἐνδεχόμενοι are *tales feigned with probability*. So λογοποιὸς is an *historian* or *fabulist*, as Herodot. ii. 134. Λόγος is used for a *narration*, *story*. John iv. 28—39. Acts v. 22—24. v. Maii Obss. Sac. iii. p. 120.]

XI. *An account*, " * *a computation of debts* or *expenses*." Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See Wolfius and Wetstein on ver. 15, and comp. Συναίρω. [Dan. vi. 2. Biel refers hither Mat. xii. 36. and Luke xvi. 2. (see sense IX.) and Schleusner says the word may be so taken in the latter passage, or ἀπόδος τὸν λόγον τῆς οἰκονομίας σου may mean, *give up the account book of your stewardship*.]

XII. *Account, value, regard*. Acts xx. 24, Ἀλλ' ὐδενὸς λόγον ποιῦμαι, *But I* make account of, or regard, *none* of these things, namely. The phrase ΟΥΔΕΝΑ ΛΌΓΟΝ ΠΟΙΕῙΣΘΑΙ τινὸς, *to make no account of a thing*, is very common, in Herodotus, as may be seen in Raphelius and Wetstein; the latter of whom cites from Dionysius Halicarn. the expression of the Apostle, ΛΌΓΟΝ ΟΥΔΕΝΟ͂Σ ἀυτῶν ΠΟΙΗΣΆΜΕΝΟΣ. [v. Job xiv. 3. xxii. 4. In Jerem. xxxviii. 19. λόγον ἔχειν *to make account of*, seems to be used in the sense of *fearing*. Comp. xlii. 16. and Tobit v. 20. vi. 15. x. 6.]

XIII. *An account, cause*. Mat. v. 32, Παρεκτὸς λόγυ πορνείας, *Except* on account of *whoredom*. Acts x. 29, Τίνι λόγῳ; *For what* account? *wherefore?* These expressions may at first sight seem to be used merely in conformity to the Heb. phrase על דבר, *upon account of*, Gen. xii. 17. Exod. viii. 8, & al. But in Herodotus ἐκ τῦτυ τῦ ΛΌΓΟΥ means *on this account*, or *for this reason;* and in Polybius πρὸς ΤΊΝΑ ΛΌΓΟΝ, *on what account, for what reason*. See Raphelius on Acts x. 29. Wetstein on Σκύβαλα, Phil. iii. 8, cites from Alexander Aphrodis. Διὰ τῦτον τὸν ΛΌΓΟΝ ΤΗ͂Σ ἈΣΘΕΝΕΊΑΣ—On this *account of weakness*—; and Kypke on Acts says, that τίνι λόγῳ is a common expression, for which he quotes Euripides and Plutarch, and observes, that ἐπὶ is understood, which is supplied by Thucydides. [So Ἐις φέρνης λόγον *under the name of a dowry*. 2 Mac. i. 14. ἐπὶ λόγῳ κατηχήσεως *under the name* or *pretence of instruction*. Test. xii. Patr. p. 703. (See the next sense.) In LXX, 2 Sam. xiii. 22. ἐπὶ λόγον ὃν, &c. *because*. Schleusn. after interpreting Mat. v. 32. as above, says, that most commentators consider λόγον redundant. Fitzsche denies that it is so, and translates *præter causam* (id est, ad sensum *crimen*), &c. which is better. Schleusner quotes as instances of λόγος redundant * Acts xiii. 15. Mat. xv. 23. xxi. 24. xxii. 46., and refers to 2 Kings xviii. 36. Ecclus. xxiii. 13. 2 Mac. iii. 6. and Vorst. Philol. Sacr. c. 14.]

XIV. *Show, appearance, pretence*. Col. ii. 23, Ἅ τινά ἐςι λόγον μὲν ἔχοντα σοφίας, *Which things have indeed* a show or appearance *of wisdom;* where Chrysostom remarks " λόγον, φησὶν ὐ δύναμιν, ἄρα, ὐκ ἀλήθειαν, the Apostle says λόγον, not the *power*, and therefore not the *reality*." Wetstein cites several passages from the Greek writers where the phrase λόγον ἔχειν is applied in a similar view, particularly from Demosthenes cont. Leptin. Ἐςι δὲ τῦτο, ὅπως μὲν ἄκυσαι, ΛΌΓΟΝ τινα ἜΧΟΝ· Ἐι δέ τις ἀκριβῶς ἐξετάσειε, ψεῦδος ἂν ὂν φανείη. " The having heard so *carries with* it *some appearance* (of truth); but if one examines accurately into the matter, it will appear false." Comp. also Kypke. [v. Schol. Soph. Electr. v. 225. Dion. Halic. ix. 20. and *verbum* in Cic. Verr. iii. 13. Nep. Phoc. c. 3.]

XV. *An affair, matter, thing*, which may be the *subject of discourse*. Luke i. 4. Acts viii. 21. xv. 6. [Comp. Mat. xxi. 24. (but see sense I.) Mark i. 45. xi. 29. Luke iv. 36. (LXX, 2 Sam. i. 4.) xx. 3. On Mat. xxii. 46. comp. Is. xxxvi. 21.] It is certain that the Heb. דבר *a word*, is often thus applied in the O. T. and that λόγος in the LXX frequently answers to it in this sense, (see inter al. Lev. viii. 36. Deut. iv. 9, 30. xiii. 14.);

* Johnson.

* [But it would be easy to show that it is *not strictly redundant* in these instances.]

yet it would be rash to affirm, that the like application of λόγος in the N. T. is a *mere Hebraism*, or not pure Greek; for the best Greek writers use it in the same manner. Thus Sophocles, Trachin. lin. 254,

> ———Τῦ ΛΟ'ΓΟΥ δ' ἐ χρὴ φθόνον,
> Γύναι, προσεῖναι, Ζεὺς ὅτυ ΠΡΑ'ΚΤΩΡ φανῇ.

> ———We may not grudge at that *affair*
> Of which Jove seems the *doer*.———

So Herodotus, lib. i. cap. 189, *Καὶ δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα* ΛΟ'ΓΟΝ *θεράποντος*. "And on the road I hear all the *affair* from the servant;" and Lucian De Syr. Deâ, tom. ii. p. 893. Παντὰ δι ΛΟ'ΓΟΝ ἐξέφηνε "He discovered to her the whole *affair*." [See Stanley on Æsch. Pers. 313. Brunck. Soph. Œd. Col. 1150. Œd. Tyr. 1144. Palæphat. de Incredibil. c. 13. Palairet. Obss. Philol. p. 61.]—Heb. iv. 13, Πρὸς ὃν ἡμῖν ὁ λόγος, *With whom is our* affair or business, or as our Eng. translation better renders it, *With whom we* have to do. "Cum quo nobis *res* est." Wetstein, who cites a parallel expression from Plutarch, Ἐὰν με πάλιν λοιδορῆτε, ΠΡΟ'Σ ΤΟ'ΥΣ ΚΥΡΙ'ΟΥΣ ὑμῶν ἔςαι ΜΟ'Ι ΛΟ'ΓΟΣ, If you rail at me again, *my business will be with your masters*. [(See sense IX.) Beza states it as above; others, *to whom we address ourselves*, i. e. *in prayer;* and others again, *of whom is our present discourse*.]—Phil. iv. 15. Ἐις λόγον δόσεως καὶ λήψεως, In the affair, or in respect *of giving* and *receiving*. So Polybius, cited by Raphelius and Wetstein, ΕΙ'Σ ἀργυρίϐ ΛΟ'ΓΟΝ, *in the affair*, or *respect of* money. See more in Wetstein. [Schleusn. refers this to sense XI.]—Ἔχειν λόγον πρός τινα, *To have* a matter *against any one*. Acts xix. 38. Comp. Acts xxiv. 19. Mat. v. 23. On Acts xix. 38, Kypke shows the Greek writers use λόγος in like manner for *a matter* or *subject of dispute* or *contention*.

XVI. *The divine and substantial Word of God*, i. e. the second person of the ever blessed Trinity. The title is not taken, as some have imagined, either from * Plato or from Philo (with whose writings there is no sufficient reason to think that the Evangelists were acquainted), ' but from the scriptures of the O. T. and from the subsequent style of the ancient Jews in conformity thereto. Christ is called דבר יהוה, *The Word of the Lord*, (inter al.) Gen. xv. 1, 4, (comp. ver. 7, 8, 9, 13.) 1 Sam. iii. 7, 21. xv. 10, (comp. ver. 11, &c.) 1 Kings xiii. 9, 17. xix. 9, 15. Ps. cvii. 20; and the Targums or Chaldee paraphrasts frequently substitute מימרא דיי, *the Word of Jehovah*, for the Heb. יהוה *Jehovah*. Thus doth the *Jerusalem* Targum in Gen. iii. 22, and both that and the Targum of Jonathan Ben Uziel in Gen. xix. 24. And Onkelos on Gen. iii. 8. for *the voice* of יהוה אלהים, *Jehovah Aleim*, has *the voice* מימרא דיי of the word of *Jehovah*. The *Jerusalem* on Gen. i. 27, for the Heb. ויברא אלהים, *The Aleim created man*, &c. has וברא מימרא דיי, the Word of Jehovah *created;* comp. Targum Jonathan on Isa. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14, that of *Jerusalem* says, *Abraham worshipped and prayed* בשם מימרא דיי, *in the name* of the Word of Jehovah, *and said*, Thou art Jehovah. So Onkelos, Gen. xxviii. 20, 21, *If* מימרא דיי, the Word *of Jehovah will be my help,—then* מימרא דיי, the Word *of Jehovah shall be* my God. And both Onkelos and Jonathan Ben Uziel, in Deut. xviii. 19, instead of *I* (i. e. *Jehovah) will require it of him*, substitute מימרי my Word *will require it of him:* but *vengeance* is the peculiar attribute of *Jehovah*. See Deut. xxxii. 35. Many other instances of the like kind might be produced from the Targums *; but the preceding passages are abundantly sufficient to prove, that not only †. *personal* but *divine* characters are ascribed to the *Word of the Lord*, by the Chaldee paraphrasts.—The Grecizing Jews speak in the same style. Thus

* Since not only Plato, but Pythagoras and Zeno likewise, conversed with the Jews, and derived from them many other of their notions and expressions; it is not at all wonderful, that we meet with something about a ΘΕΙ'ΟΣ ΛΟ'ΓΟΣ, or DIVINE WORD, not only in Plato, but also in Timæus the Pythagorean, and the Stoics. See Gale's Court of Gent. part ii. book 2, ch. 5. B. 3. ch. 2, and 3, and B. 4. ch. 3. Le Clerc's Comment. on the first eighteen verses of John i. Archbishop Tillotson's 1st Sermon on the Divinity of our Blessed Saviour, and Lardner's Hist. of Apostles and Evangelists, ch. ix. § 10. Obj. 3, in Bp. Watson's Theological Tracts, vol. ii. p. 166.

* See Kidder's Messias, pt. iii. pref. p. xi. & p. 106, &c.

† See Scott's Christian Life, vol. iii. p. 35, Note (*a*), 12mo. edit. And observe, that in the Jerusalem Targum on Gen. xlix. 18, by מימרך *thy word* (i. e. of the Lord) is plainly meant *The Messiah*.

Wisd. ix. 1, *O God, who hast made all things* ἐν ΛΟΓΩι σ8 by thy Word; and ch. xviii. 15, 16, *the Almighty* ΛΟΓΟΣ is described as a *person leaping down from heaven*, and executing vengeance on the Egyptians. Comp. Wisd. xvi. 16. Ecclus. xliii. 28, or 26.—If it be asked why the second person of the eternal Trinity is thus called *The Word of God?* the easiest and most natural answer seems to be, because HE hath always been the great *Revealer* to mankind of Jehovah's attributes and will, or because, as he himself speaketh, Mat. xi. 27, *No one knoweth the Father, save the Son, and he to whomsoever the Son will* reveal *him.* Comp. John i. 18. "The Divine Person who has accomplished the salvation of mankind is called *The Word*, and *the Word of God*, Rev. xix. 13, not only because God at first created and still governs all things by him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men: All the various *manifestations* which he makes of *Himself* in the works of *creation, providence,* and *redemption,* all the *revelations* he has been pleased to give of his *will,* are conveyed to us through Him; and therefore He is by way of eminence fitly styled THE WORD OF GOD." Macknight on John i. 1—5. occ. John i. 1. (thrice) 14. 1 John i. 1. v. 7.* Rev. xix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2, where see Wolfius, Kypke, and Campbell. [Schl. says that λόγος, in John i. 1, may be rendered of Christ in his capacity of *teacher*, without impugning the interpretation of those who prefer the phrases "*the substantial, hypostatical, and eternal word.*" He refers for other interpretations of the passage to Cramer. Symbol. Kiloniens. part i. p. 213. Tittman. de Vest. Gnost. in N. T. frustra quæsitis, p. 163, and other works referred to in Wolf on the passage, Deyling Obss. Sacr. pt. i. obs. 49. See also Lampe and Tittman ad loc. If he wishes to see the utter failure of attempts to explain away this part of St. John on the part of the Unitarians, he need only consult their own "*improved* version of the N. T.'" *without referring to the works of* Magee, Nares, Laurence, &c; in which the errors and the unfairness of that work have been exposed in so masterly a manner.

* If indeed this much controverted text of 1 John v. 7, be *genuine;* of which let the learned reader consult the *critical* writers on both sides, and then judge for himself.

Λόγχη, ης, ἡ, from λέλογχα perf. mid. of λαγχάνω *to obtain, reach.* The α appears in the Latin derivative *lancea*, and in the Eng. *lance.*

I. Properly, *The iron head of a lance* or *spear* which *reaches* an enemy, or &c. [See Herod. i. 52. Xen. An. iv. 7. 11. v. 4. 6. Poll. Onom. x. c. 3.]

II. *The lance* or *spear* itself. occ. John xix. 34. [Xen. Cyr. vi. 2. 11. The LXX use it for רמח *a lance* or *sword resembling a lance.* Judg. v. 8. Neh. iv. 13. 16. Ezek. xxxix. 9. חנית *a spear,* 1 Sam. xvii. 7. Job xli. 18. (2 Mac. v. 2. xv. 11.)]

Λοιδορέω, ῶ. See Λοίδορος.—*To revile, reproach.* occ. John ix. 28. Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23. [It occ. in the N. T. with the accus. as in Greek authors, v. Reitz. on Lucian. Op. vol. ii. p. 787. Sallier on Thom. M. voc. Διαλοιδορεῖται. The LXX use it for *chiding* or *contending* with a person, with πρὸς, Exod. xvii. 2. v. Numb. xx. 3.; with εἰς, Gen. xlix. 23.; with acc. Deut. xxxiii. 8.; dat. Exod. xvii. 2. See 2 Mac. xii. 14. Wetst. N. T. vol. i. p. 906. Hemsterhus. on Arist. Plut. p. 131. It also occ. Exod. xxi. 18. in midd. voice.]

Λοιδορία, ας, ἡ, from λοίδορος, which see.—*A reviling, railing.* occ. 1 Tim. v. 14. 1 Pet. iii. 9. [It is opposed in Xen. Hier. i. 14. to ἔπαινος. In the LXX, Prov. x. 18. it is used *of slander, of chiding and contention,* Exod. xvii. 7. Prov. xx. 3. Ecclus. xxii. 24.]

Λοίδορος, 8, ὁ.—*A railer, one who useth reproachful language,* or in the style of Solomon, Prov. xii. 18, *who speaketh like the piercings of a sword.* occ. 1 Cor. v. 11. vi. 10. [The LXX, Prov. xxvi. 21. of *a contentious* man. Comp. xxv. 24. xxvii. 15. Ecclus. xxiii. 7. Hesych. λοίδορος· κακολόγος, ὑβριστής. So Albert. Gloss. Gr. p. 125.] Λοιδορία is by Eustathius derived from λόγος *a word,* and δόρυ *a spear;* λοιδορία, λόγος ὡς δόρυ πλήττων, "*a word* striking like a *spear,*" says he. Thus the Psalmist speaks of *words that are drawn swords.* Ps. lv. 21. Comp. Ps. lvii. 4. lix. 7. lxiv. 3. So in Homer we have κερτομίοις ἐπέεσσι, *heart-cutting* words, Il. v. lin. 419, and absolutely κερτομίοις, Il. i. lin. 539, for *reproaches.*

ΛΟΙΜΟ'Σ, ῦ, ὁ, from λέλειμμαι perf. pass. of λείπω *to fail*, the diphthong ει being, for the sake of sound, changed into οι. [or from λύμη.]

I. *A plague, pestilence.* occ. Mat. xxiv. 7. Luke xxi. 11.

II. *A pestilent, mischievous fellow.* occ. Acts xxiv. 5. So Demosthenes, cont. Aristogiton. 'Ο φαρμακὸς, ὁ ΛΟΙΜΟ'Σ, "that villain, that *pestilent fellow.*" See more in Wetstein and Kypke. Pestis in the Latin writers is in like manner often applied to a *person* (see Wetstein and Suicer), as *plague* or *pest* are sometimes in English. The LXX use λοιμὸς in this latter sense for the Heb. לץ *a scorner*, Ps. i. 1. Prov. xix. 25, & al. פריץ *a robber*, Ezek. xviii. 10, for עריץ *a violent man.* Jer. xv. 21, & al. comp. also 1 Mac. x. 61. xv. 3. 21. [Ezek. vii. 21. Æl. V. H. xiv. 11. Triller Obss. Crit. p. 375. Palairet. Obss. Philol. p. 336, and notes on Thom. M. p. 582. The LXX also use λοιμὸς as an adjective, and decline it, e. g. 1 Sam. i. 16. Θυγατέρα λοιμὴν *an evil woman.* comp. ii. 12. x. 27. xxx. 22. and Suid. in voc.]

Λοιπὸς, ὴ, ὸν, from λέλοιπα perf. mid. of λείπω *to leave.*

I. *Remaining, the rest.* Thus the plural, (with the article) is in the N. T. applied both to persons and things, *The rest.* See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26. [xviii. 9. Acts v. 13. (opp. to ὁ λᾶος, and meaning *the upper orders.*) Rom. xi. 7. Ephes. ii. 3. (Comp. iv. 17, and 1 Thess. iv. 13.) LXX, Lev. ii. 3. Neh. xi. 20. Is. xvii. 3. xliv. 15. 17. Ezek. xli. 9.]

II. Λοιπὸν, or τὸ λοιπὸν*, neut. for κατὰ τὸ λοιπὸν, *As for the rest*, or *as for what remains*, μέρος *part*, or χρῆμα *thing, matter*, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10. [In 1 Cor. iv. 2. ὃ δὲ λοιπὸν *and for the rest, moreover:* the same as λοιπὸν δε.]

III. *Besides, as to the rest.* 1 Cor. i. 16.

IV. It sometimes refers to *time*, and may be rendered *henceforth, for the future, now.* Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29, ὁ καιρὸς συνεςαλμένος τὸ λοιπὸν ἐςὶν, *the time* henceforth *is short*, where see Wetstein. [In Mat. xxvi. and Mark xiv.† Schleusn. and others render it interrogatively *Do you sleep now?* i. e. *at such a time as this.* He refers to Diog. Laert. vi. 2. 11. Joseph. A. J. xi. 6. 11. Wahl and Bretschn. say, "*post hac, alio tempore, —Sleep hereafter, not now,*" and perhaps this is the least objectionable version, though not quite satisfactory. In Acts xxvii. 20. Schl., Wahl, and Bretschn. render it *at length*, and so Bretschn. in other passages.]

V. Τῦ λοιπῦ for ἐκ, or ἀπὸ, τῦ λοιπῦ χρόνυ, *From the time remaining*, i. e. *from henceforth*, Gal. vi. 17. The best Greek writers, Herodotus, Xenophon, Demosthenes, &c. apply τῦ λοιπῦ in the same sense, as may be seen in Wetstein. [v. Herodot. i. 11. iii. 61. Arist. Ran. 594. In 2 Mac. xi. 19. εις τὸ λοιπὸν.]

Λουτρὸν, ῦ, τὸ, from λῦω *to wash.*—*A laver, a vessel to wash in.* So Leigh, Mintert, and Stockius; and thus also the learned Duport on Theophrastus, Eth. Char. p. 281, who confirms this interpretation by remarking, that almost all nouns in τρον denote *instruments*, as ἀροτρόν, ἐσοπτρόν, κατοπτρόν, σκηπτρόν, &c. &c. &c. Josephus, however, uses λυτρὸν for a *bath*, i. e. for the *fluid* itself in which one *bathes*. De Bel. lib. vii. cap. 6. § 3, where he speaks of the *hot* and *cold* springs of water, near the castle of Macherus, αἱ μισγόμεναι ποιῦσι ΛΟΥΤΡΟ'Ν ἥδιςον, which being mixed, says he, make a most agreeable *bath.* And our translation of the N. T. renders it *washing;* and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. רחצה. It is certain that these Translators generally use a different word, λυτήρ, for *a laver.* Exod. xxx. 18. 28. xxxi. 8, & al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the *baptismal washing.* Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26, there seems a

* [We must observe, that in the only two places where the article is omitted, 2 Cor. xiii. 11. and 1 Thess. iv. 1. several MSS. have it.]

† [The Eng. Tr. "Sleep on now and take your *rest*," seems objectionable, as our Lord calls on his disciples to *arise* in the very next verse. Fritzsche (after Euthymius Zigabenus) takes it ironically. "Sleep on," that is, "if you can," whereas our Saviour knew that they must arise immediately. Notwithstanding Fritzsche's arguments, surely *irony* is a tone at variance with the rest of our Saviour's conduct on this affecting occasion. The tone of verse 40. (to which Fritzsche appeals) is rather that of calm expostulation and of pity for human weakness, than reproach. The notion of Theophylact, quoted by Fritzsche, deserves consideration: "Jam vobis dormire et quiescere licet, non impedio," that is, "I ask you not *on any account any longer* to watch."]

farther allusion to the custom, common both to the Jews and Gentiles, for *brides* to be washed with water, before they approached their husbands. See Elsner, Wolfius, and Wetstein. [In Ecclus. xxxi. 25. (or xxxiv.) it is used for *washing*, and in the Act. Sancti Thomæ, of *baptism*, *Καθαρίσας ἀυτοὺς τῷ σῷ λουτρῷ*.]

Λούω, from λύω *to loosen*, namely, the filth, which before adhered; so Homer uses the N. λύματα for *ablutions*, *filth washed off*, Il. i. lin. 314.—*To wash.* occ. John xiii. 10. Acts ix. 37, (where see Wetstein) xvi. 33. "washed from their stripes, i. e. *the blood* from them." Bp. Pearce. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The Grammarians," says the learned * Duport, "remark a difference between λόειν, and πλύνειν, and νίπτειν; that λόειν is spoken of the *whole body*, πλύνειν of *garments* and *cloths*, and νίπτειν of the *hands*." See Νίπτω. [In John xiii. ὁ λελουμένος, "he whose body (or hands) is *washed*," Schl.: "he who is *washed* in the water of baptism," Bretsch. (v. Cyprian in Pole's Synops.), but baptism is not mentioned here. In Acts xi. 37. λούσαντες by a kind of Atticism (v. Valcken. Eur. Hipp. p. 205.) is put for λούσασαι, (for women *washed* the dead bodies of women. v. Markland's Supp. p. 281). In Rev. i. some MSS. read λύσαντι, but Griesbach does not admit it into his margin, and therefore considers the weight of evidence clearly against it. occ. LXX, Exod. ii. 5. xl. 12. Lev. xi. 40. 2. Sam. xii. 20. Song of Sol. v. 12. Ezek. xvi. 9.]

*Λύκος, ου, ὁ.*

I. *A wolf.* occ. Mat. x. 16. Luke x. 3. So in Homer, Il. xxii. lin. 263.

Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν—

As wolves and lambs can ne'er in concord meet—

II. By *wolves* are figuratively denoted men of *wolfish* dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. occ. Mat. vii. 15. John x. 12. Acts xx. 29. So Epictet. in Arrian, lib. 1. cap. 3, says that some men, by reason of their animal relation, deviating towards it, become ΛΥΚΟΙΣ ὅμοιοι—ἄπιστοι, καὶ ἐπίβουλοι καὶ βλαβεροὶ, like *wolves*, faithless, and insidious, and hurtful. [Comp. LXX, Gen. xlix. 27. Jerem. v. 6. Hab. i 8. Zeph. iii. 3. Glassii Philos. Sacr. p. 1137. ed. Dathe, Bochart, Hieroz. v. ii. p. 823. Æl. H. A. x. 26. Plin. H. N. xi. 37. Parkhurst has here inserted a long and curious passage from Macrobius, on the word λύκος, as formerly designating *Apollo*, and the names λυκάβας *a year*, and λυκόφως *the morning twilight*, as derived from this. (See Macrob. Saturnalia, i. 17.) To those who wish to pursue this notion, the following references may be useful. Blomf. Gloss. ad Sept. Cont. Theb. 133. Clarke, &c. on Hom. Il. Δ'. 101, and Od. Ξ'. 161. Erfurdt, Elmsley, and the Schol. on Soph. Œd. Tyr. 203. 919. Strabo, lib. xiv. Thucyd. (Bipont. ed. vol. iv. p. 392, note on Book vi. 36.) Horat. Carm. Lib. iii. Od. iv. 68. Soph. Electr. 7.]

ΛΥΜΑΙΝΩ, *ομαι*, mid. from λύμη *destruction*.—*To ravage, waste, make havoc of.* It is frequently applied to savage beasts, *destroying* the sheep, and *ravaging* the fruits of the earth. (See Alberti, Wolfius, and Wetstein). [Xen. Œcon. v. 6. Callim. Hym. in Dian. 155. σύες ἔργα, σύες φυτὰ λυμαίνονται. Æl. V. H. iv. 5. Joseph. de Bell. iv. 9. 7.] It is, therefore, with great propriety spoken of the *persecuting* Saul. occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13, and Ecclus. xxviii. 23, or 26. [See Prov. xviii. 9. xxvii. 13. 2 Chron. xvi. 10. καὶ ἐλυμήνατο Ἀσὰ ἐν τῷ λαῷ, &c. (And Asa oppressed *some* of the people, Heb. and Engl. Tr.) Biel supplies τινας. Is. lxv. 25. & al. (In Exod. xxiii. 8. it is *to pervert*.) Polyb. iv. 87. Xen. H. G. ii. 3. 16. vii. 5. 18. with dat.]

Λυπέω, ῶ, from λύπη.—Transitively, *To grieve, cause to grieve, make sorrowful.* 2 Cor. ii. 2. 5. vii. 8, 9. Eph. iv. 30. [Where Bretschn. (comp. Isa. lxiii. 10.) gives it the sense of "*provoking to wrath.*" Schleusn. prefers rendering it "Do not resist God, to whom you owe all your Christian benefits," or "do not abuse these benefits," but the other interpretation is preferable.] Λυπέομαι, —οῦμαι, *To be grieved, sorrowful,* Mat. xiv. 9. xvii. 23. xxvi. 37. [xix. 22. Mark x. 22. xiv. 19. John xvi. 20. xxi. 17.] Rom. xiv. 15, "*hurt*," Macknight, whom see: [where Bretschn. renders it *is angered.* Schleusn. *if by thy promiscuous use of meats thy brother is made to sin*, comparing vs. 21. (see σκανδαλίζω). Schl. refers for λυπεῖν, "to injure or hurt," to Æl. V. H. i. 8. H. A. iv. 23, and τὰ λυπήσοντα, "evils." Æsch. Socr. Dial. iii. 16.; and hence he takes λυπούμενοι for *afflicted with evils*, in 2 Cor. vi. 10.]

* In Theophrast. Eth. Char. p. 454.

1 Thess. iv. 13, where observe that Lucian, De Luct. tom. ii. p. 431, thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2d century, 'Οιμωγοὶ—*καὶ κωκυτὸς γυναικῶν, καὶ παρὰ πάντων δάκρυα, καὶ ϛέρνα τυπτόμενα, καὶ σπαραττομένη κόμη, καὶ φοινισσόμεναι παρειαί· καί πυ καὶ ἐσθὴς καταῤῥήγνυται, καὶ κόνις ἐπὶ τῇ κεφαλῇ πάσσεται· καὶ ὁι ζῶντες ὀικτρότεροι τῦ νεκρῦ· ὁι μὲν γὰρ χαμαὶ κυλινδῦνται πολλάκις, καὶ τὰς κεφαλὰς ἀράττυσι πρὸς τὸ ἔδαφος*—"The shrieks aud wailing of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head; so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground." [Some give this word the sense of *anger*, in Gen. iv. 5. 1 Sam. xxix. 4. 2 Kings xiii. 19. Neh. v. 6. Esth. i. 12. ii. 21. Is. viii. 21. Jonah i. v. 1. 5. 10. and Wahl and Bretschn. give it this sense in Mat. xiv. 9.; but Fritzsche denies that it can be so taken, and considers the LXX translation *carelessly* executed in the passages appealed to. We say to be *vexed*, either of *anger* or *grief*. It occ. also Gen. xlv. 5. 2 Sam. xix. 2. Jer. xv. 18.]

ΛΥ'ΠΗ, *ης, ἡ*.—It denotes, in general, any *uneasiness of mind*.—*Grief, sorrow*. See Luke xxii. 45. [John xvi. 6. 20, 21. (of *a woman in travail*, comp. Gen. iii. 16. Eur. Electr. 534.) 22. Rom. ix. 2. 2 Cor. ii. 1. (Schleusn. comps. 1 Cor. iv. 21. and renders it *so as to make you sorry*, and Bretsch. to *inveigh against you*), ibid. 3. 7. vii. 10. ix. 7. *μὴ ἐκ λύπης* (where Schl. says *not unwillingly*, and Bretsch. (comp. Ecclus. xviii. 15), *not angrily*.) Phil. ii. 27. Heb. xii. 11. 1 Pet. ii. 19. LXX, Gen. xlii. 38. Prov. x. 10. 22. Is. l. 11.]

*Λύσις, ιος*, Att. *εως, ἡ*, from *λύω to loose*.—*A being loosed*. occ. 1 Cor. vii. 27. [Prov. i. 3. in a different sense.]

☞ *Λυσιτελέω, ῶ*, from *λύω to pay*, and *λέτος expense, cost*.—*To be advantageous, profitable*, q. d. *to quit the cost*. *Λυσιτελεῖ*, impers. *It is profitable, it is worth while*. See Duport on Theophrast. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6. Ecclus. xxix. 11, in the Greek.

*Λύτρον, ϐ, τὸ*, from *λύω to loose, ransom*.—*A ransom, a price paid for redeeming captives, loosing them from their bonds, and setting them at liberty*. Thus used by Demosthenes and Josephus. See Wetstein, and comp. below, under *Λυτρόω*. occ. Mat. xx. 28. Mark x. 45, where it is applied spiritually to the *ransom* paid by Christ for the delivery of men from the bondage of sin and death. See Vitringa on Isa. i. 27. The LXX use it of a *price to redeem*, (1) *Life*, Exod. xxi. 30. (2) *Captives*, Isaiah xlv. 13. (3) *Slaves*, Lev. xix. 20. xxv. 51. It also occ. Lev. xxv. 24. Prov. vi. 35. xiii. 8. Lex. Cyrill. MS. Brem. *λύτρα· δῶρα ἐπ' ἐλευθερίᾳ αἰχμαλώτων γινόμενα ἤτου διδόμενα*. v. Diog. Laert. ii. §. 10. Æl. V. H. xiii. 14. Thuc. vi. 5.]

*Λυτρόω, ῶ*, and —*όομαι, ῦμαι*, mid. from *λύτρον*.

I. *To ransom, redeem, deliver by paying a price*. occ. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies *to ransom a captive* from the *enemy*. Thus Josephus, Ant. lib. xiv. cap. 14, § 1. "Herod not knowing what had happened to his brother, *ἔσπευδε* ΛΥΤΡΩ'ΣΑΣΘΑΙ *τῶν πολεμίων αὐτὸν*, ΛΥ'ΤΡΟΝ *ὑπὲρ ἀυτῦ καταϐαλὼν νόμισμα, ἕως τριακοσίων ταλάντων*, hastened to *redeem* him from the enemy, and was willing to pay for his *ransom* a sum of money to the amount of three hundred talents." [v. LXX, in Lev. xix. 20. xxv. 30. xxvii. 33. Numb. xviii. 15. 17. Is. lii. 3, &c. Polyb. xvii. 16. 1.]

II. *To deliver*. occ. Luke xxiv. 21. [Deut. xiii. 5. Ps. cxxx. 8. Is. xliv. 23, 24. Hos. xiii. 14, &c.]

*Λύτρωσις, ιος*, Att. *εως, ἡ*, from *λυτροω*, which see.

*Redemption*, [properly *deliverance by paying a price, deliverance by ransom from captivity*, and hence from *other evils*. occ. Luke i. 68. ii. 38. (where Schleusn. and Wahl take it by meton. for *λυτρωτής*, but this is unnecessary). Heb. ix. 12. the *deliverance* from sin and its penalties effected for us by Christ. occ. LXX, Ps. cxi. 9. cxxx. 7. Comp. xxv. 22.]

*Λυτρωτής, ῦ, ὁ*, from *λυτρόω*.—*A deliverer*. occ. Acts vii. 35. Comp. Mic. vi. 4. [occ. LXX, Ps. xix. 15. lxxviii. 35. for גואל *a redeemer*, (* according to Biel,

* [It is probably from *λυτρωτό·*, a verbal in *τός*. The words are *λυτρωταὶ διαπαντὸς ἔσονται*. "(the houses) *shall be redeemable at any time*," i. e. not limited to a year, as houses in walled towns. The Heb. is גאלה תהיה לו, "There shall be *redemption* (i. e. *the right of redeeming*, Simon.

Schleusn., and Bretschn.) in Lev. xxv. 31, 32.]

Λυχνία, ας, ἡ, from λύχνος.—*A candlestick, a lamp-sconce* or *stand,* [occ. Mat. v. 15. Mark iv. 21. Luke viii. 16. xi. 33. comp. Ecclus. xxvi. 17. In Rev. i. 12, 13. 20. ii. 1. *the candlesticks of the vision are churches,* (probably because the spirit of God shines through them to the world,) comp. ii. 5. xi. 4.]—This word in the LXX answers constantly, except in one passage, to the Heb. מנורה, which is used for the golden *candlesticks* or *lamp-sconces* in the Mosaic Tabernacle, and in Solomon's Temple. [See Exod. xxv. 31—35. Lev. xxiv. 4. 1 Chron. xxviii. 15. & al.; it is so used in Heb. ix. 2. On which see Joseph. A. J. iii. 6, 7. Λυχνίον was the other and preferable Greek form, v. Lobeck on Phryn. p. 314. Poll. Onom. x. p. 1294, ed. Hemsterhuis.]

Λύχνος, ȣ, ὁ. This word is generally deduced from λύω *to dissipate,* and νύχος the same as νὺξ *the night:* But may it not be as well derived from the old N. λύκη *light?*

I. *A lamp, an instrument of giving light;* hence English A LINK. Mat. v. 15. [Schleusn. and Bretschn. here and in some other places understand *a candle of wax* or *tallow.*] Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23, comp. Jer. xxv. 10, and Heb. and Eng. Lexicon in נר II. Λύχνον ἅψας, *lighting a lamp.* Luke viii. 16. xi. 33. Theophrastus, Eth. Char. xviii. has the same phrase, τὸν ΛΥΧΝΟΝ ἍΨΑΣ. Comp. Arrian. Epictet. lib. ii. cap. 17, towards the end, and Aristophanes, Nub. lin. 18. And to illustrate the sense of Λύχνος, I cite from the same Comedy, lin. 56, 7,

> ΘΕ. Ἔλαιον ἡμῖν ἐκ ἔνεσ' ἐν τῷ ΛΥΧΝΩι.
> ΣΤ. Οἴμοι, τί γάρ μοι τὸν πότην ἨΠΤΕΣ ΛΥΧΝΟΝ;
>
> Serv. We have no *oil* in the LAMP.
> Strepsiades. Ah me! Why didst thou *light* such a soaking *lamp?*

[occ. Exod. xxv. 37. xxvii. 20. Lev. xxiv. 4, & al.]

II. It is spoken of the *eye,* as being that part of the body which alone is capable of *receiving light,* and so directing the whole body. The Latin poets frequently use lumina *lights* for the *eyes.* occ. Mat. vi. 22, (where see Wetstein)—of the Lamb, who is the *Light* of the New Jerusalem. occ. Rev. xxi. 23.—of John Baptist, who was like a *burning* and *shining* lamp in his *bright knowledge* of divine truths and in his *fervent zeal* of communicating them to others. occ. John v. 35. So in *the Martyrdom of* Ignatius, § 2, that holy bishop is said to have been ΛΥΧΝΟΥ δίκην θεΐκȣ τὴν ἑκάϛȣ φωτίζων διάνοιαν διὰ τῆς τῶν θείων γραφῶν ἐξηγησέως, "after the manner of a divine *lamp, illuminating* every man's heart by the exposition of the Holy Scriptures." WAKE. Comp. Ecclus. xlviii. 1. [Also Ps. cxix. 105. (where it is used of the law of God) Prov. vi. 23. In 2 Sam. xxi. 17. David is called ὁ λύχνος Ἰσραήλ, *the light of Israel.*]

ΛΥΩ, perhaps from the Heb. לה *to faint, fail,* or from לאה *to be tired, spent with fatigue.* Homer, speaking of the Grecian ships, uses this V. in the passive for *being worn out* or *decayed,* Il. ii. lin. 135,

> Καὶ δὴ δȣ̃ρα σέσηπε νεῶν, καὶ σπάρτα ΛΈΛΥΝΤΑΙ.
>
> The planks are rotted, and the* threads *decay'd.*

I. *To loose,* somewhat *tied* or *bound,* [as (1.) *Animals.* Mat. xxi. 2. Mark xi. 2. 4, 5. Luke xiii. 15. (2.) *Men* or *angels,* (sometimes perhaps with a sense of *letting go free after unbinding, to let loose.*) John xi. 44. Acts xxii. 30. xxiv. 26. Rev. ix. 14, 15. xx. 3. 7. LXX, Ps. cii. 21. Jer. xl. 4. Hesych. ἔλυσεν. ἀπελύτρωσεν. v. Demosth. p. 764. ed. Reiske. Hence λύομαι in middle voice means "*to get a captive liberated, to ransom him.*" Hom. Il. xxiv. 118. 195, &c. Kuster de Verb. Med. and Schol. on Hom. Il. ά. 13. (3.) *To loose* or *untie sandals.* Mark i. 7. Luke iii. 16. John i. 27. Acts vii. 33. xiii. 25. So Exod. iii. 5. Josh. v. 16. for

Heb. Lex.) *to it.*" (There is a change here from plur. to sing. in the verse.) Eng. Tr. *they may be redeemed.* Some MSS. have λυται agreeing with λυτρωταὶ. Λυτρωτὸς in this sense would be strictly according to analogy. v. Matthiæ Gr. Gr. §. 215.]

* Σπάρτα, "Not the *cordage,* but the *threads* or *thongs* with which the ships were *sewed together,* τὰ ῥάμματα τῶν νεῶν. Salmas. The Liburnians *sewed* most of their ships with *thongs;* the Greeks more commonly with *hemp* or *tow,* or *threads* made of other *plants* (sativis rebus), whence they were called σπάρτα (from σπείρω *to sow* namely.) Varro in Gellius, lib. xvii. cap. 3." Dr. CLARKE's Note. Comp. Niebuhr, Voyage en Arabie, tom. i. p. 228, 230.

נשר *to put off*, and Gen. xlii. 27. *of untying a sack*. It is used metaphorically of *loosing the bands—of the tongue*. Mark vii. 35.—*of disease*, Luke xiii. 16. (see Δέω.)—*of death*. Acts ii. 24. (see Job xxxix. 1—7. and ὠδὶν below.)—*of matrimony*, 1 Cor. vii. 27. λέλυσαι ἀπὸ γυναικός; (*art thou loosed from a wife?* Eng. Tr.) but observe that this only means *art thou free from a wife?* and will apply to those who have never been married. We say, *the tie of matrimony*. It is used in Rev. v. 2. 5, *of breaking seals*, so as to open a sealed book. Thus Chariton. Aphrod. p. 97. ed. Reiske. λύειν τὰ γράμματα, *of opening* or *unrolling letters*; and in this sense Biel and Bretschn. (referring to Neh. viii. 5.) take λῦσαι in Esdr. ix. 46. which Schl. translates, "*to explain*." See sense III.]

II. *To loose, pronounce*, or *determine not to be binding*. occ. Mat. xvi. 19. xviii. 18. (Comp. Δέω IV.) [Schleusn. says that all the ancient teachers of the church, (v. Launoii Epist. VIII. part v. p. 658, &c.) understand this "of the power given to the apostles," John xx. 22, 23. *of remitting* or *retaining sins*, which is agreeable to the usage of the Greek language, (v. Aristophan. Ran.* 703. (691. ed. Brunck.) λῦσαι τὰς πρότερον ἁμαρτίας) and of the LXX, (v. Isaiah xl. 2. Ecclus. xxviii. 2, both of which passages are very strong, and deserve to be consulted), and of the Jewish doctors, (v. Seb. Schmidt. Fascic. Disput. Theol. p. 676. and Hackspan. de Usu Script. Jud. p. 458.). "Many others," says Schleusn. "rejecting this, interpret it *of declaring lawful*, or *commanding, permitting*, from the Heb. שרה and התיר (v. Buxtorf. Lex. Talm. p. 1410, and 2524. comp. also אסר, p. 174, and Lightfoot. Hor. Heb., on this passage,) so that it may mean *whatsoever ye declare lawful and enjoin, shall be ratified by God*." Fritzsche and Wahl are decidedly for this sense. Bretschn. referring to Mat. xviii. 15—17. supposes it to mean "*ejecting from their society, like publicans and sinners*," and quotes Esdr. ix. 13, λῦσαι τὴν ὀργὴν κυρίου ἀφ' ἡμῶν *to remove* or *avert*, which hardly applies.]

III. *To break* or *violate* a commandment or law, Mat. v. 19, (where see Wolfius, Kypke, and Campbell. [Here Bretschn. and Schleusn. both prefer the sense of *explaining*, (as ἐπιλύω, Mark iv. 34. Acts xix. 39. according to some, but this is doubtful. comp. Arrian. Epict. iii. 21. 7.) So λύσις is *interpretation* in Eccl. vii. 30. (viii. 1. Eng. Tr.) Wisd. viii. 9. v. Joseph. c. Ap. i. §. 17. A. J. viii. 6. 5. Liban. Epist. 34. Observe however with Fritzsche that the opposition in Mat. v. is between λύειν and ποιεῖν, which plainly supports Parkhurst's interpretation.)] John vii. 23, (where see Raphelius and Wetstein.)—the Sabbath, John v. 18.—the Scripture, John x. 35. [Bretschn. adds, that in the sense of *violating*, it only occ. in St. John's writings in the N. T.]

IV. *To dissolve, destroy*. John ii. 19. [Schleusn. understands here an allusion to the *body as a prison*, and interprets the saying of our Saviour thus, "You will sometime release me from *this body* of mine," (comp. Mat. xxvi. 61. xxvii. 40.) considering it to possess a certain "*elegant ambiguity*." On the notion of the body as a prison, v. Artemid. Oneiro-Crit. iii. 61. Æl. V. H. v. 6. Gataker on M. Antonin. ii. 17. and Barth. on Claudian, p. 1263.] Eph. ii. 14. [Schleusn. says that Wetstein here appears to have joined λύσας with τὴν ἔχθραν, which is a Greek phrase. (v. Plut. Coriol. p. 235. Eur. Troad. 50.) and so with compounds of λύω. The difficulty is then the government of τὸ μεσότοιχον.] 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19, Elsner cites from Herodian, lib. vii. cap. 2. edit. Oxon. ΛΥ'ΕΙΝ γέφυραν *to demolish* a bridge; and from the Apocryphal 1 Esdras i. 55. "ΕΛΥΣΑΝ τὰ τείχη Ἱερουσαλήμ. Comp. Homer, Il. ii. l. 117, 118. xvi. l. 100, and see Kypke. [Test. xii. Patriarch. p. 684, ἵνα λυθῶσι δύο σκῆπτρα ἐν Ἰσραήλ, *that two tribes of Israel might be destroyed*.]

V. *To break* or *beat to pieces*, as a ship. occ. Acts xxvii. 41. So Wetstein cites from Eustathius τὰς νῆας ΛΥ'ΕΙΝ, from Achilles Tatius τὸ πλοῖον ΔΙΕΛΥ'ΘΗ, and from Lucian τὸ σκάφος—ΔΙΕ'ΛΥΣΕΝ.

VI. *To dissolve, break up*, as a congregation or synagogue. occ. Acts xiii. 43, where Kypke cites from Lucian, Ἐπειδὰν ΛΥΘΗ῀ι τὸ συμπόσιον, After the feast *was broken up*: and from Diod. Sic. Τότε μὲν "ΕΛΥΣΕ τὴν ἐκκλησίαν, Then he *dissolved* the assembly.

* [This quotation is not quite in point. It is there used of a person *wiping away* or *correcting his former errors*. A passage is required where it means *remitting the penalties of another person's transgressions*.]

# M.



M, *μ*, *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering *μ* is used for the fourth decad, or *forty*. In the Cadméan alphabet it answered to the Hebrew and Phenician *Mem* in name, order, and power; but in both its forms, M and *μ*, it has a much greater resemblance to the Phenician than to the Hebrew letter.

☞ Μαγεία, ας, ἡ, from μαγεύω.—*Magic*, *magical art*. occ. Acts viii. 11. [v. Joseph. A. J. ii. 13. 3. Phavorinus from Suidas says *μαγεία*: *ἐπίκλησις δαιμόνων*.]

☞ Μαγεύω, from μάγος.—*To use magical arts*, as incantations, &c. pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9, where see Doddridge.

ΜΑ'ΓΟΣ, ȣ, ὁ.—*A Mage, a Gentile philosopher* or *sage of the Magian religion*. occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said Mat. ii. 16, it seems much more probable that the *Magi*, who arrived at Jerusalem some * *considerable time* after our Saviour's birth, should come from the distant part of Persia, or Parthia †, than from the neighbouring region of Arabia. Suetonius, not to mention other historians ‡, expressly tells us, that "§ an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed *by the Fates*, that *at that time*, (namely, at the beginning of the last Jewish war), some coming out of Judea should obtain the dominion." No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the Eastern countries. In the reign of Ahasuerus or Artaxerxes Longimanus *, the Jews were dispersed throughout all the provinces of the vast Persian empire, Esth. iii. 8, and that in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and *many of the people of the land* also *became Jews*, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that † we find them not only throughout Asia, but in Africa, particularly in ‡ Egypt, in great numbers, and in many cities and islands of Europe, (comp. Acts ii. 5—11, and Philo, Legat. ad Caium, p. 16.) and § wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, no doubt, they must very much spread the expectation of the Messiah's coming; an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approach-

* See Doddridge's Note (*m*) on Mat. ii. 11, and Note (*f*) on Mat. ii. 16. Bishop Chandler's Vindication of Defence of Christianity, book ii. p. 455, and Univ. Hist. vol. v. p. 408. Note P. 8vo.

† See Wetstein's Notes on Mat. ii. 1.

‡ As Josephus and Tacitus, whose testimonies are cited by Bishop Chandler with pertinent remarks, in his Defence of Christianity, Chap. i. Sect. i. p. 26, &c.

§ "*Percrebuerat* oriente toto *vetus & constans opinio*, *esse* in fatis ut eo tempore *Judæá* profecti rerum potirentur." Suetonius in Vespas. cap. 4.

* See Whitby's Note (*c*) on Mat. ii. 2. and Note (*c*) on Jam. i. 1. and Note (*a*) on 1 Pet. i. 1.

† See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 3. § 1. and Leland's Advantage and Necessity of Revelation, pt. i. ch. 19. p. 446.

‡ See the 3d Book of the Maccabees, ch. iii. iv. Vitringa on Isa. tom. i. p. 582.

§ Thus Strabo in Josephus, Ant. lib. xiv. cap. 7. § 2, whom see, speaking of the *Jewish people* in the time when Sylla was sent against Mithridates, about 87 years before Christ: Ἄυτη δ' ἐις πᾶσαν πόλιν ἤδη παρεληλύθει, καὶ τόπον ὀυκ ἐςι ῥαδίως ἑυρεῖν τῆς ὀικȣμένης, ὃς ὀυ παραδέδεκται τοῦτο τὸ φῦλον, μηδ' ἐπικρατεῖται ὑπ' ἀυτοῦ. Τήν τε Ἄιγυπτον καὶ Κυρηναίαν, ἅτε τῶν ἀυτῶν ἡγεμόνων τυχοῦσαν, τῶν τε ἄλλων συχνὰ, ζηλῶσαι συνέβη καὶ δὴ τὰ συντάγματα τῶν Ἰουδαίων θρέψαι διαφερόντως, καὶ συναυξῆσαι, χρώμενα τοῖς πατρίοις τῶν Ἰουδαίων νόμοις. "This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that Egypt and the country of Cyrene, (comp. Acts ii. 10.) as being subject to the same Princes, and many others, imitated this people, and were exceedingly favourable to their rites, and *increased their numbers by adopting the Jewish laws*." Comp. also under Προσηλύτος III.

ing Advent of the *Great King*, the Magians of Persia had in common with many other people. Add to which, that Zoroaster, the famous reformer of the Magian sect, had in all probability been a servant to the prophet Daniel *; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his Master. Dan. ix. 24—27. Accordingly the writers of the Univ. Hist. observe, that "Zoroaster is said by *credible* authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken. Univ. Hist. vol. v. p. 407, 1st edit. 8vo. where in the notes the reader may find the testimonies here referred to.—It seems a groundless conjecture, to suppose that the Magi knew the signification of the *star* by some tradition of Balaam's prophecy, Num. xxiv. 17. "It is much more probable, as Doddridge has remarked, that they learned it by *(immediate) divine revelation*, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else, we may observe with Bishop † Chandler, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: that the Magi being constant in the same belief, and being acquainted with the tradition or report, that about this time a great prince was to be born in Judea, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that *HE* was then born, and his birth was in this manner notified to the world: and that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it. Comp. Wetstein on Mat. ii. 2. For a more particular account of the principles and doctrines of the Magian religion, and of Zoroaster or Zerdhusht, the great reformer of it, I refer the reader to Hyde's Religio Veterum Persarum, cap. 31, and cap. 24. & seqt.—to Prideaux's Connexion, vol. i. pt. 1, book 3, anno 522, p. 179, &c. and book 4, anno 486, p. 211, &c. 1st edit. 8vo.—and to the Universal History, vol. v. p. 143, &c. See also Wetstein on Mat. ii. 1. I proceed to observe, that as the Greek Σοφὸς *a Sage* seems plainly derived from the Heb. צפה *to speculate*, so the Persian * *Mog*, or *Mag*, and with a Greek termination Μάγος, may very probably be † deduced from the Heb. הגה *to meditate, mutter*, with the formative מ prefixed, as it is in the plural מהגים, Isa. viii. 19. [We learn from ancient authors, that the Magi were the priests of the Persian religion; that they were thought pre-eminently skilled and learned in human and divine matters; that they were held in so great honour, that the kings took them as friends and counsellors; and that public measures seemed to require their sanction, in order to become quite legitimate acts. See Justin. i. 9. 7. xii. 13. Curtius v. 1. Xen. Cyr. iv. 5. 16. and 6. 6. Herodot. i. 132. Cic. de Div. i. 23. Diog. Laert. i. 1—9. (and Menagii Not.) Æl. V. H. ii. 17. iv. 20. (and Perizonii Not.) (Porphyry de Abst. Anim. iv. 16. p. 165. says παρά γε μὴν τοὺς Πέρσαις οἱ περὶ τὸ Θεῖον σοφοὶ καὶ τούτου θεράποντες, ΜΑΓΟΙ μὲν προσαγορεύονται. Τοῦτο γὰρ δηλοῖ κατὰ τὴν ἐπιχώριον διάλεκτον ὁ Μάγος.) Strab. i. p. 43. Lib. xv. p. 1045. Joseph. A. J. xi. 3. 1. Plin. xxiv. 29. Suid. Hesych. Ammon. and the Scholion in the London ed. of LXX, on Dan. iv. 7. Brisson de R. Persar. lib. ii. p. 179. In Mat. ii. 1. Schleusn. and Bretschn. (after a writer quoted in Wetstein), construe ἀπ' Ἀνατολῶν after μάγοι, and not after παρεγένοντο, so as to make it *Eastern Magi*; but Fritzsche denies that it can be so

* See Hyde Relig. Vet. Pers. cap. 24. Prideaux Connex. part i. book 4. anno 486.

† Vindication of Defence of Christianity, book ii. p. 419.

* Hyde, Relig. Vet. Pers. cap. xxi. p. 373, 1st edit. conjectures, that רב מג *Rob-mag*, mentioned Jer. xxxix. 3, 13, means *the head* or *chief of the Magians*, whom *Nebuchadnezzar* had sent for from *Persia*, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

† See Gale's Court of Gent. pt. ii. b. 1. ch. 5. and Vossius Etymolog. Latin. in Magus.

taken, on account of the absence of *the article* ὁι. On the time at which the Magi came to Bethlehem, see Townshend's New. Test. and Benson's "Chronology of our Saviour's Life."

II. We may remark with Prideaux, Connect. vol. i. p. 221, 1st edit. 8vo, that as the Magi had great skill in mathematics, astronomy, and natural philosophy, "a learned man and a magician became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions (as were Friar Bacon, Dr. Faustus, and Cornelius Agrippa,) the name of conjurors: and from hence, those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of Magians, drew on it that ill signification which now the word Magician bears among us: "Whereas the true and ancient Magians," adds the Doctor, "were the great mathematicians, philosophers, and divines of the ages in which they lived. Dio Chrysostom, as cited in the Universal History, vol. v. p. 393, Note, observes, that "The Persians called those Magi who were employed in the service of the gods; but the Greeks, being ignorant of the meaning of that word, apply it to such as were skilled in magic, a science unknown to the Persians." In the N. T., however, Μάγος is used in the bad sense also. occ. Acts xiii. 6, 8. [Comp. Test. xii. Patr. p. 522. *the woman* καὶ μάγους παρεκάλεσε καὶ φάρμακα ἀντῷ προσήνεγκε·] Comp. Μαγεία and Μαγεύω. [Hesych. μάγον· τὸν ἀπατεῶνα· φαρμακευτήν· Ammon. μάγου· φάρμακον· v. Æschin. c. Ctesiph.]—In Theodotion's version of Daniel this word several times answers to the Heb. and Chald. אשף, a kind of *astrologer* or *pretended conjuror* among the *Babylonians*. [v. Dan. i. 20. ii. 2. 10. 27.]

☞ Μαθητεύω, from μαθητής.

I. Governing a dative, *To be a disciple to*, or *follower of another's doctrine*. occ. Mat. xxvii. 57. In this manner Plutarch, cited by Wetstein, several times applies the V. active to such as *were disciples to* others in oratory. Comp. also Kypke. [Thus Jamblich. Vit. Pythag. c. 23. p. 103. μαθητεύσαντες τῷ Πυθαγόρᾳ πρεσβύτῃ νέοι· and Plut. Vit. x. Or. p. 837.]

II. Governing an accusative, *To make a disciple*. [occ. Mat. xxviii. 19. Acts xiv. 21. Comp. John iv. 1.]

III. *To instruct*. occ. Mat. xiii. 52. But μαθητευθεὶς in this text may perhaps as well be rendered *made a disciple* according to sense II. [The phrase is μαθητευθεὶς τῇ βασιλείᾳ τῶν ὀυρανῶν· which Bretschn. takes in a middle sense (see Matth. Gr. Gr. § 493.) *who applies himself to heavenly learning*. Schleusner says *who knows well my doctrine;* but Fritzsche translates it, *prepared* or *instructed for the Messiah's kingdom*, i. e. so as to understand its nature. Bp. Blomfield * says, *Discipled into the kingdom of heaven*, i. e. converted to Christianity.]

☞ Μαθητής, ȣ̃, ὁ, from μαθέω *to learn*.—*A disciple, follower of doctrine*. [Mat. x. 24, 25. Luke vi. 40. In John ix. 28. the Pharisees are called followers of Moses. (v. Joseph. c. Apion. i. § 2. and § 22.) It is used in the N. T. of the followers of John the Baptist. Mat. ix. 14. Mark ii. 18. Luke v. 33. John iii. 25. —of the followers of the Pharisees. Mat. xxii. 16. Mark ii. 18. —of the 12 Apostles κατ' ἐξοχήν. Mat. x. 1. xi. 1. Luke vi. 13. ix. 1, &c. and of the 70 disciples. Luke x. 1, 17, 21, 23. After the death of our Saviour, it is used for any follower of Christ, *a christian*. Comp. Acts vi. 1, 2. xi. 26. In John xiii. 35. xv. 8. it may refer to the imitation of our Saviour's life. v. Joseph. Ant. vi. 5. 4.]

☞ Μαθήτρια, ας, ἡ, formed from μαθητής, as ποιήτρια *a poetess*, from ποιητής *poet*.—*A female disciple*. occ. Acts ix. 36. [Thom. M. condemns this form (Μαθητρίς· ὡς ἀυλητρὶς, ὀυ μαθήτρια); but it occ. Diog. Laert. iv. 2. viii. 24. Diod. Sic. ii. 52. On words in —τρις and —τις, see Lobeck on Phryn. p. 256.]

Μαίνομαι, from μάω *to be eager after, desire eagerly* or *ardently*.—*To be mad, furious*. occ. John x. 20. [(Δαιμόνιον ἔχει καὶ μαίνεται, where Schleusn. refers to Bos, Exercitt. Philolog. on John vii. 20. and Albert. Obss. Philol. on Mat. xi. 18. to show that μαίνεται is a kind of explanation of δαιμόνιον ἔχει)] Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23. [Μαίνεσθαι is applied to persons *acting* or *speaking* under the influence of extravagant en-

* [Reference to Jewish Tradition, &c. p. 7.]

thusiasm. See Æl. V. H. ii. 44. iii. 9 and 52. Porphyr. Vit. Platon. c. 15. Xen. Cyr. viii. 3. 13. Diog. Laert. i. 104, &c. occ. Jer. xxix. 26. Wisd. xiv. 28.]

Μακαρίζω, from μακάριος *happy.—To pronounce* or *call happy.* occ. Luke i. 48. Jam. v. 11. Herodotus uses the V. in this sense, lib. vii. cap. 45, and 46, (see Wetstein) and so likewise the LXX, Gen. xxx. 13, for Heb. אשר. [On Luke i. comp. Ps. lxxii. 17. (on the fut. μακαριῶ, see Mat. Gr. Gr. § 174.) In James v. 11. Schleusn. and Bretschn. give it simply the sense of *praising* or *celebrating.* occ. Job xxix. 11. Song of Sol. vi. 8. Is. iii. 12. ix. 16. Ecclus. xi. 28. (*to pronounce happy,* comp. Solon's Dialogue with Crœsus, Herodot. i. 32.) xxv. 7.]

Μακάριος, ια, ιον, from μάκαρ the same, [which some derive from μὴ κηρὶ *not subject to fate,* supposing it thus applied to the gods as *immortal.* v. Hom. Il. α'. 339, &c. Damm. Lex. col. 1170. Reiske's Demosth. p. 1400. 1. ἐν μακάρων νήσοις.] —*Happy, blessed.* See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. Jam. i. 12, 25. Rev. xiv. 13. On 1 Tim. i. 11, see Wetstein and Suicer Thesaur. in Μακάριος I. [In Acts xx. 35. μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν, Schleusn. makes it mean *the cause of happiness,* thus: "It brings eternal happiness to give more readily than to receive," joining μᾶλλον with διδόναι; but Wahl and Bretschn. join it more properly with μακάριον. (See Mat. Gr. Gr. § 458. Herman. on Viger. Note 60.) Schleusn. says of 1 Tim. i. 11, that God is so called as *the source of happiness;* Bretschn. as *most worthy of praise.* occ. LXX, Deut. xxxiii. 29. 2 Chron. ix. 7. Job v. 17. Dan. xii. 12.]

☞ Μακαρισμὸς, ȣ, ὁ, from μακαρίζω. —*A calling* or *pronouncing happy, felicitation:* also *Happiness, felicity, blessedness.* occ. Rom. iv. 6, 9. Gal. iv. 15, Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; *How great then was your* felicitation *of yourselves? How* happy *did you* boast *yourselves to be?* See Wolfius. [Not *happiness itself,* says Schl., which in Greek would be μακαριότης; but rather, *a pronouncing* or *calling happy;* and he takes λέγει τὸν μακαρισμὸν in Rom. iv. 6. for μακαρίζει. On words in —σμος, see Lobeck on Phryn. p. 511.]

☞ ΜΑ'ΚΕΛΛΟΝ, ȣ, τὸ. Latin. [(Also written ὁ μάκελλος, ἡ μακέλλη, and τὸ μακέλλειον in Plutarch. vol. ix. p. 14. ed. Reiske.)]—A word formed from the Latin macellum, which signifies "* *A market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row.*" occ. 1 Cor. x. 25. "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin macellum, and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name."—"Μάκελλον occurs also in Plutarch. See Kypke Observ. Sacræ, tom. ii. p. 219. But as Plutarch thought it necessary to explain it by κρεωπώλιον, it is probable that the word was of Latin origin." Marsh's Michaelis vol. i. p. 163. and Marsh's Note 3. p. 431. [Schl. derives *macellum* from *mactare.* (v. Donat. on Ter. Eun. Act. ii. Sc. ii. v. 91.) and says, that besides "ordinary provisions, avaricious persons sold there even the flesh of victims." v. Theoph. Char. x. and Servius on Virg. Æn. viii. 183. Varro de Ling. Lat. iv. ch. 12.]

Μακράν, Adv. [1. Sometimes elliptically used for κατὰ μακρὰν ὁδὸν *far, a long way off.* Luke vii. 6. xv. 20. John xxi. 8. Acts xxii. 21. 2 Sam. xv. 17. 1 Kings viii. 46. (comp. 2 Chron. vi. 36. Luke xv. 13.) Arrian. Exped. Alex. iv. 3. 6. v. 3. 25. Eur. Phœn. 913. (920. Pors.) In order to reconcile Mat. viii. 30. with Mark v. 11. Luke viii. 32. Schleusn. would translate it *prope* or *near.* (He refers to Thuc. i. 13. Hesych. ἐκεῖ· μακρὰν· πόῤῥω· *and* רחוק Exod. ii. 4. xxxiii. 7. Ps. xxxviii. 12. —to the Latin *procul* in Liv. xl. 8. Virg. Ecl. vi. 15. Æn. vi. 10. x. 864. and Servius's Note. The Vulgate translates *non longe.*) Now it cannot mean *prope,* and it is quite needless to force this meaning on it, for the ἐκεῖ of Mark refers to the *region;* "there was in *that part of the country;*" and Matthew's μακρὰν means *a good way off* †, from our Saviour and those around him, just as in Luke xv. 20. Μακρὰν is only a relative term, as Fritzsche justly observes, and this remark applies to the instances of רחוק adduced by Schl. In Numb. ix. 10. Judg. xviii. 7. & al. Biel supplies the ellipsis thus, κατὰ μακρὰν χώραν. 2. Μακρὰν εἶναι is sometimes

* Ainsworth's Dictionary.

† [Thus our Translation rightly.]

used metaphorically, as Mark xii. 34. Acts xvii. 27. which Schleusner explains to mean, *for the Divine nature may be known easily from his works.* Bretsch. *for there is intercourse between God and us, so that we may know he cares for us.* In Acts ii. 39. Schleusner understands by πᾶσι τοῖς ἐις μακρὰν *to all the Gentiles*, as dwellers afar off and aliens from the Jewish state; Bretschneider (who refers to 2 Sam. vii. 19. comp. vs. 16. Ecclus. xxiv. 32, 33. Joseph. A. J. vi. 13. 2. Xen. Cyr. v. 4. 21.) takes it of *time*, "to all those in distant ages," *sera posteritas.* In Ephes. ii. 13. ὑμεῖς ὁι ποτὲ ὄντες μακρὰν *ye that were once gentiles*, the same as *aliens from the commonwealth of Israel*, verse 12. comp. 17. v. Wetstein and Schœtgen. Hor. Heb. vol. i. p. 761. Is. lvii. 19.]

Μακρόθεν, An adverb of place, from μακρὸς *far*, and θεν a syllabic adjection denoting *from* or *at*.

I. *From far.* Mark viii. 3. [Prov. xxv. 25. Jer. iv. 16, &c.]

II. *At a distance, afar off.* [Mark v. 6. xi. 13. xiv. 54. xv. 40. Luke xvi. 23. xviii. 13. (which Schleusn. translates *near*, but see μακρὰν above) xxii. 54. xxiii. 49. Rev. xviii. 10, 15, 17. Gen. xxi. 16. xxxvii. 18, &c.] It is frequently in the N. T. construed with the preposition ἀπὸ, ἀπὸ μακρόθεν *afar off, at a distance.* Mat. xxvi. 58. xxvii. 55, & al. The LXX use it in like manner, Ps. xxxviii. 11, or 12, & al. And Wetstein, on Mat. xxvi. 58, cites several similar phrases from the ancient Greek writers, particularly 'ΑΠ' 'ΟΥΡΑΝΟ'ΘΕΝ from Homer, Il. viii. lin. 365. Il. xx. (read xxi.) lin. 199. Odyss. xii. lin. 381. [Fritzsche compares Soph. Philoct. 550. ἀμφὶ σοὔνεκα. v. Herman's Note, and Achill. Tat. v. 26. βοτανῶν ἕνεκεν χάριν. v. Schæfer. on Gregor. Corinth. p. 32.]

Μακροθυμέω, ῶ, from μακρόθυμος, which see under Μακροθύμως.

I. *To have patience, suffer long, be long-suffering*, as opposed to hasty anger or punishment. occ. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9. [See Prov. xix. 11. Aquila in Job vi. 11. Ecclus. xviii. 11. xxxii. 18.]

II. *To have patience, forbear.* occ. Mat. xviii. 26, 29.

III. *To have patience, endure or wait patiently*, as opposed to despondency or impatience. occ. Heb. vi. 15. Jam. v. 7, 8. [Baruch iv. 25. Ecclus. ii. 4.]

IV. *To tarry, delay.* occ. Luke xviii. 7, Καὶ μακροθυμῶν ἐπ' ἀυτοῖς, *though he* linger (i. e. seem to delay, comp. 2 Pet. iii. 9.) *with regard to them*, the elect namely. We have an exactly parallel expression Ecclus. xxxii. 22, or xxxv. 18, Καὶ ὁ Κύριος ὀυ μὴ βραδύνῃ, ὀυδὲ μὴ ΜΑΚΡΟΘΥΜΗ'ΣΗι ἐπ' ἀυτοῖς. *And the Lord will not delay, neither will he* linger *with regard to them*, i. e. the humble, mentioned ver. 17. So Martin's French translat. (ver. 20.)—*n'usera point* de long delai *envers eux.* See more in Suicer, Thesaur., under Μακροθύμως, and comp. Campbell's Note on Luke.

Μακροθυμία, ας, ἡ, from μακρόθυμος, which see under Μακροθύμως.

I. *Forbearance, long-suffering.* Rom. ii. 4. [ix. 22. 2 Cor. vi. 6. Gal. v. 22. Ephes. iv. 2. Col. iii. 12. 1 Tim. i. 16. 1 Pet. iii. 20. 2 Pet. iii. 15. Prov. xxv. 15. Jerem. xv. 15. Aquila and Theodot. in Prov. xix. 11.]

II. *Patience* under trials and afflictions. Heb. vi. 12. Jam. v. 10. Comp. Col. i. 11. [2 Tim. iii. 10. iv. 2. Isaiah lvii. 15. Plut. in Lucull. p. 514.]

☞ Μακροθύμως, Adv. from μακρόθυμος *long-suffering*, a N. often used in the LXX, and derived from μακρὸς *long*, and θυμὸς *the mind, anger.—Patiently.* occ. Acts xxvi. 3.

ΜΑΚΡΟ'Σ, ὰ, ὸν.

I. *Far, distant.* Luke xv. 13. xix. 12, 'Εις χώραν μακρὰν, *into a far country.* [(See under μακρὰν, which is acc. sing. taken adverbially.) 1 Chron. xvii. 17. 2 Chron. vi. 36. Ezek. xii. 27. ἐις καιροὺς μακροὺς *times (that are) far off.* Eng. transl. In Ecclus. x. 10. μακρὸν ἀῤῥώστημα· *a protracted illness*, if the passage be genuine, on which see Bretschneider's Note in his edition of Ecclus.]

II. *Long, prolix.* Μακρὰ προσεύχεσθαι, *To make long prayers*, q. d. *to pray long.* Mat. xxiii. 14, (where see Wetstein.) Mark xii. 40. Luke xx. 47. So Homer, Il. i. lin. 35, ΠΟΛΛΑ' δ' 'ΗΡΑ~Θ', *He prayed many things*, or *much.* Compare lin. 351. [Theophrast. Char. iii. 1. Callim. Epig. 5. ὀυκ ἔτι μακρὰ λέγω. Joseph. A. J. vi. 11. 10. Arist. Plut. 612. μακρὰ κλαίειν. Hom. Il. γ'. 22. μακρά· Schol. μεγάλως. LXX, Prov. xxviii. 16. Poll. Onom. vi. c. 1. § 12. i. 9.]

Μακροχρόνιος, ου, ὁ, ἡ, from μακρὸς *long*, and χρόνος *time.—Enduring a long time.* occ. Eph. vi. 3.—In the LXX of

Exod. xx. 12. Deut. v. 16, μακροχρόνιος γίνεσθαι answers to the [Heb. האריך ימים to prolong the days. Comp. also Deut. xxii. 7. iv. 40. and μακροχρονίζω, Deut. xvii. 20. Sym. in Job xii. 12.]

Μαλακία, ας, ἡ, from μαλακὸς tender. —*An indisposition, infirmity.* occ. Mat. iv. 23. ix. 35. x. 1. Comp. Νόσος. [Schleusn. gives as its primary sense, *weakness* or *softness,* chiefly of mind, *laziness.* Suid. μαλακία· ῥαθυμία. v. Polyb. iii. 79. Joseph. A. J. ii. 10. 1. Xen. de Venat. iii. 8. It is used in the LXX for חלי *any bodily weakness* or *infirmity.* Deut. vii. 15. 2 Chron. xxi. 15—19. Isaiah xxxviii. 9. Comp. Exod. xxiii. 25. 2 Chron. xxiv. 25. Suid. and Hesych. μαλακία· νόσος. Poll. Onom. iii. c. 21. Thus μαλακιᾷν or μαλακίζεσθαι *to be sick.* Is. xxxvii. 9. xxxix. 1, &c. Test. xii. Patr. p. 420. v. Æl. V. H. iii. 9. Xen. de Ven. viii. 4. Duport. on Theophr. Char. c. i. p. 189. Hence, says Schleusner, Salmasius is erroneous in referring this use of the word to a peculiar idiom. (Ossileg. Hellen. p. 291.)

Μαλακὸς, ἡ, ὸν, from μαλάσσω *to soften,* which from the Heb. מלץ *to sooth.*

I. *Soft, delicate,* spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So Lucian De Salt. tom. i. p. 908, ἐσθῆσι ΜΑΛΑΚΑῖΣ, *in soft garments;* and Homer, Il. ii. lin. 42, ΜΑΛΑΚΟ'Ν χιτῶνα, a *soft* or *fine* vest; Il. xxiv. lin. 796, πέπλοισι ΜΑΛΑΚΟῖΣΙ, *soft* veils; and Odyss. xxiii. lin. 290, ἐσθῆτος ΜΑΛΑΚΗ͂Σ, a *soft* coverlet for a bed. See more in Wetstein and Kypke. [So in Demost. p. 1155. 4. (Ed. Reiske.) πρόβατα μαλακὰ *woolly sheep,* and therefore *soft to the touch.* LXX, Prov. xxvi. 22. λόγοι μαλακοὶ, *soft, honied words.* Comp. xxv. 15. In Mat. xi. 8. it is better to take it of *delicate raiment* in general, and not specifically of *silk* (as Elsner), which was extravagantly dear—perhaps of *fine linen.* v. Forster de Bysso. p. 79. Elsner. Obss. Sacr. vol. i. p. 57. Albert. Obss. Philol. p. 82. Olear. ad Philostr. Vit. Apollon. c. 27. p. 167.]

II. *A man who suffers himself to be abused contrary to nature, a catamite, a pathic,* (so Theophylact, τὰς αἰσχροπαθοῦντας); hence Μαλακοὶ are by the Apostle joined with Ἀρσενοκοῖται *Sodomites.* These wretches affected the dress and behaviour of * *women.* [It appears (v. Wetstein and Kypke) that the Greeks themselves applied the term μαλακὸς to these monsters. v. Dion. Halicarn. Ant. vii. p. 418. Diog. Laert. vii. c. 5. § 4. The Romans also used the term *malacus* in the same sense. (v. Plaut. Miles Glorios. iii. 1. 73.) and also *mollis* (e. g. Ovid. Fast. iv. 342. Mart. iii. 73.)—Hesych. μαλακός· μαλθακὸς· ἔκλυτος, γυναικοήθης.] occ. 1 Cor. vi. 9.

* The reader may find a remarkable description of such in Josephus, De Bel. lib. iv. cap. 9. § 10.

☞ Μάλιστα, Adv. of the superlative degree, from μάλα, which see under Μᾶλλον.—*Most of all, chiefly, especially.* Acts xx. 38. xxv. 26. xxvi. 3. [Gal. vi. 10. Phil. iv. 22. 1 Tim. iv. 10. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. verse 16. 2 Pet. ii. 10. Hesych. μάλιστα· λίαν, πάνυ, πλέον, σφόδρα, μᾶλλον.]

Μᾶλλον, An adv. of the comparative degree, from μάλα *much.*

I. *More.* [See Mat. vi. 30. (πολλῷ μᾶλλον.) vii. 11. (ποσῷ μᾶλλον;) x. 25. xviii. 13. Mark ix. 42. xiv. 31. Luke v. 15. xi. 13. 1 Cor. xiv. 18. In Mark x. 48. πολλῷ μᾶλλον *the more a great deal,* as the E. T. has it, comp. Luke xviii. 39. John v. 18. The LXX use πολὺ μᾶλλον, Numb. xiv. 12. Deut. ix. 14. Is. liv. 1.] It is *emphatically* joined with nouns or verbs expressing a *comparison.* See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23, where Wetstein cites many instances from the best Greek writers, of the like use of μᾶλλον with comparative adjectives. Thus from Isocrates, πολὺ γὰρ ΜΑ͂ΛΛΟΝ ΚΡΕῖΤΤΟΝ, and from Isæus, πολὺ ΜΑ͂ΛΛΟΝ 'ΕΤΟΙΜΟ'ΤΕΡΟΝ. He farther shows, that in the Latin writers magis, *more,* is sometimes likewise added to comparatives. [See Eur. Hec. 377. Aristoph. Concion. 1131. Herodot. i. 23. Æl. V. H. x. 9. H. A. iv. 34. and for *magis* see Hirtii P. de Bello Africano. c. 54. Plaut. Menœchm. Prolog. 55. Vechn. Hellenolexia, p. 76. Bergler. on Alciphr. p. 228. Abresch. on Æsch. lib. i. 20. and the notes on Thom. M. p. 596.]

II. *Rather.* [Mat. x. 6, 28. xxv. 9. Mark xv. 11. Luke x. 20. Rom. xiv. 13. 1 Cor. v. 2.] Μᾶλλον ἑλόμενος, *Choosing rather.* Heb. xi. 25. This phrase is agreeable to the style of the best Greek writers, as Wetstein has abundantly shown. [Schleusner gives the following list of passages where this *elective* sense is joined with the first and μᾶλλον is to be rendered *magis et potius.* Mat. xxvii.

24. John iii. 19. xii. 43. Acts iv. 19. v. 29. xxvii. 11. 1 Cor. ix. 12. xiv. 1, 5. 2 Cor. v. 8. xii. 9. 2 Tim. iii. 4; but in some of them this seems rather fanciful.]

III. Μᾶλλον δὲ, *Or rather, yea rather*, in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See Vig. Idiot. sect. viii. reg. 1. and Hoogeveen's note. [v. Gal. iv. 9. and Raphel. Obss. Polyb. on that passage, and Palairet Obss. Philol. p. 432.]

IV. Ἔτι μᾶλλον καὶ μᾶλλον, *More and more.* occ. Phil. i. 9. That the phraseology may not be suspected as a Hebraism or Latinism, Kypke cites (inter al.) from Polybius, ΜΑ͂ΛΛΟΝ ἈΕῚ ΚΑῚ ΜΑ͂ΛΛΟΝ ἐξετυφοῦτο, He was *continually* puffing up *more and more:* and from Diogenes Laert. Πτίσσετε ΜΑ͂ΛΛΟΝ ἜΤΙ ΚΑῚ ΜΑ͂ΛΛΟΝ, Pound *yet more and more.* [So magis magisque in Latin. e. g. Cic. Epist. ii. 18. v. Tursellin. de Particul. Ling. Lat. Μᾶλλον (as well as the Latin *magis.* v. Vechneri Hellenol. l. i. pt. ii. c. 5. p. 138.) is often omitted, according to * Schleusner and some other critics; as in Mat. xviii. 8. καλόν σοι ἐστιν ....... ἢ, &c. for μᾶλλον καλὸν ..... ἢ, &c. (comp. Ecclus. xx. 1.) See Luke xv. 7. xvii. 2. 1 Cor. xiv. 19. Herodot. ix. 26. Hom. Il. α'. 117. βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι (v. Schol.) and in LXX, Gen. xlix. 12. 2 Macc. xiv. 42. Tobit iii. 6. xii. 8. Andoc. de Myst. p. 60. ed. Reiske. v. Wesseling on Diod. Sic. xi. p. 412. Duker on Thucyd. vi. p. 436.]

Μάμμη, ης, ἡ, from the Heb. אם *a mother.*

I. Anciently, An infantile name for *a mother, A mamma,* as we likewise speak.

II. *A grandmother.* occ. 2 Tim. i. 5, where see Wetstein and Wolfius. [It means here *the maternal grandmother.* v. Schol. on Arist. Acharn. 39. Spanh. on Arist. Nub. v. 1386, and Wetstein, N. T. vol. ii. p. 354. Phavorinus says, that μάμμη ought not to be used for *grandmother*, (which is τίθη) but *mother*, and derives it from μαμᾶν a child's word for φάγειν. "It occ. for a *grandmother* 4 Mac. xvi. 9." Biel.]

ΜΑΜΜΩΝΑ͂Σ, or ΜΑΜΩΝΑ͂Σ, ᾶ, ὁ. —*Mammon.* ממון is used for *money* in the Chaldee Targum of Onkelos, Exod. xviii. 21, & al. and of Jonathan, Jud. v. 19. 1 Sam. viii. 3. So the Syriac ממונא, Exod. xxi. 30. Mat. vi. 24. Luke xvi. 9. Castell deduces these words from the Heb. אמן *to trust, confide,* because men are apt to *trust in riches*, q. d. מאמן *what is confided in.* And Austin observes, that *Mammon* in the Punic or Carthaginian language signified * *gain.* The word plainly denotes *riches*, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful Mammon*, but of τὸ ἀληθινὸν *the true.* St. Luke's phrase Μαμωνᾶ ἀδικίας very exactly answers to the Chaldee ממון דשקר, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13, *Mammon* is beautifully represented by our Saviour as a *person*, which has made some suppose it was the name of an *idol* or *god of riches* worshipped in Syria: but I find no sufficient proof of this. [Schleusn. appeals for a proof of it to Tertullian; to Wetstein on the Dialogue against the Marcionites, attributed to Origen, p. 36; to † Barthii Advers. lib. lv. c. 4. and lx. p. 2978 (I find no mention of this sense in Buxtorf. Lex. Talmud. in voc. p. 1216.) In Luke xvi. 9, 11. he takes it for *perishable*, i. e. *uncertain and deceitful wealth*, and not *wealth unjustly acquired.* Fritzsche on Mat. takes it for a personification of riches.]—The above cited are all the passages of the N. T. wherein the word occurs.

Μανθάνω.

I. *To learn.* [See Mat. ix. 13. xi. 29. xxiv. 32. Mark xiii. 28. John vi. 45. (where it is distinguished from ἀκούειν, and means *to profit by hearing, to un-*

* [Fritzsche entirely rejects this explanation, and also that which takes καλὸν as positive put for comparative. His own theory is that there is a change of design in the speaker, who first intends to enunciate the matter fully and absolutely, but then changes his intention and enunciates it *comparatively.* He supplies the comparative before ἤ. "It is good for thee," &c. (and better) *than*, &c. Herman on Vig. p. 884. gives a different theory. It is worth observing, that the Heb. has no comparative form, but uses the positive with מ. following it.]

* "*Mammona* apud Hebræos *divitiæ* appellari dicuntur. Convenit & Punicum nomen: Nam *lucrum* Punicè *Mammon* dicitur." Augustin. De Serm. Dom. lib. ii.

† [On consulting Barthius as above, I find very little towards proving the point in question; and Barthius himself does not seem of the opinion that it means a Syrian *idol.*]

*derstand.*) vii. 15. (where μὴ μεμαθηκὼς means *not having frequented the schools of Jewish doctors, having had no learned instruction.*) Rom. xvi. 17. 1 Cor. iv. 6. xiv. 31, 35. Gal. iii. 2. (*to be informed,* as also in Acts xxiii. 27.) Ephes. iv. 20. Phil. iv. 9. Col. i. 7. 1 Tim. ii. 11. (where μανθάνειν seems to mean, *learn by hearing public discourses* (comp. 1 Cor. xiv. 34.) and is opposed to διδάσκειν.) 2 Tim. iii. 7, 14. Rev. xiv. 3, which some take in the sense of *learning by heart,* others of *understanding.*]

II. *To learn, acquire a custom* or *habit.* Tit. iii. 14. 1 Tim. v. 13, where observe, that μανθάνυσι may be either joined with ἀργὰι, and considered as a Greek idiom for αργὰι εἶναι μανθάνυσι, *they learn to be idle,* (so Pricæus in Pole Synops. cites from Euripides, Medea, lin. 295, ἐκδιδάσκεσθαι σοφὺς for ἐκδιδάσκεσθαι σοφὺς εἶναι, *to teach, to be wise*) ; or, according to Wolfius and others, μανθάνυσι may be construed with the participle περιερχόμεναι, used for the infinitive περιέρχεσθαι, *Being idle* they learn to go about *from house to house.* A very similar construction is produced from Aristotle's Politic. viii. 6. Πότερον δὲ δεῖ ΜΑΝΘΑ'ΝΕΙΝ ἀυτὺς 'ΑΔΟ'ΝΤΑΣ καὶ ΧΕΙΡΟΥΡΓΟΥ͂ΝΤΑΣ— But whether they ought *to learn to sing,* and *to perform on musical instruments*—. See more in Pole Synops. and Wolfius on the place. But does not the following part of the verse in 1 Tim. v. show the former interpretation to be preferable? [Comp. Phil. iv. 11. 1 Tim. v. 4. Heb. v. 8. and the LXX, in Deut. iv. 10. xviii. 9. Is. i. 17. ii. 4. Jer. ix. 5. Xen. Anab. iii. 2. 25. μάθωμεν ἀργοὶ ζῆν. occ. LXX, for למד *he learnt.* Deut. v. 1. xvii. 19. for אלף. Prov. xxii. 25. and ידע *he knew* or *understood.* Exod. ii. 4. Esth. iv. 5. & al. In the passage which Parkhurst quotes from the Medea ἐκδιδάσκεσθαι rather means, *to get them taught,* by the force of the middle voice. v. Porson's note.]

Μανία, ας, ἡ, from μαίνομαι *to be mad.* —*Madness, distraction.* occ. Acts xxvi. 24. [occ. LXX, Hos. ix. 7, 8.]

ΜΑ'ΝΝΑ, τὸ. Indeclinable. Heb.— *Manna,* that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מן, *a species.* "At its first falling, Exod. xvi. 15, *The children of Israel—said* מן הוא *this (is)* a particular species, a peculiar thing, *for they knew not what it (was).* Comp. ver. 31. Deut. viii. 3, *Who fed thee with* את־המן, that peculiar thing *which thou knewest not, neither did thy fathers know.* *." [Schleusner makes מן the same as מה *what?* as in Chaldee and Syriac; and hence, מן הוא would be (as the LXX take it) *what* (is) this? Others deduce it from מנה *he measured* (as there was an appointed portion for each Israelite), or in Piel *he prepared,* so called as being food prepared by the Deity. Comp. Wisd. xvi. 20. v. Drusius on John vi. 31. and Ottii Obss. Flav. p. 198. Schl. further adds, that it cannot be ascertained whether this manna was produced by a divine miracle, or was like that which still bedews the ground in the East, and particularly in the deserts of Arabia (v. Niebuhr's Descript. Arab. p. 146.) and is collected in the morning, and made into a sort of cake. Vander Hardt (Ephem. Philol. c. 7) supports the affirmative, but is opposed by Deyling. † Obss. Sacr. iii. 7.) To account for its being called in the N. T. not Μᾶν but Μάννα, we may observe that the Heb. מנה is several times in scripture applied to a *portion,* and that too of *food,* as Sam. i. 4, 5. Neh. viii. 10, 12, & al. and that the LXX almost constantly use Μάννα for מן, as Num. xi. 6, 7, 9, & al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17. where comp. Κρύπτω II. [Schleusner takes the hidden manna for the rewards of Christians in a future state. There is probably an allusion to a tradition of the ark of the covenant and the vessel of manna kept in it, having been hidden by Jeremiah from fear of Nebuchadnezzar, and the expectation that it would reappear in the time of the Messiah. See Eichhorn on the passage.]

Μαντεύομαι.—*To prophesy, divine.* occ. Acts xvi. 16. This V. is plainly from Μάντις *a soothsayer, a diviner,* which we may, with Eustathius, very properly deduce from μαίνομαι *to be mad, distracted, beside oneself,* on account of the *mad extravagant behaviour* of such persons among the heathen. To justify this derivation, the reader may consider the

* Heb. and Eng. Lexicon, in מנה III.

† [Deyling states, after Le Clerc and others, several material differences between the manna of the Israelites and common manna. The manna of the Jews, too, putrified in the course of the night, *except on the 6th day,* and on the 7th *none was found.* This must clearly establish the miraculous nature of the transaction with those who give credit to Moses. Schleusner's doubt, therefore, is unreasonable and improper. See Graves on the Pentateuch, App. § 2. p. 407.]

picture of one of these * *frantic prophetesses*, as drawn by the masterly hand of Virgil, Æn. vi. lin. 46, &c. Comp. 76, &c. and 100—102.—" Few that pretended to inspiration (says Archbishop † Potter, after citing the former of these passages) but *raged* after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand antick motions. In confirmation of these assertions I shall subjoin a ‡ passage or two from Plato, where speaking of those who are under the dominion of what he elsewhere calls ἀπὸ Μεσῶν κατοχὴ καὶ ΜΑΝΙ'Α, *a possession* and *madness* from the Muses, which excites and inspires the mind into enthusiastic songs and poems, he says (in *Io*), Βακχεύεσι καὶ κατεχόμενοι, ὥσπερ ἀι Βάκχαι, they who are possessed *rage* like the priestesses of Bacchus; and that this his diviner was ἔνθεος καὶ ἔκφρων, καὶ ὁ νῦς μηκέτι ἐν ἀυτῷ ἐνῇ, &c. rapt into a divine extasy and *mad*, neither did his understanding remain in him, being moved θείᾳ μοίρᾳ by a divine fate; and in his *Timæus*, Ἱκανὸν δὲ σημεῖον ὡς μαντικὴν ἀφροσύνῃ Θεὸς δέδωκεν. " This circumstance, namely, that ὐδεὶς ἔννυς ἐφάπτεται μαντικῆς ἐνθέυ καὶ ἀληθῦς, no one in his *right senses* is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human *madness*;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the Eastern nations in general, that *madmen are inspired*. Comp. Πύθων. And although in those frantic fits of the heathen diviners there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. " Herein also," says the learned Gale, " the devil played the ape, and imitated the divine mode of prophetie, which for the most part was by *extatic raptures and visions*." Comp. 2 Kings ix. 11. Jer. xxiii. 9. xxix. 26.

* *Insanam vatem*, as she is called, Æn. iii. lin. 443.

† Antiquities of Greece, book ii. ch. 12.

‡ For farther satisfaction the reader may consult the learned Gale's Court of the Gentiles, vol. ii. part 3, book i. ch. 3. § 7, to whom I am indebted for the testimonies from Plato.

Hos. ix. 7. Ezek. iii. 14, 15. [Μαντεύομαι. occ. for קסם *he divined*. Deut. xviii. 10. 1 Sam. xxviii. 8. Ezek. xii. 24. v. Æl. V. H. i. 29. ii. 17. Apollodor. iii. c. 6. § 7. Græv. on Lucian. Solœcist. c. 9. p. 755. Sometimes it is *to ask an oracle* (Lucian as above.) Sometimes it is found passively. Æl. V. H. iii. 25.]

ΜΑΡΑΙ'ΝΩ, from the Heb. מאר *to fret, corrode.—To cause to decay* or *fade*. So Isocrates ad Demon. cap. 4. Κάλλος μὲν γὰρ ἢ χρόνος ἀνάλωσεν ἢ νόσος 'ΕΜΑ'ΡΑιΝΕ, As for beauty, either time consumes, or disease *withers* it. Hence Μαραίνομαι, pass. *To be decayed* or *faded, to fade, fade away*. occ. Jam. i. 11. Wetstein has shown in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced I add from Lucian, De Syr. Deâ, tom. ii. p. 887. Τὸ σῶμα δι' ἡμέρης 'ΕΜΑΡΑΙ'ΝΕΤΟ, His body *wasted away* daily. [occ. LXX, Job xv. 30. xxiv. 24. Wisd. ii. 8. xix. 21. Phavorin. μαραίνομαι· ἀπανθῶ· ταβεφίω Λατινιστί.]

☞ ΜΑΡΑΝ ΑΘΑ'. Heb. Chald. or Syr.—*MARAN ATHA*. It denotes a *solemn curse*. occ. 1 Cor. xvi. 22, where the Syriac version, מרן אתא, which signifies *The*, or *Our*, *Lord cometh*, אתה is a pure Hebrew, as well as that or אתא are Syriac and Chaldee words. [Cheitomæus (Græcobarbar. N. T. p. 104.) gives nearly this derivation, and Hesychius says, Μαραναθά. ὁ Κύριος ἦλθεν ἢ εἶδον τὸν Κύριον·] מרא is used in Chald. for *a sovereign* or *supreme lord*, Dan. ii. 47, & al. So מרן may be regarded either as a simple N. of the same root, with the formative ן postfixed (see Castell in מר), or else as compounded of מר *a lord*, and the Syriac suffix ן *our*. If this * interpretation of ΜΑΡΑΝ ΑΘΑ', which is not only favoured by the Syriac version, but also given by Theodoret and several of the Greek Scholia cited by Wetstein, be right, the expression will refer either to the *miraculous* † *interposition*, or to the *final coming of the Lord* to take vengeance on the man lying under this most grievous curse. Comp. Jude ver. 14, 15, and Macknight there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a

* Of which see more in Whitby on 1 Cor. xvi. 22, and in Vitringa on Rev. iii. 11.

† See Doddridge.

solemn instance, adopt a *foreign*, whether Chaldee or Syriac, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. מחרם אתה *cursed art thou*, which might be the *form* of the anathema or curse, called in Heb. חרם. As for the substitution of the ν for ם in Μαραν we may observe with the learned * Montfaucon, that at the end of words the Greeks do *very frequently* put their ν for the Heb. ם, because the latter termination is very disagreeable to the Greek language; and probably the *Grecizing* Jews might in common conversation pronounce מחרם אתה MAPAN AΘA'. But let the reader consider, and judge for himself.

☞ Μαργαρίτης, ȣ, ὁ.—*A pearl*, so called from μάργαρον the same. [occ. Mat. xiii. 45, 46. 1 Tim. ii. 9. (where see Wetstein). Rev. xvii. 4. xviii. 12. 16. xxi. 21. which last passage some interpret of *marble as white and bright as pearls*. Schleusn. of *precious stones* in general. It is used metaphorically for any thing of great *value* and *price*, as Mat. vii. 6. μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων *of offering Christian doctrine to those who would reject it with contempt*. v. Vorst de Adagiis N. T. c. 4. p. 779. (ed. Fischer.) In Arabic *wise sayings* are called pearls, v. Schultens on Hariri Consess. i. p. 12. ii. p. 102, and Hist. Timur. c. 52.]

Μάρμαρος, ȣ, ὁ, ἡ, from μαρμάρω *to glister, shine*. [Schleusner and Wahl give μάρμαρον, ου, τὸ, a substantive from the adjective. Bretschneider is with Parkhurst. Μάρμαρον πέτρον occ. Eur. Phœn. v. 1416, ed. Pors. See also 674, and Schol. on Hom. Il. π'. 735. 'Η μάρμαρος occ. Epist. Jerem. vs. 72, and μαρμάρινος. Song of Sol. v. 15.]

I. Properly an adjective, *Bright, shining, white.*

II. Λίθος being understood, *A white kind of stone, marble*, marmor. So Hesychius explains μάρμαρος by λευκὴ λίθος *a white stone*, occ. Rev. xviii. 12.

☞ MA'PTYP, υρος, ὁ, ἡ. It is generally derived from μείρω *to divide, decide*, because a witness *decides* controversies (comp. Heb. vi. 16.); but the learned Damm, in Lexic. col. 1495, deduces it from the old word μάρη *the hand*, because witnesses anciently used to hold up their *hands* in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6. 15. And from a similar custom among the old Greeks *, Apollo in Pindar, Olymp. vii. lin. 119, 120, orders Lachesis, one of the *Fates*, χεῖρας ἀντεῖναι, Θεῶν δ' ὅρκον μέγαν μὴ παρφάμεν, *to lift up her hands*, and not violate the great *oath* of the gods."

I. *A person witnessing, a witness.* [Mat. xviii. 16. xxiv. 65. Mark xiv. 63. Luke xxiv. 48. Acts i. 8. 22. ii. 32. iii. 15. v. 32. vi. 13. vii. 58. x. 39. xiii. 31. xxvi. 16. 2 Cor. i. 23. ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι (comp. Thuc. i. 78. ii. 71.) 2 Cor. xiii. 1. 1 Thess. ii. 10. 1 Tim. v. 19. vi. 12. Heb. xii. 1.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Dissertat. p. 442. [Schl. gives Heb. xii. 1. under this sense, "*a multitude of men* who have suffered evil for the true worship of God," comparing chap. xi. See Suicer. Thes. Eccles. vol. ii. p. 310. In 2 Tim. ii. 2. he takes this word (by metonymy of concrete for abstract) for "a testimony or argument adduced for the truth of any thing," *a proof*. Wahl says it is *a witness*; and so Bretschn., who however suggests that it may mean *the books of the Old Testament, as affording testimony to Christianity*; but this is very far-fetched. He quotes Joseph. contr. Apion. i. 7. as using it of the testimony of genealogies, πολλοὺς παρασχόμενον μάρτυρας.]

Μαρτυρέω, ῶ, from μάρτυρ.

I. *To witness, bear witness, testify.* [See John i. 7. (where and in xv. 26. xviii. 23. Schl. gives the sense of *teaching* or *explaining*) iii. 26. 28. v. 31—33. μεμαρτύρηκε τῇ ἀληθείᾳ. x. 25. xii. 17. Acts xxii. 5. xxvi. 5. Heb. xi. 5. (pass. voice). 1 John v. 6—10. & al. In LXX it translates העיד *he gave witness*, Gen. xliii. 3. Hence]

[II. *To declare, profess*, John iv. 44.

* "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) ם per M exprimunt, præterquam *in fine vocum, ubi* N *pro* M *frequentissimè ponunt Græci*, quia nempe à terminatione μ abhorret Græca lingua." Hexapla, vol. ii. Prævia Disquisitio, page 396.

* Of which see Homer, Il. vii. lin. 412. Il. x. lin. 321. Comp. Virgil, Æn. xi. lin. 196; and Heb. and Eng. Lexicon, under ידה V. I.

vii. 7. 1 Tim. vi. 13. τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν *who freely and openly put forth a profession*, Schl.; and the word is used *of declaring prophetically*, Acts x. 43. Rom. iii. 21. μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν *which Moses and the prophets have prophesied and promised*, as Schl. translates the place.]

III. With a dative following, *To bear witness to* or *concerning*. Mat. xxiii. 31. Implying *praise* or *commendation*, Luke iv. 22. [See John iii. 26. In Luke xi. 48. Schleusn.* translates "ye approve of the deeds of your forefathers," and he gives this sense also to Rom. x. 2. See Xen. Mem. i. 2. 21. Æsch. Socr. Dial. iii. 6. Krebs. Comm. ad Decr. Athen. p. 72.] So Josephus, Ant. lib. xiv. cap. 10. § 2, 'ΑΥΤΩ͂ι πολλοὶ ΜΕΜΑΡΤΥΡΗ'ΚΑΣΙΝ. See other instances in Elsner and Kypke on Luke. So Μαρτυρέομαι, οῦμαι, pass. *To be of good report, have a good character*. Acts vi. 3. x. 22. [xvi. 2.] xxii. 12. Heb. xi. 2. 39. Comp. ver. 4, 5. [add 1 Tim. v. 10. comp. 3 John v. 6. 12.]

IV. *To bear witness to*, denoting *assent* or *confirmation*. Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe that μαρτυρέω is applied in the same manner by the profane writers. See also Elsner on Luke iv. 22.

V. Μαρτυρέομαι, οῦμαι, *To implore, beseech*, or as our Eng. Translators, *to charge*. 1 Thess. ii. 12. [So μαρτύρομαι Thuc. vi. 80. Comp. Deut. xxxii. 46.]

Μαρτυρία, ας, ἡ, from μάρτυρ.

I. *A bearing witness, testification*. John i. 7. [*Testimony, evidence, witness borne* or *to be borne*, Mark xiv. 55. (where Schleusner takes it for μάρτυρ, the abstract for the concrete) 56. 59, Luke xxii. 71. John i. 7. 19. iii. 11. 32. (where Schleusner understands *doctrine, the thing professed*). v. 32. 36. (where Schleusner, as in John v. 9, understands *the proofs* given by God to our Saviour's divine mission). viii. 13, 14. (Schl. and Bretschn. give it the sense of *confirmation* or *praise*) 17. (Comp. Mat. xviii. 16.) xix. 35. xxi. 24. Acts xxii. 18. (where Schl. translates it *teaching* or *instruction*) Titus i. 13. 1 John v. 9. In Rev. i. 9, ἡ μαρτυρία Ἰησοῦ Χριστοῦ seems the *constant profession of Christianity*, testimony to the truth of Christ and his religion, comp. i. 2. vi. 9. xii. 11. 17. xix. 10. xx. 4. In 1 Tim. iii. 7, μαρτυρίαν καλὴν *a good report* or *character*, Comp. Μαρτυρέω III. and 3 John vs. 12. Ecclus. xxiv. 23. occ. for *testimony* or *evidence* in Exod. xx. 16. Deut. v. 20. Prov. xxv. 18.—and in Ps. xviii. 8. of the *ordinances of God*.]

Μαρτύριον, ιυ, τὸ, from μάρτυρ.

I. *A witness, testimony*. [See Mat.* viii. 4. (comp. Mark i. 44, and Luke v. 14.) xxiv. 14. Mark vi. 11. (comp. Luke ix. 5.) xiii. 9. Acts iv. 33. 2 Cor. i. 12, where Schl. takes it for *commendation*, James v. 3. In Mark xiii. 9, εἰς μαρτύριον αὐτοῖς, *so that ye may testify to them, boldly profess Christianity before them;* others, as Bretschn. *for a testimony against them*, but comp. Mat. x. 18. Luke xxi. 13.] 1 Tim. ii. 6, Τὸ μαρτύριον καιροῖς ἰδίοις. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that *Christ gave himself a ransom for all* to be testified, i. e. the *object* or *subject* of a public testimony to be borne, *in due time:* But Bengelius puts a colon after πάντων, and a comma only after ἰδίοις; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: *The testimony* (namely, that Christ gave himself a ransom for all) was to be borne *in due time, for which testimony I was appointed a preacher, &c.* Comp. Bowyer's Conject. [The word occ. Gen. xxi. 30. xxxi. 44. Deut. iv. 45. xxxi. 26. Josh. xxii. 27. Ruth iv. 7. In Prov. xxix. 14. Amos i. 11, they have pointed לעד differently from the common method (which gives *perpetually* or *for ever*, εἰς ἀεὶ Symm. in Prov.) and they translate it εἰς μαρτύριον.]

II. *The testimony* of *Christ* is the *tes-*

* [Perhaps as *the approval* is expressed by καὶ συνευδοκεῖτε (which Schl. does not quote) we may translate it, *ye bear witness to them, record them*, as it were. Our Translators appear to have used the various reading ὅτι for καὶ; but καὶ is best supported. Bretschneider translates it *laudatis atque probatis*.]

* [Fritzsche takes εἰς μαρτύριον αὐτοῖς as a reflection of St. Matthew, and not part of our Saviour's speech, explaining it thus: "This he said for *a testimony to the multitude*, that he revered the law of Moses;" but this has its difficulties. He refers to Thuc. i. 87. δείξας τι χωρίον αὐτοῖς, and similar expressions, but all of them have *a participle agreeing with the speaker*, and are not therefore quite in point. Besides in Thuc. the αὐτοῖς are the persons addressed in the speech, but not so in St. Matthew.]

*timony* concerning *Christ*, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8. [In these passages Schl. and Bretschn. understand the doctrine of Christ, the Christian doctrine. In Heb. iii. 5. Schl. translates εἰς μαρτυρίον τῶν λαληθησομένων *for the promulgation of those things about to be delivered to the Jews.* In Acts vii. 44. ἡ σκηνὴ τοῦ μαρτυρίου occ. (comp. Rev. xv. 5.) and some take it for ἡ κιβωτὸς τοῦ μαρτ. or *the ark of the covenant, kept in the tabernacle of the covenant.* Bretschn. says that νόμος and μαρτυρίον are often the same thing, in LXX, e. g. Deut. iv. 45. vi. 17. 20. Ps. lxxviii. 5, and hence the *ark of the covenant*, where the tables of the Law were kept, was called ἡ κιβωτὸς τοῦ μαρτ., and the tables themselves μαρτυρίον, (and thus nearly Suidas). See Exod. xxv. 16. xxvi. 33. xxx. 6. xxxi. 18. comp. xvi. 34. (Heb. and Gr.) The LXX have also translated אהל מועד *the tabernacle of the congregation*, by this phrase ἡ σκ. τ. μ. in Numb. xviii. 4. 6. Lev. iv. 4. Exod. xxix. 42. 44. & al. apparently deducing מועד from עוד *he witnessed*, instead of יעד *he appointed.* But it may be observed that as this is also called משכן העדת, e. g. Numb. i. 50, and translated by the same words in LXX, where μαρτυρίον is an appropriate translation of העדת, they may have used their phrase indifferently, without regard to the Heb. word used in each passage. It is called עדת simply in Exod. xvi. 34. See Iken. Ant. Heb. i. vii. 6. 32—41. Reland. Ant. Jud. i. ch. iii.]

Μαρτύρομαι, from μάρτυρ.

I. Governing a dative, *To testify, bear witness to*, occ. Acts xx. 26. Gal. v. 3. [Bretschn. supplies τὸν Θεὸν, *I call God to witness to you, I declare to you by God;* and compares Ecclus. xlvi. 19. Schleusner translates *I declare to you.*] In the former text our Translators render μαρτύρομαι ὑμῖν by *I take you to record*, but, I apprehend, erroneously; for μαρτύρομαι, in the sense of *taking to record*, or *calling to witness*, is followed not by a dative, but by an accusative of the person. Thus Plutarch in Alcib. Χαλεπῶς φέροντα καὶ ΜΑΡΤΥΡΟ'ΜΕΝΟΝ ΘΕΟΥ'Σ καὶ 'ΑΝΘΡΩ'ΠΟΥΣ, taking it grievously, and *calling gods and men to witness.* So Josephus, on occasion of the horrid pollution of the Temple by the Zealots, introduces Titus thus speaking to them: ΜΑΡΤΥ'ΡΟΜΑΙ ΘΕΟ'ΥΣ ἐγὼ πατρίους— ΜΑΡΤΥ'ΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑ'Ν ἐμὴν, καὶ ΤΟΥ'Σ παρ' ἐμοὶ 'ΙΟΥΔΑΙ'ΟΥΣ καὶ 'ΥΜΑ'Σ 'ΑΥΤΟΥ'Σ, ὡς οὐκ, ἐγὼ ταῦθ' ὑμᾶς ἀναγκάζω μιαίνειν, *I call to witness* my country's *gods*—"*I call to witness* also *my army*, and *the Jews* who are with me, and even *you yourselves*, that I do not force you to pollute this holy place. De Bel. lib. vi. cap. 2. § 4. Comp. lib. ii. cap. 16. § 4. ad fin. [See also Judith vii. 28.]

II. *To testify*, or rather *to beseech*, or *charge*, obtestor. Polybius, as cited by Raphelius, uses the V. in this latter sense. occ. Eph. iv. 17. Comp. Μαρτυρέω III.

ΜΑ'ΡΤΥΣ, ὁ, ἡ, Dat. Plur. μάρτυσι. The same as μάρτυρ. See Grammar, sect. v. 3, 4.

I. *A witness.* [Acts x. 41. xxii. 15. Heb. x. 28. 1 Pet. v. 1. In Rom. i. 9. Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, *God knows and can testify, I declare by the Almighty*, the same as the Jewish oath עד יהוה. Comp. Phil. i. 8. 1 Thess. ii. 5. Gen. xxxi. 50. Job xvi. 19, and Augustin. ad Hilar. Epist. 89.] On Acts x. 41, the reader may do well to consult Jenkin's Reasonableness and Certainty of the Christian Religion, vol. ii. chap. 28. Bp. Pearce's Miracles of Jesus vindicated, part i. p. 10, &c. 12mo. Leland's View of Deistical Writers, vol. i. letter vii. p. 138, &c. and letter xi. p. 271, 1st edit. Randolph's Answer to Christianity not founded on Argument, p. 173, and his View of our Blessed Saviour's Ministry, p. 374, and Lardner's Collection of Testimonies, vol. ii. p. 308. [occ. LXX, Exod. xxiii. 1. Deut. xvii. 6. Prov. xiv. 5. & al. In Numb. xxiii. 18. Prov. xii. 19, they seem to have pointed with Tzere instead of Pathack.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* occ. Rev. ii. 13. [See also xi. 3. 7. In Rev. i. 5. iii. 14, our Saviour is called ὁ μάρτυς ὁ πιστὸς, &c. Schleusn. says he knows not in what sense, unless it be perhaps as *the interpreter of the Divine will*, and he refers to John i. 9. xiv. 6. Bretsch. gives the same sense, and says that God is so called in the Old Test. as manifesting his will (in promises or threats), and executing it faithfully. Comp. Ps. lxxxix. 36. Jer. xxix. 23. Malach. iii. 5.]

ΜΑΣΣΑ'ΟΜΑΙ or ΜΑΣΑ'ΟΜΑΙ, ῶμαι, from the Heb. מצה *to squeeze, press.*—

*To chew, champ.* occ. Rev. xvi. 10. [occ. LXX, Job xxx. 4. v. Aristoph. Plut. 320. Equit. 717. Vesp. 780. Ecclesaz. 554. Schl. deduces it from *μάσσω to pound.*]

Μαςιγόω, ῶ, from μάςιξ, ιγος.

I. *To scourge.* [Mat. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xvii. 33. John xix. 1.] On Mat. x. 17, see Doddridge's and Wetstein's Notes. On Mat. xx. 19. John xix. 1, we may observe with * Lardner, that it was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with Mintert, that this *scourging* was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also Wetstein on Mat. xxvii. 26, and Josephus, De Bel. lib. ii. cap. 14, § 9, and lib. v. cap. 11, § 1. [See also Lipsius de Cruce, lib. ii. c. 3. occ. LXX, Exod. v. 14. 16. Deut. xxv. 3. Jer. v. 3. (for הכה Hiph. from נכה.) 2 Mac. iii. 26. 34.]

II. *To correct, scourge,* in a figurative sense. Heb. xii. 6. (Comp. Μάςιξ II.) [The passage is a quotation from the LXX version of Prov. iii. 12, which does not quite agree with the Heb. (Schl. and Bretschn. suppose them to have read יכאיב for וכאב). Comp. Job xv. 11. Ps. lxxiii. 4, 5. Tobit xiii. 2. Judith viii. 27. Prov. xvii. 10.]

Μαςίζω, from *μάςιξ a scourge.—To scourge.* occ. Acts xxii. 25, where see Wetstein. [Numb. xxii. 25. Wisd. v. 11.]

ΜΑ´ΣΤΙΞ, ιγος, ἡ.

I. *A scourge,* or *whip.* occ. Acts xxii. 24. Heb. xi. 36. Thus it is used in the LXX, Prov. xxvi. 3, for the Heb. שוט, the same. [Comp. 1 Kings xii. 11. 14. Ecclus. xxviii. 17.]

II. *A grievous distemper* considered under the notion of a *divine scourge.* Comp. Heb. xii. 6. John v. 14. ix. 2. occ. Mark iii. 10. v. 29. 34. Luke vii. 21. [Comp. Apocryph. Ecclus. xxx. 14. xl. 9. 2 Mac. ix. 9. 11. It is used also by the LXX to denote any *calamity* or *affliction,* as a chastisement from God. e. g. Ps. xxxii. 11. xxxv. 15. xxxviii. 17. xxxix. 11. Jer. vi. 7. Tobit xiii. 14. In Ecclus. xxii. 6. it is put for *correction* or *discipline.* (comp. Prov. xix. 29. Ecclus. xxiii. 2.) To the gods among the Heathens were sometimes attributed *scourges,* by a like metaphor, comp. Hom. Il. ν΄. 812. Διὸς μάστιγι κακῇ. v. Schwartz. Comment. Crit. Gr. Ling. p. 879. Potter on Lycophron. Cass. v. 436.]

ΜΑΣΤΟ´Σ, ῦ, ὁ, from * *μαζὸς,* the same. *The breast,* properly *the female breast.* occ. Luke xi. 27. xxiii. 29. Rev. i. 13. [On Luke, see Glass. Philolog. Sacr. p. 1270. ed. Dath. In Rev. i. 13. it is used of a *man's breast,* but Schleusn. takes it there for *loins* or *navel,* from the LXX translation of Ezek. xvi. 4 or 7, but the LXX have probably confused ר and ד. occ. LXX, Gen. xlix. 25. Job iii. 12. Song of Sol. i. 2. 5. (where, as in iv. 10, the LXX read דד from ידד, not דוד.) vii. 4. Joel ii. 16, & al.]

☞ Ματαιολογία, ας, ἡ, from *ματαιολόγος a vain talker.—Vain, useless talking* or *babbling,* "*vain jangling.*" Eng. Translat. occ. 1 Tim. i. 6.

☞ Ματαιολόγος, ȣ, ὁ, from *μάταιος vain,* and *λέλογα* perf. mid. of *λέγω to speak, talk.—A vain talker, one idly prating what is of no use.* occ. Tit. i. 10.

Μάταιος, α, ον, and μάταιος, ȣ, ὁ, ἡ, from *ματὴν in vain,* which see.—*Vain, useless, unprofitable.* occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. Jam. i. 26. 1 Pet. i. 18. [In Acts xiv. 15, it is applied to *idols,* comp. in LXX Lev. xvii. 7. 1 Kings xvi. 2. Is. ii. 20. Hos. v. 11, & al. (So the Heb. חבל and שוא denoting *vanity,* are used of *idols* as *vain* and *fruitless,* Jer. ii. 5. xviii. 15. Ps. xxxi. 7.) Some give it this sense in 1 Pet. i. 18, but Schleusn. thinks it means *perverse,* as the Heb. words for *vanity* are used of *perversity* also, and he cites Ps. lviii. 2. Prov. xiii. 11. occ. LXX, Exod. xx. 7. xxiii. 1. Deut. v. 11. Is. xxxi. 2. xxxii. 6. xliv. 9. Ezek. xi. 2, & al. freq. In Ezek. xiii. 6—9, it is put for כזב *a lie, a false thing.* comp. Zeph. iii. 13.]

Ματαιότης, ητος, ἡ, from *μάταιος.*

I. *Vanity, disappointing misery,* occ. Rom. viii. 20. In this sense the word is often used by the LXX in the book of Ecclesiastes for the Heb. הבל. [Theodoret on this pass. explains it by *φθόρα,*

* Credibility of Gospel Hist. vol. i. book i. ch. vii. § 13.

* The old Greek Grammarians distinguish between *μάζος* and *μάςος,* and tell us, that *μάζος* is properly spoken of a *man* and *μάςος* of a *woman.* See Wetstein on Rev. i. 13.

(which see). comp. verse 21. So Phavorinus. Schleusner says, *Miseria, calamitas;* but Bretschn. *fragilitas*, comp. Ps. xxxix. 6. lxii. 9. Eccles. i. 2. 14, where it is used to denote *that earthly things are vain and fleeting, subject to decay, mutability, and corruption*, which suits with the sense of φθόρα here.]

II. *Vanity, want of real wisdom, foolishness.* occ. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18. [Some take it here in the sense of *idolatry*, Schleusner of *perversity*, comparing Ps. xxxi. 7.]

III. *Vanity, uselessness, unprofitableness*, or rather *falsehood.* occ. 2 Pet. ii. 18. Comp. Ps. cxliv. 8. 11, where the Greek ματαιότητα in the LXX answers to the Heb. שוא *vanity, falsehood.* [Schl. and Bretschn. give it here the sense of *vanity*, comp. Ps. iv. 2, where it translates ריק *emptiness*, occ. LXX, Ps. xl. 5. lii. 7, & al.]

Ματαιόω, ῶ, from μάταιος.—*To make vain;* whence Ματαιόομαι, οῦμαι, pass. *To become vain, destitute of real wisdom*, occ. Rom. i. 21. So in the LXX this verb answers to the Heb. הבל *to become vain*, and in Hiph. *to make vain*, Jer. ii. 5. xxiii. 16; and to נסכל or חסכק *to be perverse, foolish*, or *to act perversely, foolishly*, from the root סכל *to pervert*, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Comp. 2 Sam. xii. 13. [In Judith vi. 8. *to be brought to nought, to fail.*]

ΜΑΤΗ'Ν, Adv.—*In vain.* occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Isa. xxix. 13. [Ἐις ματὴν occ. Ps. lxiii. 10. cxxvii. 1, 2. Jerem. iv. 30. Sometimes ματὴν is put for חנם *gratis, without a cause*, as Prov. iii. 30. Ps. xxxv. 7. —in Ps. xxxix. 7. 12. for הבל *in vain.* —in Ps. xli. 7, for שוא.]

ΜΑ'ΧΑΙΡΑ, ας, ἡ. The Greek Lexicographers deduce it from μάχομαι *to fight*, or from μάχην ἄιρειν *exciting battle;* but it may with much greater probability be deduced from the Heb. כרה *to cut*, with the formative מ prefixed, as in מכרתי *cutting instruments, swords.* Gen. xlix. 5, from Heb. כרת *to cut off.* [See Vitringa Obss. Sacr. i. 7, p. 79.]

I. *A sword.* Mat. xxvi. 47. 51, 52, & al. Comp. Eph. vi. 17. Heb. iv. 12. In Mat. xxvi. 52, is "a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended." Campbell. Comp. under Πᾶς IV. [occ. Mark xiv. 43—48. Luke xxi. 24. xxii. 36—52. John xviii. 10, 11. Acts xii. 2. Heb. iv. 12. xi. 34. Rev. vi. 4. xiii. 10, (which ought to be compared with Mat. xxvi. 52.) and verse 14, occ. for חרב, the same, in Gen. xxvii. 40. xxxi. 26. Exod. xv. 9, & al. In Gen. xxii. 6. 10, it translates the Heb. מאכלת *a knife.* Heinsius, Aristarch. Sacr. p. 483, and Feith, Ant. Hom. Book i. chap. x. p. 60, bring passages to prove that it is used by Greek authors for the knife used in sacrificing (*culter sacrificulus*). Alberti, on Mat. xxvi. 51, shows that it is used of a large kind of knife (*culter major*) from Ælian. V. H. viii. 3. Hom. Il. γ'. 271. add. Herod. ii. 41.]

II. [The form μάχαιραν φορεῖν] imports *the authority of inflicting punishment*, especially *capital.* occ. Rom. xiii. 4, *He beareth not* the sword *in vain.* This is spoken agreeably to the notions and customs of the Romans at the time when the Apostle wrote. Thus not more than twelve or thirteen years after the date of this Epistle, Vitellius, when he resigned the empire, "* *assistenti consuli—exsolutum à latere* pugionem *velut* jus necis vitæque civium, *reddebat*, gave up his *dagger*, which he had taken from his side, to the attending consul, thus surrendering *the authority of life and death* over the citizens." So the kings of Great Britain are not only at their inauguration solemnly girt with the *Sword of State*, but this is afterwards carried before them on public occasions, as a *sword* is likewise before some other inferior magistrates among us. See Vitringa on Rev. vi. 4. [Seneca de Clementia, i. 11, the commentators on Aurelius Victor. Vit. Trajan. c. 13, and Schwartz Comment. Crit. Ling. Gr. p. 881.]

III. It denotes *deadly discord.* occ. Mat. x. 34. [Comp. 1 Mac. ix. 73. So חרב Levit. xxvi. 6. comp. Gen. xxxi. 26. Jerem. xiv. 13. In Rom. viii. 35. Schl. understands *danger of a violent death*, by μάχαιρα.]

Μ'ΑΧΗ, ης, ἡ, from the Heb. מכה *a*

* Tacit. Hist. iii. cap. 68. Comp. Sucton. in Vitell. cap. 15.

*smiting*, as of enemies in battle, Josh. x. 20. Jud. xi. 33, & al. which from the V. נכה *to smite*, the Hiph. of which, הכה answers to *μάχομαι* of the LXX, Josh. ix. 18.

I. *A fighting, battle*. Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the *violent* and *hostile opposition* made by the enemies of the Gospel. So Chrysostom, Ἔξωθεν μάχαι, παρὰ τῶν ἀπίστων· ἔσωθεν φόβοι, διὰ τῆς ἀσθενεῖς τῶν πιστῶν, μὴ παρασύρωσι, *Without were* fightings, from the *Unbelievers; Within were* fears, on account of the weak *Believers*, lest they should be perverted.

II. *A strife, contention, dispute*. occ. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by Arrian, Epictet. lib. i. cap. 22. [Thus also is it used, Jam. iv. 1. In the LXX it occ. for ריב *contention, strife*. Gen. xiii. 7. Prov. xvii. 1. comp. 17. xxvi. 20. Ecclus. xxvii. 14. xxviii. 11, & al. It occ. 2 Mac. x. 29. xii. 11, in its proper sense of *battle*. comp. 1 Mac. vii. 28, where Bretschn. translates it *war*.]

Μάχομαι, from μάχη.

I. *To fight, contend in fighting* or *battle*. Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13. [In Acts vii. it is used of *two men fighting*, as appears from Exod. ii. 13. It is also used thus in Exod. xxi. 22. Lev. xxiv. 10. Deut. xxv. 11. 2 Sam. xiv. 6; and in its proper sense 2 Kings iii. 23. 2 Chron. xxvii. 5.]

II. *To strive, contend* in words. occ. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that *an angry hostile manner* of disputing, as opposed to gentleness, forbearance, meekness, is the *only* thing here forbidden to Christians. [Comp. LXX, Gen. xxxi. 36. Neh. xiii. 11. Xen. Antiq. iv. 5. 12. Theophr. Char. xiii.]

Μεγαλαυχέω, ῶ, from μέγας, gen. μεγάλȣ, *great*, and αὐχέω *to boast*, effero cervicem, glorior. [(See under Καυχάομαι)]. —*To boast great things, to boast, vaunt brag much*, magnificè me effero. occ. Jam. iii. 5.—The LXX have this verb for the Heb. גבה *to be lofty, haughty*, Ezek. xvi. 50. Zeph. iii. 11. It is also used by the best Greek writers. See Wetstein on Jam. [See also Ps. x. 20. Ecclus. xlviii. 18. 2 Mac. xv. 32. in which Bretschneider comparing vi. 5. takes it of *insolence against God*. vid. Diod. Sic. xv. 16. Heliodor. vii. 19. Porphyr. de Abst. i. 39, and notes on Thom. M. p. 601. In James iii. 5. Schl. translates it *effects great things*.]

Μεγαλεῖος, α, ον, from μέγας, gen. μεγάλȣ, *great*.—*Great, magnificent, glorious, illustrious*. occ. Luke i. 49. Acts ii. 11. [occ. in Ps. lxxi. 17, of *God's mighty works* or *signal kindnesses*, comp. 1 Chron. xvii. 17. Tobit xi. 15. Ecclus. xvii. 9. 13. xviii. 3. xxxiii. 8. xlii. 21. 2 Mac. iii. 34. vii. 17. Xen. Rep. Lac. i. 3. Mem. iv. 5. 2. Polyb. viii. 3.]

Μεγαλειότης, τητος, ἡ, from μεγαλεῖος.

I. *Majesty, magnificence*. occ. Acts xix. 27. 2 Pet. i. 16. [Jerem. xxxiii. 9, for תפארה *an ornament, a glory*. Esdr. i. 5. Symm. Ps. lxxi. 21. cxxxi. 1.]

II. *Mighty* or *glorious power*. occ. Luke ix. 43.

Μεγαλοπρεπής, έος, ȣς, ὁ, ἡ, καὶ τὸ—ες, from μέγας, gen. μεγάλȣ, *great*, and πρέπω *to be conspicuous, excellent*.—*Magnificent, glorious, very excellent*. occ. 2 Pet. i. 17. [Deut. xxxiii. 26. 2 Mac. viii. 15. xv. 15. Xen. Mem. iii. 10. 5.]

Μεγαλύνω, from μέγας, gen. μεγάλȣ, *great*.

I. *To make great* or *large*. occ. Mat. xxiii. 5. Luke i. 58. Eng. Transl. *hath shewed great* mercy. [On Luke i. comp. Gen. xix. 19. 1 Sam. xii. 24. 2 Sam. xxii. 51. 1 Kings x. 23. In 1 Sam. ii. 21. iii. 19, the word is used in pass. voice, of *a child growing* in Dan. iv. 30, of *being increased*.]

II. *To magnify, extol, celebrate with praises*. Luke i. 46. Acts v. 13. [x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20.] In this latter sense, as well as in the former, the V. is used by the LXX, Ps. xxxiv. 3. lxix. 30. lxx. 4, & al. for the Heb. גדל *to be great*, in Niph. or Hiph. Nor is this meaning peculiar to the Hellenistical style; for Elsner and Wetstein, on Luke i. 46, cite Thucydides, Diod. Sic., and Plutarch, applying the V. in the same view. See also Kypke. [See 2 Sam. vii. 26. Diod. Sic. i. 20. Xen. H. G. vii. 1. 13. Thuc. viii. 81.]

Μεγάλως, Adv. from μέγας, gen. μεγάλȣ, *great*.—*Greatly, very much*. occ. Phil. iv. 10. [1 Chron. xxix. 9. Nehem. xii. 42. Wisd. xi. 21. 2 Mac. x. 38. In Zech. xi. 2, Cappellus (Crit. S. p. 754) would read μεγάλοι.]

Μεγαλωσύνη, ης, ἡ, from μέγας, gen. μεγάλȣ.—*Majesty*. [This word, which

is hardly met with in profane writings, is used by the LXX for the *might* and *majesty* of kings, or more especially of God. See Ps. lxxix. 11. 2 Sam. vii. 21. 23. Dan. vii. 27. Zech. xi. 3. Ecclus. xviii. 5. It is used (the abstract for the concrete) for God in Heb. i. 3. viii. 1, (perhaps, as Bretschn. suggests, with some reference to the Shechinah). In the book of Enoch, (Fabr. Cod. Pseud. V. T. p. 187), we have ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης. vid. Test. xii. Pat. 586. In the doxology, Jude, verse 25, Schleusn. translates it "laus, celebratio majestatis, &c.;" but it seems rather to bear its proper sense of *might* or *majesty;* though, of course, when we say, *To God be glory and might,* we mean, *let them be attributed to him.* Schleusner refers to Deut. xxxii. 3. 1 Chron. xxix. 11. Ps. cxlv. 6.]

ΜΕΓΑΣ, μεγάλη, μέγα, gen. μεγάλȣ, —άλης,—άλȣ, &c.

I. *Great,* in quantity, size, or capacity, *large.* See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. [Rev. xx. 1, ἅλυσιν μεγάλην, *a long chain,* according to Schl., who quotes Etym. M. μέγα· σημαίνει καὶ τὸ ἐπίμηκες, and Hom. Il. δ'. 124, (μέγα τόξον), but others explain it of the *strength of the chain, a great chain.* In Heb. xi. 24, (comp. Exod. ii. 10, 11). Μωσῆς μέγας γενόμενος *after he had come to manhood,* i. e. was about forty years of age, comparing Acts vii. 23. In Acts viii. 10, ἀπὸ μικρȣ̃ ἕως μεγάλου, Schl. explains it in the same sense, *both young and old,* that is to say, "*all to a man,* ad unum omnes," in imitation of the Heb. phrase מקטן ועד גדול in 1 Sam. v. 9. comp. Esth. i. 20. Jerem. xxxi. 34. 2 Chron. xv. 13 (where the LXX translate ἀπὸ νεωτέρου ἕως πρεσβυτέρου) xxxiv. 30, and N. T. Acts xxvi. 22. Heb. viii. 11. Rev. xi. 18. xiii. 16. xix. 5. 18. xx. 12. v. Hom. Odyss. β'. 314, σ'. 216, and Abresch on Æschyl. p. 287. Others, however, explain the phrase in the sense of persons of all ranks, *both high and low,* v. Fischer on Vorst de Hebraismis N. T. ch. xxv. p. 512. Οἱ μεγάλοι is used for *great men,* in Mat. xx. 25. Mark x. 42. Comp. 2 Sam. vii. 9. Neh. xi. 14. Job ix. 22. Polyb. iii. 98. Herodian i. 6. 17, also Acts viii. 9.]

II. *Great* in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18, see Wetstein for instances of similar expressions in the Greek writers. [See Thucyd. ii. 21. Hom. Odyss. ξ'. 458. On Mat. xxvii. 50, κράξας φωνῇ μεγάλῃ, comp. Rev. xiv. 18. 2 Chron. xv. 14. xx. 20. Deut. xxvii. 14, and Luke xvii. 15, & al.]

III. *Great* in number, *numerous.* Mark v. 11. [Comp. Mat. viii. 30. Luke viii. 32, and Exod. i. 9. 1 Kings viii. 65. ἐκκλησία μεγάλη. 2 Chron. vii. 8. Thence, says Bretschn. οἱ μεγάλοι, Is. v. 14, means *the multitude,* for המון; but Schl. takes it in the same sense as οἱ μεγ. above, in Mat. xx. 25.]

IV. *Great* in quality, dignity, excellence, or authority. Spoken of men, Mat. v. 19. xx. 25, 26. Luke i. 15. ix. 48.—of Christ, God-man, Luke i. 32, & al.—of a day, John xix. 31. Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνȣ τȣ̃ Σαββάτȣ, *For that particular Sabbath-day was* a great or high *day,* i. e. a day of *peculiar sacredness* and *solemnity,* as being not only the *weekly Sabbath,* but *the second day of the feast of unleavened bread.* Comp. Mat. xxvi. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of Tabernacles is called μεγάλη, John vii. 37, from the *peculiar solemnities* observed thereon. See Lev. xxiii. 36. Num. xxix. 35, &c. [See Is. i. 13. Heb. and Greek. In Jude verse 6. μεγάλη ἡμέρα is used in reference to the *day of judgment,* and so in Acts ii. 20. of the day of the destruction of Jerusalem, as *signal or terrible days.* Comp. Mal. iv. 5. Joel ii. 11, 31. Jerem. xxx. 7. Hos. i. 11. Zeph. i. 14. and see Pole's Synops. on the passage of Acts.]—Οὐ μέγα, 2 Cor. xi. 15, is of the same import as οὐ θαυμάστον, ver. 14, *not wonderful, no great matter,* as we say in English. Raphelius shows, that μέγα is used in like manner by Arrian for *wonderful, remarkable, extraordinary.* Comp. 1 Cor. ix. 1, & Kypke. [See Hemsterhus. on Lucian. Nigrin. 1. vol. i. p. 39. ed. Reitz. Soph. Antig. 847. In 1 Cor. ix. 11. μέγα may be rendered, *is it a great thing.* In Gen. xlv. 28. Μέγα μοι ἐστὶν· *it is a great thing for me.*]

[V. God is called μέγας in Scripture, as denoting his power and majesty. Rev. xix. 17. Deut. vii. 21. Comp. Exod. xviii. 11. The word is also thus used of *Christ* (see sense IV.) *. Tit. ii. 13. Heb. iv. 14.

* [Some refer it here to God the Father; but see Pole's Synopsis: Schleusner to our Saviour.]

xiii. 20. It is applied to the heathen gods, Acts xix. 27, 34. but observe that the words are in the mouth of the heathen.]

[VI. *Great* in importance, said of a commandment. Mat. xxii. 36, 38. which Schleusn. and others take as positive put for superlative. (Fritzsche denies this, but his explanation comes to the same point, "*the really great commandment*; so great, that the rest dwindle in comparison of it." In ver. 38 he reads, ἡ μεγάλη καὶ πρώτη. See his notes.)]

[VII. *Proud* or *lofty*; thus Rev. xiii. 5. στόμα λαλοῦν μεγάλα καὶ βλασφημίας. Comp. Dan. vii. 8, 11, 20.]

Μέγεθος, εος, ες, τὸ, from μέγας *great*.—*Greatness*. occ. Eph. i. 19. [Applied here to the greatness of God's power. So in Exod. xv. 16. μεγέθει βραχίονός σου, 2 Mac. xv. 24. Sometimes it is used in a more proper sense of greatness of *size, stature*, &c. See 1 Sam. xvi. 7. 1 Kings vi. 23. Ezek. xix. 11. In Wisd. vi. 7. of greatness in *station* or *power*, &c.

Μεγιστᾶνες, ἀνων, οἱ, from μέγιστος.—*Persons of the highest ranks, great men, lords*, magnates. occ. Mark vi. 21. Rev. vi. 15. xviii. 23. See Wetstein on Mark vi. 21, who cites Salmasius, remarking, that this word was probably introduced into Greece by the Macedonians, for that it is formed quite differently from any other Greek word, and entirely in the Persian manner. He shows not only that Josephus has several times used it, but that it is found also in the later Roman writers, Suetonius, Seneca, Tacitus, and Curtius. It is also frequently used in the LXX, in Theodotion's version of Daniel, and in Ecclus, also in 1 Mac. ix. 37. [occ. LXX, 2 Chron. xxxvi. 18. Prov. viii. 16. Is. xxxiv. 12. Jer. xiv. 3. Dan. v. 1, 2, 3, 9, 23. Jonah iii. 7. Nah. iii. 10. Ecclus. iv. 7, &c. Sturzius (de Dialect. Maced. p. 180—182) considers the word *as Greek in its form and termination*, but says, that it probably belongs to the Macedonian or Alexandrian dialect, being a recently invented word to express a foreign notion, and used only by later writers, such as Artemidor. Oneirocrit. i. 2. iii. 9, 13. and the LXX, &c. For words similar in termination, see his work ubi supra, and comp. Lobeck on Phryn. p. 196. v. Sueton. Caligul. 5. Tac. Ann. xv. 27. Senec. Epist. xxi. Brisson. de Regno Pers. book i. n. 209. p. 282. Freinshem. ad Curt. v. 13. 3. Joseph. A. J. ix. 3. 2. xx. 2. 3.]

Μέγιστος, η, ον, Superlative of μέγας, *great*.—*Greatest, very great*. occ. 2 Pet. i. 4. [Job xxvi. 3. xxxi. 28.]

☞ Μεθερμηνεύω, from μετὰ denoting *change*, and ἑρμηνεύω *to interpret*.—*To interpret, translate out of one language into another*, or *out of one less known into another better known*. [Mat. i. 23.* ὅ ἐστι μεθερμηνευόμενον. Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36. xiii. 8. Prologue to Ecclus.] So Polybius, lib. vi. p. 468, edit. Paris, 1616. Ἐκτραορδιναρίους, Ὅ, ΜΕΘΕΡΜΗΝΕΥΌΜΕΝΟΝ, ἐπιλέκτους δηλοῖ, Extraordinary, *which, being interpreted*, signifies chosen. See Raphelius and Wetstein.

ΜΈΘΗ, ης, ἡ.—*Drunkenness*. occurs Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. Ps. cvii. 27. [Hagg. i. 6. Is. xxviii. 7. Prov. xx. 1. Ezek. xxxix. 19. Clemens Alex. (Pæd. ii. 2) makes μέθη *excess in wine*, παροινία *the drunkenness, &c. consequent on it*, and κραιπάλη *the headache remaining from it*, (which see.) In Prov. xx. 1. and some other places it translates שכר *a strong liquor*.]

☞ Μεθιστάνω †, from μετὰ denoting *change of place*, and ἱστάνω *to place*.—*To remove from its place, to transfer*. occ. 1 Cor. xiii. 2. Comp. Mat. xvii. 20. xxi. 21. [So Judg. x. 16. Is. liv. 10. Xen. An. ii. 3. 5. H. G. iv. 1. 3. Joseph. A. J. ix. 11. 1. μεθίστημι in same sense.]

Μεθίστημι, from μετὰ denoting *change of place*, and ἵστημι *to place*.

I. *To remove*, as from an office. occ. Luke xvi. 4. Acts xiii. 22. Comp. Dan. ii. 21. in Theodotion's version. The profane writers apply the word in the same view, as may be seen in Raphelius and Wetstein on Luke. But on Acts xiii. 22, Raphelius and Kypke observe, that it may denote *removing* Saul, not only *from his regal office*, but *from life*; and of this latter application Kypke produces several instances from Josephus, and remarks, that Diodorus Sic. expresses himself fully. ΜΕΤΕΣΤΗΣΕΝ ἑαυτον ἘΚ ΤΟΥ ΖΗΝ. So 3 Mac. ii. 29. iii. 1. ΜΕΤΑΣΤΗΣΑΙ ΤΟΥ ΖΗΝ. [Comp. also 2 Mac. xi. 23. Diod. Sic. ii. 57. iv. 55. It is used in

* [As ἐστι is not merely the copula here, but rather means δηλοῖ or *signifies*, Fritzsche accentuates it (ἔστιν), both here and in similar passages. See his Note.]

† [This is only another form of the following verb, but I have left them separate, to show that this form does not occur in the LXX.]

1 Kings xv. 13. 2 Kings xxiii. 33. for *removing from an office*, and in Joseph. A. J. passim. Polyb. iv. 87. On the government of the genitive, see Matthiæ Gr. Gr. § 331.]

II. *To remove, translate* into the kingdom of the Son of God. occ. Col. i. 13, where see Raphelius, Wolfius, and Wetstein.

III. *To turn away, pervert.* occ. Acts xix. 26, where Kypke shows that both Thucydides and Plutarch use the V. for *turning* or *bringing over* persons *to other opinions* or *sentiments;* and Plutarch, in a bad sense, for *perverting.* [Comp. Deut. xvii. 17. xxx. 17.]

☞ Μεθοδεία, ας, ἡ, from μεθοδεύω *to contrive, devise*, which from μέθοδος *a way, method, device, artifice*, and this from μετὰ denoting *change of place*, and ὁδὸς *a way. A device, artifice, art, artificial method, a wile.* occ. Eph. iv. 14. vi. 11. So Theodoret on the former text explains μεθοδείαν by μηχανὴν *machination, artificial contrivance;* and Suidas, having his eye on the latter, expounds μεθοδείας by τέχνας ἢ δόλυς *arts* or *deceits;* and Chrysostom, Hom. xxii. in Ephes. asks, Τί ἐςι μεθοδεία; Μεθόδευσαι ἐςι τὸ ἀπάτησαι καὶ διὰ μηχανῆς ἕλειν, ὅπερ καὶ ἐπὶ τῶν τέχνων γίνεται, καὶ ἐν λόγοις, καὶ ἐν ἔργοις, καὶ ἐν παλαίσμασιν ἐπὶ τῶν παραγόντων ἡμᾶς. "What is μεθοδεία? Μεθοδεύω signifies *to deceive* and *to overcome by artifice*, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us." So also Theophylact. See Suicer, Thesaur. in Μεθοδεία.—This N. occurs not in the LXX, but we meet with the V. μεθοδεύω, 2 Sam. xix. 27, for the Heb. רגל *to calumniate*, καὶ μεθώδευσεν ἐν τῷ δόλῳ σου, *and he hath* acted deceitfully *against his servant.* St. Polycarp also, in his Epistle to the Philippians, uses the V. transitively for *artfully perverting*, § 7. Ὃς ἂν ΜΕΘΟΔΕΥΉι τὰ λόγια τῦ Κυρίυ πρὸς τὰς ἰδίας ἐπιθύμιας. "Whosoever *perverts* the oracles of the Lord to his own lusts." Wake. [Aquila in Exod. xxi. 13. translates צדה *he lay in wait*, by μεθώδευσε. In 2 Mac. xiii. 18. διὰ μεθόδων means *by cunning, artifice.* Comp. Artemidor. iii. 25. For μεθοδεύω *to investigate* in a good sense, see Diod. Sic. i. 15. (Ed. Bipont.]

☞ Μεθόρια, ων, τὰ, from μετὰ *with*, and ὅρος *a bound, limit.* So the Latin confinia, *confines*, is likewise from con or cum *with*, and finis *a border, bound.—Borders, confines*, where the *common bounds* of two countries coincide. occ. Mark vii. 24. See Wetstein, who shows it is applied in like manner by the profane writers. To the instances he has produced I add from Josephus, De Bel. lib. vii. cap. 1. § 3, speaking of Melitene, ἐν ΜΕΘΟΡΙΌΙΣ ΤΗ͂Σ ἈΡΜΗΝΊΑΣ ἐςὶ ΚΑῚ ΚΑΠΠΑΔΟΚΊΑΣ, it is situated in the *borders of Armenia and Cappadocia.* Comp. Ant. lib. xx. cap. 5, § 1. [Dio Cass. lib. xlvii. Herodian. v. 4. 10. Thuc. ii. 18 and 27. Xen. Cyrop. i. 4. 16.]

Μεθύσκω, from μέθυ *wine.—To make drunk, inebriate.* Μεθύσκομαι, pass. *To be drunken, drunk.* occ. Luke xii. 45. Eph. v. 18. 1 Thess. v. 7. [Prov. iv. 17. xxiii. 30. and in act. voice. Jer. li. 7. Hab. ii. 15, and in the sense of *filling plenteously*, Ecclus. i. 16. (see Μεθύω III.) Some deduce from this form the aor. 1. pass. ἐμεθύσθην· which occ. Rev. xvii. 2. ἐμεθύσθησαν *they satiated themselves*, in a middle sense according to Bretschn., but Schleusner would translate it rather *they were maddened*, like drunken people, who lose their senses and self-government.]

Μέθυσος, υ, ὁ, ἡ, from μεθύω.—*A drunkard, one given to excessive drinking.* occ. 1 Cor. v. 11. vi. 10. [Prov. xxiii. 21. xxvi. 9. Ecclus. xix. 1. xxvi. 9. γυνὴ μέθυσος. v. Schwarz. Comm. Crit. Gr. Ling. p. 886. and Lobeck on Phryn. p. 151.]

Μεθύω, from μέθυ *wine.* See under Μεθύσκω. [Some have derived it from μετὰ and θύω, because after sacrifices the ancients indulged in feasting and wine. See Athen. Deipnos. ii. 3. Eustath. Hom. Il. p. 890. lin. 50. and Dresig de Verb. Med. N. T. i. 82. p. 330.—It denotes in general *to drink wine* or *strong drink more freely than usual, and that whether to drunkenness, or not.*

I. *To be drunken, inebriated.* occ. Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Isa. xlix. 26, and see Daubuz, Vitringa, and Bp. Newton on Rev. [On the phrase μεθύειν ἐκ, Rev. xvii. 6. v. Matth. Gr. Gr. § 401. 2. occ. Is. xxiv. 20. 1 Sam. i. 13. xxv. 36. and in active sense. Jerem. li. 39. (fut. μεθύσω *I will make drunk.*)]

II. Pass. *To drink freely and to cheerfulness*, though *not to drunkenness.* occ. John ii. 10. And in this sense the verb

is plainly used by the LXX, Gen. xliii. 34. Cant. v. 1, and also, I think, in Gen. ix. 21, for the Heb. שכר, which in like manner admits of a good or indifferent, as well as of a bad, sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass. as in St. John. Comp. 1 Mac. xvi. 16. [Wahl in John ii. understands *actual inebriation.*]

III. "*To be filled, plentifully fed.*" Macknight. occ. 1 Cor. xi. 21. Comp. LXX in Ps. xxxvi. 8, or 9. [In Isaiah lviii. 11. *κῆπος μεθύων a well watered garden.* Comp. Ecclus. xxxix. 22. Ps. lxv. 9.]

☞ Μειζότερος, α, ον.—*Greater.* It is an *emphatical* comparative formed from the comparative *μείζων.* Thus Schmidius observes, that in Homer we have *χερειότερος worse* from *χερείων*, *πλειότερος more* from *πλείων*; in Thucydides, *καλλιώτερος more beautiful* from *καλλίων*; in Apollonius Rhod. *μειότερος less* from *μείων*; and in Aratus, *χειρότερος worse* from *χείρων*. Comp. Ἐλαχιστότερος. occ. 3 John ver. 4. [Lobeck on Phryn. p. 136. condemns these comparatives in prose. He says, that in Thuc. iv. 118. from which *καλλιώτερον* is cited, the MSS. are for *κάλλιον.*]

Μείζων, ονος, ὁ, ἡ, καὶ τὸ μεῖζον. An irregular comparative from *μέγας great.*

I. *Greater* in quantity, size, or capacity, *larger.* Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree *μείζων* is used for the superlative, *μέγιστος greatest*, as it is also Mat. xiii. 32. xviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So Herodotus, lib. i. cap. 26, uses the Ionic *μέζονας* for *μεγίστας.* Comp. under Ἐλεεινός. [Fritzsche on Mat. xiii. 32. denies that comparatives are put for superlatives. (See Μέγας V.)]

II. *Greater* in intenseness or degree. John xv. 13. xix. 11. Jam. iii. 1. iv. 6.

III. *Greater* in number or abundance. Heb. xi. 26.

IV. *Greater* in quality, dignity, authority, excellence. Mat. xi. 11. xii. 6. xviii. 1. xxiii. 17, 19, & al. freq.

V. *Greater* in age, *elder.* occ. Rom. ix. 12, which is a citation from the LXX version of Gen. xxv. 23. This sense of *μείζων* seems Hellenistical; and thus the LXX have used it not only in the passage just cited for the Heb. רב *great*, but also Gen. x. 21. xxix. 16, & al. for גדול *great, old, elder.*

Μέλαν, ανος, τὸ, from *μέλας black*; so the Latin atramentum *ink*, from ater *black. Ink.* occ. 2 Cor. iii. 3. 2 John ver. 12. 3 John ver. 13.

Μέλας, αινα, αν.—*Black*, either when *the sun shineth not.* occ. Rev. vi. 12. [ὁ ἥλιος ἐγένετο μέλας. Comp. Joel ii. 10.] or where *his light* or *rays* are *not* reflected, which circumstance constitutes *blackness* of colour. occ. Mat. v. 36. Rev. vi. 5. [Song of Sol. i. 5. v. 11.]

ΜΕ'ΛΕΙ. [Fut. *μελήσει* imp. *ἔμελε*, an impersonal Verb.]—*It is a care* or *concern*, curæ est. [It is followed by a *dative* of the *person* caring, with (1) A *genitive* of the thing cared for, as 1 Cor. ix. 9. See Æl. V. H. xii. 50. Xen. Cyrop. iii. 1. 30. Matth. Gr. Gr. § 326. (2) A *nominative*, as Acts xiii. 17. *οὐδὲν τούτων Γαλλίωνι ἔμελεν, Gallio cared for none of these things*, E. T. This is given by Schl. and Wahl as an instance of *μέλει* with *nom.*; but it rather belongs to case (1), taking *οὐδὲν* for *not at all*, as Bretschneider gives it, comparing Job xxii. 3. On *μέλει* with *nom.*, see Blomf. on Prom. v. 2. and Matth. Gr. Gr. § 326. Obs. 2. (3) With a *genitive* governed by *περὶ*, as Mat. xxii. 16. *ὀυ μέλει σοι περὶ οὐδενὸς* literally, *there is not care to thee about any one*, i. e. *thou carest not for any one*, in the sense of *fearing.* (Comp. Mark xii. 14); and in the sense of *caring*, for having a regard and care for any one. John x. 13. xii. 6. 1 Pet. v. 7. Comp. Wisd. xii. 13. (Θεὸς —ᾧ μέλει περὶ πάντων) 1 Mac. xiv. 43. So with *ὑπὲρ* Æl. V. H. xiv. 1. (4) With *ὅτι*, as Mark iv. 38. *ὀυ μέλει σοι ὅτι ἀπολλύμεθα, is it no concern to thee (carest thou not) that we perish?* Luke x. 40. (See Matth. Gr. Gr. 530, 531. § 1.) (5) It is put absolutely, *the thing cared for being supplied*, as 1 Cor. vii. 21. *μή σοι μελέτω let not (this) be a care to, let not this trouble you.* Comp. Tobit x. 5. and see Drusius. Our translators have given a different sense. See Xen. Cyrop. iv. 3. 7.]

Μελετάω, ῶ, from *μελέτη care, meditation*, which from *μέλει.*

I. *To meditate.* occ. Acts iv. 25. [Comp. Ps. ii. 1. In 1 Tim. iv. 15. *ταῦτα μελέτα*, it means, *give your attention to these things, exercise yourself in thinking upon them.* Comp. Ps. i. 2. cxix. 16, 47, 70, 148. Prov. viii. 7. xv. 28. Is. lix. 3, 13. & al. Arrian. Diss. Epict. iv. 1. On Ps. xxxv. 28. (xxxiv. 32. Biel.) see Schleusn. and Biel in

Thes. LXX, &c. The word is used by Greek writers of the *exercises* or *trainings* of any profession or art, whether physical or intellectual, e. g. of rhetoricians or soldiers. Vid. Xen. H. G. iii. 4. 16. Demosth. Ed. Reiske. p. 328 and 1414.]

II. *To premeditate.* occ. Mark xiii. 11, on which text Wetstein remarks, that μελετάω in the Greek writers is often applied to a *studied* and *elaborate* discourse, as opposed to an extemporary one. [Comp. Luke xxi. 14, where προμελετᾷν is used.]

ΜΕ'ΛΙ, ιτος, τὸ.—*Honey.* occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4, Wetstein cites from Diodorus Sic. speaking of the Nabathæans, παρ' ἀυτοῖς —ΜΕ'ΛΙ πολὺ τὸ καλούμενον "ΑΓΡΙΟΝ, "in their country is a great deal of *wild honey*, as it is called." Comp. "Αγριος I. [Bochart, Hieroz. Pt. ii. Book iv. ch. 11, 12, takes it of *honey deposited by bees on the ground*, or *in clefts of trees*, or *rocks* (comp. 1 Sam. xiv. 25. & seq. Ps. lxxxi. 16. Deut. xxxii. 13.); but others, as Fritzsche, Kuinoel, &c. after Wesseling on Diod. Sic. xix. 94. and Suidas, (voc. 'Ακρίς) understand by it a kind of honey that exudes from the leaves of certain trees in the East (Schleusner says, *in folia depluit*), gets hard, and is gathered. The LXX use μέλι for דבש Deut. xxxii. 13. Josh. v. 6. & al. freq.]

☞ Μελίσσιος, ου, ὁ, καὶ ἡ, καὶ τὸ—ον, from μέλισσα *a bee*, or immediately from μέλι *honey*.—*Of* or *belonging to bees* or *honey*. So μελίσσιον κηρίον *a bee's*—or *honey-comb.* occ. Luke xxiv. 42. [Schl. and Bretschneider suppose the μελίσσιον added, because there were other kinds of honey in use in the East made from dates and grapes, &c. See Joseph. p. 1191. ed. Hudson. The passage above cited from Diod. Sic. should be consulted in Wesseling, as the sense depends on the position of καὶ, which he alters.]

ΜΕΛΙ'ΤΗ, ης, ἡ.—*Melita*, now *Malta.* A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek μέλι, ιτος, because it abounded in *honey:* but I apprehend the name may be much more probably deduced from the Heb. מלט *to escape, take refuge;* and that the Phenicians, who established a colony in it, called it מליטה or מליטא, because, as Diodorus Sic. lib. v. informs us, "when they extended their traffic to the ocean, ΚΑΤΑΦΥΓΗ'Ν εἶχον ταύτην εὐλίμενον οὖσαν, καὶ κειμένην πελάγιαν. They made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea." See more on this subject in the learned and entertaining Bochart, vol. i. 499, 500. occ. Acts xxviii. 1.—In the Appendix to the former edit. of this work, I mentioned with approbation the opinion so ably *revived* by Bryant, that the island Μελίτη, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta*, in the Mediterranean, but the Illyrian island of Melité, lying in the Adriatic Gulf, near Corcyra Nigra. But I now revert to the more received opinion, principally for these two reasons: 1st, Because it appears from two passages of Strabo, cited by Wetstein, that the name 'Αδρίας, or Adria, was, *in his time*, i. e. in the reign of Augustus Cæsar, extended at least as far as to the Ionian Gulf, as it certainly afterwards was to the * Sicilian Sea, and even to the south of Peloponnesus. 2dly, Because (to borrow the words of Bp. Pearce, whom see), "in Paul's voyage to Italy from Melita on board the Alexandrian ship, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at Syracuse, and from thence went to Rhegium: but if Melita had been the Illyrian isle of that name, the proper course of the ship would have been to Rhegium before it reached Syracuse, and it needed not to have gone to Syracuse at all: whereas in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily before the ship could arrive at Rhegium in Italy."

ΜΕ'ΛΛΩ.

I. *To delay.* Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ' ΜΕ'ΛΛΕΙΣ; see Wetstein and Hoogeveen's Note on Vigerus, De Idiotism. cap. v. sect. 8. reg. 11. [v. Aristoph. Nub. 1298. ὕπαγε τί μέλλεις; Plut. 606. Schol. Eur. Hecub. 726. μέλλειν· τὸ βραδύνειν.]

II. With an infinitive following, *To be about* to do a thing, futurus sum. [(1.) Sometimes it refers to that which is to take place *immediately*, and is nearly equivalent to our phrase *to be on the point* of doing any thing, as Acts iii. 3. xvi. 27. xxi. 27. xxvii. 33. Luke vii.

* See Bp. Pearce and Wetstein on Acts xxvii. 27.

2. comp. John iv. 47. where Schleusn. (referring to the Schol. on Homer's Il. β'. 316. and on Eur. Hec. 726. and Hesych. μέλλει· φαίνεται, ἔοικε, &c.) would translate ἤμελλε γὰρ ἀποθνήσκειν *seemed to be at death's door*, much as we should say vulgarly, *was like to die;* but the English transl. *was at the point of death*, is perhaps better. So elsewhere frequently. (2.) Sometimes it refers to that which is to take place at a more remote period, as Mat. xvi. 27. John vi. 71. Acts xxiv. 15. Rev. i. 19. xvii. 8, &c. (3.) In Mat. ii. 13. μέλλει γὰρ Ἡρώδης ζητεῖν, &c. Schleusner and Bretschn. translate it by *vult, intends*, and so John vi. 15. & al. freq.; but *is going to* or *is about to seek*, gives good sense. (4.) It seems sometimes used of things *ordained* to happen, as Mat. xi. 14. Ἡλίας ὁ μέλλων ἔρχεσθαι *which was to come*. Comp. Luke xxiv. 21. Rev. iii. 10. Acts xxvi. 22. & al.] Μέλλων, particip. *Future, what is to come*. Mat. iii. 7. xii. 32. [Comp. Rom. viii. 38. 1 Cor. iii. 22. 1 Tim. vi. 19.] Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25, particularly with ἔσεσθαι. So likewise in the purest Greek writers. Thus in Herodotus, lib. iv. cap. 98, Τέρας τῶν ΜΕΛΛΟ'ΝΤΩΝ "ΕΣΕΣΘΑΙ κακῶν, A sign of *future* evils. See more instances in Wetstein on Acts xi. 28. xxiii. 30. But in Rev. iii. 16. Gal. iii. 23, the V. or particip. is joined with 1st aorists; to vindicate the purity of which expressions the learned Forster in his Notes on Plato, p. 348, cites from Lysias 'ΩΝΟ'ΜΑΣΑΙ ΜΕ'ΛΛΩΝ, and from Ælian ΜΕΛΛΟ'ΝΤΩΝ "ΑΛΩΝΑΙ. Comp. Zeunius's Note on Vigerus De Idiotism. p. 260, edit. Lips. 1788. On Acts xxvii. 30, observe that μελλόντων is not governed by προφάσει, but is the genitive agreeing with ἀυτῶν understood, put absolute. Kypke produces instances of the like construction after ὡς from Arrian, Josephus, and Appian. Comp. also Luke viii. 20. xii. 86. [Lobeck on Phryn. p. 746. says that μέλλω resembles θέλω, διανοοῦμαι, ἔοικα, ὀφείλω, ἐλπίζω, which, though each has its favourite tense to be coupled with (as aorist or future), are yet not immutably joined to that alone; and he shows that it takes present, future, and aorist infinitives. See his Excursus on the subject, and Porson. on Orest. 929. Elmsley on Eur. Heracl. 710.]

ΜΕ'ΛΟΣ, εος, ως, τό. [Μέλος, according to Hesychius, is applied to the parts of the body, from their harmonious adaptation to one another and the body. For the Greeks call every thing *congruous and harmonious*, μέλος, which also signifies, *musical harmony*, *songs*, &c. whence our word *melody*. In this latter sense it occ. Ecclus. xlvii. 10. comp. xl. 21. Ezek. ii. 10.]

I. *A member* or *part* of the animal or human body.

[(1.) Singly, as Mat. v. 29, 30. Rom. xii. 4. 1 Cor. xii. 14—26. James iii. 5.]

[(2.) Collectively, τὰ μέλη is used for *the body*, as Rom. vi. 13, 19. vii. 5, 23, where ἐν τοῖς μέλεσί μου answers to verse 18. ἐν τῇ σαρκί μου *in my flesh*, that is, the flesh opposed to the spirit. See Σαρξ, and comp. Coloss. iii. 5 (where it means *the fleshly appetites*) and James iv. 1. In the LXX, κατὰ μέλη, *in pieces*, occ. in the directions given for the burnt-offering of the ram. Exod. xxix. 17. Lev. i. 6, 12. viii. 19.]

II. It denotes *a member* of Christ's *mystical* body. See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30. [See also 1 Cor. vi. 15, where some, however, translate τὰ μέλη τοῦ Χριστοῦ *bodies dedicated to the service of Christ*.]

☞ ΜΕΜΒΡΑ'ΝΑ, ης, ἡ. It is the Latin membrana in Greek letters, which signifies,

I. "* *A membrane, the upper and little thin skin* of any thing," so called from membra *the limbs* or *members*, which it covers. [v. Plin. H. N. ix. 29. xvi. 14.]

II. *Parchment, vellum*, which is made of the *skins* of sheep, and † is said to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our Eng. *parchment*. In this latter sense only the word is used in the N. T. occ. 2 Tim. iv. 13; where the *parchments* which Timothy is directed *especially* to bring with him, probably mean (as the learned Bp. Bull ‡ and others have observed) St. Paul's Adversaria or Common-place-books, in which he had written hints or extracts taken

* Ainsworth's Dictionary.

† See Pliny's Nat. Hist. lib. xiii. cap. 11. Prideaux's Connexion, part i. book 7, at the end; and Wetstein's Note on 2 Tim. iv. 13.

‡ Sermon X. vol. ii. p. 407.

either from the Scriptures of the Old Testament, or from the human Βιβλία, whether Jewish or Heathen, just before mentioned.

☞ Μέμφομαι, Depon. q. μῶμον φάω or φῆμι, *to tell a fault*, says Mintert.—*To find fault, blame.* occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8, where Wetstein abundantly shows that it is in like manner construed with a dative in the Greek writers. [Comp. on Heb. viii. 2 Mac. ii. 7. μεμψάμενος ἀυτοῖς εἶπεν. Ecclus. xli. 7. Arrian. Diss. Epict. ii. 23. Thucyd. iv. 61. Matth. Gr. Gr. § 383. 6.]

☞ Μεμψίμοιρος, ȣ, ὁ, ἡ, from μέμψις *a finding fault, a complaining* (from μέμφομαι), and μοῖρα *a portion, allotment*, which from μείρω *to divide, share.*—*A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint.* The word is often used in the purest Greek writers (see Wetstein); and Theophrastus has sketched the character with great elegance, Eth. Char. cap. 17, which is given us by Mr. Addison in The Lover, No. 39, as translated by Mr. Budgell. occ. Jude ver. 16.

ΜΕ'Ν, A Conjunction, plainly derived, I think, from the Heb. אמן denoting *truth.* [" It occurs but rarely in the Gospels of Mark, John, and Luke, and not at all in the Epistles of St. John and the Revelations." Bretschn.] Concessive or affirmative, *Truly, indeed*, in which sense it often corresponds to δὲ *but* in the latter member of the sentence, as Mat. iii. 11. ix. 37. [xiii. 32. where Fritzsche's note should be consulted, xvi. 3. Mark x. 39, 40. Acts xxv. 11. Rom. viii. 17. 1 Cor. xv. 51. Jud. verse 8. & al. freq.] though it is sometimes used without δὲ following, as Acts i. 1. iii. 21; nor is this application of μὲν unusual in the Greek writers. Thus Xenophon, Cyropæd. lib. iv. p. 225. edit. Hutchinson, 8vo. Πρῶτον ΜΕ'Ν παύσεται φοβέμενος, "ΕΠΕΙΤΑ γνώσεται ὅτι, κ. τ. λ. " First he will cease being afraid, then he will know that," &c. for ἔπειτα δὲ. See Hutchinson's Note, and comp. Herodotus, lib. i. cap. 102, Demosthenes De Coron. at the beginning, and see Zeunius's Note on Vigerus De Idiotism. p. 536, edit. Lips. 1788. And on Acts i. 1, Kypke remarks that the particle μὲν is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This he says is done by Herodian at the beginning of each of his books except the second. And Wetstein cites Xenophon doing the same at the beginning of his 2d, 3d, 4th, 5th, and 7th books of Cyrus's Expedition. [Comp. Thuc. i. 20.; and on the omission of δὲ see Herman. on Viger de Idiotism. p. 841. (Lips. ed. 1822), and indeed the whole of Herman's remarks on Vig. ch. viii. § 8. should be consulted, as correcting Viger and Zeun. See Matth. Gr. Gr. § 606. The constructions μὲν—καὶ, μὲν—τε Herman explains as instances of *anacolouthon*, in which a transition takes place from a disjunctive scheme with μὲν to a conjunctive with καὶ. See Acts xxvii. 21. where Wahl refers the τε to μὲν and Schleusn. the καὶ in verse 22. In Acts xiii. 4, which Bretschneider quotes as μὲν οὖν followed by τε, the τε only serves to connect its own clause with κατῆλθον, &c. and so perhaps in xxvii. 21. It is used in *divisions, distinctions*, and the like, as, for example, with *the article* in Mat. xxii. 5. ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ, &c. *one to his farm, another to*, &c. comp. Phil. i. 17. & al. So also in many similar schemes, one of which deserves notice, ὃς μὲν—ὃς δέ, as Mat. xiii. 8. xxi. 35. 1 Cor. xi. 21. Jude verse 22. This construction Sturzius (de Dialecto Macedonic. &c. p. 205—209.) considers peculiar to *the later and less pure Greek writers*, and declares that the instances adduced from Demosthenes all require emendation, and he corrects some by the aid of MSS. For more on this subject I must refer to his work, and to Matth. Gr. Gr. § 286. § 290. In Heb. x. 33. we find τοῦτο μὲν—τοῦτο δέ *partly—partly*, a common phrase in Herodotus, &c.]—Μὲν γὰρ—*For indeed.* Acts xiii. 36, where Wetstein cites Homer and Thucydides joining these particles in like manner. [Also Acts xxviii. 22. Rom. iii. 2. Thuc. vii. 27. 55. Hom. Od. σ'. 131.]—Μὲν οὖν. [This phrase is sometimes followed by δὲ referring to μὲν, and sometimes without it. The οὖν seems to connect the matter with what precedes, and often with a certain sense of *conclusion*, much as our *now, then, therefore*, &c. Lobeck on Phrynich. p. 342. refers to Hesych. in voc. and Sturz. de Dialect. Maced. for instances from the N. T. of μὲν οὖν and μὲν οὖν γε beginning a sentence. Sturzius indeed (p. 203.) condemns them both, as well as the ἀλλὰ μὲν

οὖν (*with* or *without* the γε) in Phil. iii. 8, and approves of Buhle's and Harles' reading of τὸ μὲν οὖν in Aristotle de Poet. xxii. 3. (see next word); but I do not find any passage quoted from N. T. which begins with μὲν οὖν without γε.] 1. *And indeed.* Luke iii. 18, (where see Wolfius) John xx. 30.—2. *Further, moreover.* John xx. 30. Acts i. 6, 18. viii. 4, 25, & al.

Μενοῦνγε, A Conjunction, from μὲν *indeed,* οὖν *therefore,* and γε *truly.* [It should be written μὲν οὖν γε, separately, according to Sturzius as above.]

1. *Yea, rather,* quin imò. occ. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me, *therefore* I think proper to *affirm*, that blessed, &c. It may be justly questioned whether this particle be by the *more ancient* and *pure* Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. Theophylact Simocatta, who is cited by Wetstein on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. Wolfius and Wetstein, however, quote a passage from Aristotle which begins with Μενοῦν, a construction which is also very unusual. See Vigerus De Idiotism. cap. viii. sect. 8. reg. 15.

2. *Yea, verily.* occ. Rom. x. 18. So Ἄλλα μενοῦνγε, *But indeed,* or *yea verily.* occ. Phil. iii. 8.

3. Used interrogatively, *Nay, but?* imò verò? occ. Rom. ix. 20. q. d. Thou presumest to arraign the conduct of God, *therefore, truly* let me ask thee who art thou, O man? &c.

Μέντοι. A Conjunction, from μὲν *indeed,* and τοι *truly.* [Μέντοι, says Herman, first means *sanè, enim verò, certainly, indeed,* and is chiefly used thus in replying. See Plat. Phæd. § 45. where it occ. thus three times, and the last time with ὀυ: ὀυ μέν τοι *certainly not.* He adds, that its *most usual* signification is *tamen*, but he doubts whether μέντοι and δὲ are ever so used that the μὲν and δὲ are in opposition, as Wahl and Bretschn. take them in James ii. 8, 9. Bretschn. quotes Xen. Cyrop. ii. 4. 2; but Schneider has (from MSS.) edited μὲν for μέντοι. See more in Herman on Vig. as above.] It is an affirmative and adversative particle. *Yet indeed, yet truly.* See John iv. 27. vii. 13. [xii. 42. xx. 5. xxi. 4. 2 Tim. ii. 19. Jude verse 8. Prov. v. 4. Ps. xxxix. 6. μέν τοι γε.] In some copies it is in several texts written in two separate words, μὲν τοι.

ΜΕ'ΝΩ.

I. Intransitively, *To remain, abide, dwell.* [Mat. x. 11. Mark vi. 10. xiv. 34. Luke i. 56. viii. 27. ix. 4. x. 7. John ii. 12. iv. 40. Acts ix. 43. xviii. 3. xxi. 8, &c. See also John i. 39, 40. Luke xix. 5. xxiv. 29, where it rather bears the sense of the Latin diverto, *to tarry a little while,* especially on a journey, nearly like the English *to put up.* Comp. Acts xx. 15. The LXX use it for ישׁב Gen. xxiv. 55. Ps. cii. 12. and for לין *to pass the night, to lodge,* in Judg. xix. 6, 9. in some copies. It is used to express the indwelling of the Spirit of God in the Christian's heart, and of the intimate union thus wrought. See John xiv. 10—17. comp. verse 23. xv. 4—7. 1 John iv. 12—16. comp. ii. 6. iii. 15, 17.]

II. *To remain, endure, last.* Mat. xi. 23. [Rev. xvii. 10. Heb. vii. 3, 24. (comp. Ps. lxxxix. 35.) x. 34. xiii. 14. comp. xii. 27. 2 Cor. iii. 11. 1 Cor. iii. 14. xiii. 13. (see Gill.) Heb. xiii. 1. So of *continuing in any one state,* as opposed to change, as πιστὸς μένει. 2 Tim. ii. 13. 1 Cor. vii. 8, 11, 20, & al. To this sense may be referred some passages quoted under sense III. See 2 Tim. iii. 14. μένε ἐν ὄις ἔμαθες. Comp. 1 John iv. 16. 2 Macc. viii. 1. Eccles. viii. 15. In Acts v. 4. it is said of an estate as continuing to its owner in opposition to πράθεν, though Bretschneider would translate ὀυχὶ μένον σοὶ ἔμενε (removing the comma after μένον) *did not the remainder (of the price) belong to you?* but even if this agreed with the sense of the passage, it would require τὸ μένον. occ. LXX, Job xv. 29, &c. for *continuing.*]

III. *To persevere.* 1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31, see Kypke.

IV. *To stand firm* or *stedfast.* Rom. ix. 11.

V. *To remain alive.* John xxi. 22, 23. 1 Cor. xv. 6. Wolfius on John cites Arrian using it in the same sense, Epictet. lib. iii. cap. 24, p. 342, edit. Cantab. Μέχρι νῦν διά σε ἜΜΕΝΟΝ—*I have continued in ife* thus long for thy sake—See more instances in Kypke. [Comp. also John xii. 34.]

VI. Transitively, with an accusative. *To wait for.* Acts xx. 5. This use and construction of the V. is very common in

the Greek writers. See Scapula. [The LXX, Isaiah viii. 17. comp. xxx. 18. v. 2, 3, 7. 2 Mac. vii. 30.]

Μερίζω, from μερὶς *a part*.

I. *To divide, part, share.* occ. Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2, where Macknight "imparted." [(On Heb. vii. see below, sense III.) In LXX, μερίζω occ. for חלק *to divide*, Exod. xv. 9. Numb. xxvi. 53. & al.]

II. *To divide, separate into parts.* occ. 1 Cor. i. 13.

III. *To distribute.* occ. Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. [In LXX, it sometimes answers to the Heb. הנחיל *he gave to possess*, as Prov. viii. 21. comp. xiv. 18. and in Heb. vii. 2. Schleusner renders it *to give* simply.]

IV. Pass. *To be divided, disunited, by discord.* occ. Mat. xii. 25, 26. Mark iii. 24, 25, 26.

V. *To be differenced* or *different, to differ.* occ. 1 Cor. vii. 34. [So Chrysostom, who renders it well, διεστήκασι.] But see Vulg., Wolfius, and Bowyer. But Kypke renders μεμέρισται, *is divided, perplexed,* i. e. *by their several cares,* which are specified ver. 34; so he makes μεμέρισται parallel to μέριμνα, and produces Achilles Tatius using ἐμεμέριστο in the like sense. Comp. Macknight.

Μέριμνα, ης, ἡ, from μερίζειν τὸν νοῦν, *dividing* or *distracting the mind*, according to that of Virgil, Æn. iv. lin. 285,

——Animum *nunc huc celerem, nunc* dividit *illuc.*

A thousand ways his restless *mind divides.*

And of Terence in the Andria, Act i. scen. 5, or 6. lin. 26,

*Tot me impediunt curæ, quæ* meum animum divorsim trahunt.

So many cares encompass me, which *draw my mind different ways.*

*Anxious, distracting* or *perplexing care, carefulness, solicitude.* [See Mat. xiii. 22. Mark iv. 19. Luke viii. 14. xxi. 34. 1 Pet. v. 7. comp. Ps. lv. 22. In 2 Cor. xi. 28. *the care,* or *taking care of.* occ. Ecclus. xxxi. 1, 2. xlii. 9. vid. 1 Mac. vi. 10.]

Μεριμνάω, ῶ, from μέριμνα.— *To care, to be careful, anxious, anxiously careful* or *solicitous.* Our Translators render it by *being careful,* Luke x. 41. Phil. iv. 6; by *caring,* 1 Cor. vii. 32, 33, 34; and by *having care,* 1 Cor. xii. 25. Phil. ii. 20; but in other texts by *taking thought.* Thus Mat. vi. 25. Luke xii. 22, Μὴ μεριμνᾶτε τῇ ψύχῃ ὑμῶν, Take *no* thought *for your life;* Mat. vi. 31, Μὴ οὖν μεριμνήσητε—*Therefore* take *no* thought, *saying, what shall we eat?* and again, Mat. vi. 34, Μὴ οὖν μεριμνήσητε—Take *therefore no* thought *for the morrow.* These, I must confess, have long appeared to me some of the most *unhappy* translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely *forbidden* to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious Translators in the instances just cited; but am inclined to think, that at the time our last translation was made (which is now above 170 years ago) the phrase *to take thought* did generally denote *to take anxious thought,* or *to be anxiously careful.* I am not sufficiently versed in our old English writers to produce many proofs of this supposition: however, in the Original Letters published by Sir John Fenn, vol. ii. p. 71, Letter 41, at the end, I find, "Also ye shall be of good cher *(cheer)* and *take no thought.*" Dated April 14, 1471. In Shakspeare's Julius Cæsar, Act ii. scen. 1, towards the middle:

"If he love Cæsar, all that he can do
Is to himself *take thought,* and die for Cæsar."

And in the Life of Mr. John Fox prefixed to his Book of Martyrs, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by *taking thought* for his household affairs, be *overcome* or *drawn aside.*" So our Translators, 1 Sam. ix. 5, use *taking thought* for the Heb. דאג, which certainly denotes *solicitude* or *anxiety* ("sollicitus, anxius, anxiè timuit," Robertson), and which on the same subject, 1 Sam. x. 2, they interpret by *sorroweth.* To all this we may add, that the English translation by the divines who fled to Geneva in Queen Mary's reign, renders μὴ μεριμνᾶτε, in Mat. vi. 25, *be not* careful; *ye*

μεριμνᾶτε; ver. 28. *why* care *ye?* Μὴ ἐν μεριμνήσητε, ver. 34, care *not then;* but ver. 31, for these very same words it has, *therefore* take *no* thought—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring, being careful.* [occ. LXX, Ps. xxxviii. 18. for דאג. See 2 Sam. vii. 10. 1 Chron. xvii. 9.]

Μερὶς, ίδος, ἡ, from μείρω *to divide, share.—A share, part, portion, division.* occ. [Luke x. 42. (See Wolfius, Wetstein, Kypke, and Elsner, who shows that the Greeks use μερὶς for *an office.* Obss. Sacr. vol. i. p. 225.) On Acts viii. 21. comp. Deut. xii. 12. Gen. xxxi. 14. Numb. xviii. 20, &c. In 2 Cor. vi. 15. it seems to be synonymous with κοινωνία *fellowship.* Comp. 2 Sam. xx. 1. 1 Kings xii. 16. In Col. i. 12. εἰς τὴν μέριδα τοῦ κλήρου *into the participation of,* &c. See Macknight. It is used of a *region* or *division of the country,* Acts xvi. 12. comp. Josh. xviii. 6, 9. and μεριδάρχης. 1 Mac. x. 65. Joseph. A. J. xii. 5. 5. In Neh. viii. 12. it occurs for מנה *a measured portion.*]

Μερισμὸς, ῦ, ὁ, from μεμέρισμαι perf. pass. of μερίζω.

I. *A distribution, gift distributed.* occ. Heb. ii. 4. [occ. LXX, Josh. xi. 23. Ezra vi. 18, &c.]

II. *A dividing.* occ. Heb. iv. 12.

☞ Μεριστὴς, ῦ, ὁ, from μερίζω.—*A divider, an umpire for dividing an estate among coheirs.* occ. Luke xii. 14, where see Grotius. [This must be distinguished from μερίτης, *a partaker,* or συμμεριστής. v. Phavorin.]

Μέρος, εος, ες, τὸ, from μείρω *to divide, part.*

I. *A part, piece.* Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. [Acts v. 2. Rev. xvi. 19. Gen. xlvii. 24. Exod. xxv. 26. for קצה *a corner.* Josh. xviii. 14, &c.] Hence the following phrases.

1. Μέρος τι (κατὰ being understood) literally, *As to some part, partly, in some measure.* 1 Cor. xi. 18. This is a pure and Attic expression, used several times by Thucydides. See Wetstein. [comp. Dan. ii. 33.—Thucyd. ii. 64. iv. 30.]

2. Ἀνὰ μέρος, *By course* or *turn,* q. d. *by part* or *share.* (Comp. below, sense II.) 1 Cor. xiv. 27.

3. Ἀπὸ μέρυς, *In part.* Rom. xi. 25. 2 Cor. i. 14. *In some sort* or *respect.* Rom. xv. 15. *In some degree.* Rom. xv. 24. On 2 Cor. ii. 5, see Whitby, Wolfius, Bowyer, and Macknight. [occ. Dan. i. 2.]

4. Ἐν μέρει, with a genitive following, *In respect of.* Col. ii. 16. So Wolfius and Wetstein cite from Ælian, ΚΡΙ´ΝΑΝΤΕΣ ἕκαςον Ἐν ΤΩ˜ι ΜΕ´ΡΕΙ φόνυ, and from Diogenes Laertius, ἘΝ ΜΕ´ΡΕΙ σκόμματος *in respect* of a scoff. [v. Æl. V. H. viii. 3.]

5. Ἐν τῷ μέρει τούτῳ, *In this respect* or *behalf.* 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10, where Wetstein cites from Polybius τὴν πίςιν ἘΝ ΤΟΥ´ΤΩι ΤΩ˜ι ΜΕ´ΡΕΙ διαφυλάττειν, to preserve fidelity *in this respect.*

6. Ἐκ μέρους, *In part, partially, imperfectly.* 1 Cor. xiii. 9, 10, 12. *In particular.* 1 Cor. xii. 27.

7. Κατὰ μέρος, *Part by part, by parts, particularly,* sigillatim, Heb. ix. 5, where see Wetstein. Comp. Κατὰ II. 20. [Heraclid. Alleg. Hom. p. 425. Thucyd. iv. 26.]

II. *A share, portion, fellowship.* Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8, where see Kypke. [Rev. xxi. 8. xxii. 19. Comp. the use of μέρις in Is. xvii. 14. Jerem. xiii. 25, &c.]

III. *A lot, employment, occupation.* occ. Acts xix. 27, where see Wolfius and Kypke.

IV. *A part, faction.* Acts xxiii. 9, where Kypke cites Dionysius Halicarn. using it in the like sense.

V. Μέρη, τὰ, *The parts, region, country.* Mat. ii. 22. xv. 21. xvi. 13. [Mark viii. 10. Acts ii. 10. xix. 1. xx. 2. In Mark vii. 24. Schleusn. considers it omitted in this sense, and so Matth. xxvii. 51. In Exod. xvi. 35. he translates it *fines, boundaries.*]

VI. Μέρη, τὰ, *The parts, side.* John xxi. 6.

Μεσημβρία, ας, ἡ, from μέση *the middle,* and ἡμέρα *day.*

I. *The middle of the day, mid-day.* occ. Acts xxii. 6.

II. *The south, that part of the heavens where the sun is at mid-day.* occ. Acts viii. 26. [occ. Gen. xviii. 1. xliii. 16, 25. 2 Sam. iv. 5. Jer. vi. 4. for צהרים *noon.* In Symmachus, 1 Sam. xx. 41. for נגב *the south.* Hesych. Μεσημβρία· τὰ τοῦ Νότου μέρη καὶ τὸ τῆς ἡμέρας μέσον.]

[☞ Μεσιτεύω from μεσίτης, *To be between two,* and hence, *to act as mediator,* see Diod. Sic. xix. 71. Joseph. A. J. vii. 8. 5. xvi. 4. 3. In the N. T. it occ. Heb. vi. 17. ἐμεσίτευσεν ὅρκῳ

*(God) interposed* with an oath, perhaps, with some allusion to the sense of *witness* which μεσίτης sometimes bears. (See below.)]

Μεσίτης, ου, ὁ, from μέσος *the middle.*—*A mediator, one who mediates between two parties.* occ. Gal. iii. 20. This title is in the N. T. ascribed to Christ. occ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. —to Moses. occ. Gal. iii. 19. Josephus uses this word for a *mediator* or *intercessor,* Ant. lib. xvi. cap. 2. § 2. Τῶν παρ' Ἀγρίππᾳ τισιν ἐπιζητουμένων ΜΕΣΙΤΗΣ ἦν. "He (Herod) was the *intercessor* with Agrippa for whatever was desired." Theodotion applies it for an *umpire,* Job ix. 33, where ὁ μεσίτης ἡμῶν answers to the Heb. בינינו *between us;* and Josephus, in a similar sense, Ant. lib. iv. cap. 6, § 7. Ταῦτα δὲ ὀμνύντες ἔλεγον, καὶ Θεὸν ΜΕΣΙΤΗΝ ὧν ὑπισχνοῦντο ποιούμενοι—"These things they confirmed with oaths, and making God the *umpire* or *witness* of what they promised—" So Lucian, Amores, tom. i. p. 1063, speaking of Pylades and Orestes, Θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαβόντες, Taking a God for *a witness* of their mutual affection. [Wahl on 1 Tim. ii. 5. says, (after Lobeck on Phryn. p. 122.) that μέσος δικαστής would be purer Greek, and quotes Thuc. iv. 83; but it there means *a referee, an arbitrator,* and I doubt if this notion can be applied to our Saviour's mediation. They also quote μεσίδιος from Aristot. Polit. v. 6.]

Μεσονύκτιον, ου, τὸ, from μέσος *the middle,* and νύξ, νυκτὸς *the night.*—*Midnight.* occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. [(On the Jewish division of the night, see φυλακή.) It occurs in LXX, for חצי הלילה in Judg. xvi. 3. Ruth iii. 8. comp. Ps. cxix. 62. and for נשף *darkness.* Is. lix. 10. On the purity of the word see Lobeck, Phryn. p. 53.] The old Greek Grammarians, Thomas Magister and Phrynichus, have condemned the use of Μεσονύκτιον in prose as being a poetical word: Alberti however on Luke xi. 5, and Wetstein and Kypke on Mark xiii. 35, have cited instances of its being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

ΜΕΣΟΣ, η, ον.—*The middle, midst,* of time or place. Mat. xxv. 6. [Μέσης δὲ νυκτὸς, &c.; so in Xen. H. G. i. 6. 28. περὶ μέσας νύκτας, (which occ. also Exod. xi. 4.) Comp. Anab. ii. 2. 8. iii. 1. 33. Herod. iv. 181. In Acts xxvi. 13. Ἡμέρας μέσης *At mid-day,* comp. Esdr. ix. 41. and Neh. viii. 3. (in some copies.)] John i. 26, Μέσος δε ὑμῶν ἕστηκεν, *There standeth one* in the midst (q. d. middlemost) *of you.* So Mat. xiv. 24, Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλασσης ἦν, q. d. Navis autem jam *media* maris erat. The Latins, however, would say, in *medio* maris. [Or rather, *in medio mari.* Schleusn., Bretsch., and Wahl take μέσον as the accusative case and supply κατὰ; but Parkhurst's construction of it is better, as may be seen from Fritzsche in loc. Observe also, that we must not take βασανιζόμενον in connexion with ἦν, (as Wahl does, who supplies ὂν *being* to μέσον) but with πλοῖον. The μέσον and ἦν are to be construed together.] Acts i. 18, Ἐλάκησε μέσος, *he burst in sunder* in the midst or middle. So Plautus cited by Ainsworth, medius disrumpi. Μέσον, τὸ, μέρος *part* being understood, *The middle part, the midst.* Acts xxvii. 27. Hence,

1. Ἐκ μέσου, *From the midst, from among, away.* Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14. [occ. LXX for מתוך Gen. xix. 29. Exod. vii. 5. xxiv. 16. Is. lii. 11. and for מקרב Exod. xxxi. 14. Mic. v. 10—13. In Gen. xxxv. 2. Lam. i. 15. the LXX have altered the form of the sentence, and we must not take this phrase as translating בתוך or בקרב.]

2. Ἀνὰ μέσον, *In,* or *through, the midst, between.* Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5. [occ. LXX for בין Ezek. xxii. 26. Judg. xv. 4. 1 Kings v. 12. and for בתוך Numb. xxxiii. 8. Josh. xviii. 9. Prov. viii. 20.]

3. Διὰ μέσου, *Through the midst.* Luke iv. 20. xvii. 11, "*through the confines.*" —Campbell, whom see. [occ. LXX for בתוך Ps. cxxxvi. 14. Jer. xxxvii. 4. and for בקרב Amos v. 17.]

4. Εἰς τὸ μέσον, *In* or *into the midst.* Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26, where Kypke cites from Xenophon, Cyropæd. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑΣ ΕΙΣ ΤΟ ΜΕΣΟΝ. [Εἰς μέσον is used in LXX for אל־בין, Ezek. xxxi. 10; for בתוך, Exod. xi. 4. xiv. 16. 1 Sam. ix. 14; and for אל־תוך, Exod. xiv. 23. Josh. iv. 5.]

5. Ἐν μέσῳ, *In the midst, among.* Mat. xviii. 20. Luke ii. 46. viii. 7, & al. freq. [It occ. for בקרב, Deut. xi. 6. Ps. xlvi. 5 or 6, for בתוך, Gen. i. 6. ii. 9. Neh. ix. 11. 1 Kings vi. 27. & al. Also for

אל־תוך, Neh. vi. 10.] The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. מתוך or מקרב; the 2d to בין or בתוך; the 3d to בתוך or בקרב; the 4th to אל תוך or בתוך; and the 5th to בתוך or בקרב. They are not, however, *merely* Hebraical or Hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11, and Scapula's Lexic. in ΜΕ'ΣΟΣ.

☞ Μεσότοιχον, ου, τὸ, from μέσος, *middle*, and τοῖχος *a wall.*—*A middle wall, a wall separating between two places.* occ. Eph. ii. 14, where the Apostle seems plainly to allude to the *wall* or δρυφακτὸς λιθίνος *stone pallisado*, as Josephus calls it, which *separated* the court of the gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, τὸν τῆς ἁγνείας προσημαίνουσαι νόμον, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γράμμασι, μὴ δεῖν ἀλλόφυλον ἐντος τοῦ ἁγίου παριέναι, "Inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that *no alien must enter that holy place.*" De Bel. lib. v. cap. 5, § 2. Comp. lib. vi. cap. 2. § 4, and Ant. lib. xv. cap. 11. § 5. See also Doddridge and Wetstein's Note on Eph. ii. 14. [Schleusner will not allow that there is here the smallest allusion to the division in the Temple. This word is of very rare occurrence. It is found in Athenæus vii. p. 281. (ed. Casaubon.) and Hesychius under κατῆλιψ. See also Phavorinus.]

☞ Μεσουράνημα, ατος, τὸ, from μέσος *middle*, and ὀυρανὸς *heaven.*—*The mid-heaven, the middle part of the heavens, the meridian.* occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrol. cited by Wetstein: "They say there are four signs which preside at every one's birth, and which by one common name they call Centres, and more particularly, one, the horoscope, another, the μεσουράνημα, the third, the west (δύνον), and the last, the subterranean (ὑπόγαιον) or ἀντιμεσουράνημα, which itself is also a μεσουράνημα." And Eustathius, on that verse of Homer, Il. viii. lin. 68.

Ἦμος δ' ἠέλιος μέσον ὀυρανὸν ἀμφιβεβήκει,

But when the sun gained the *mid vault of heav'n*,

observes, that "the time from the dawning of the day, μέχρις ἡλιάκου ΜΕΣΟΥΡΑΝΗ'ΜΑΤΟΣ till the sun's *gaining the meridian*, is called by Homer (see lin. 66.) the increase of the day, but from thence the day seems to decline. So Plutarch and Strabo speak of the sun ΜΕΣΟΥΡΑΝΟΥ͂ΝΤΑ, as opposed to his rising and setting, or being in the east or west. See the passages and more in Wetstein on Rev. viii. 13. [v. Salmasii de Ann. Climacteric.]

Μεσόω, ῶ, from μέσος *middle.*—*To be in the middle* or *midst.* occ. John vii. 14. Τῆς ἑορτῆς μεσούσης, *In the midst of the feast.* So in Herodotus, lib. iii. cap. 104, we have ΜΕΣΟΥ͂ΣΑ ἡ ἡμέρη *the middle of the day;* and in Thucydides, lib. v. cap. 57, τοῦ θέρους ΜΕΣΟΥ͂ΝΤΟΣ, *in the midst of summer.* See Raphelius and Wetstein. [occ. Exod. xii. 29. μεσούσης τῆς νυκτὸς. Comp. Neh. viii. 3. xv. 9.]

☞ ΜΕΣΣΙ'ΑΣ, ου, ὁ. Heb.—*The MESSIAS, the Christ.* It is plainly the Heb. משיח, or Chald. משיחא, *Messiah*, with a Greek termination, which from the V. משח *to anoint;* so it expresses *one anointed*, or rather *instituted to a certain office* or *offices by unction;* and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoken either in the Old or N. T. of the Lord's *Christ*, it imports his being *anointed* with the reality of the typical *oil* (see Ps. xlv. 7, or 8. Heb. i. 9.), even *with the Holy Ghost and with power.* (See Acts x. 38. iv. 27. Luke iv. 18. Isa. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 25, 26, and Heb. and Eng. Lexicon in משח I., and below, Χριςὸς I.

ΜΕΣΤΟ'Σ, ἡ, ὸν, from the Chald. or Syriac מסת *sufficient, abundant.* See Castell Lexic.—*Full, replete.* See John xix. 29. xxi. 11. Rom. i. 29. Jam. iii. 8. Mat. xxiii. 28, and Wetstein. [Add James iii. 17. Rom. xv. 14. and 2 Pet. ii. 14. (on which see Μοιχαλὶς). In Ezek. xxxvii. 1. Nah. i. 10. Prov. vi. 34.]

☞ Μεςόω, ῶ, from μεςός.—*To fill.* occ. Acts ii. 13. [3 Mac. v. 1, 10.]

ΜΕΤΑ', A Preposition.

I. Governing a genitive.

1. *With, together with.* Mat. i. 23. ii. 3, 11. xxviii. 20, & al. freq. [Luke xv. 30. Mat. viii. 11. *(in company with)* & al. freq. (1.) It is sometimes used of persons accompanying any one, as Mat. v. 41. xvi. 27. xx. 20. xxv. 10. & al. pass. (2.) Of *persons dwelling* or *re-*

*maining with others,* as ἕως πότε ἔσομαι μεθ' ὑμῶν. Mat. xvii. 17. and καὶ ἦν μετὰ τῶν θηρίων, Mark i. 13. & al. freq. though perhaps here it rather means, *in the same place with.* vid. (6.) So (3.) οἱ μετά τινος are *the companions of any one,* as Mat. xii. 3. Mark i. 36. comp. xvi. 10. & al. freq. (4.) Εἶναι μετά τινος *to be present with any one, so as to assist him.* Mat. i. 23. xxviii. 20. Luke i. 66. John iii. 2, &c. Comp. also the use of μετὰ in benedictions, as Rom. xvi. 24. 1 Cor. xvi. 23, 24. Gal. vi. 18. Ephes. vi. 24, &c. (5.) Sometimes it is joined with the *things a man carries or has with him,* as Mat. xxvi. 55. Mark xiv. 48. Luke xxii. 52. John xviii. 3, &c. (6.) Sometimes it expresses *community of place,* as Mark i. 20. xiv. 54. Luke xxiv. 5. John xx. 7. & al. These and other shades of difference occur in the various passages in which it is found, but the context is generally an easy guide to the *nature of the association* it expresses, and therefore more instances are not given. In Rev. i. 7. μετὰ τῶν νεφελῶν. Schleusner comparing Mark xiv. 62. takes μετὰ as synonymous with ἐπὶ in Mat. xxiv. 30. (comp. Dan. vii. 13.); but *it cannot bear* the sense of *super* which he gives it; it only expresses that our Saviour is *accompanied* or *surrounded by clouds;* the ἐπὶ of St. Matthew is more particular; the general idea is the same. This is one among the many instances of the mischief of endeavouring to make every word tally in two parallel passages. Μετὰ cannot be used for ἐπὶ, and there is no need to force the passage. *Some few* MSS. read ἐπὶ.]

2. *As well as.* Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11, and see Bowyer and Campbell on Luke. [Others in Luke xi. 7. understand it to mean, *in the same bed* or *room.*]

3. *With, on the same side* or *party with.* Mat. xii. 30. So in Herodotus, lib. ii. cap. 152, we have ΜΕΤ' ΕΩΥΤΟΥ γένεσθαι, To be *on his side;* "and in Aristophanes, Ἦν ΜΕΘ' ἩΜΩΝ ἮΣ, if you were *of our party.*" See Raphelius, Wetstein, and especially Kypke.

4. *Among.* Luke xxiv. 5.

5. *With, against.* Rev. xi. 7. Comp. 1 Cor. vi. 6, 7. [Verbs which express an action performed by more than one agent, as to *fight, contend, converse,* &c. are followed by μετά, which thus couples the second agent with the subject of the verb. Thus πολεμήσω μετ' αὐτῶν, Rev. ii. 16, where the action is incomplete unless there be some one to war *with.* Comp. xi. 7. xvii. 14. xix. 19. & alibi. Similarly λαλεῖν μετὰ τινος in Gen. xxxi. 29. See also 2 Kings xiv. 15. Gen. xxvi. 20. The same is true of Rev. ii. 22. (τοὺς μοιχεύοντας μετ' αὐτῆς.) xiv. 14. xvii. 2. (μεθ' ἧς ἐπόρνευσαν) xviii. 3. 9, where Bretschneider, however, supposes μετὰ to express the *means,* and considers the ἧς, &c. as *human instruments.* So κρίνεσθαι μετά τινος, 1 Cor. vi. 7, should be explained; but in Mat. xii. 41, 42. it simply means *together with* (and not *against,* as Schleusner says) being construed with ἀναστήσονται. See Fritzsche and Wahl.]

6. *With, by, by means of,* in the same sense as διὰ with a genitive. Acts xiii. 17. Comp. Acts xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66, where see Raphelius and Kypke, who shows that it is thus used by Demosthenes, Thucydides, Xenophon, and Polybius, and in Mat. construes μετὰ τῆς κουστωδίας, with ἠσφαλίσαντο. But Qu? [Fritzsche's explanation of Mat. xxvii. seems the best. He construes μετὰ τῆς κουστωδίας with σφραγίσαντες τὸν λίθον in this sense, *they made it sure, sealing the stone, as well as setting the watch;* μετὰ joining thus the two precautions they used. I should construe John xix. 40. much in the same manner.] Μετὰ βίας, *With,* or *by force.* Acts v. 26. ἌΓΕΙΝ ΜΕΤΑ' ΒΙ'ΑΣ is several times used by Polybius, as cited by Raphelius and Wetstein. [Μετὰ often makes a periphrasis of the adverb, as μετὰ χαρᾶς *with joy, joyfully,* Mat. xiii. 20. μετὰ σπουδῆς, Mark vi. 45.]

7. *To, towards.* Luke i. 58, 72. x. 37. Comp. 1 John iv. 17, where French Translation—*la charité* envers *nous,* and Diodati's Italian—*la carita* inverso *noi.*

[8. Μετὰ διωγμῶν. Mark x. 30. which some render *in return for;* but this it can hardly bear. Bretschneider renders it *statim post,* and compares Amos iv. 2. τοὺς μεθ' ὑμῶν *your posterity,* and viii. 10. Mic. iii. 11. where he translates κρίνειν μετὰ δώρων acceptis muneribus.]

II. Governing an accusative.

1. Of time, *After.* Mat. xvii. 1. xxiv. 29. xxv. 19, & al. Μετὰ ταῦτα, John xiii. 7, *After these things,* "not *hereafter,* i. e. at some distant time, as rendered in our Translation, but *As soon as I have finished what I am now doing.*" Dr. Bell on

the Lord's Supper, p. 147, 1st edit. p. 164, 2d, Note.

2. Of time, *Within*, intra. Mark viii. 31, where μετὰ τρεῖς ἡμέρας is the same as τῇ τρίτῃ ἡμέρᾳ on *the third day*, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63, as is plain from ver. 64. So Josephus, Ant. lib. i. cap. 12, § 2, speaking of the circumcision of Isaac, says, Ἐυθὺς ΜΕΤ' ὀγδόην ἡμέραν περιτέμνουσι, they circumcise them immediately *within* or *on* the eighth day. So the learned Hudson renders it in his version, Die *statim* octavo *circumcidunt*. See more in Wetstein and Kypke on Mat. xxvii. 63. [See Mat. i. 12, Μετὰ δε τὴν μετοικεσίαν βαβυλῶνος, &c. which Kuinoel translates "tempore exilii" *at the time of the exile* or *sojourn at Babylon*. Fritzsche however translates it "postquam erat in Babyloniam demigratum" *after the removal to Babylon;* and in a long note, well worth reading, denies that μετὰ of time ever has any sense but *after*. In the above passage from Josephus he translates it "exacta die octava," and on Mat. xxvi. 63, he says that broken days are reckoned as entire ones.—His note should be consulted.]

3. With the neuter article τὸ and a verb infinitive, *After, after that*. Luke xxii. 20. μετὰ τὸ δειπνῆσαι, *after supping* or *supper*, or *after that he had supped*. So Mat. xxvi. 32. Mark xiv. 28. xvi. 19, & al. [Μετὰ is used *of place* in Heb. ix. 3, meaning "*behind*."]

III. In Composition.

1. It denotes *relation*, *connexion*, or *agreement* with some other person or thing, as in μετέχω and μεταλαμβάνω *to partake*.

2. *After*, as in μεταμέλομαι *to be concerned after* a fact, i. e. *to repent*.

3. It denotes *change of place* or *condition*, as in μετάγω *to turn*, μεταβαίνω *to pass*, μεταμορφόω *to transform*.

☞ Μεταβαίνω, from μετὰ denoting *change of place* or *condition*, and βαίνω *to go*.

I. *To go*, or *pass*, *from one place to another*. Mat. xvii. 20. Luke x. 7. [*to pass from one state to another*. John v. 24. Comp. xiii. 1. and 1 John iii. 14.]

II. *To go away, depart*. Mat. viii. 34. [xi. 1. xii. 9. xv. 29. John xiii. 1. Acts xviii. 7. It occ. metaphorically 2 Macc. vi. 1. μεταβαίνειν ἐκ (or ἀπὸ) τῶν πατρῴων νόμων. Comp. vs. 9, 29.]

Μεταβάλλω, from μετὰ denoting *change of place* or *condition*, and βάλλω *to cast, put. To change*. occ. Acts xxviii. 6, Μεταβαλλόμενοι (γνώμην namely) *changing their mind* or *opinion*. Josephus often uses the 2d aor. mid. of this V. in the same sense, as De Bel. lib. v. cap. 9. § 1. and 3, and cap. 11. § 2; and Ant. lib. 3. cap. 12. § 3. he has the full expression, ΜΕΤΑΒΑ'ΛΛΕΣΘΑΙ ΤΑ'Σ ΓΝΩ'ΜΑΣ. See also Alberti, Wetstein, and Kypke. [So Joseph. A. J. v. 7. 7. ὁ Θεὸς μεταβαλλόμενος ἐις τὸ ἡμερώτερον. occ. in the act. voice 2 Macc. vi. 29. comp. Exod. vii. 17. καὶ μεταβαλεῖ ἐις αἷμα *it shall change or turn to blood*, v. 20. Lev. xiii. 3. Ecclus. xviii. 26.]

Μετάγω, from μετὰ denoting *change of place*, and ἄγω *to lead, guide*.

I. *To turn about, manage*, as a horse by a bridle. occ. Jam. iii. 3.

II. Μετάγομαι, Pass. *To be turned about, steered*, as a ship by the helm or rudder. occ. Jam. iii. 4. [occ. 2 Chron. xxxvi. 3. 1 Kings viii. 48. of *leading away* captive. Comp. 2 Chron. vi. 37. 2 Macc. i. 33. In Ecclus. x. 8. μετάγεται *is transferred*. In 2 Macc. iv. 10. *of changing* the habits of a people, and in Prol. to Ecclus. of *translating a language*. v. μεθερμηνεύω.]

Μεταδίδωμι, from μετὰ denoting *change of condition*, and δίδωμι *to give*.—*To impart, to communicate*, q. d. *to transfer*. occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8. See Wetstein on Luke, and Macknight on Rom. xii. 8. [On 1 Thess. 11. 8. comp. Wisd. vii. 13. where it is used of *communicating knowledge*, and Test. xii. Patr. ἃ ἠκούσατε, μετάδοτε καὶ ὑμεῖς τοῖς τεκνοῖς ὑμῶν. Comp. 2 Macc. viii. 13. In Rom. xii. 8. Schleusner, Bretsch., and Wahl understand by ὁ μεταδιδοὺς a *deacon* from his office of *distributing* the alms. (There were similar officers in the Jewish synagogues called פרנסים. See Lightfoot Hor. Hebr. Mat. iv. 23.) Comp. Ephes. iv. 28. Job xxxi. 17. Prov. xi. 26. where the LXX. take השביר to mean *breaking so as to distribute*, but it is rather *to sell*.]

☞ Μετάθεσις, ιος, Att. εως, ἡ, from μετατίθημι *to transfer*, or *change*.

I. *A being transferred* or *translated from one place to another, a translation*. occ. Heb. xi. 5.

II. *A removal*. occ. Heb. xii. 27.

III. *A change* or *abrogation*. occ. Heb. vii. 12. [It occ. in 2 Macc. xi. 24. and denotes a *change of manners* and *customs*.]

Μεταίρω, from μετὰ denoting *change of place,* and ἄιρω *to take up* or *away.*

I. Transitively, *To transfer* from place to place. Thus used in the profane writers. [See also 2 Kings xxv. 11. Ps. lxxx. 8. Prov. xxii. 28.

II. In the N. T. Intransitively, *To transfer oneself, remove, depart.* occ. Mat. xiii. 53. xix. 1. [Aquila, in Gen. xii. 8.]

Μετακαλέομαι, οῦμαι, mid. from μετὰ denoting *change of place,* and καλέω *to call. To call from one place to another, to call* or *send for.* Acts vii. 14. x. 32. xx. 17. xxiv. 25. [Achilles Tat. Book iv. p. 243. καὶ δεῖται τὸν τοῦ στρατοπέδου ἰατρὸν μετακαλέσασθαι. It occ. in active v. in LXX, Hos. xi. 1. 2.]

Μετακινέω, ῶ, from μετὰ, denoting *change of place* or *condition,* and κινέω *to move. To move away, remove,* dimoveo, transmoveo. occ. Col. i. 23. Deut. xxxii. 30.

☞ Μεταλαμβάνω, from μετὰ denoting *relation,* and λαμβάνω *to take.*

I. With a genitive of the thing, *To partake,* or *be a partaker, of.* occ. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10. [occ. Wisd. xviii. 9. Xen. Cyr. vii. 5. 18. Ælian. V. H. ix. 5.]

II. With an accusative of the thing, *To get, obtain.* occ. Acts xxiv. 25. Λάβειν καιρὸν is often used in the Greek writers for *taking an opportunity* (see Wetstein); and Kypke has produced from Polybius, lib. ii. cap. 16. ΜΕΤΑΛΑΒΟ'ΝΤΕΣ δὲ ΚΑΙΡΟ'Ν ἁρμόττοντα ποιησόμεθα τὴν κατηκοῦσαν μνημὴν. "Having gotten (nacti) *a convenient opportunity,* we will take proper notice." [On the accusative joined with verbs of this nature, see Matth. Gr. Gr. § 363. *obs.* It occ. 2 Macc. iv. 21. in the sense of *hearing, learning,* &c. Comp. xi. 6. xii. 5. xiii. 10. xv. 1.]

☞ Μετάληψις, ιος, Att. εως, ἡ, from the old verb μεταλήβω, —λήψω, the same as μεταλαμβάνω.—*A partaking,* or *being partaken of.* occ. 1 Tim. iv. 3.

☞ Μεταλλάττω, from μετὰ, denoting *change of condition,* and ἀλλάττω *to change.* —*To change one thing for* or *into another, to transmute.* occ. Rom. i. 25, 26. [occ. Esth. ii. 20. It sometimes is used (either with or without τὸν βίον) for *changing* life for death, or *dying,* as 2 Macc. iv. 7. 37. v. 5. vi. 31. vii. 7, 13, 40. In vii. 14. Biel would read μεταλλάσσοντα τὰς ἀπ' ἀνθρώπων (i. e. ἐλπίδας) because μεταλλάσσοντας ὑπ' ἀνθρώπων (he says) would require the passive to express *killed by men,* as the vulgate renders it; but if μεταλλάσσων means *dying,* there is no need of the passive.]

Μεταμέλομαι, or Μεταμελέομαι, from μετὰ *after,* and μέλομαι *to be concerned,* which from the impers. μέλει *it is a concern.—To repent, repent oneself,* properly, *to be concerned after* something said or done. "*Propriè significat,* post *rem aliquam perperam patratam* anxium & sollicitum esse." Mintert. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8. [It is applied ἀνθρωποπαθῶς to God, in Heb. vii. 21. comp. 1 Sam. xv. 35. and Augustin. de Civit. Dei, xvii. 7. It occ. also Prov. v. 11. xxv. 8. Ecclus. xxxv. 19. et al. In Exod. xiii. 17. the impersonal verb μεταμέλει is used.]

☞ Μεταμορφόω, ῶ, from μετὰ denoting *change of condition,* and μορφόω *to form.*

I. *To transform as to external appearance, to transfigure.* occ. Mat. xvii. 2. Mark ix. 2. [Ælian V. H. i. 1. says of the polypus, that they lie under the rocks καὶ ἑαυτοὺς ἐις τὴν ἐκείνων μεταμορφοῦσι χροιὰν, and *change* themselves into the colour of the rocks. Symm. in the Title to Ps. xxxiii. (where the LXX use ἀλλοιοῦν) uses this word.]

II. *To be transformed,* or *changed internally and spiritually.* occ. Rom. xii. 2. Comp. 2 Cor. iii. 18. [Senec. Epist. 5. "Sentio non emendari me tantum, sed *transfigurari.*" Quintil. vi. 1.]

Μετανοέω, ῶ, from μετὰ *after,* or denoting *a change of condition,* and νοέω *to think.*

I. *To understand afterwards.* So Plato in Gorg. Ταῦτα προνοήσασι μὲν δυνατὰ, ΜΕΤΑΝΟΗ'ΣΑΣΙ δὲ ἀνίατα. "These things are indeed possible to those who understand them before, but to those who *understand them afterwards* irremediable."

II. *To change one's mind* or *opinion.* So in Xenophon, Cyropæd. lib. i. at the beginning, ἠναγκαζόμεθα ΜΕΤΑΝΟΕ˜ΙΝ, we were forced *to change our opinion.* See Raphelius's excellent annotations on Heb. xii. 17. [Wahl, in Acts ii. 38. iii. 19, makes it to *change one's opinion of Christianity, and so receive it,* and in xvii. 30. xxvi. 20. to change *from idolatry to the* true God; but it seems rather used in its common sense of *repenting.*]

III. In the N. T. *To repent,* i. e. either

*to be wise after* a fact or facts committed, *to return to one's wits*, as we say, resipisco; or rather, I think, *To change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better*. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4, & al. freq. Comp. Μετάνοια, and see Campbell's VIth Preliminary Dissertation on the Gospels, part iii. p. 242. [xii. 41. Mark i. 15. vi. 12. Luke x. 13. xi. 32. xiii. 3, 5. xv. 7, 10. xvi. 30. Rev. ii. 5, 16. iii. 3, 19. xvi. 9. It is followed by ἀπὸ in Acts viii. 22. (μετανοήσον ουν ἀπὸ τῆς κακίας σου ταύτης) and is sometimes rendered *to desist*, but it implies more than merely *desisting*—it is rather desisting in *consequence of repentance*. So with ἐκ Rev. ii. 21, 22. ix. 20, 21. xvi. 11. Followed by ἐπὶ before the thing *repented of*, it implies sorrow for it, and a consequent change of heart. So 1 Cor. xii. 21. Comp. Joel ii. 13. (It is also attributed ἀνθρωποπαθῶς to God, as Amos vii. 3, 6. Jonah iii. 10. iv. 5. and Jerem. xviii. 8, 10. with περὶ.) Observe also that in Mat. xi. 21. xii. 41. Luke x. 13. Bretschneider takes it for "pœnitentiam agere," *repenting*, as shown by abstinence from indulgence, by fasting, and the like. So Test. xii. Patr. p. 520. ἑπτὰ ἔτη μετενόησα ἐνώπιον κυρίου· ὄινον καὶ σίκερα ὀυκ ἔπιον καὶ κρέας οὐκ ἐισῆλθεν ἐις τὸ στόμα μου, κ. τ. λ. *Seven years did I pass in repenting before the Lord. Wine and strong drink* (date-wine, Lowth, Is. v. 11.) *I drank not, and meat entered not into my mouth*, &c. So p. 607. Comp. Joel ii. 12. Jonah iii. 16.]—In the LXX this verb almost constantly answers to the Heb. נחם, which in like manner denotes *to change the mind*. [E. g. 1 Sam. xv. 29. Jer. iv. 28. xviii. 8. et al. where it is applied to God (see Μεταμέλομαι). occ. also Wisd. v. 3. Ecclus. xvii. 24. &c.

Μετάνοια, ας, ἡ, from μετανοέω.

I. *A change* or *alteration of mind*. Heb. xii. 17. "He found no room μετανοίας *for (his father Isaac's)* change of mind (or *for his father* to change his mind), *though he sought* ἀυτὴν it (this change of mind) *with tears*." I think with Raphelius, that the pronoun feminine ἀυτὴν, referring not to τόπον, but to μετανοίας, clearly shows, that μετανοίας *means* Isaac's not Esau's, change of mind. See more in Raphelius on the place. [See Polyb. iv. 66.]

II. *Repentance, change* or *alteration of mind*, and consequently *of conduct* or *behaviour, from evil to good*. So Athanasius, Quæst. 133. De Parab. Διὰ τῦτο—λέγεται μετάνοια ὅτι μετατίθησι τὸν νῦν ἀπὸ τῦ κακῦ πρὸς τὸ ἀγαθὸν. Μετάνοια is so called because it *transfers the mind* from evil to good. Aretas in cap. 3. Apocal. Μετάνοιά ἐςι μετάςασις ἀπὸ τῶν χειρόνων, καὶ μεταβολὴ ἐπὶ τὸ βέλτιον. Μετάνοια is a *change* from worse to better. [Mat. ix. 13. Mark ii. 17. Luke v. 32. xv. 7. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Sometimes it is used with more especial reference to the *repentance or change of heart and conduct (from idolatry or sinfulness) required by the Christian covenant of its converts*, and also to that preached by John the Baptist. See Mat. iii. 8, 11. Mark i. 4. Luke iii. 3, 8. xxiv. 47. Acts xiii. 24. xix. 4. xx. 21. xxvi. 20. In this sense it is sometimes coupled with the remission of sins obtained through the Christian covenant. See Titman, Prolus. II. de Vocabulis Œconomiæ Salutis, p. 4. and Parkhurst below.]—Δῦναι μετάνοιαν, *To give repentance*, i. e. *to offer terms of peace and reconciliation*, Acts v. 31. "As *repentance* was not actually wrought in Israel by the efficacious grace of *Christ*, I think it evident," says Doddridge, "that δῦναι μετάνοιαν here signifies *to give place* or *room for repentance*, just as the same phrase does in Josephus (Ant. lib. xx. ch. 7. § 7.) where he says, that the Jews rising up at Cæsarea in a tumultuous manner, the wiser people among them went to intercede with the governor (Felix) ΔΟΥ͂ΝΑΙ ΜΕΤΆΝΟΙΑΝ ἐπὶ τοῖς πεπραγμένοις, i. e. *to publish a pardon* to those that should lay down their arms," or more literally, *to give them room for repenting* of what they had done, as Hudson renders it, *ut* daret locum pœnitentiæ *ob ea in quibus* deliquerant. Comp. Acts xi. 18. Aristotle cited by Wetstein on Acts v. uses the expression in the same sense. So Wisd. xii. 19, *And hast made thy children be of good hope*, ὅτι ΔΙ΄ΔΩΣ ἐπὶ ἁμαρτήμασι ΜΕΤΆΝΟΙΑΝ, *that thou* givest repentance *for sins*, i. e. (as the author had expressed it ver. 10.) 'ΕΔΙ΄ΔΟΥΣ ΤΟ΄ΠΟΝ ΜΕΤΑΝΟΙ΄ΑΣ, *thou gavest place or room for repentance*. The phrase διδόναι μετανοίας τόπον is applied in the same view by Clement, 1 Cor. § 7. Ἐν γενεᾶ καὶ γενεᾷ ΜΕΤΑΝΟΙ΄ΑΣ ΤΟ΄ΠΟΝ ἜΔΩΚΕΝ ὁ δεσπότης τοῖς βȣλόμενοις ἐπιςραφῆναι ἐπ' ἀυτόν. "In every generation the Lord hath given *place* or *room for repentance* to those that were

willing to turn to him."—Ἐις μετάνοιαν ἄγειν, *To lead, move, incite, to repentance,* Rom. ii. 4, where Wetstein cites the same expression from Plutarch and Appian, and Kypke from Josephus. Ἐις μετάνοιαν χωρῆσαι, *To come to repentance.* occ. 2 Pet. iii. 9. So Plutarch, cited by Wetstein, 'ΕΙΣ ΜΕΤΑ'ΝΟΙΑΝ—ΧΩΡΗ'ΣΑΣ. Comp. Kypke. [Μετάνοια occ. LXX, Prov. xiv. 15. There are some remarks on this word in Morini Liber. de Sacramento Pœnitentiæ, i. 2. and Dœderlein. Institut. Theolog. Christ. § 320. and a dissertation of Joh. Floder. de Differentia Vocum μετανόιας καὶ μεταμελέιας. Upsal. 1774. quarto.]

☞ Μεταξὺ, An Adv. governing a genitive, from μετὰ *with*, or *after*.

1. *Between.* Mat. xviii. 15. xxiii. 35. [Luke xi. 51. xvi. 26. Acts xii. 6. xv. 9. Apocrypha, Wisd. iv. 10. *(amongst)* xvi. 19. xviii. 23. Rom. ii. 15, Μεταξὺ ἀλλήλων, *Between,* or *among* one another, inter se *invicem,* "*between* themselves." Eng. Marg.

2. With the article prefixed it denotes *time.* John iv. 31, Ἐν δὲ τῷ μεταξὺ (χρόνῳ namely,) *In the mean* or *intermediate time.* So Scapula cites from Demosthenes 'Ο ΜΕΤΑΞΥ' ΧΡΟ'ΝΟΣ, *The mean time.*

3. *After, following, succeeding.* Acts xiii. 42, Ἐις τὸ μεταξὺ σάββατον, *On the* following *sabbath.* This expression is plainly equivalent to ἐρχόμενον σάββατον, *the* next *sabbath,* ver. 44. So Josephus speaks Δαβίδυ τε καὶ Σολομῶντος ἔτι δὲ τῶν ΜΕΤΑΞΥ' τέτων βασιλέων, of David and Solomon, and of the kings *after* (i. e. who *succeeded,* subsequentium, Hudson) these. De Bel. lib. v. cap. 4. § 2. And lib. ii. cap. 11. § 4, μεταξὺ is used for *afterwards,* as it is also by Clement twice in 1 Cor. § 44. To which from Kypke we may add Plutarch using ΜΕΤΑΞΥ' for *afterwards,* and ΤΟ'ΙΣ ΜΕΤΑΞΥ' βασιλεύσιν for *the succeeding* kings. Institut. Lacon. p. 240. [v. Kypke, Obss. Sacr. vol. ii. p. 67. Krebs. ad Decreta Rom. p. 223. and Obs. Flav. p. 220.]

Μεταπέμπω, and —ομαι, Mid. from μετὰ denoting *change of place,* and πέμπω *to send.*—*To send for* one from another place, arcesso. [occ. in Mid. voice or 1. aor. pass. Acts x. 5, 22, 29. xi. 13. xxiv. 24, 26. xxv. 3. and Gen. xxvii. 45. Numb. xxiii. 7. 2 Macc. xv. 31.]

Μεταςρέφω, from μετὰ denoting *change of place* or *condition,* and ςρέφω *to turn.*

I. Properly, *To turn from one side to the other,* converto. [In Deut. xxiii. 5. הסב *to turn away.*]

II. *To turn, change.* occ. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. הפך. See inter al. Joel ii. 31. Amos viii. 10. [Comp. Ecclus. xi. 1 Macc. ix. 41. Test. xii. Patr. p. 688. ὁ βελιὰρ τὸ ἀγαθὸν ἐν πονηρίᾳ (ἐις πονηρίαν that is) μεταστρέφει.]

III. *To pervert,* or *to subvert, overthrow.* occ. Gal. i. 7.

☞ Μετασχηματίζω, from μετὰ denoting *change of condition* and σχηματίζω *to fashion,* which from σχῆμα *a fashion, form,* or *a rhetorical figure,* which see.

I. *To transfigure, transform.* occ. 2 Cor. xi. 13, 14, 15. Phil. iii. 31. [See Symm. in 1 Sam. x. 5. and Joseph. A. J. vii. 10. 5. μετασχηματίσας ἀυτὸν *having changed his outward appearance.* Test. xii. Patr. p. 530.]

II. *To transfer figuratively,* i. e. *by a rhetorical figure,* or *figurative manner of expression.* occ. 1 Cor. iv. 6. Τᾶυτα—μετασχημάτισα ἐις ἐμαυτὸν καὶ Ἀπολλῶ—*These things* (namely what he says concerning the authority of their teachers, ch. iii. 5, 6, 7, 8.) *I have* by a figure transferred *to myself and to Apollos,* by that figure namely, "* in which, to use the words of Quintilian, lib. ix. cap. 2, *we want the hearers to understand by a kind of suspicion what we do not express;* not indeed the contrary of what we say, as in the irony, but something *latent however, and to be discovered by our audience,* which, adds he, is now almost the only thing called *schema* among us, and whence debates are called *figurative.*" See more in Wetstein.

Μετατίθημι, from μετὰ denoting *change of place* or *condition,* and τίθημι *to place.*

I. *To transfer, translate from place to place.* occ. Acts vii. 16. Heb. xi. 5. [On Heb. xi. 5. comp. LXX, Gen. v. 24. Wisd. iv. 10. & Joseph. A. J. i. 3, 4. Ecclus. xliv. 16.]

II. *To remove.* [Thus ὁ μετατιθεὶς ὅρια of *removing* boundaries. Deut. xxvii. 17. Hos. v. 10.] Pass. *To be removed, changed,* or *perverted,* spiritually or mentally. occ. Gal. i. 6, where see Wetstein and Kypke. [It is rather *middle* than pass. here.

* "*In quo,* per quandam suspicionem quod non dicimus, accipi volumus: *non utique contrarium ut in* ἐιρωνέιᾳ, sed aliud latens, & auditori quasi inveniendum, quod—*jam ferè solum* schema à *nostris vocatur, & unde controversiæ* figuratæ *dicuntur.*"

Comp. 2 Macc. vii. 24. Ecclus. vi. 9. & active in 1 Kings xx. 25.]

III. *To change*, or *turn*. occ. Heb. vii. 12. [So Joseph. A. J. xii. 9, 7. μεταθεῖναι τὴν τιμὴν ἀπὸ τάυτης τῆς οἰκίας εἰς ἕτερον οἶκον. In Jude 4. it means *perverting*.]

☞ Μετέπειτα, Adv. of time, from μετὰ *after*, and ἔπειτα *then*.—*Afterwards*. occ. Heb. xii. 17. [occ. Apocrypha, Judith ix. 7. καὶ τὰ μετέπειτα. Comp. Addit. Esth. xiii. 4. Xen. Cyrop. i. 5, 7. τὸν ἔπειτα χρόνον.]

Μετέχω, from μετὰ denoting *relation*, and ἔχω *to have*.—*To partake, take part, be a partaker*. It governs a genitive. occ. 1 Cor. ix. 10, (where see Bowyer) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13. Φυλῆς ἑτέρας μετέσχηκεν, partook of, i. e. belonged to, *another tribe*. [occ. Prov. i. 18. Esdras v. 40. Wisd. xvi. 3. 2 Macc. iv. 14. v. 10, 27. On its government see Mat. Gr. Gr. 361. 4.]—On this V. and its derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2d.

Μετεωρίζω, from μετέωρος *high*, which from μετὰ denoting *change of place*, and ἀείρω *to lift up*. See Scapula.

I. In the Greek writers, *To lift up on high*. [See LXX, in Micah iv. 1. It is applied to the *flight of birds*, Ælian. H. A. iii. 20. vii. 30. xi. 33. See the LXX Obad. vs. 4. Ezek. x. 16—19. Metaphorically of *pride* and *lofty imaginations*. 2 Macc. v. 17. vii. 34. 3 Macc. vi. 5. Comp. Ps. cxxx. 1. Hence μετεωρισμὸς ὀφθαλμῶν, Ecclus. xxiii. 4. (which, however, Bretschn., comparing xxvi. 9, understands of *lascivious* rather than *lofty* looks) and τῆς καρδίας. 2 Macc. v. 21.]

II. *To put* a ship *out to sea*. Thus Philostratus, cited by Scapula and Wetstein, ΜΕΤΕΩΡΙΣΑΙ τὴν ναῦν εἰς τὸ πέλαγος; and Thucydides vii. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πελάγει, *Being out* at sea. So the adjective μετέωροι is often in the best Greek writers applied to ships or persons in them when *out at sea* (the reason of which see under Κατάγω II.) And because these are in *perpetual agitation by the winds and waves*, hence

III. The adjective μετέωρος often denotes being *agitated with hopes and fears*, *being anxious, in anxious suspense*, or the like. So Lucian Jup. Trag. tom. ii. p. 191, Καὶ νῦν ΜΕΤΕΩΡΟΙ πάντες πρὸς τὴν ἀκρόασιν—And now they are all *anxiously solicitous* to hear— And thus it is frequently used in Josephus, as De Bel. lib. i. cap. 27. § 3, speaking of the condemnation of Herod's sons, Alexander and Aristobulus: Ἔνθα δὲ ΜΕΤΕΩΡΟΣ ἦτε Σύρια πᾶσα, καὶ τὸ Ἰυδαϊκον ἮΝ, ἐκδεχομένων (or rather ἐκδεχόμενον) τὸ τέλος τῦ δράματος. "Then was all Syria and Judea *agitated with anxious thoughts*, expecting the end of this tragedy." So lib. iv. cap. 9. § 2, Καὶ οἱ μὲν ΜΕΤΕΩΡΟΙ περὶ τῶν ὅλων ὌΝΤΕΣ, ὡς ἂν σαλευομένης τῆς Ῥωμαίον ἡγεμονίας—And they *being anxious* for the whole, since the Roman empire was now tossed in a storm— Comp. lib. ii. cap. 21. § 1, and Ant. lib. viii. cap. 8. § 2. And in this view μετεωρίζομαι in St. Luke seems to signify *to be agitated with hopes and fears, with anxious, uneasy, restless thoughts*, or the like, curarum fluctuare æstu. occ. Luke xii. 29. See Doddridge, Alberti, Wolfius, and Wetstein on the place. [Bretschneider makes μετέωρος *attentus, cupidus*, in passages similar to the above. "Metaphora," says he, "desumpta ab iis, qui de alto prospiciunt quasi speculatores (Ecclus. xxxvii. 4.), vel quod magis placet, qui *oculis sublatis cupide prospiciunt, igitur magna cupiditate feruntur*." He takes therefore Luke xii. 29, thus: *do not be intent on these things, or be carried away by eagerness for them*. But his metaphor is very far-fetched. Parkhurst's explanation seems the best. So Wahl and Schleus. See also the Glosses in Stephens's Thes. p. 1636. Ed. Valpy. On this word see Loesner. Obss. Philon. p. 116. Munthe. Obss. Philol. e Diod. Sic. p. 157, and Krebs. Obss. Flav. p. 123.]

Μετοικεσία, ας, ἡ, from μετοικέω *to remove from one habitation to another*, which from μετὰ denoting *change of place*, and οἰκέω *to inhabit*.—*A removing from one habitation* or *country to another, a transportation*, or *transplantation*. occ. Mat. i. 11, 12, 17. [2 Kings xxiv. 16. 1 Chron. v. 22. Ezek. xii. 11. Obad. vs. 20. Nahum iii. 10. Schleusn. after Jensius (in Ferculo Litterario, p. 4.) says, that it is not used in Greek authors. Wahl refers to Jacob's Gr. Anthol. vol. i. p. 175. The term μετοίκος *a sojourner*, of one who is settled for a time in a foreign state, is common.]

Μετοικίζω, from μετὰ denoting *change of place*, and οἰκίζω *to cause to dwell*, which from οἶκος *a house*.—*To cause to change his habitation, to remove from one habitation to another*. occ. Acts vii. 4, 43,

or 44, where μετοικιῶ is the 1st fut. Attic for μετοικίσω. [2 Sam. xv. 19. 1 Chron. v. 6, 26. Jer. xxii. 12, & al. Æl. V. H. i. 11. Thuc. i. 12.]

Μετοχὴ, ῆς, ἡ, from μετέχω *to partake*.—*A partaking, participation, agreement*. occ. 2 Cor. vi. 14. [occ. Ps. cxxi. 3, but in a different sense.]

Μέτοχος, ȣ, ὁ, from μετέχω *to partake*.

I. *A partaker*. occ. Heb. iii. 1, 14. vi. 4. xii. 8. [Hos. iv. 17. and for *associate* Ps. cxix. 63. Eccles. iv. 10.]

II. *An associate*. occ. Heb. i. 9. The correspondent Heb. word in Ps. xlv. 8, to παρὰ τȣ̀ς μετόχȣς σȣ of the LXX and of the Apostle is מחבריך above thy *associates*, and by these are meant *all men who believe on Christ*. Comp. Heb. ii. 11, &c. Rom. viii. 17. [Schleusn. understands by μετόχους other kings, as does Wahl, who says, "those of the same craft or of the same rank, as Luke v. 7. Heb. i. 9."]

III. *A partner*. occ. Luke v. 7.

Μετρέω, ῶ, from μέτρον.—*To measure, mete*. [It is used literally of measuring *dry* or *liquid* things, or *height* and *length*, &c. Rev. xi. 1, 2. xxi. 15—17. Exod. xvi. 18. Numb. xxxiii. 5. Ruth iii. 15. and metaphorically in Mat. vii. 2, which is a proverbial phrase (comp. Luke vi. 38. Mark iv. 24.) found in the Chaldee paraphrase of Gen. xxxviii. 25, 26. vid. Vorst. de Adagiis N. T. ch. 8. p. 800. Andr. Schott. Adagialia Sacra N. T. p. 16. On 2 Cor. x. 12. where it means to *estimate*, comp. Hor. I. Epist. vii. 98.]

Μετρητὴς, ȣ̃, ὁ, from μετρέω.—*A measure* of capacity. occ. John ii. 6. It is very difficult to determine the exact quantity of the μετρητὴς here mentioned. In the LXX the word is used once, 1 Kings xviii. 32, for the Heb. סאה *a seah*, equal to about two gallons and a half English: But as the *seah* is mentioned in scripture only as a measure of things *dry*, it is more probable that μετρητὴς in St. John means the Jewish בת *bath*, for which also it is once used by the LXX, 2 Chron. iv. 5, and which is generally reckoned equal to seven gallons and a half English, though Calmet reduces to less than six gallons, Lami to less than four, and Le Clerc to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about a hundred and fourteen gallons, this very quantity itself will prove to any ingenuous mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (Comp. John ii. 3, 10.) So large a quantity was probably designed not only to supply the new-married couple with wine during the *seven days* that the nuptial feast lasted (Jud. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19.), and to provide for their future occasions, but what was of infinitely greater consequence, to ascertain *the reality of our Lord's miracle*. Had he exerted his miraculous power over *a small quantity* only, those who can be now so unreasonable as to charge our Blessed Saviour with *encouraging drunkenness*, would, no doubt, have been ready to insinuate, that there was *some sleight of hand* in the case, or *a juggle between Jesus and the servants;* and would have asked, Why he did not turn *all* the water in the vessels into wine? Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about *forty-five gallons*, shows, that there was no room for *legerdemain* or *deception*. See Bp. Pearce's Miracles of Jesus vindicated, part iii. [Schl., Wahl, and Bretschn. give μετρητὴς as the Attic *Amphora* containing 72 sextarii or 12 congii. The Roman *Amphora* contained 42 sextarii. A sextarius is about an English pint.]

☞ Μετριοπαθέω, ῶ, from μετριοπαθὴς *moderate in his passions*, which from μέτριος *moderate* (see μετρίως), and πάθος *passion*. Hesychius explains μετριοπαθὴς by μικρὰ πάσχων *suffering* or *bearing small things*, συγγινώσκων ἐπιεικῶς, *mildly pardoning;* and in Plutarch in Colot. μετριοπαθεία is the same as πραότης *meekness*.—With a dative following, *To moderate one's anger towards, to pardon*, or *treat with mildness* or *gentleness*. occ. Heb. v. 2. So Josephus, Ant. lib. xii. cap. 3. § 2, speaks of Vespasian and Titus, ΜΕΤΡΙΟΠΑΘΗΣΑ΄ΝΤΩΝ, *behaving with moderation* and *gentleness* towards the Jews after such disputes and wars as they had had with them. See more in Wetstein and Kypke.

☞ Μετρίως, Adv. from μέτριος *moderate*, which from μέτρον.—*Moderately, a little*. occ. Acts xx. 12. So in Josephus, Ant. lib. xv. cap. 8. § 1, 'ΟΥ ΜΕΤΡΙ΄ΩΣ ἐδυσχέραινον, They were *not a little* provoked. [2 Macc. xv. 38.]

ME'TPON, ȣ, τὸ.—[*A measure* of capacity or length. In the N. T. it is generally used metaphorically. occ. Mat. vii. 2, where see Lightfoot and Vorst de Adagiis N. T. ch. viii. p. 803. Comp. Mark iv. 24. Luke vi. 38. There is a similar Jewish proverb מדה בנגד מדה *measure for measure*. In Rev. xxi. 17. Schleusner and Bretschneider translate it *amussis, a carpenter's line*, so that μέτρον ἀνθρώπου, or *funis messorius* may be *by man's measure*, to show that *common cubits* were meant. Others (as Hammond and Wahl) translate it *stature*, and refer it to the κάλαμος, verse 15, which they make 6 cubits long, comparing Ezek. xl. 5, and taking the *cubit* here only as a *foot*, instead of a foot and a half; but the construction in this case would be very awkward. In John iii. 34. ἐκ μέτρου means *by measure* or *sparingly*. It is also used for the *quantity measured;* and hence metaphorically is used for *a share* of any quality, as *faith* and the like. Rom. xii. 3. comp. Ephes. iv. 7. In Ephes. iv. 13. it is used much as we use the word *standard*. Comp. 2 Cor. x. 13. Ἐν μέτρῳ, Eph. iv. 16, is *in proportion to*.] On Mat. xxiii. 32, comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16. [Μέτροι occ. LXX, for מדה *a measure*, Lev. xix. 25. Ezek. xl. 3, 5. & al.—for איפה *an Ephah*, Deut. xxv. 14, 15. —for בת *a Bath*, (Heb. measure), 2 Chron. ii. 10. —for סאה *a Seah*, 2 Kings vii. 1, 16, 18. —for קו *amussis, a measuring line*, Ezek. xlvii. 3. Isaiah xliv. 13.]

Μέτωπον, ȣ, τὸ, from μετὰ *after*, i. e. *above*, and ὤψ, ὠπὸς, *the eye*, which see.—*The forehead, that part of the face which is above the eyes*, "frons, q. d. pars faciei quæ est *post* oculos." Scapula. Rev. vii. 3. [ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Ezek. ix. 4.]

ME'XPI, before a consonant; ME'XPIΣ, before a vowel. [It appears rather, from Lobeck on Phryn. p. 14, that they are used *indiscriminately*.]

I. Of place, with a genitive following, *Unto, even unto*. occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *Until*. It sometimes denotes the *mere interval* of time, so as to *exclude* what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the *intermediate time* so as *not to exclude* what is beyond. Mat. xi. 23. [xxviii. 15. Rom. v. 14.] Μέχρις ȣ̂, *Until*, for μέχρις τȣ̂ χρόνȣ ἐν ᾧ, *until the time in which*. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein Var. Lect. on the place. Comp. Ἕως ȣ̂ under Ἕως 1.

2. With a V. in the subjunctive mood following, *Until, till*. occ. Eph. iv. 13. [Comp. Ps. civ. 19. Job viii. 2.]

III. Of condition, *Unto*. Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4. [Comp. 2 Mac. xiii. 14.]

MH', [A negative particle. The grammarians say, that ὀυ *denies*, and μὴ *forbids*. This Herman considers merely a consequence of their primary difference, which he conceives to consist in this, that ὀυ denies a thing, while μὴ denies the thought of it ("cogitationem rei");—ὀυ denies it therefore absolutely, while μὴ denies it conditionally, or as proposed under some modification of thought, with reference to some word, expressed or understood, by which thought, suspicion, or volition (cogitatio, suspicio, voluntas) is implied. Thus to μὴ ταῦτα γένηται he supplies φοβοῦμαι, to μὴ τοῦτο δράσῃς, ὅρα, and μὴ κεῦθε he translates, *noli celare*. He further instances ὀυ τολμήσεις and μὴ τολμήσεις; the first of which *predicates absolutely*, that such a person *will not dare*, the second *cautions* one, whom we expect to dare, against doing so. More may be seen in his notes on Viger from No. 267 to 272, and incidentally in other parts of the work. Buttman's remark quoted by Wahl is very just, that since there are * many cases in which μὴ and ὀυ are both appropriate, we often find that even in similar passages sometimes one is used and sometimes the other. All that the limits of this work will allow is to collect some instances of each usage of μὴ in the N. T. It may be proper here to state, that the remarks made on μὴ and ὀυ are equally applicable to their compounds as ὀυδεὶς and μηδεὶς, &c. which are followed by the same moods, &c.]

1. Of denying. *Not*. Mat. i. 19. iii. 10, & al. freq. [It occ. thus in the N. T. with a participle, as in Luke xxii. 36. ὁ μὴ ἔχων. John v. 23. James ii. 13. & al. On John iii. 18. see Herman on Vig. No. 267. Also without the article, as Acts ix. 26.]

[2. Before an infinitive, as 2 Cor. ii. 1. ἔκρινα τοῦτο, τὸ μὴ ἐλθεῖν, &c. Comp.

* [There are of course many also where *only one of them can* be used.]

Rom. xiv. 13. & al. freq. See Matth. Gr. Gr. § 539.]

[3. It is used with the relatives ὅς, ὅσοι, &c., with ἐὰν and other *conditional* words, as Mark vi. 11. Luke viii. 18. John xv. 4. & al. freq.]

4. After verbs of *contradicting* or *denying* it is *pleonastic,* and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27, and Wetstein and Kypke on this last cited text, and Kypke on the former. [It sometimes follows λέγω in the sense of *denying,* as Acts xxiii. 8. λέγουσι μὴ εἶναι ἀνάστασιν *say that there is no resurrection.* Comp. Luke xx. 27; but generally after λέγω it is prohibitive, as Rom. ii. 22. ὁ λέγων μὴ μοιχεύειν *thou that commandest not to commit adultery,* (comp. λέγω.) So also after κηρύσσω Rom. ii. 21, χρηματίζω Matth. ii. 13, and γράφω 1 Cor. v. 9, 11, &c.]

5. Of forbidding, or the like, *Not,* ne. In this sense it is often joined with an imperative, as Mat. vi. 19, 25. [(This imperative is sometimes of the present, as above, sometimes of the 1st or 2nd aor. as Mat. xxiv. 18. vi. 13)] And sometimes with a subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19. [(This subjunctive is sometimes aor. 1. and 2. act., as Mat. iii. 9. v. 17. vi. 13. and vii. 6. x. 5. Heb. x. 35. & alibi; or passive, as Mat. i. 20. v. 42; or aor. 1. middle, Mat. x. 9)]; but when detestation or abhorrence is intimated, with an optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

6. *Not only,* μόνον, being understood. Phil. ii. 4, where see Wolfius. Comp. 1 Cor. x. 24, 33, and under Ὀυ 1.

7. After the verbs Ὁράω and Βλέπω, *That not,* ne; joined with an indicative, Mat. xxiv. 6; but generally with a subjunctive, Mat. xviii. 10. xxiv. 4.

8. *Lest.* Mark xiii. 36.

[9. It follows ὀυ, and is joined in the N. T. with the following tenses. (a.) * Subjunctive aor. 1. pass. as Mat. xxiv. 3. ὀυ μὴ ἀφεθῇ, &c. *these shall not be suffered or left.* (b.) Subj. aor. 2. act. as Mat. v. 18. xxiii. 39. ὀυ μή με ἴδητε *ye shall not see me,* & al. freq. (c.) Future indicative, Matth. xvi. 22. xxvi. 35. & al. Elmsley and Monk would in this case subjoin a note of interrogation; thus, ὀυ μὴ ληρήσεις; *will you not not talk nonsense? will you not cease to do so?* See Quart. Rev. June 1812, p. 453. and Monk's Hippolytus, p. 30, 76. (d.) Subjunc. aor. 1. mid. Mat. xvi. 2, 8. Mark ix. 1. Rom. iv. 8. (e.) Subj. aor. 2. mid. Mat. xxiv. 21. The three first constructions are used by Attic writers, the two last are not correct. See Lobeck on Phryn. p. 735. Matth. Gr. Gr. § 516. and the article on Dawes's Canons in the Mus. Crit. No. 4. p. 528. & seqq.]

10. Of interrogation, and answering to the Latin an? num? q. d. *what?* or (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41, & al. So μὴ ὀυκ; to the Latin an non? q. d. *what—not?* occ. Rom. x. 18, 19. 1 Cor. ix. 4, 5.

11. Interrogat. Μὴ γὰρ— *For, what—?* 1 Cor. xi. 22, where see Wetstein.

Μήγε, An adv. from μὴ *not,* and γε *truly.—Not truly.* In the N. T. it is constructed only with ἐι δὲ *but if,* ἐι δὲ μήγε, literally, *but if not truly,* or *but if truly not,* i. e. *if otherwise, otherwise.* Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32, & al.

Μηδαμῶς. An adv. from μηδαμὸς *not even one,* which from μηδὲ *not even,* and ἀμὸς *one, some one,* a word which Eustathius says belongs to the Ionic and Doric dialects *.—*By no means.* occ. Acts x. 14. xi. 8. [Used by the LXX for חלילה *absit, God forbid;* (it literally means, *a profane thing, an abomination;* but see Simon's Heb. Lex. on חלל, and this word.) occ. Gen. xviii. 25. 1 Sam. xx. 2, &c.]

Μηδέ, A Conjunction, from μὴ *not;* and δὲ *but, and.—Nor, neither, not even,* joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15. [It usually follows μή, as Mat. vi. 25. vii. 6, sometimes repeated, as Mat. x. 9, 10. In Acts xxiii. 8. μή—μηδέ—μήτε. In Rom. ix. 11. it follows μήπω. In Mark ii. 2. it means, *not even.* Comp. Ephes. v. 13.]

Μηδείς, μηδεμία, μηδέν, ὁ, ἡ, τὸ, from μὴ *not,* or μηδὲ *not even,* and ἐις *one.—Not one, no one, none.* Mat. viii. 4. xxvii. 19. [It occurs sometimes without a substantive, as Acts xxiv. 25. in neuter for *nothing,* and Rom. xiii. 8. both of *persons* and *things,* μηδενὶ μηδὲν ὀφείλετε. In Acts ix. 7, the author of the "New Trial of the Witnesses of the Resurrection," &c. p. 19, has translated μηδένα *nothing.*

* [It is sometimes thus explained, ὀυ μὴ θάνωσι *there is not (any danger) lest they should die,* i. e. *they shall not die.*]

* See Dammi Lexic. col. 15.

(It is *no person* or *no man*, as the Eng. translation properly renders it *.) Sometimes with a substantive, as ἀναβολὴν μηδεμίαν.] Μηδὲν, τὸ, Neut. *Nothing*, or adverbially (κατὰ being understood), *Not at all.* Mark v. 26. Luke iii. 13. iv. 35.

Μηδέποτε, An adv. from μηδὲ *not even*, and πότε *at any time, ever.—Never, at no time.* occ. 2 Tim. iii. 7.

Μηδέπω, An adv. from μηδὲ *not even*, and πω (a word rarely used but in composition) *yet.—Not yet.* occ. Heb. xi. 7.

Μηκέτι, An adv. from μὴ *not*, and ἔτι *any more, yet*, the κ being inserted for the sake of sound. *No more, no longer.* Mat. xxi. 19. Mark i. 45. [ii. 2. ix. 25. xi. 4. John v. 14. viii. 11. Acts iv. 17. xiii. 23. xxv. 24. Rom. vi. 6. xiv. 13. xv. 23. 2 Cor. v. 15. Ephes. iv. 14, 17, 28. 1 Thess. iii. 5. 1 Tim. v. 24. 1 Pet. iv. 2. and in no other passages in N. T. Exod. xxxvi. 6. Josh. xxii. 33. Ecclus. xxi. 7, &c.]

Μῆκος, εος, ους, τὸ, q. from μέγας *great.* —*Length.* occ. Eph. iii. 18. Rev. xxi. [occ. for ארך *length.* Gen. vi. 15. xiii. 17. & al. Also for קומה *height.* Jerem. lii. 22.]

Μηκύνω, from μῆκος.—*To lengthen, stretch out in length.* Μηκύνομαι, pass. *To be lengthened, grow up*, as a blade of corn, assurgo. occ. Mark iv. 27.—In the LXX of Isa. xliv. 14, μηκύνω signifies *to cause to grow*, as the rain doth a tree, and answers to the Heb. גדל in Hiph. *to make great.* [It occ. Ezek. xii. 25—28, in the sense of *delaying.* In Greek writers it is often used of *long speeches.*]

Μηλωτή, ῆς, ἡ, (i. e. δορὰ *a skin* or *hide*) from μῆλον, Doric μᾶλον, *a sheep.—A sheep's skin* or *hide with the wool on.* occ. Heb. xi. 37, *They wandered about* ἐν μηλωταῖς, in sheep-skins, *in goat-skins.* So Clement in his 1st Epistle to the Corinthians, § 17. Μιμηταὶ γενώμεθα κακείνων, οἵτινες ἐν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ, καὶ ΜΗΛΩΤΑΙΣ περιεπάτησαν, κηρύσσοντες τὴν ἔλευσιν τοῦ Χριστοῦ· Λέγομεν δὲ Ἠλίαν, καὶ Ἐλισσαῖον, ἔτι δὲ καὶ Ἰεζεκιὴλ, τοὺς προφήτας. "Let us be imitators of those who went about in *goat-skins* and *sheep-skins*, preaching the coming of Christ: we mean Elias, and Eliséus, and Ezekiel, the prophets." That Elias or Elijah had a *hairy garment* appears from 2 Kings i. 8, and that this was the usual dress of the prophets seems evident from Zech. xiii. 4, where it is styled אדרת שער, *a garment of rough hair.* The garment or mantle of Elijah is in Heb. called אדרת. 1 Kings xix. 13, 19. 2 Kings ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by μηλωτὴ a *sheep-skin.* [Μῆλον is used of *goats*, as well as *sheep*, though chiefly applied to the latter. v. Schol. Callim. Hymn. in Apoll. v. 50. and Spanheim's notes. Jul. Poll. Onom. x. ch. 45. p. 1366. ed. Hemsterh. εἴποις δ' ἂν καὶ μηλωτὴν τὴν τοῦ προβάτου δορὰν, Φιλήμονος εἰπόντος ἐν Εὐρίπῳ Στρῶμα, μηλωτήν τ' ἔχει, *he hath a coverlet and a sheep-skin.* The Etym. M. μηλωτή· προβάτειος δορά. In Heb. xi. 37. ἐν μηλωταῖς *clothed in sheep-skin dresses*, compare the use of ἐν, Joseph. A. J. xviii. 6. 7.]

ΜΗ'Ν, ηνός, ὁ.—*A month.* This word may be derived either from μήνη *the moon*, by the phases of which the *month* is reckoned (so the Eng. *month* from *moon*), or else it may be deduced immediately from the Heb. מנה *to number, compute*, as being a certain period of days, or space of time *numbered* or *computed* by the lunar phases; and μήνη may be considered as a derivative from μήν. [Luke i. 24, 26, 36, 56. iv. 25. Acts vii. 20. xviii. 11. xix. 8. xx. 3. xxviii. 11. James v. 17. Rev. ix. 5, 10, 15. xi. 2. xiii. 5. xxii. 2. and only once besides, i. e. Gal. iv. 10, where many take it for νουμηνία which see. occ. for חדש, Gen. vii. 11. Judg. xi. 37. & al. freq.; also for ירח, Exod. ii. 2. Zechar. xi. 8. & al. freq.]

ΜΗ'Ν. A conjunction subjoined to many other particles. It may be derived either from μὲν *truly*, or immediately from the Heb. אמן *truth.*—Ἦ μὴν (אמן ἀμὴν), *Truly, verily, surely.* occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most solemn *oaths.* So Eustathius in Odyss. 11. Ἔστι Ἢ καὶ ὅρκιον μετὰ τοῦ ΜΗ'Ν, δῖον, Ἢ ΜΗ'Ν ποιήσω τοδέ. "Ἢ joined with μὴν is also used in *swearing*, as ἦ μὴν *verily* I will do this." See Raphelius and Wetstein, and comp. Gen. xxii. 16, 17. in the LXX, and Ἢ II. 2. above.

☞ Μηνύω.—*To indicate, show, signify, declare.* occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28. occ. 2 Mac. iii. 7. vi. 11. xiv. 37.]

* [See the excellent "Letters of an Oxford Layman," in reply to this work, especially p. 62 and 106.]

Μήποτε, An adv. from μὴ denoting *negation* or *interrogation*, and πότε *at any time*.

1. *Lest at any time, lest.* Mat. iv. 6. v. 25. vii. 6. xxv. 9. "Lest *there be not enough for us and you, go rather to them who sell, and buy for yourselves.*" So Campbell, who thinks there is no ellipsis, and observes that δὲ after πορεύεσθε is wanting in some MSS. of principal note. But see the learned Translator himself, also Wetstein and Griesbach (Var. Lect.) the latter of whom rejects δὲ from the text. [Even granting δὲ to be spurious, (see Fritzsche) the government by πορεύεσθε is surely awkward. It would be better to supply οὐ *nay*, as we have in Mat. xiii. 29. Some, however, would render μήποτε in this case *perhaps*, as below. Μήποτε occ. also Mat. xiii. 15, 29. xv. 32. xxvii. 64. Luke iv. 11. xii. 58. xiv. 8, 12, 29. xxi. 34. Heb. iv. 1. In Mark xiv. Heb. iii. 12. it is followed by future indicative. v. Matthiæ Gr. Gr. § 520. Obs. 4. In Acts v. 39. Schleusner translates it *nam tunc*, or *quoniam;* but it is better to refer it to something understood, either with the sense of *beware*, or perhaps *desist therefore.* In Acts xxviii. 27. Mark iv. 12. it denotes an *effect*, and may be construed *so that not.* It occurs LXX, for פן *lest.* Exod. i. 10. v. 3. & al. freq.] In Acts v. 39, either βλέπετε, *see, beware*, which is expressed Heb. iii. 12, may be understood before μήποτε, or else this word be connected with ἐάσατε ἀυτὸς, ver. 38, and the intermediate words may be read in a parenthesis. See Bowyer.

2. *Whether.* Luke iii. 15, where it signifies a doubt. [John vii. 26. and according to some in 1 Tim. ii. 25.]

3. *If so be, if perhaps.* 2 Tim. ii. 25. Or, *Perhaps*, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 Kings xviii. 27, for the Heb. particle אולי. Ecclus. xix. 13, 14. So Arrian, Epictet. lib. iii. cap. 22. p. 313. edit. Cantab. Τι ὖν ὐδὲν ἔχετε ἐλεύθερον; ΜΗΠΟΤΕ ὐδὲν. "What then, have you nothing free? *Perhaps* nothing." And in this sense of *Perhaps*, Kypke (after Alberti) understands it in Mat. xxv. 9, and produces several other instances of its being thus applied by the Greek writers.

[4. In Heb. ix. 17. it occ. for *not then*, if read in one word.]

Μήπω, An adv. from μὴ *not*, and πῶ *yet.*—*Not yet.* occ. Rom. ix. 11. Heb. ix. 8.

Μήπως, A conjunction, from μὴ *lest*, and πῶς *by any means.*—*Lest by any means, lest peradventure.* Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρός, ῦ, ὁ, (either from μείρω *to divide*, because the body is there *divided* or *split*, as it were.—*The thigh.* occ. Rev. xix. 16. [Schleusner thinks the name written not on the thigh, but on the sword; but he refers to Montfaucon. Palæogr. Gr. i. 2. to show that *names were written on the garments about the thigh.* v. Zornii Opuscula SS. vol. ii. p. 759. occ. Gen. xxiv. 2, 9. Numb. v. 21, 22, 27. In Deut. xxviii. 57. Gen. xlix. 10. the Heb. רגל *foot*, and this word give the same sense ex naturâ loci. In Gen. l. 23. Ezek. vii. 17. it translates ברך *the knee.*

Μήτε, A conjunction, from μὴ *not*, and τε *and.*—*Neither, nor.* Μήτε—μήτε. Mat. xi. 18, &c. and after μή. Mat. v. 34—36. Rev. vii. 3. See also 2 Thess. ii. 2. 1 Tim. i. 7. Rev. vii. 1. Μη—μήδε—μήτε. Acts xxiii. 8. Μήτε—μήτε—τε. Acts xxvii. 20. Μήτε—μήτε—δέ. Heb. vii. 3. In Mark iii. 20. it occ. in the middle of a sentence, and, means *not even.*]

ΜΗΤΗΡ, τέρος, by syncope τρὸς, ἡ. The Greek Grammarians deduce it from μάω *to desire*, on account of the intense ϛοργὴ or *natural affection* which *mothers* bear to their offspring. This word is found not only in the Greek and Latin, but, with little variation, in the * Northern languages, and even in the † Persic. In the Doric dialect it is written μάτηρ, whence Latin mater.

1. *A mother.* Mat. i. 18. ii. 11. xix. 5, 12, & al. On Mat. xii. 50. [comp. Mark iii. 34, 35. John xix. 27. and Rom. xvi. 13. where St. Paul calls the mother of Rufus τὴν μητέρα ἀυτοῦ καὶ ἐμοῦ, probably intimating her kindness towards him. See Cuper. Obss. Book i. ch. 8. and Hom. Il. vi. 429. especially.]

II. It is applied to the *Jerusalem which is above*, i. e. *to the celestial society* to which all true believers, as *spiritual sons*, belong. occ. Gal. iv. 26. [*A city* was anciently called μήτηρ, either as a *metropolis*

* "MOTHER, mater; Anglo-Saxon meðer, moðor, moður; *Alaman*, muater, muoter, muder; Dan. moder; Suec. moder; Belg. moeder." Junius, Etymolog. Anglican.

† See Heb. and Eng. Lexicon in אמה, and comp. above under Θυγάτηρ.

(see Spanheim on Julian. Imp. p. 31), or in regard to the *colonies* which it planted (see Spanh. de Usu et Præst. Numism. vol. ii. p. 318. Achill. Tat. i. p. 3. Florus iii. 7. 4.), or in regard to the *citizens* considered as its sons. See Mat. xxiii. 37, also, and comp. LXX in Jerem. xv. 8, where by μήτηρ is understood Jerusalem, according to Biel. See Jerem. l. 12. and Isaiah l. 1.]

III. —To mystical Babylon, *the mother of whores* or *whoredoms* (for some copies read πορνείων), i. e. the author and promoter of idolatries. occ. Rev. xvii. 5. See the learned Daubuz on the place. [Test. xii. Patr. p. 539. ἡ πορνεία μήτηρ ἐστὶ πάντων τῶν κακῶν, and p. 735, ἡ δὲ μάχαιρα ἑπτὰ κακῶν μήτηρ ἐστί. As our proverb, "Necessity is the *mother of invention*."]

Μήτι, An adv. from μὴ denoting *a question*, and τι *any thing*.

1. It denotes *a question asked*, and answers to the Latin numquid? num? an? *What—?* Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our Translators, as importing a *negative* interrogation, Campbell (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For,

2. Μήτι γε seems to denote, literally, *What not truly*, or —*at least*, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See Wetstein and Kypke.

Μήτις, —τινος, from μὴ denoting *a question*, and τίς *any one.—Any one?* occ. John iv. 33. Comp. John vii. 48.

Μήτρα, ας, ἡ, from μήτηρ *a mother.—The womb, matrix*. occ. Luke ii. 23. Rom. iv. 19. [Gen. xx. 18. Numb. viii. 16. 1 Sam. i. 5. Ezek. xx. 26. & al. In Judith ix. 2, Grotius would read μίτραν after ἔλυσαν. v. Eichhorn Introd. in Libr. Apocryph. V. T. p. 325. In Ecclus. i. 14. ἐν μήτρᾳ like the Hebr. מבטן *from the womb*, means *from the earliest infancy*.]

☞ Μητραλῴας*, ου, ὁ, Attic for μητραλοίας, which from μήτηρ *a mother*, and ἀλοιάω *to strike, smite, beat*, and this from ἀλοάω *to thresh.—A murderer*, or rather, *A smiter* or *striker of his mother*. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. Ammonius De Vocum Differentiis, Ἀριστοφάνης, ῍Η ΜΗΤΕ΄Ρ᾽ ἨΛΟΙ΄ΗΣΕΝ, ἢ πατρὸς γνάθον ἐπάταξεν. Ἀφ᾽ ὃ καὶ ΜΗΤΡΑΛΟΙ΄ΑΝ φάσιν καὶ ΠΑΤΡΑΛΟΙ΄ΑΝ Aristophanes, "he hath either *beaten his mother*, or struck his father on the face, whence the terms μητραλοίας and πατραλοίας." See Wetstein.

* So Eustathius, on Homer, Il. iv. p. 385, cited by Wetstein on 1 Tim. i. 9, spells it with an ο, and not μετραλῴης with an η.

Μία, ας, ἡ. The feminine of εἷς *one*, which see. But it seems properly derived from ἴα fem. of ἴος *one, alone*. [On the old form ἴος see Hom. Il. vi. 422. and Payne Knight on Il. ix. 320.] with μ prefixed.

ΜΙΑΙ΄ΝΩ, perhaps from the Heb. מאן *to refuse, reject.—To pollute, defile*, ceremonially. occ. John xviii. 28. [So LXX, Lev. xi. 24, 43, 44. xxii. 5, 8. et al.] morally and spiritually. occ. Tit. i. 15. Heb. xii. 15. Jude ver. 8. Wetstein, on Tit. i. 15, cites from Dionysius Halicarn. ΜΙΑΙ΄ΝΕΙΝ ΤΗ΄Ν ἈΥΤΟ͂Υ ΣΥΝΕΙ΄ΔΗΣΙΝ, *to defile his own conscience*. [See Ezek. xviii. 6. xxiii. 17. of *defiling a woman*, and so al.]—It is very frequently used by the LXX in both these senses, and generally answers to the Heb. טמא *to pollute, defile*. [Schleusner says its proper sense is to *colour* or *bedaub*.]

Μίασμα, ατος, τὸ, from μεμίασμαι, 1 pers. perf. pass. Attic of μιαίνω.—*A pollution, defilement*. occ. 2 Pet. ii. 20. [In LXX, Lev. vii. 18. it is used of a thing that brings *legal pollution*, in Jerem. xxxii. 34. *an abomination*. See 1 Macc. xiii. 50.]

☞ Μιασμός, ου, ὁ, from μεμίασμαι, 1 pers. perf. pass. Attic of μιαίνω.—*A pollution, defiling*. occ. 2 Pet. ii. 10. Ἐπιθυμία μιασμοῦ, *lust of pollution*, i. e. *polluting lust*, an Hebraism. Comp. under Διαλογισμὸς I. [1 Macc. iv. 43.]

☞ Μίγμα, ατος, τὸ, from μέμιγμαι 1 pers. perf. pass. of μίγνυμι *to mix.—A mixture*. occ. John xix. 39. [Ecclus. xxxviii. 8.]

Μίγνυμι.—*To mix, mingle*. occ. Mat. xxvii. 34. Luke xiii. 1. Rev. viii. 7. xv. 2. [In Luke xiii. 1. Pilate is said to have "mingled the blood of some Galilæans with their sacrifices," which means that he caused them to be slain at the altar. Parkhurst, considering the answer of our Saviour, in verse 3, as a prophecy, has quoted Josephus de Bell. v. 1, 3. as a fulfilment of it, and it is well worth consulting in this respect. References to other circumstances which agree with it

may be found in Hammond and Whitby. occ. Gen. xxx. 40. Ps. cv. 35. Is. xxxvi. 8. Comp. 2 Kings xviii. 23, where it means *to join*, in the sense of joining a party or side.]

ΜΙΚΡΟ'Σ, ὰ, ὸν, Doric ΜΙΚΚΟ'Σ.

I. *Little, small*, in size or quantity. Luke xix. 3. 1 Cor. v. 6. Jam. iii. 5. Comp. Mat. xviii. 6, 10, 14. [Gen. xxiv. 17. xliii. 2. xliv. 25. 2 Sam. xvii. 20. Ezek. xvii. 6. et al.]

II. *Little, short*, of time. Rev. vi. 11. Μικρὸν (*χρόνον time* namely, which is expressed John vii. 33. xii. 45.), *A little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. Ὅσος IV. [See LXX, Is. xxvi. 20. xxviii. 10, 13. liv. 7. 2 Chron. xii. 7. In Exod. xvii. 4. *ἔτι μικρὸν καὶ καταλιθοβολήσουσί με* which Bretschn. takes of time, and as meaning "in a little while they will stone me," Biel supplies *διάστημα χρόνου ἐστὶ*, and translates it "parum abest quin," *they are not far from stoning me*. (See Jerem. li. 33. Hos. i. 4.) The phrase denotes an event near at hand. Comp. the use of *μικροῦ* Gen. xxvi. 10. Xen. Cyr. i. 4. In Xen. Anab. i. 3. 2. we have *μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι narrowly escaped being stoned.*] Of distance, Μικρὸν, τὸ, *A little, a little way*. Mat. xxvi. 39. Mark xiv. 35. Διάστημα *distance* or *space* is understood.

III. *Little, small*, in number. Luke xii. 32. [So Gen. xlvii. 9. *μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι, few and evil.*]

IV. *Little*, in dignity, *mean*, i. e. in appearance. Mat. x. 42. [It is here applied to the disciples of Christ.] Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11. [In the passages in which it is opposed to *μέγας*, as *ἀπὸ μικροῦ ἕως μεγάλου*, many writers take it in the next sense (see Μέγας). It occ. in the LXX, for *things of little consequence*, as Numb. xvi. 13.]

V. *Little*, in age, *young*. Mark xv. 40. See Vitringa Observ. Sacr. lib. iii. cap. 3. § 17.

Μικρότερος, α, ον. Comparative of *μικρὸς*. *Less*, in size, dignity, or spiritual advantages. occ. Mat. xiii. 32. Mark iv. 31. Luke ix. 48. Mat. xi. 11. Luke vii. 28. But observe, that in all these passages *μικρότερος* is used for the superlative *μικρότατος the least*. Comp. Μείζων I. and Ἐλεεινός. [See under Μᾶλλον.] On Mat. xi. 11, comp. Luke vii. 28, and see Whitby, Wolfius, and Wetstein.

☞ ΜΙ'ΛΙΟΝ, ου, τὸ.—*A mile*. occ. Mat. v. 41. It is a word formed from the Latin mille *a thousand*; for a Roman *mile* consisted mille *passuum* (see under Ὀργυιὰ), of a *thousand* paces, each of which was nearly equal to five feet English. [v. Polyb. xxxiv. 11. 8. Strab. Geogr. Lib. v. p. 332. vi. p. 425. vii. p. 497. See Bergier de Viis Publicis, book iii. ch. 11. and Everard Otton. de Tutela Viar. Publicar. ii. 4.] See Raphelius and Wolfius.

☞ Μιμέομαι, οῦμαι, from *μῖμος an imitator*, properly of the *scurrilous kind, a buffoon, a mimic*.—*To imitate, follow*, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John ver. 11. [occ. Wisd. iv. 2. xv. 9. Thucyd. ii. 37.]

☞ Μιμητὴς, οῦ, ὁ, from *μεμίμηται*, 3 pers. perf. of *μιμέομαι*.—*An imitator, a follower*. [1 Cor. iv. 16. xi. 1. Ephes. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12.] In 1 Pet. iii. 13, ten MSS., two of which ancient, for *μιμηταὶ* have *ζηλωταί*, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and Griesbach marks it as perhaps the preferable reading. [Herodian vi. 8, 6. *ὡς μὴ μαθητὰς εἶναι μόνον, ἀλλὰ ζηλωτάς, καὶ μιμητὰς τῆς ἐκείνου ἀνδρείας.*]

Μιμνήσκω, from *μναώ to remind*, by prefixing the reduplicate syllable *μι*, and adding the termination *σκω*, as in *διδράσκω* from *δραώ*, *γιγνώσκω* from *γνοώ*.—*To cause to remember, to remind*. Μιμνήσκομαι, pass. *To be mindful, to remember*. occ. Heb. ii. 6. xiii. 2. [(For *μεμνῆμαι* and *ἐμνήσθην* see *μνάομαι*.) occ. LXX, Is. xii. 4. xlviii. 1. lxii. 6.]

ΜΙΣΕ'Ω, ῶ, from the Heb. מאס *to reject with disgust*, "ex odio reprobavit," Mintert, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Isa. xxxiii. 15. liv. 6.

I. *To hate*. Mat. v. 43, 44. [x. 22. xxiv. 9, 10. Mark xiii. 13. Luke i. 71. vi. 22, 27. xix. 14. xxi. 17. John iii. 20. vii. 7. xv. 18—25. xvii. 14. Rom. vii. 15. Tit. iii. 3. Heb. i. 9. 1 John ii. 9, 11. iii. 13, 15. iv. 20. Jude vs. 23. Rev. ii. 6. xvii. 16. xviii. 3.] But in Rev. ii. 15, observe that for *ὁ μισῶ* the Alexandrian and another ancient MS., with many later ones, several ancient versions, and several printed editions, read *ὁμοίως*; which reading is approved by Grotius, Wetstein, and Griesbach, the last of whom has received it into the text. [occ. Gen. xxvi. 27.

Exod. xviii. 21. Deut. xii. 31. 2 Sam. xiii. 15. Prov. xxii. 14. et al.]

II. *To hate*, comparatively, *to postpone in love* or *esteem*. Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17. [See also Luke xvi. 13. Prov. xxv. 17. Ecclus. vii. 26. and Vorst. de Hebraism. N. T. p. 150. ed. Fischer. Schleusner also takes it nearly in this sense, in Ephes. v. 29.]

☞ Μισθαποδοσία, ας, ἡ, from μισθός *a recompense*, and ἀποδίδωμι *to render*.—*A recompense*, whether of reward, occ. Heb. x. 35. xi. 26.—or of punishment, occ. Heb. ii. 2.]

☞ Μισθαποδότης, ε, ὁ, from μισθός *a reward*, and ἀποδίδωμι *to render*.—*A recompenser, a rewarder*. occ. Heb. xi. 6.

Μίσθιος, ε, ὁ, from μισθός *a reward, hire*.—*A hired servant, a hireling*, whose condition was perhaps, in many respects, worse than that of a household slave*. occ. Luke xv. 17, 19. [Job vii. 1. Levit. xxv. 50. Tobit v. 11. Ecclus. xxxi. 22. xxxvii. 11.]

Μισθόομαι, ἔμαι, Mid. from μισθός *hire*.—*To hire, to engage to labour for wages*. occ. Mat. xx. 1, 7. [Gen. xxx. 16. 2 Chron. xxiv. 12. xxv. 6. Hos. iii. 2. et al. See Æl. V. H. xiv. 17. Xen. de Vect. iv. 19, 20, 22. The active is used by Lysias Orat. xxxiii. p. 544. Æl. V. H. vi. 1. Pollux, Onom. i. sect. 75, says, εἴποις δ' ἂν μισθώσασθαι καὶ μισθῶσαι δῖκον. In Isaiah vii. 20, it occurs in a passive sense.]

ΜΙΣΘΟ'Σ, ε, ὁ.

I. Properly, *Hire, wages due for work done*. [Mat. xx. 8. Luke x. 7. Acts i. 18. (μισθὸς τῆς ἀδικίας "*merces injusta*," Schleusn.; but the Engl. transl. is better, "*the reward of iniquity*." Justin. ii. 15, uses "premium proditionis.") Rom. iv. 4. 1 Tim. v. 18. James v. 14. 2 Pet. ii. 15. LXX, Gen. xxxi. 7, 41.]

II. *A reward, recompense*, in a good sense, though far exceeding the merit of the receiver. Mat. v. 12. x. 41. [46. vi. 1—5, 16. x. 41, 42. Mark ix. 41. Luke vi. 23, 35. John iv. 36. 1 Cor. iii. 14. ix. 17, 18. 2 John vs. 8. Rev. xi. 18. See Prov. xi. 21. Doederlein Instit. Theol. Christ. §. 329.] "It signifieth a *reward* of mere grace, as well as an *hire* or *wages*; and so the Apostle useth it plainly, Rom. iv. 4." Dr. Fulk in Leigh's Crit. Sacr. In Jude ver. 11, construe μισθε with πλάνῃ—*in' the deception* of Balaam's reward. Comp. 2 Pet. ii. 15, and see Wolfius. [Others supply χάριν to μισθε here.]

III. *A recompense* of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See Blackwall's Sacred Classics, vol. 1. p. 176. [Callim. Hymn. in Dian. v. 264, and Spanheim's notes. Ælian (V. H. Fragm. p. 937) says of one executed for sacrilege τὸν μισθὸν ἠνέγκατο τοῦτον πικρότατον. So Lact. de Morb. Persec. ch. 5, says "dignam scelere suo recipere mercedem."]

Μίσθωμα, ατος, τὸ, from μεμίσθωμαι, 1 pers. perf. pass. of μισθόω *to let out to hire*.—*A hired house*. occ. Acts xxviii. 30. So Philo, cited by Wetstein, 'ΕΝ ΜΙΣΘΩ'ΜΑΤΙ οἰκεῖν. [See the notes on Thom. M. p. 617. Its proper sense, however, is *wages, or that which is given for the services or use of any person or thing*, and it occ. thus Deut. xxiii. 18, μίσθωμα πόρνης. Comp. Ezek. xvi. 32, 33, 41. Hos. ii. 12. Micah i. 7. So Suidas, μίσθωμα· ὁ μισθὸς ὁ ἑταιρικός, and he quotes Ælian. (See vol. ii. p. 356 of Kühn's edition of Ælian.) Ælian (V. H. iv. 12) uses it for the pay of a painter; and Isocrates (Orat. Areopag. ed. Steph. p. 145.) for the *revenues arising from lands let*.]

Μισθωτός, ε, ὁ, from μεμίσθωται, 3 pers. perf. pass. of μισθόω *to let for hire*.—*A hired servant, a hireling*. occ. Mark i. 20. John x. 12, 13. [Exod. xii. 45. xxii. 15. Lev. xix. 13, et al. In Judith vi. 2, it is applied to *mercenary troops*. Comp. 1 Macc. vi. 29.]

ΜΝΑ'Α, μνᾶ, Gen. μνάας, μνᾶς, ἡ.—The LXX use this word several times for the Heb. מנה *maneh*, whence it is evidently derived, and which, from Ezek. xlv. 12, seems in money to have been equal to sixty *shekels*, of which see under 'Αργύριον II. [Luke xix. 13—25. Michaelis (vol. iii. ch. vi. § 2.) argues, that 10 minæ being too small for the *whole of a royal treasure*, St. Luke has rendered מנה *a portion* by μνᾶ, *from mispointing it*. But *the parable* does not suppose *the nobleman a king when he left his country*, nor 10 minæ his *whole treasure*. See Marsh's note, and observe, that the wrapping up in a napkin suits *a mina*, but not the tenth part of a royal treasure. occ. LXX, 1 Kings x. 17. Ezr. ii. 69. Esdr. v. 45. 1 Macc. xiv. 24. xv. 18. The

* See Dr. Powell's Disc. xiv. p. 231.

value of the mina seems uncertain, for comparing 1 Kings x. 17. with 2 Chron. ix. 16, it appears equal to 100 shekels. Prideaux reckons *in money the Hebrew mina at* 60 *shekels* (as Parkhurst), and 9*l.* English money. See Eisenschmidt de Ponder. et Mensur. p. 58, and Salmas. de Usur. p. 566.]

Μνάομαι, μνῶμαι, from the active μνάω, ῶ, *to remind, cause to remember, bring into another's memory,* as the V. is used in Homer, Il. xv. lin. 31. Odyss. iii. lin. 101, & al.

[I. *To remember* (i. e. to retain or keep in mind or memory) or *to recollect* (i. e. to call to mind or remembrance). Mat. v. 23. xxvi. 75. xxvii. 63. Luke xvi. 25. xxiv. 6, 8. John ii. 17, 22. xii. 16. Acts x. 31. (αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ are known and approved of by God. comp. vs. 4.) xi. 16. 1 *Cor. vi. 2. 2 Tim. i. 4. 2 Pet. iii. 2. Jude 17. It occ. in LXX, sometimes followed by the genitive, sometimes by the accusative, Gen. xl. 23. Deut. v. 15. viii. 2. xv. 15. Josh. i. 13. Ecclus. xv. 8. & al. In Ezek. xviii. 22, it occ. in passive sense.]

[II. It is applied ἀνθρωποπαθῶς *to God.*]

[1. *When he shows himself mindful of his covenants,* &c. *by signal acts,* as Luke i. 54, 72. Comp. Gen. ix. 15, 16. Exod. vi. 5. Ps. xxv. 6. cxix. 49.]

[2. When he pardons men's sins he is said "*not to remember them,*" and vice versâ. See Heb. viii. 12. x. 17. Rev. xvi. 19, and comp. Ps. xxv. 7. lxxix. 8. Is. xliii. 25. Jerem. xxxiii. 8. Ecclus. xxiii. 18. See also Luke xxiii. 42, 43.]

Μνεία, ας, ἡ, from μνάομαι.

I. *Remembrance.* occ. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. Phil. i. 3. On the first text Wetstein cites from Isocrates the same phrase ΜΝΕΙ'ΑΝ 'ΈΧΕΙΝ.

II. *Mention.* occ. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. ver. 4. In all which texts it is joined with the V. ποιεῖσθαι *to make,* as it often is in the same sense by the Greek writers. See Wetstein on Rom. i. 9. [So Ps. cxi. 4. Job xiv. 13. Μνεία also occ. Deut. vii. 18. Is. xxiii. 16. Jer. xxxi. 20. Ezek. xxi. 32. xxv. 10. Zech. xiii. 2.]

Μνῆμα, ατος, τὸ, from μέμνημαι, 1 pers. perf. of μνάομαι.—*A monument in memory of the dead, a tomb, a sepulchre.* Luke xxiii. 53. [Mark v. 5. Luke xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9. Exod. xiv. 11. Numb. xi. 34, 35. xix. 16. Ezek. xxxii. 23, et al.] On Mark v. 5. Luke viii. 27, see the following word.

Μνημεῖον, ȣ, τὸ, from μνῆμα the same. —*A monument, tomb, sepulchre.* See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. [Mat. xxiii. 29. xxvii. 52, 53, 60. Mark v. 2. vi. 29. xv. 46. xvi. 2—8. Luke xi. 47, & al. Gen. xxiii. 6, 9. xxxv. 20. l. 5, 13. Nehem. ii. 3, 5, &c.] The history of the demoniacs in Mat. viii. 28, &c. is well illustrated by what we are told of the philosopher Democritus by Diogenes Laert. ἐρημάζων ἐνίοτε καὶ τοῖς τάφοις ἐνδιατρίϐων, that he frequented solitary places, and even lived sometimes in *tombs;* and by Lucian, that καθεῖρξας ἑαυτὸν εἰς ΜΝΗ῀ΜΑ, shutting himself up in a *tomb* without the gates (of the city), he there continued writing and composing both night and day. Philopseud. tom. ii. p. 495. See also Wetstein on Mat. viii. 28. [The sepulchres of the Jews were often in *caves (v. Gen. xxiii. et al.) with which Palestine abounded, and which often served as lurking-places. (1 Sam. xxiv. 4.). On the splendid monuments sometimes erected to the dead (v. Luke xi. 47.) comp. Joseph. A. J. xiii. 6. 5. and 1 Macc. xiii. 27. See Iken. Ant. pt. iii. ch. xiv. 8. Horne's Introd. pt. iv. ch. viii.—On Μνημεῖον, which is also used for any kind of *monument* or *memorial* (e. g. Thucyd. ii. 41.) consult Duker and Wasse on Thucyd. i. 138, and see Wisd. x. 7.]

Μνήμη, ης, ἡ, from μέμνημαι, perf. of μνάομαι.

I. *Remembrance, memory.* Thus used in the Greek writers. See Scapula. [Ps. xxx. 4. (comp. xcvii. 12.) Eccl. i. 11. ii. 16. ix. 5. Wisd. viii. 13. 2 Macc. ii. 16. διὰ μνήμης ἀναλαβεῖν *to commit to memory.*]

II. *Mention.* occ. 2 Pet. i. 15, Τὴν τȣ́των μνήμην ποιεῖσθαι, to make mention *of these things;* for thus the phrase τινος μνήμην ποιεῖσθαι is used in the Greek writers, particularly Herodotus; nor can I find that it is ever applied in any other sense. See Raphelius and Wetstein. To these

* [Schleusner (and so Hammond) understands here, *consulting* the apostle by letter; others, *remembering and abiding by his directions.*]

* [See Nicolaus de Sepulchris Hebræorum, book iii. ch. x.; and indeed the whole of the 3d book contains curious matter on the Hebrew tombs, and the 4th on their ornaments, inscriptions, &c.]

passages they have produced I add from Herodotus, lib. i. cap. 15. "ΑΡΔΥΟΣ—ΜΝΗ'ΜΗΝ ΠΟΙΗ'ΣΟΜΑΙ, *I will make mention of Ardys;* lib. ii. cap. 102. ΤΟΥ'ΤΟΥ ΜΝΗ'ΜΗΝ ΠΟΙΗ'ΣΟΜΑΙ; and from Lucian, Pseudomant. tom. i. p. 859. Ἡμεῖς μὲν πολὺ ὠμοτέρυ λῃςῦ ΜΝΗ'ΜΗΝ ΠΟΙΗ-ΣΟ'ΜΕΘΑ. We will *make mention* or *speak of* a much more horrid robber.

Μνημονεύω, from μνήμων *mindful,* which from μνήμη.—It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember.* [Mat. xvi. 9. Mark viii. 18. Luke xvii. 32. John xv. 20. xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Thess. ii. 5. Heb. xiii. 7. Rev. ii. 5. iii. 3. It occ. in LXX, for זכר *he remembered.* Exod. xiii. 3. 1 Chron. xvi. 12, 15. Is. xliii. 18. See Tobit iv. 5. Wisd. ii. 4. On 2 Tim. ii. 8, Wetstein remarks that both in Demosthenes (v. Reiske's ed. p. 1478) and Isocrates, the V. governs an accusative. In Rev. xviii. 5, Schleusner takes it (as in μνάομαι) ἀνθρωποπαθῶς for *punishing.*

II. *To be mindful of.* Heb. xi. 15.

III. *To recollect.* John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention.* Heb. xi. 22. It is used in this sense also by the profane writers. See Scapula's Lexicon.

[V. *To remember,* in the sense of *doing kindness to,* or *having compassion on.* v. Gal. ii. 20. Col. iv. 19. Comp. זכר Ps. viii. 5. cvi. 4.]

Μνημόσυνον, υ, τὸ, from μνήμων *mindful,* which from μνήμη.—*A memorial,* "*somewhat to preserve memory." [See Herod. ii. 121.] occ. Mat. xxvi. 13. Mark xiv. 9. [Exod. xvii. 14. Deut. xxxii. 26. Ps. xxxiv. 16. Ecclus. x. 17. xxxv. 7.] In Acts x. 4. there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16, where the LXX use the word μνημόσυνον for the Heb. אזכרה *a memorial,* which denotes a *part of the bread-offering,* including all the *frankincense,* which was ordered to be burnt on the altar, to be an offering made by fire for a *sweet savour unto the Lord.* [Comp. Lev. v. 12. vi. 15. Is. lxvi. 3. Ecclus. xxxviii. 11. xlv. 20.]

Μνηςεύω, from μνάομαι *to court* for a wife, as the V. is frequently used by Homer (see Odyss. i. lin. 248, and Odyss. vi. lin. 34, 284.) which from μνάομαι *to remember, have in mind.*—*To court for a wife,* nuptias ambio, sum procus. Pass. Μνηςεύομαι, *To be courted,* as the woman. Also, *To be betrothed,* or *contracted, in consequence of being courted.* occ. Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Jud. xiv. 7, 8, it appears, that it was usual among the Jews not to cohabit immediately after their espousals In the LXX it generally answers to the Heb. ארש *to betroth,* which see in Kircher's Concordance. [occ. LXX, Deut. xxii. 23—28. It is also used of a *man betrothing a wife,* as ὅστις μεμνήστευται γυναῖκα. Deut. xx. 7. Comp. Hos. ii. 19. 1 Macc. iii. 56. Eurip. Alcest. 723. Iphig. in Aul. 841. Phavorinus says μνηστεύω· ἐπὶ συμφωνίας γάμου· ὅθεν μνηστεία ἡ περὶ γάμου συμφωνία· καὶ μνηστὴρ ὁ μεμνηστευμένος· καὶ μνηστή, ἡ μεμνηστευμένη· μνηστεύω is used of *a contract of marriage;* whence μνηστεία *is the espousals,* μνηστὴρ *the betrothed man,* and μνήστη *the betrothed woman.* See Ireland's Nuptiæ Sacræ, p. 28, & seq.]

Μογιλάλος, υ, ὁ, ἡ, from μόγις *scarcely, hardly, with difficulty,* and λάλος *speaking. Speaking with difficulty, having an impediment in his speech, a stammerer.* occ. Mark vii. 32, where see Wolfius and Wetstein. [occ. in LXX, Is. xxxv. 6, for אלם *dumb,* as also in Aquila, Symm., and Theodot. in Exod. iv. 11, and some translate it thus in Mark vii. comparing ver. 37. Properly it is the same as כבד פה *heavy* or *slow of speech* (ἰσχνόφωνος) in Exod. iv. 10.]

☞ Μόγις, Adv. from μόγος *labour, toil.*—*Scarcely, hardly.* occ. Luke ix. 39. [Phavorin. Μόγις καὶ μόλις τὸ αὐτὸ· ἀλλὰ τὸ μόλις μόνον τοῖς ῥήτορσι χρήσιμον. ἀναλογώτερον δὲ τὸ μόγις ἀπὸ τοῦ μογῶ, τὸ κακοπαθῶ. See Wasse on Thuc. i. 12.]

☞ ΜΟ'ΔΙΟΣ, υ, ὁ, from the Heb. מד *to measure,* and as Ns. מד and מדה *a measure;* whence also Eng. *mete,* Latin *modus, moderor,* &c. and Eng. *mode, moderate,* &c. *A measure of capacity, a bushel,* or rather *a peck;* for the Roman *modius* did not much exceed this latter quantity. [See Eisenschmidt de Pond. et Mens. p. 164. Schleusn. makes it either the Roman modius at 16 sextarii, or the סאה at 24 sextarii.] Some have supposed that this word is formed from the Latin modius; but Grotius observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for Dinarchus, says he, uses

* Johnson's Dictionary.

it. So Scapula and Wetstein in Mat. v. 15, cite χίλιοι μόδιοι, from Dinarchus in Demosthen. Comp. also Kypke, who observes that the word came from the Greeks to the Latins.—For proof that the ancients used sometimes *to hide their burning lamps under bushels*, or the like, see Wolfius and Wetstein. [v. Fulgent. Mythol. book iii. ch. 6, p. 115, "lucernamque modio tegit."]

Μοιχαλὶς, ίδος, ἡ, from *μοιχάομαι*.

I. *An adulteress, a woman who commits adultery* or *whoredom*. occ. Rom. vii. 3. 2 Pet. ii. 14, *Having eyes μεϛὺς μοιχαλίδος full of* adultery, say our Translators, but literally *full of* an adulteress. So Plato, Ἀυγῆς "ΕΧΟΝΤΑ ΤΑ' "ΟΜΜΑΤΑ ΜΕΣΤΑ, *Having his eyes full of* light; and Σκοτȣ̃ς ἈΝΑΠΛΕΩΣ ΣΧΟΙΗι τὸς ὀφθαλμὸς *should have his eyes full of* darkness; and Moschus, coming still nearer to the expression of the Apostle, Idyll. ii. lin. 18, where he is speaking of Europa, who had seen two women so plainly in her sleep, that when awake

——Ἀμφοτέρας δὲ
Εἰσέτι πεπταμένοισιν ἐν ὄμμασιν εἶχε γυναῖκας.
Still *had* she both the *women in her eyes*.

Thus Elsner, whom see. Doddridge remarks, that "there is a prodigious strength in the expression of St. Peter: it properly signifies, says he, their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or *full* of her, that they could see nothing else. Thus Œcumenius, Ὀυτόι γὰρ ὀφθαλμὸς ἔχοντες ὐδὲν ἄλλο βλέπȣσιν ἢ μοιχαλίδας, for though these men have eyes, yet *they see nothing but adulteresses*. Comp. Kypke. [It is perhaps better to take it here as the *concrete* for the abstract, and translate it *adultery, adulterous looks*. The word occ. LXX, Ezek. xvi. 37. xxii. 45. Hos. iii. 1. Mal. iii. 5.]

II. *An adulteress*, in a spiritual sense, *a woman who transfers her best affections* from God to the world. occ. Jam. iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called *γενεὰ μοιχαλὶς an* adulterous *generation*. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. Doddridge interprets *γενεὰ μοιχαλὶς "a spurious race*, degenerated from the piety of their ancestors;" but I find no proof that *μοιχαλὶς* ever signifies *spurious*. See Suicer Thesaur. under Γενεά IV.

Μοιχάομαι, ῶμαι, from *μοιχός*.

I. *To commit adultery*, strictly and properly so called. occ. Mat. v. 32, twice, (comp. Lev. xx. 10.) Mat. xix. 9, (latter part.) Mark x. 11, 12.

II. *To be guilty of adultery, by causing another to commit it*. Mat. xix. 9, (former part.) Mark x. 11. The former text runs thus, *But I say unto you, that whosoever shall put away his wife, unless for whoredom, and marry* ἄλλην *another woman*, *μοιχᾶται* is guilty of adultery. The adultery, in this case, could not consist merely in marrying a *second wife*, while the *first* was living; for *polygamy* was, without doubt, permitted to the *Israelites*, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of King Joash, 2 Chron. xxiv. 1—3. Comp. 2 Kings xii. 2. Yea, the Mosaic law actually provides for cases of a supposed *polygamy*, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and, according to a case which must have often happened, even enjoins it. Deut. xxv. 5—10. How then was the *man* mentioned Mat. xix. 9. *guilty of adultery*? I answer, *by causing his former wife to commit it*; as our Saviour had explained himself, Mat. v. 32. So Clemens Alexandrinus, Strom. xi. interprets the former *μοιχᾶται* in Mat. xix. 9, by *ἀναγκάζει μοιχευθῆναι forces to commit adultery*; and indeed two Greek MSS., referred to by Wetstein, for this *μοιχᾶται* read *ποιεῖ ἀυτὴν μοιχευθῆναι makes her commit adultery*; but this I take to be a *gloss* from Mat. v. 32. [In Mark x. 11. Parkhurst translates *μοιχᾶται ἐπ' ἀυτὴν* in the same way, but suspects the genuineness of the two last words, as not found in the parallel passages, as omitted in three of Wetstein's *later* MSS. and the ancient Syriac version, and as there is a point or stop before them in the Alexandrian MS. edit. Woide. These grounds seem hardly sufficient. Griesbach leaves the words untouched. The sense of *μοιχάομαι* given above, would require more to defend it than the passage from Clemens *, and even if it is Greek, hardly

* [The reference in Parkhurst is clearly wrong.

suits the context. For why, in that case, should our Saviour suppose the man *married* again, as simply *divorcing his wife* would be sufficient? The fact appears to be, that we must from Mat. v. and xix. supply *the limitation* to Mark x. and Luke xvi. and suppose our Saviour in all four passages to condemn as adultery, *divorce and remarriage, except for adultery;* thus restricting the liberty of divorce practised under the Jewish law to one case, and *restoring, or nearly restoring,* (see Ireland, Nupt. Sacr. p. 25.) *the original institution of marriage.* For a fuller discussion of this subject, see Dr. Ireland's Nuptiæ Sacræ, the Quarterly Review of Tebbs's Prize Essay, No. lv. p. 179, and the Christian Remembrancer, vol. 2. p. 738.]

Μοιχεία, ας, ἡ, from μοιχός.—*Adultery.* occ. Mat. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19. [Jerem. xiii. 27. Hos. ii. 2. iv. 2.] The whole story of the *woman taken in adultery,* ἐν μοιχείᾳ, from John vii. 53. to viii. 11, inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS., or not in this part of St. John's Gospel, or it is noted as dubious. Wetstein accordingly marks it as what ought to be expunged, and Griesbach as probably to be omitted. On the other hand, much the greater number of MSS. retain the passage. Mill thought it authentic, and Bp. Pearce in his Notes defends it against the objections of Wetstein. And to the authors here mentioned, together with Wolfius and Campbell in his Note on John viii. 1—11, I refer the reader for further satisfaction. [See, however *, Nolan on the Greek Vulgate, p. 239. & seq.]

Μοιχεύω, from μοιχός.

I. *To commit adultery.* Mat. v. 27. xix. 18. [Mark x. 19. Luke xvi. 18. xviii. 20. Rom. ii. 22. xiii. 2. James ii. 11. LXX, Exod. xx. 13. Deut. v. 18. & al.]

II. Transitively with an accusative, *To commit adultery with, to debauch,* a woman. occ. Mat. v. 28. So Lysias, p. 4. edit. Taylor, 4to. 'ΕΜΟΊΧΕΥΕΝ— ΓΥΝΑΙ͂ΚΑ ΤΗ'Ν 'ΕΜΗ'Ν; and Lucian De Merc. Cond. tom. i. p. 506. ΜΟΙΧΕΎΩΝ τῦ ἀδελφῦ ΤΗ'Ν ΓΥΝΑΙ͂ΚΑ, *Committing adultery* with his brother's *wife.* Μοιχεύομαι, Pass. *To be debauched, commit adultery,* as a woman, mœchari. occ. John viii. 4; where Wetstein cites from Plutarch, Τὴν μητέρα ΜΟΙΧΕΥΟΜΕ'ΝΗΝ 'ΕΠ' 'ΑΥΤΟΦΩ'Ρῼ ΚΑΤΑΛΑ'ΒΩΝ; and from Ælian, ΜΟΙΧΕΥΟΜΕ'ΝΗΝ ΓΥΝΑΙ͂ΚΑ 'ΕΠ' 'ΑΥΤΟΦΩ'Ρῼ λάϐων. [See Lev. xx. 10. Æsch. Socr. Dial. ii. 14. Thom. M. μοιχᾶται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή, a distinction which is not always observed; and Phavorinus says also μοιχεύει καὶ μοιχᾶται ὁ ἀνήρ, μοιχεύεται δὲ ἡ γυνή ὅτε ἄνδρα ἔχουσα ἑτέρῳ ἀνδρὶ μίγνυται.]

III. *To be guilty of adultery, by causing another to commit it.* Luke xvi. 18, former part. Comp. under Μοιχάομαι II. [See also note above on Parkhurst's Sense II.] *To commit spiritual adultery.* i. e. *be guilty of idolatry.* occ. Rev. ii. 22.

ΜΟΙ'ΧΟΣ, ῦ, ὁ.

I. *An adulterer.* occ. Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4. [occ. LXX, Job xxiv. 15. Ps. iv. 18. Prov. vi. 32.]

II. *An adulterer,* in a spiritual sense. occ. Jam. iv. 4. Comp. Μοιχαλὶς II. [See for similar metaphors, Is. lvii. 7—9. Ez. xvi. 15, &c.]

Μόλις, Adv. from μόλος *labour.*—*Scarcely, hardly, with difficulty.* Acts xiv. 18. xxvii. [7, 8, 16. Rom. v. 7. 1 Pet. iv. 18. comp. Prov. xi. 31. It occ. also Wisd. ix. 16. Ecclus. xxvi. last verse. Diod. Sic. xvii. 55. Thom. M. says Μόλις is βραδέως and μόγις, μέτα βίας; but see Wasse on Thuc. i. 12.]

ΜΟΛΟ'Κ, ὁ. Heb.—*Moloch,* Heb. מלך *THE King;* for which the LXX use Μολόχ, 2 Kings xxiii. 10. Amos v. 26; Μολὸχ Βασιλεῖ, *Moloch the King,* Jer. xxxii. 35; and Ἄρχοντι, *the Ruler,* Lev. xviii. 21. xx. 2, 3, 4. occ. Acts vii. 43. It is the name of an idol worshipped by the Ammonites, 1 Kings xi. 7, and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 Kings xxiii. 10, who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of *brass,* sitting upon a *throne* of the same metal, adorned with a *royal crown,* having the head of a *calf* (or *steer*), and his arms extended as if to embrace any one. When they would *offer any children* to

The only passage I can find is Clem. Strom. ii. last section, but he there quotes it μοιχᾶται αὐτήν, and explains it as above.]

* Titmann (Melet. Sacr. p. 318, sq.) seems on the whole against it Staüdlin published at Gottingen, in 1806, two Commentationes in its defence, and Kuinöel admits its authenticity.

him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate, that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." Calmet. [The worship of Moloch appears to have had some reference to the *sun*, as Theophyl. on Acts vii. says, from Cyril on Amos, that his image had λίθον διαφανῆ ἐπὶ μετώποις ἄκροις εἰς ἑωσφόρου τύπον, *a shining stone upon his forehead, like the sun*. So also Albert. Gloss. Gr. p. 212. On Moloch see also Buxtorf. Lex. Rabb. in voc. גיא. (These abominations were committed in the valley of Hinnom.) Selden. de Diis Syris, i. ch. 6. Braunius Select. Sacr. iv. 8. p. 476. Winer. Biblisch. Realwort. in voc. Nicol. de Syr. on Lev. xviii.]—With regard to that horrid, but *general*, custom among the heathen, of offering *human sacrifices*, and particularly *children*, to *Moloch*, Κρόνος or Saturn, the reader may, among some curious particulars, find enough to make his blood run cold in the * authors cited in the note. He would also do well to consult at first hand, Porphyry De Abstinentiâ, lib. ii. cap. 53, & seqt. and Eusebius's Præparat. Evangel. lib. iv. cap. 16, 17. The last mentioned author quotes from Diodorus Siculus, lib. xx. a passage remarkably to our present purpose. It relates to the Carthaginians, when besieged by Agathocles, tyrant of Sicily: they imputed this calamity, says Diodorus, to Cronus or Saturn's fighting against them; for whereas they used in former times to *sacrifice the best of their own children* to this god, they had lately offered such children as they had privately purchased and brought up. In haste, then, to rectify their errors, they *chose out two hundred of the noblest children, and sacrificed them publicly*. Other persons who were accused of irreligion *gave up themselves willingly* (ἑκουσίως ἑαυτὲς ἔδοσαν), *to the number of no less than three hundred*. For *they had a brazen statue of Saturn* stretching out his hands towards the ground, *in such a manner that the child placed within them tumbled down into a pit full of fire*.

* Plutarch. De Superstit. towards the end. Parker's Bibliotheca Biblica on Leviticus, p. 286, & seqt. Jenkin's Reasonableness of Christianity, vol. i. p. 339. 3d edit. Dr. H. More's Explanation of Grand Mystery, book iii. cap. 14, &c. Cæsar's Comment. lib. vi. § 15, and Cluverius's and Montanus's Notes. Rollin's Account of the Carthaginian Religion in his Ancient History, vol. ii. Universal History, vol. xvii. p. 257, 262, 266, 268, 292. Picart's Ceremonies and Religious Customs, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. Leland's Advantage and Necessity of Christian Revelation, part i. ch. 7. p. 181 of the 4to. and p. 167, &c. of the 8vo. edit. Millar's Hist. of Propagation of Christianity, vol. i. p. 181, &c. 257, 262, vol. ii. p. 211, 214, 217, 220. Mallet's Northern Antiquities, vol. i. p. 132 &c. Capt. Cook's Voyage to Pacific Ocean, Introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

[ΜΟΛΥΝΩ. *To pollute, defile*. occ. 1 Cor. viii. 7. (metaphorically) Rev. iii. 4. xiv. 4. on which see Dresig. de Verb. Med. N. T. i. 24. p. 203. ed. Fischer. LXX, Is. lxv. 4. Jer. xii. 9. Lam. iv. 14. Ezek. vii. 17. xxi. 7. Zech. xiv. 2. Tobit iii. 15. Ecclus. xxi. 30. (28). Its proper meaning, says Schleusner, is *to colour*, comp. μιαίνω, σπιλόω, and Gen. xxxvii. 31, where it translates טבל *to tinge or dip* (v. Simon. Lex. Heb.) and Joseph. A. J. iii. 6. 1. ἔρια—ἄνθεσι μεμολυσμένα.]

[Μολυσμὸς, ȣ̃, ὁ, from μεμόλυσμαι 1 pers. perf. pass. Attic of μολύνω. *Pollution, defilement*. occ. 2 Cor. vii. 1. and LXX for חנפה *profaneness* or *hypocrisy*. Jer. xxiii. 15. See Esdr. viii. 83. 2 Mac. v. 27.]

☞ [Μομφὴ, ῆς, ἡ, from μέμομφα perf. mid. of μέμφομαι. *Complaint, cause of complaint. quarrel*. occ. Col. iii. 13. Comp. Eur. Orest. 1067. (ed. Pors.) Thuc. ii. 41.]

☞ [Μονὴ, ῆς, ἡ, from μέμονα perf. mid. of μένω *to remain, dwell. A mansion, habitation, abode*. occ. John xiv. 2, 23. On the latter passage, comp. Thuc. i. 131. Joseph. A. J. viii. 13. 7. ποιούμενος ἐν αὐτῷ (σπηλαίῳ) μονήν. xiii. 2. 1. Chariton i. 11. See above Μενω I.]

*Μονογενὴς, έος, ȣ̃ς, ὁ, ἡ*, from μόνος *only*, and γένω or γείνω *to beget*.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38.

Heb. xi. 17. In which last passage *Isaac* is called *Abraham's only-begotten* son, in respect of his issue by *Sarah*. Comp. Gen. xxii. 2. [occ. LXX, Ps. xxii. 20. xxxv. 17. for Heb. יחיד, and Wisd. vii. 22. (πνεῦμα μονογενές.) Tobit iii. 15. viii. 17.]

II. It is applied to Jesus Christ, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously * some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35, (בר אלהין *Son of the* ALEIM, Dan. iii. 25. Comp. John x. 36); and as *no other man* was thus *begotten*, was the *only-begotten* Son of God †. And, according to John i. 18, though *no one* (ὐδεὶς) *had seen God at any time, yet this only-begotten Son, who is in the bosom of the Father,* i. e. "not only the special object of the Father's love, but who is admitted to his most secret counsels ‡," *he hath declared him*. [Some understand by μονογενὴς *beloved*, as the Heb. יחיד is translated by ἀγαπητός, or ἀγαπώμενος in Gen. xxii. 2, 4, 16. Amos viii. 10. Zech. xii. 10. Prov. iv. 3; but Aquila, in the first and last passages, translates it μονογενής. Parkhurst gives no reason for departing from Bp. Bull, &c. except the fact of our Saviour's miraculous birth; nor does the sense which he has substituted agree so well with the passages in which the word occurs.]

Μόνον, Neut. of μόνος, applied adverbially.—[*Only*, exclusively, as ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. Acts xviii. 25. *only that baptism and no other*. So Matth. v. 47. viii. 8. Rom. iii. 29. 1 Cor. xv. 19. & al. In Mat. ix. 21. ἐαν μόνον ἅψωμαι *if I do but touch*, comp. x. 42. xiv. 36. With an imperative it sometimes denotes the *necessity* of any thing, as Mark v. 36. μὴ φοβοῦ, μόνον πίστευε. (Comp. Luke viii. 50. Phil. i. 27, &c.) *Your faith is the only condition I require*. It follows ἐι μὴ in Mat. xxi. 19. Mark vi. 8. Acts xi. 19.] It is used in elliptical expressions, Gal. ii. 10. v. 13, as Raphelius shows it is likewise by Polybius and Arrian. Comp. Wolfius.—Ὀυ μόνον δέ, *And not only*, followed by ἀλλὰ καὶ *but also*, implies an amplification of what precedes, and may frequently be rendered, as in our translation, *And not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So Hoogeveen on Vigerus, De Idiotism. cap. viii. sect. 8. reg. 23. cites from Cebes's Picture, "That fortune is wont δοῦναι πολλαπλάσια, αυθὶς καὶ ἀφέλεσθαι ἃ δέδωκεν ΌΥ ΜΌΝΟΝ ΔΕ, ἈΛΛΑ' ΚΑΙ' τὰ προϋπάρχοντα, to give men many things, and again to take them away, *and not only* these, *but also* what they before had." Kypke on Rom. v. 3, renders the whole phrase Ὀυ μόνον δὲ, ἀλλὰ καὶ—by Quin imo, quod majus est—*Yea, what is more*—and produces Philo and Lucian thus applying it. [Schleusner supposes μόνον omitted in many passages, as in Mat. v. 46. comp. 47, and after ὀυκ ἐμὲ δέχεται Mark ix. 36, also after μὴ φώνει Luke xiv. 12; but others suppose the sentence rather *comparative*, so as to mean, *invite the poor rather than richer friends*. See also John xiv. 24. Acts v. 4. (after ἀνθρώποις.) Rom. iv. 9. (after περιτομήν.) 1 Thess. iv. 8, to which Schl. supplies μόνον, as he does רק Gen. xlv. 8. Exod. xvi. 8, &c. In Diog. Laert. vi. 2. ὀυ μὴν (μόνον) ἐν ἄστει, ἀλλὰ (καὶ) καθ' ὁδόν. See Duker's Thuc. iv. ch. 92, &c.]

Μόνος, η, ον, from μέμονα, perf. mid. of μένω *to remain*.

I. *Alone, only, single*. Mat. iv. 4, 10. [xviii. 15. Luke iv. 4, 8. ix. 36. x. 40. (see καταλείπω.) John vi. 22. viii. 9. xvi. 32. Rom. xi. 3. xvi. 4. 1 Cor. ix. 16. xiv. 36. Col. iv. 11. 1 Thess. iii. 1. 2 Tim. iv. 11. Heb. ix. 7. 2 John verse 1. On John v. 44. comp. xvii. 3. Rom. xvi. 27. 1 Tim. i. 17. vi. 15, 16. Jude 4, 25. Aristoph. Acharn. 814. Hesychius has μόνον· τὸ ἕν. In John xii. 24. it is used of a grain of corn ἀυτὸς μόνος μένει, *it remaineth single* or *alone*, i. e. *produces no other grains*, or *is fruitless*. Μόνος almost redundantly follows ἐι μὴ, Mat. xii. 4. comp. xvii. 8. xxiv. 36. Luke v. 21. vi. 4. Mark ix. 8. Phil. iv. 15. Rev. ix. 4. Μόνος occ. for μόνον (as in Mat. iv. 4 & al.) in LXX, Deut. vi. 13. xxxii.

* Bp. Bull, Jud. Eccles. Cathol. cap. v. p. 313—317. edit. Grabe. Dr. Waterland, Importance of Doctrine of the Trinity, p. 241, &c. 2d edit.

† Bp. Pearce on John i. 14, explains *the only-begotten of the Father*, by "*the only-begotten Son of the Father*, ch. iii. 18." Adding, "No *man* was ever born into the world as *Jesus* was, according to Mat. i. 20, and Luke i. 35.

‡ Campbell, in Note on John iii. 13.

12.] Luke xxiv. 18, Σὺ μόνος (not μόνον) παροικεῖς ἐν Ἱερουσαλὴμ, καὶ ὐκ ἔγνως—; *Art thou* alone *a stranger*, or, *Art thou* the only *stranger in Jerusalem, and knowest not*, &c.? So Wetstein (whom see) cites from Dio, Σὺ ἄρα, ἐιπὲ, ΜΟ'ΝΟΣ ἀνήκοος ἐι τύτων, ἃ πάντες ἴσασιν; Are you, pray tell me, the *only person* who never heard of what all the world knows?

II. *Alone, without company, solitary.* Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. [(See LXX, Gen. ii. 18. xxi. 28, 29. Numb. xxiii. 9. 2 Sam. x. 8.) On John viii. 16, 29. comp. xvi. 32. In Lament. i. 2. μόνη is used of a *deserted city* opposed to a *full* one.] So of things, Luke xxiv. 12, κειμένα μόνα, *lying* by themselves.

☞ Μονόφθαλμος, υ, ὁ, from μόνος *single*, and ὀφθαλμὸς *an eye.*—*Having but one eye.* occ. Mat. xviii. 9. Mark ix. 47. [Ammonius (p. 60. ed. Valcken.) says that ἑτερόφθαλμος is a person *deprived by accident of one eye*, while μονόφθαλμος is a *one-eyed being*, such as the Cyclops, &c. See also Thom. M. and Pollux, Onom. ii. 62. This distinction is not always preserved. See Valcken. on Ammon. ii. 1. p. 84. Perizon. on Æl. V. H. xii. 43. Alberti on Hesych. vol. i. p. 1484. Apollodor. Bibl. ii. ch. 8. p. 443.]

☞ Μονόω, ῶ, from μόνος.—*To leave alone.* Μονόομαι, ῦμαι, pass. *To be left alone, to be destitute.* occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See Wetstein and Kypke.

ΜΟΡΦΗ', ῆς, ἡ.—*Outward appearance, form*, which last word is from the Latin forma, and this, by transposition from the Doric μορφά for μορφή. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7, where the 6th verse refers not, I apprehend, to Christ's being *real and essential God*, or JEHOVAH (though *that* HE IS SO *is the Foundation of Christianity)*, but to *His glorious appearances, as God*, before, and under, the Mosaic dispensation. See Whitby and Doddridge, and comp. under Ἴσος III. [Dr. Jones, in his Greek Lexicon, refers the place to Christ's *transfiguration;* but the present participle ὑπάρχων appears to me to form an insuperable objection to referring it to *any occasional manifestations of Christ's glory.* Further also, the notion of the *transfiguration* seems at variance with the context. Schleusner here takes μορφὴ by metonymy for φύσις or ὀυσία, referring to Æl. H. A. iii. 24. Eur. Bacch. 54. and Plato de Repub. ii. p. 431. who says of God κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατὸν ἕκαστος ἀυτῶν μένει ἀεὶ ἐν τῇ ἀυτοῦ μορφῇ, where he translates μορφή *nature.* This appears preferable to Parkhurst's explanation. See also κενόω above.]—The LXX use it, Isa. xliv. 13, for the Heb. תבנית *fashion, form*, and Job iv. 16, for תמונה *a delineation, similitude.* [occ. also for זיו Chald. *splendour.* Dan. v. 6, 9, 10. vii. 28. See Wisd. xviii. 1.]

Μορφόω, ῶ, from μορφή.—*To form*, occ. Gal. iv. 19. [Kopp observes, (says Schleusner,) that μορφοῦσθαι is peculiarly used by the Greeks of the formation of the infant in the womb, but adduces no proof. Is. xliv. 13.]

☞ Μόρφωσις, ιος, Att. εως, ἡ, from μορφόω. [Μόρφωσις is more properly *the act of forming*, and μόρφωμα *the form* or *image.* Hesych. μόρφωμα· μορφή· But μόρφωσις is also explained σχηματισμός, εἰκών. See Albert. Gl. Gr. p. 95. Suidas and Hesychius.]

I. *A form, delineation, sketch, draught, summary.* occ. Rom. ii. 20, where see Whitby and Doddridge. [This seems a metaphor from the notion that what we learn *is formed* (μορφοῦσθαι, Gal. iv. 19.) within us, and a *figure* of it imprinted on the mind.]

II. *A form, outward appearance.* occ. 2 Tim. iii. 5, where some understand the word in Sense I. See Wolfius on both texts, and Suicer Thesaur. in Μόρφωσις.

☞ Μοσχοποιέω, ῶ, from μόσχος *a calf*, and ποιέω *to make.*—*To make a calf.* occ. Acts vii. 41. [This is said of the golden calf made by the Israelites, in imitation (as some say) of the Egyptian worship of Apis. See Selden de Diis Syris, i. 4.]

ΜΟ'ΣΧΟΣ, υ, ὁ, ἡ. Homer uses this word as an adjective, Il. xi. lin. 105, ΜΟ'ΣΧΟΙΣΙ λύγοισι with *tender flexible* twigs; and this seems its primary meaning; whence it afterwards came to denote *young, tender* animals of the beeve kind. [Thom. M. δαμάλη· ὁ ἄῤῥην μόσχος· δάμαλις δὲ ἡ θήλεια· μόσχος δε, κοινὸν, ἐπ' ἀμφοτέρων· Hesych. μόσχος· ὁ ἁπαλὸς βοῦς· Phavor. μόσχος· τὸ τῆς βοὸς ἔκγονον· See Eur. Hec. 530. & Schol. on 209. ed. Pors. The LXX never use the feminine article with this noun. but it is in apposition with ἀι βόες, Numb. vii.

87.]—*A calf, a steer, a young bullock.* Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.) [This word is used by the LXX in various places for almost all the Hebrew names of animals of the ox kind, without distinction of *gender* or *age*, as e. g. עגל, Exod. xxxii. 4, 8, 19. Neh. ix. 18. and עגלה fem. Hos. x. 5. for פר *juvencus*, Lev. iv. 3—5. Job xlii. 8, &c. for שור *bos cujusvis ætatis et sexus.* Prov. xv. 17. Is. lxvi. 3, & al. for בקר the same, Gen. xii. 16. 2 Sam. vi. 6, &c. for בן־בקר, Lev. i. 5. for תור, Ezr. vi. 17. vii. 17. and in Ezek. xxxix. 18. for כר *a lamb.* On Luke xv. comp. Jerem. xlvi. 21.]

Μουσικός, ῦ, ὁ.—*A musician, a player on a musical instrument.* occ. Rev. xviii. 22. [Schleusner gives it as an adjective μουσικός, ή, όν. It occ. LXX, Gen. xxxi. 27. Ezek. xxvi. 13. Dan. iii. 5—15. Ecclus. xxxii. 4—7. xl. 22. xliv. 6. xlix. 2. 1 Mac. ix. 39, 41. Hesych. μουσικός· ψάλτης, τεχνίτης· and Schleusner says, that it is used of excellence in any art.]

Μόχθος, ῦ, ὁ, from μόγος *labour, toil.* See under Μόγις.—*Toil, travel, afflictive* or *wearisome labour.* It is more than κόπος, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8. [Numb. xxiii. 21. Deut. xxvi. 7. Eccles. passim. Isaiah lxi. 8. Jerem. iii. 24. & al.]

ΜΥΕΛΟ'Σ, ῦ, ὁ.—*The marrow.* occ. Heb. iv. 12, where, as the learned * Dr. Smith has justly remarked, "we are to understand not medulla ossium, *the marrow of the bones*, but medulla spinalis, *the marrow of the back* or *spinal marrow ;* for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those *nervous fibres* whereof the muscles and tendons, which direct the motions of the *joints*, are † principally composed. Scapula observes, that Sophocles and the tragic poets use μυελὸν λευκὸν for the *brain* (of which the *spinal marrow* is the continuation), that the *medical writers* call the *brain* μυελὸς ἐγκεφαλίτης, and the *spinal marrow* μυελὸς ῥαχίτης. The Etymologist derives μυελὸς from μνῶ *to hide.* [See Eur. Hipp. 255. πρὸς ἄκρον μυελὸν ψυχῆς· and Valckenaer's note. Alciphr. i. 23. Heliodorus iii. 7. ἄχρις ἐπ' ὀστέα καὶ μυελοὺς αὐτοὺς εἰσδύεται. It is used for חלב *fat,* Gen. xlv. 18.]

Μυέω, ῶ. Eustathius [on Hom. Iliad, p. 1356.] deduces it from μύω *to shut,* namely, the *mouth,* because the *initiated* were μυεῖν τὸ τόμα, καὶ μὴ ἐκφαίνειν ἃ μεμύηνται, *to shut their mouths,* and not discover what they were taught in the mysteries. Comp. Καμμύω. [This word is peculiarly used with reference to the sacred mysteries. See Poll. Onom. i. 1. § 31. Isocrat. Panegyr. p. 106. ἃς οὐκ οἷον τ' ἄλλοις ἢ τοῖς μεμυημένοις ἀκούειν.]—*To initiate into secret mysteries.* occ. Phil. iv. 12, where the Apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term μυέω peculiarly relates. See the passages cited by Wetstein on the place. [Theodoret and Theophylact make μεμύημαι here πεῖραν ἔλαβον; Vulgat. *institutus sum.* See Irmisch on Herodian, i. 13. 16. p. 577.]

☞ Μῦθος, ῦ, ὁ, from μυέω *to instruct.*

I. *A word, a speech.* Thus used in the profane writers. [Eustathius on Hom. Iliad, ά. p. 29, says, that Homer used μῦθος for λόγος *simply,* but that *later writers* used it of *false stories.* Diod. Sic. i. 93, μύθους πεπλασμένους. See Valesius ad Mausacc. Adnott. ad Harpocr. p. 122.]

II. In the N. T. *A tale, a fable, a fiction.* [1 Tim. iv. 4, (comp. Tit. i. 14) 7. 2 Tim. iv. 4. 2 Pet. i. 16.] Wetstein on 2 Pet. i. 16, cites from Galen πιθανοῖς—'ΗΚΟΛΟΥ'ΘΗΣΑΝ ΛΟ'ΓΟΙΣ, they have *followed* plausible *accounts ;* and from Josephus, Procem. in Ant. § 4, the very phrase τοῖς ΜΥ'ΘΟΙΣ 'ΕΞΑΚΟΛΟΥΘΗ'ΣΑΝΤΕΣ. [Μῦθος occ. Ecclus. xx. 19. Suidas says Μῦθος· λόγος ψευδὴς, εἰκονίζων τὴν ἀλήθειαν.]

ΜΥΚΑ'ΟΜΑΙ, ῶμαι.—Properly *To low,* or *bellow,* as a *beeve.* It is plainly formed from the *sound,* like the Latin *mugio,* and the Eng. to *moo.* All these three verbs, we may observe, begin with an *m,* which letter seems best to suit the noise of *beeves ;* whence Quintilian calls it mugientem literam, *the mooing* or *bellowing letter.* But μυκάομαι in the only passage of the N. T. wherein it occurs, namely, Rev. x.

* King Solomon's Portraiture of Old Age, p. 29, 3d edit.

† See Boerhaave's Institut. Medic. § 393—399, edit. 3tiæ.

3, is used for the *roaring of a lion;* and Plutarch, De Solert. Animal. tom. ii. p. 972. D. speaking of *young lions* hunting for prey, says, Κἂν λάϐωσιν ὀτιῦν, ἀνακαλῦνται, ΜΟ'ΣΧΟΥ ΜΥΚΗ'ΜΑΤΙ τὸ ϐρύχημα ποιῦντες ὅμοιον. "If they catch any thing they call (the old lions) by making a roar like the *bleating* of a calf." Theocritus, Idyll. xxvi. lin. 21, has ΜΥ'ΚΗΜΑ ΛΕ'ΑΙΝΗΣ for the *roar of a lioness.* And Oppian, Cyneget. lib. iv. seems to confound μυκᾶσθαι with βρυχᾶσθαι, which latter properly denotes a *lion's roaring,* when he says,

ΜΥΚΑ'ΤΑΙ ΒΡΥ'ΧΗΜΑ πελώριον———

A horrid *roar* he *bellows.*———

See more in Bochart, vol. ii. 287, and 732. [Hesychius, Μυκᾶσθαι· ὄνοις καὶ καμήλοις ὁμοίως βρύχεσθαι καὶ βουσί.]

Μυκτηρίζω, from μυκτὴρ *the nose, nostril;* which from μύσσω *to blow, clear from mucus by blowing,* mungo, emungo.—*To mock,* properly, *to sneer, to show contempt by looks,* and particularly by *contracting the nose* or *nostrils;* for, as it is observed by Quintilian, lib. xi. cap. 3, § 4, edit. Rollin, "Naribus derisus, contemptus, fastidium *significari solet.* By the *nostrils* we are apt to show *scorn, contempt, disgust.*" Hence Horace drolly expresses *sneering* by naso suspendere adunco, lib. i. sat. 6. lin. 5. (Comp. lib. i. sat. 3. lin. 29, 30.) So Persius, sat. i. lin. 40.—Rides—*et nimis* uncis Naribus *indulges.* (Comp. sat. v. lin. 91.) So we speak of *turning up the nose* at a thing, in the same sense. Μυκτηρίζομαι, pass. *To be mocked, eluded.* occ. Gal. vi. 7. [Prov. i. 30. xv. 20. Job xxii. 19. Jerem. xx. 7. 1 Macc. vii. 34. & al. Hesych. μυκτηρίζει· χλευάζει, καταγελᾷ ἀπὸ τοῦ μύζειν τοῖς μυκτῆρσι.]

☞ Μυλικός, ή, όν, from μύλος.—*Belonging to a mill.* occ. Mark ix. 42.

ΜΥ'ΛΟΣ, ȣ, ὁ, from μύλη *a mill,* or immediately from the Heb. מל or מול *to cut off* or *to pieces;* whence also the Latin *mola,* and Eng. *mill, meal.*—*A mill-stone.* occ. Mat. xviii. 6. Luke xvii. 2. Rev. xviii. 21, 22, where comp. Jer. xxv. 10, and observe that "in the East they [usually] grind their corn *at break of day;* and that when one goes out in a morning, one hears every where *the noise of the mill.*" See more in Harmer's Observations, vol. i. p. 250, &c. [Schleusner, however, after Grotius, explains the φώνη μύλου in Rev. xviii. of *the songs of the servants* employed in grinding. That it was the practice of the ancients to sing in their mills, see in Poll. Onom. vii. 33. 8, and Goetzius de Pistrinis Veterum (1730, 8vo.) p. 382. The *upper* and moveable stone of the mill (Latin *catillus*) was called μύλος and also ὄνος, because, though at first they were small and worked by hand, yet afterwards they were made so large that they were turned by asses. Hence μύλος ὀνικὸς, Mat. xviii. 6, denotes a *large* mill-stone. It is called רכב *the horseman* (2 Sam. xi. 21. Judg. ix. 53,) as *riding* on the other, and translated μύλος by LXX. The *lower* stone (Latin *meta*) is properly μύλη, but this distinction is not always observed. See Goetzius as above, p. 123. Meurs. on Lycophr. Cass. 233. Hesychius, Μύλη ὄντω λέγεται καὶ ὁ κάτω τῆς μύλης λίθος, τὸ δὲ ἄνω ὄνος. Μύλος was also used for the whole mill. It occ. Exod. xi. 5. Deut. xxiv. 6. Is. xlvii. 2. for רחים.]

Μύλων, ωνος, ὁ, from μύλη. See under Μύλος.—*A place where corn is ground with a hand-mill.* occ. Mat. xxiv. 41. [Jerem. lii. 9. Others write it μυλών, —ῶνος. See Jungerman on Poll. Onom. iii. 5. 78.]

Μυριάς, αδος, ἡ, from μύριοι.

I. *A myriad,* i. e. *ten thousand.* Acts xix. 19. Comp. ch. xxi. 20. [Ezr. ii. 64, 69. Nehem. vii. 71, 72. See also Rev. ix. 6.]

II. *A vast* or *indefinitely great multitude.* Luke xii. 1. Comp. Heb. xii. 22. Jude ver. 14, *with his holy* myriads, of angels namely, as in the preceding text. [See Luke xxi. 20. Rev. v. 11. Gen. xxiv. 60. Ps. iii. 6. Ecclus. xlvii. 6, & al.]

☞ Μυρίζω, from μῦρον.—*To anoint with aromatic* or *odoriferous ointment.* occ. Mark xiv. 8. This V. is used both by Aristophanes and Athenæus. See Wetstein. [Aristoph. Plut. 529. Lys. 937. Athenæus xv. p. 691. Hence μυρισμὸς, Judith xvi. 6.]

Μύριοι, αι, α. It is derived from μυρίος, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable.*—*Ten thousand.* occ. Mat. xviii. 24. 1 Cor. iv. 15. xiv. 19. On 1 Cor. iv. 15, Wetstein and Kypke show that the word is, by the Greek writers, used, like the Latin sexcenti, *six* hundred, for *an indefinitely large number.* Wetstein cites from Philo, ΜΥΡΙ'ΟΙ ΔΙΔΑ'ΣΚΑΛΟΙ. [See Cic. de

Div. ii. 14. Terent. Phorm. iv. 3. 63. Æschin. Socr. Dial. iii. 12. *μυρίων θανάτων χείρων ἀπότευξις·* Μύριοι is used by LXX, for עשרת אלפים, *ten thousands*, Esth. iii. 9. and for רבו, the same, 1 Chron. xxix. 7. Dan. vii. 10. for רבבה Judg. xx. 10. Suidas says, Μυρία· *πολλὰ καὶ ἀναρίθμητα.* —*μύρια δὲ ὁ ἀριθμός.*]

ΜΥ˜ΡΟΝ, ου, τὸ.—*An aromatic, odoriferous ointment.* Galen, cited by Wetstein on Luke vii. 46, says *μῦρον* is properly *oil, in which any aromatic is mixed.* The name seems to be from the Heb. מור *myrrh*, which was a principal ingredient in such compositions. [Others derive it, but not so well, from *μύρω to flow*. See Fœsii Œcon. Hipp. p. 254. Plin. H. N. xiii. 2. Mat. xxvi. 7—12. Mark xiv. 3, 4. Luke vii. 37, 38, 46. xxiii. 56. John xi. 2. xii. 3, 5. Rev. xviii. 13. Exod. xxx. 25. Prov. xxvii. 9. Song of Sol. i. 3. iv. 14, 16. v. 1. & al.] Comp. under Ἀλάβαστρον, and see Campbell on Mat.

Μυστήριον, ου, τὸ, from *μυστὴς a person initiated in sacred mysteries,* which from *μυέω to initiate.—A mystery.*

I. It denotes in general somewhat *hidden*, or *not fully manifest.* Thus, 2 Thess. ii. 7, we read of *τὸ μυστήριον τῆς ἀνομίας, the mystery of iniquity,* which began to work in *secret*, but was *not* then *completely disclosed* or *manifested.* Josephus has a similar phrase, ΜΥΣΤΗ'ΡΙΟΝ ΚΑΚΙ'ΑΣ, *a mystery of wickedness,* which he applies to Antipater's *crafty conduct* to ensnare and ruin his brother Alexander. De Bel. lib. i. cap. 24. § 1. Menander, p. 274. lin. 671, edit. Cleric. uses *μυστήριον* for *a secret.* ΜΥΣΤΗ'ΡΙΟΝ *σου μὴ κατείπῃς τῷ φίλῳ, Tell not* your *secret* to a friend.

II. *" *Some sacred thing hidden* or *secret*, which is naturally unknown to human reason, and is only known by the revelation of God." Thus 1 Tim. iii. 16, *Great is* the mystery *of godliness; God was manifest in the flesh, justified by the spirit, &c.* The *mystery* of godliness, or of true religion, consisted in the several particulars here mentioned by the Apostle; particulars, indeed, which it would *never have entered into the heart of man to conceive* (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus *manifested* are *intelligible, as facts,* to the *meanest* understanding. When the Apostle styles this mystery of godliness *μέγα great,* he seems plainly to allude to the famous Eleusinian mysteries*, which were distinguished into *μικρὰ καὶ μεγάλα, small* and *great,* the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer Thesaur. in Μυστήριον II. 2. a. b. In like manner the term *μυστήριον,* Rom. xi. 25. 1 Cor. xv. 51, denotes what was *hidden* or *unknown* till *revealed;* and thus the Apostle speaks, 1 Cor. xiii. 2, of a man's *understanding all mysteries,* i. e. all the *revealed truths* of the Christian religion, which is elsewhere called the *mystery of faith,* 1 Tim. iii. 9. And when he who spake in an unknown tongue is said *to speak mysteries,* 1 Cor. xiv. 2, it is plain that these *mysteries,* however unintelligible to others on account of the *language* in which they were spoken, were yet *understood* by the person himself, because he thereby *edified himself,* ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6. we read of the *wisdom of God* in a mystery, even the *hidden wisdom,* which (ver. 8.) none of the princes of this world knew, yet, says the Apostle, *we speak or declare* this wisdom; and (ver. 10.) he observes, that God had *revealed* the particulars whereof it consisted to them by his Spirit. So when the Apostles are called *stewards of the mysteries of God,* 1 Cor. iv. 1, these *mysteries* could not mean what was *unknown* to them: because to them it was given *to know the mysteries* of the kingdom of God, Mat. xiii. 11: Yea the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful stewards, they were to *dispense* or make them *known* to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2, St. Paul mentions his praying for his converts, that their hearts might be comforted, *εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, to the* knowledge of the mystery *of God, even of the*

* " *Rem occultam seu arcanum sacrum,* quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione & patefactione Dei." Suicer Thesaur. in Μυστήριον II. 2.

* For a good account of the heathen *mysteries,* and particularly of the Eleusinian, see Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 8 and 9, and Macknight's Pref. to Ephesians, sect. 7.

*Father and of Christ;* for thus I think the passage should be translated (comp. Ἐπίγνωσις). But if with our Translators we render ἐπίγνωσιν *acknowledgment*, still the word μυστηρίου can by no means exclude *knowledge;* for *this is life eternal*, saith our Lord, John xviii. 3, *that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.* And lastly, whatever be the precise meaning of the *mystery of God*, mentioned Rev. x. 7, yet it was something he had *declared* εὐηγγέλισε, *to his servants, the Prophets.* Comp. Amos iii. 7.

III. The word μυστήριον is sometimes in the writings of St. Paul applied in a peculiar sense to the *calling of the Gentiles*, which, Eph. iii. 3—9, he styles *the mystery*, and *the mystery of Christ*, *which in other generations was* not made known *to the sons of men, as it is now* revealed *to his holy Apostles and Prophets by the Spirit, that the gentiles should be fellow-heirs, and of the same body* (with the Jews namely), *and partakers of his promise in Christ, by the gospel.* Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes *a spiritual truth couched under an external representation* or *similitude*, and *concealed* or *hidden* thereby, unless some explanation be given. Thus, Rev. i. 20, *the mystery*, i. e. the spiritual meaning, *of the seven stars—The seven stars are the angels of the seven churches.* So Rev. xvii. 5, *And upon her forehead a name written*, Mystery, *Babylon the Great*, i. e. *Babylon* in a spiritual sense, *the mother of idolatry and abominations;* and, ver. 7, *I will tell thee* the mystery or spiritual signification *of the woman.* Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32, and their respective contexts. I think proper to observe, that I have carefully taken notice of all the passages of the N. T. in which the term μυστήριον *mystery* occurs; and this I have the rather done, because a *most unscriptural* and *dangerous* sense is but too often put upon this word, as if it meant somewhat *absolutely unintelligible* and *incomprehensible.* A strange mistake! since in almost every text wherein μυστήριον is used, it is mentioned as something which *is revealed, declared, shown, spoken*, or which *may be known* or *understood.*—Theodotion uses this word, Dan. ii. 18, 19, 27, 28, 29, 30, 47, iv. 9, for the Chald. רז, which denotes not a thing *unintelligible*, but *a secret.* In the same sense it is applied in the Apocryphal Books. See Tobit xii. 7. Judith ii. 2. Ecclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for *sacred* or *divine mysteries*, Wisd. ii. 22. vi. 22; and for the *mysterious rites* or *ceremonies* of false religion, Wisd. xiv. 15, 23.—The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T. or in the Apocrypha *. [There is a dissertation on the word μυστήριον, by J. S. Kuhn, 4to. Quedlinb. 1771, and some remarks upon it in Casaubon. Exercitt. Antibaronian. xvi. N. 43.]

☞ Μυωπάζω, from μύειν τὰς ὦπας, *shutting the eyes.* See Μύεω and Καμμύω.—*To shut, wink*, or *close the eyes against the light.* Thus the word is explained by the learned Bochart, vol. ii. 31, 32, where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μώλωψ, ωπος, ὁ, from μῶλος *a battle, fighting*, and ὢψ *an appearance.* Μῶλος is from μόλος *labour*, particularly of a *military* kind, *fighting*, which see under Μόλις.—*A wound made in war*, also *a wale, weal*, or *whelk*, i. e. *the mark left on the body by the stripe of a scourge.* So the Etymologist, Μώλωψ—ἡ ἐκ πολέμε γενομένη πληγή—κυρίως γὰρ μώλωπες λέγονται αἱ ἐκ ϐοείων λώρων πληγαί. In the latter sense it is plainly used Ecclus. xxviii. 17, Πληγὴ μάστιγος ποιεῖ μώλωπας, "*The stroke of the whip maketh* marks in the flesh." Eng. Trans. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24. [The LXX use μώλωψ for חבורה, Gen. iv. 22. Exod. xxi. 25. Ps. xxxviii. 18. Is. i. 6. liii. 5. and in the Apocrypha it occ. Judith ix. 13. Ecclus. xxiii. 9. xxviii. 18. Hence Aquila in Song of Sol. v. 8. uses the verb μωλωπέω, where the LXX have τραυματίζω.]

Μωμέομαι, ῦμαι, from μῶμος.—*To blame, find fault with.* occ. 2 Cor. vi. 3. viii. 20. [Prov. ix. 7. Wisd. x. 14. Μώμημα (al. μώκημα). Ecclus. xxxiv. 18.]

ΜΩ͂ΜΟΣ, ȣ, ὁ, from the Heb. מום *a spot*, for which the LXX have frequently

* Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Dissertat. ix. part i, which the reader may do well to consult.

used this Greek word.—*A spot, blemish, disgrace.* occ. 2 Pet. ii. 13, [where St. Peter calls certain evil-doers σπῖλοι καὶ μῶμοι, as if a blemish or disgrace to the human race. In the LXX this word occ. of *blemishes* properly in Lev. xxi. 16—23. xxii. 20—25. Deut. xv. 21. Song of Sol. iv. 7. & al. and metaphorically in Ecclus. xx. 24. In Ecclus. xviii. 15. for *blame.* See also Ecclus. xi. 31, 33. xlvii. 22.]

Μωραίνω, from μωρὸς *insipid, foolish,* which see.

I. Μωραίνομαι, Pass. spoken of *salt. To lose its savour, to become insipid.* occ. Mat. v. 13. (where see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the *salt's losing its savour,* is well illustrated by Mr. Maundrell *, who tells us, that in the *Valley of Salt* near *Gebul,* and about four hours' journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had *perfectly lost its savour,* as in Mat. v. The innermost, which had been connected with the rock, retained its savour, as I found by proof." Macknight's Note on Mat. vi. 13. Dr. Shaw, Travels, p. 148, takes notice of a similar circumstance in Barbary. "Jibbel Had-deffa, says he, is an entire mountain of salt, situated near the eastern extremity of the Lake of Marks. The salt of it is of a quite different quality and appearance from that of the *Salinæ,* being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the *parent rock salt;* it may very properly be said *to have lost,* if not all, yet a great deal at least, *of its* original *savour.*"

II. *To make foolish, infatuate.* occ. Rom. i. 22. 1 Cor. i. 20. [Chrysostom, on 1 Cor. i. 20, paraphrases it thus, ἔδειξεν αὐτὴν μωρὰν. Μωραίνω occ. LXX, 2 Sam. xxiv. 10. Isaiah xix. 11. xliv. 25. Jerem. x. 14. Ecclus. xxiii. 16.]

* Journey to the Euphrates.

☞ Μωρία, ας, ἡ, from μωρός.—*Foolishness, folly.* occ. 1 Cor. i. 18, 21, 23. ii. 14. iii. 19. [occ. Ecclus. xx. 31. xli. 18.]

☞ Μωρολογία, ας, ἡ, from μωρὸς *foolish,* and λόγος *a word, speech.*—*Foolish talking.* occ. Eph. v. 4. [Heinsius (ad loc.) and Elsner (Obss. Sacr. vol. ii. p. 221.) understand by it not only *foolish* but *indecent* conversation, from the usage of the words ἀφροσύνη (Deut. xxii. 21. Judg. xix. 23, 24, &c.) and μωρία in a similar sense. See Schol. on Eurip. Hippol. v. 642. μωρίαν ἤτοι τὴν πορνείαν. So ἄνοια (Eur. Hipp. 398.) and μωραίνω are used also, as μωραίνουσα γυνή Eur. Androm. 674. See Monk on Hippol. 640.]

Μωρός, ᾶ, ὁ, ἡ.

I. *Tasteless, insipid.* Thus it is used by Hippocrates, lib. ii. De Diæt. cap. 27, Ὁκοσα ὑγρὴν φύσιν ἔχει, καὶ ψυχρὴν, καὶ ΜΩΡΗ'Ν,—"Such as are of a moist, cold, and *insipid* nature."—So Dioscorides, lib. iv. 18. p. 122. Ῥίζαι γευσαμένῳ ΜΩΡΑ'Ι, Roots *insipid* to the taste.

II. By an obvious and easy transition from the bodily taste to the mind, *foolish, silly, stupid,* insulsus. See Mat. vii. 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9. Μωρόν, τὸ, *Foolishness, folly.* 1 Cor. i. 25. [Μωρός occ. Deut. xxxii. 6. Is. xix. 11. xxxii. 5, 6. Jer. v. 21. Ecclus. viii. 22. xxi. 15—28. & al.]

III. It denotes *A wicked, graceless, abandoned wretch.* This is agreeable to the style of the Old Testament, where *fools* frequently mean *wicked, profligate persons.* See 2 Sam. iii. 33. xiii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. Mat. xxiii. 17, 19. So Schleusner, and observe, that in these latter passages our Blessed Saviour spake in his *prophetic* character (comp. ver. 14, 15.); and therefore, in whatever sense we take the word μωρέ, he was guilty of no violation of the former precept, which was levelled against bitter expressions of *causeless anger* in our *ordinary conversation.*

# N.



N, ν, *Nu.* The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, ν is used for the fifth decad, or *fifty.* In the old Cadméan alphabet it answered to the Hebrew and Phenician *Nun* in name, order, and power; but in both its forms, N and ν, it rather resembles the Phenician than the Hebrew letter, though indeed not very like either.

Ναζωρᾶιος, ȣ, ὁ.

I. *A Nazarene,* i. e. a native or inhabitant of the town of *Nazareth,* and also, *A Nazarite.* Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ch. ii. 23, *And he* (Joseph) *came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He* (Christ) *shall be called,* i. e.* he shall not only *be esteemed* and *called,* but he shall *really be* Ναζωρᾶιος. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant* of *Nazareth,* and it was expressly predicted that he should be *born* at *Bethlehem:* But as Nathanael objected, John i. 47, *Can any good thing come out of* Nazareth? (comp. John viii. 41, 42, 52.), so we find the Jews calling our Saviour Ναζωρᾶιος or *Nazarene* in *contempt,* John viii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion, from our Lord's abode at *Nazareth,* to apply the epithet of Ναζωρᾶιος to him in this *opprobrious* sense, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a *contemptuous* and *reproachful* manner†: But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt* and *reproach.* And accordingly in the greater number of passages wherein the title Ναζωρᾶιος or Ναζαρηνὸς is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders Ναζαρᾶιος in Mat. ii. 23, by Nazaræus, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Lam. iv. 7, of that version; and the Greek word answering to the Heb. נזרים, and to the Eng. *Nazarites,* is spelt with an ω, Ναζωραίȣς, in Theodotion's version of Amos ii. 12. as in Mat.—The *Nazarite,* the particulars of whose vow we have Num. vi, is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and* many of the qualifications ascribed to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite.* It was then in effect foretold, not by *one,* but by the *Prophets* in general (διὰ τῶν Προφητῶν, as St. Matthew says), that Christ should not only be *despised* and *rejected* of men, but also that, notwithstanding this contempt and ill-treatment, he should be the †real *Nazarite,* the great *Antitype* of that emblematic character. "‡So that whilst the Jews and Romans were calling him in contempt Ναζωρᾶιος and Ναζαρηνὸς, *the Nazaræan* and *Nazarene,* the providence of God was at the same time pointing him out as the *true Nazarite,* from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth,* or the city of THE *Nazarite:* Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour,* ὁ Ναζωρᾶιος, *the* expected *King of the Jews,* though doubtless he intended by this inscription to deride and blast his pretensions. See

* Comp. Καλέω IV.

† See Whitby on Mat.

* See an ingenious treatise entitled, *The Creation the Ground-work of Revelation,* &c. printed at Edinburgh, 1750, p. 60, & seqt.

† See Wetstein on Mat. ii. 23, and the learned Spearman's Letters on the LXX, &c. Let. III. p. 257, & seqt.

‡ See Heb. and Eng. Lexicon under נזר II.

John xix. 19, 20."—Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23. "And there (i. e. in *Galilee*) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite*: As the Prophets had foretold that he should *be*, in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5, which were spoken of Samson, as a type of Christ: *He shall be* a Nazarite *from* the womb." On which text of Judges the Doctor subjoins this Note: "This place, *though scarce taken notice of by commentators*, seems to be more immediately respected by the Evangelist than those where only the word נצר or נזר is used in different senses." Thus Dr. Clarke. Diodati, however, not to mention others, had, in his Italian Translation, taken *very particular* notice of Judg. xiii. 5; and on the expression, *by the Prophets*, Mat. ii. 23, has the following Annotation, which I submit to the reader's consideration and judgment: "These words," says he, "are not found any where else, except in Judg. xiii. 5, concerning Samson; who in many particulars of his life was a figure of Christ: and it is credible that the Prophets, in their teaching, taught that the true Samson of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient Nazarites, Numb. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear its name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. Ναζωραῖοι, οἱ, *Nazarenes* or *Nazaræans*. A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenes* to this day. occ. Acts xxiv. 5.

NAI'. An Adverb.

1. Of affirming, *Verily, indeed, yea*, Mat. v. 37. [*Let your yea be really yea*, i. e. *a sincere affirmation*. Others would explain it to mean *use no stronger affirmations*, &c. as levelled against taking oaths on ordinary occasions. xi. 9, 26. Luke vii. 26. x. 21. xi. 51. xii. 5. 2 Cor. i.* 17—20. James v. 12. Rev. i. 7. xiv. 13. xvi. 7. xxii. 20.]

2. Of assenting, *Yea, yes*. Mat. ix. 28. [xiii. 51. xvii. 24. xxi. 16. John xi. 27. xxi. 15, 16. Acts v. 8. xxii. 27. Rom. iii. 29. Followed by ἀλλὰ or καὶ, *it may be so, but yet*. Mat. xv. 27. Mark vii. 28. See Plutarch Themist. p. 117, & de Virtut. Mul. p. 258. Arrian. Epict. iv. 6. p. 396. Wesseling on Diod. Sic. xiii. p. 561. Demosth. p. 310. ed. Reiske. Others, however, take ναὶ in the sense given below by Parkhurst, (3.) v. Philost. Vit. Sophist. ch. 5. § 2. p. 574. Hom. Iliad. K. 169—172.]

3. Of beseeching, *I pray*, or *beseech thee*. Mat. xv. 27. Mark vii. 28. Philem. ver. 20. In this last sense ναὶ is used in the purest Greek writers. "Ναὶ πρὸς τῶν Θεῶν, I entreat you *by our Gods*, is both in Euripides and Aristophanes," says Blackwall, Sacred Classics, vol. i. p. 143.

Ναὸς, ὂ, ὁ, from ναίω *to dwell, inhabit*, which from Heb. נוה the same. The Heb. N. נוה is used for God's *habitation*, 2 Sam. xv. 25.

I. *A temple* [Ezra vi. 5. Acts vii. 48. xvii. 24.], properly *the building* where God *dwelt*, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9, and Campbell there. Comp. 1 K. viii. 13. Ps. xxvi. 8. cxxxii. 14, and Κατοικέω III. and Kypke on Mat. xxvii. 5. [Especially *the Temple of Jerusalem*. Mat. xxiii. 16—21. v. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29. John ii. 20. 2 Thess. ii. 4. Rev. xi. 1, 2. In Rev. vii. 15. xi. 19. xiv. 15. xv. 6, 8. xvi. 1. xxi. 22, it is used of the *heavenly temple*, and in some of these passages is followed by ἐν τῷ ὀυρανῷ. (Comp. Wisd. iii. 14. Rev. iii. 12.) It is also used for *part of the Temple of Jerusalem*, as (1.) *The court*. Mat. xxiii. 35. comp. 2 Chron. xxiv. 12, and see Grotius. Mat. xxvii. 5. In the LXX, it often translates אולם *the Porch of Solomon*. 1 Chron. xxviii. 11. 2 Chron. viii. 12. xv. 8. xxix. 7, 17. See Simon. Heb. Lex. voc. אולם.]

[(2.) *The Holy*. Luke i. 9. comp. Exod. xxx. 7, 21, 22. Rev. xi. 1. 1 Kings vi. 3, 5.]

[(3.) *The Holy of Holies*. (See 1 Kings vi. 5. Ps. xxviii. 2.) Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. 3 Mac. i. 10. ii. 1.—Generally with the Greeks ἱερὸν is the *whole sacred enclosure*, while ναὸς is the *sacred recess*. See Larcher on Herod. i. 181.]

* [Schleusner suggests here τὸ ναὶ καὶ τὸ οὔ, a phrase which occurs in verse 18, and denotes variableness and deceit, as in English, "a yea and nay person."]

II. The silver Ναοὶ of Diana, mentioned Acts xix. 24, seem to have been a kind of *models* made in silver of her famous *temple* at Ephesus. See Raphelius, Wolfius, Wetstein, and Doddridge on the place. [See Lederlin. Meletem. Philol. de Templ. Argent. Dian. Ephes. (Argentor. 1714. 4to.) Herodot. ii. 63. Theophrast. Char. c. 16. Wesseling. Diod. Sic. xx. 14. Salmas. ad Solin. cap. 53. p. 803. and J. H. a Seelen. Meditt. Exeg. Pt. i. p. 507. The Scholiast on Aristot. Rhet. i. 15. says, that ναοὶ are εἰκονοστάσια, *little chapels with images in them.*]

III. *The body of Christ* is called *a Temple*, not only because in it *dwelt* all the fulness of the Godhead *bodily* (Col. ii. 9.), but also because that *indwelling* of the divinity, and its blessed effects in reference to man, were *typified* by the furniture of the Jewish tabernacle and *temple.* See this latter point particularly proved in Catcott's Sermons, entitled, The Tabernacle of the Sanctuary a Type of the Body of Christ*. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. *The Church of Christ* is termed *a temple*, because an *habitation of God* through the Spirit. Eph. ii. 21. (comp. ver. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4, where see Macknight. So *Christians* are called *the temple of God*, because the Spirit of God *dwelleth* in them, or because their *body* is the *temple* of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

ΝΑ'ΡΔΟΣ, ου, ἡ, from the Heb. †נרד the same, for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14.—"*Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender: It puts forth a long small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard.*" Thus Calmet. And ‡ Brookes, describing this aromatic as it comes to us, says, "*Indian Spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable *." occ. Mark xiv. 3, (where see Wetstein.) John xii. 3. [See Spanheim. Callim. p. 70. Hiller Hierophyt. Pt. ii. ch. 15. p. 64. & seq. and Olai Celsi Hierobot. Pt. ii. ch. 1. Schleusner takes it in the N. T. for the *oil* or *ointment* made from the plant, as nardus in Latin. Hor. Epod. v. 59, &c.]

☞ Ναυαγέω, ῶ, from ναῦς *a ship*, and ἄγω *to break.*—*To suffer shipwreck.* occ. 2 Cor. xi. 25. 1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus Cebes in his Picture, p. 33, edit. Simpson, says of foolish and wicked men, ΝΑΥΑΓΟΥΣΙΝ ἐν τῷ βίῳ, *They suffer shipwreck* in life. See other instances in Wetstein and Kypke. [In Latin naufragium is used for *loss of property* or *reputation*. e. g. Cic. de Invent. i. 5. Orat. pro Sull. 14. see Galen de Rat. Med. 19, & Philo de Somniis, vol. i. p. 678. 26.]

☞ Ναύκληρος, ου, ὁ, from ναῦς *a ship*, and κλῆρος *a lot.*—*An owner of a ship.* occ. Acts xxvii. 11. This word is common in the Greek writers. See Wetstein. [Xen. Anab. vii. 2. 7. & de Vectig. iii. 4. 12. v. 3. and see Xen. de Rep. Lac. vii. 1.]

ΝΑΥ͂Σ, αός, ἡ, accus. ναῦν.—*A ship.* occ. Acts xxvii. 41. [1 Kings ix. 26. x. 11, 22. 2 Chron. ix. 21. Job ix. 26. Prov. xxxi. 14. It is sometimes to be supplied, as Acts xxvii. 40, κατεῖχον (i. e. τὴν ναῦν.)]

☞ Ναύτης, ου, ὁ, from ναῦς *a ship.*—*A sailor*, q. d. *a ship-man.* occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίας, ου, ὁ, from νέος *new, young.*

[(1.) *A young man, a youth.* Acts xx. 9. xxiii. 17—22. Ruth iii. 10. 2 Sam. vi. 1. x. 9. Judges xvi. 26. xvii. 7, 11. (al. παιδάριον.) Prov. vii. 7. Zech. ii. 4. v. Polluc. Onom. ii. 1. Herodian. iii. 11. 1.]

[(2.) In Greek, men in their prime are called νεανίαι, νεανίσκοι, and νέοι, even when past thirty. See Joseph. A. J. vii. 9. 2. Casaubon. Exercitt. Antibaron. i.

* [Schleusner says that the body of Jesus (John ii. 19.) and the bodies of men (1 Cor. iii. 16, 17. vi. 19.) are called the temples of God, because by all Christ's bodily actions he promoted the worship of God, and we are bound to do the same. How tame and insipid this explanation is, need not be pointed out. He calls in proof only 1 Cor. vi. 20. "Glorify God in your bodies."]

† Comp. under Κιννάμωμον.

‡ Nat. Hist. vol. vi. p. 16.

* For a further account of the Nardus Indica, or *Spikenard*, which is a kind of *aromatic* grass, see Dr. Blane, in Philosophical Transactions, vol. xxx. part 2.

18. 34. (In Latin adolescens and adolescentulus are so used. v. Cicer. Phil. ii. 21. Senec. Epist. 30. Sallust. Bell. Catal. 49. (where see Cortius.) Manut. Animadv. ad Cic. Epist. Fam. ii. ep. 1.) Hence it is used of Paul, Acts vii. 58.]

Νεανίσκος, ȣ, ὁ. See Νεανίας.

[(1.)] *A young man, a youth.* [Mark xvi. 5. Luke vii. 14. Acts ii. 17. (opposed to πρεσβύτεροι) v. 10. comp. vers. 6. 1 John iii. 13, 14. Gen. xix. 4. xxv. 27. Exod. x. 9. xxiv. 5. Deut. xxxii. 25. Judg. xiv. 10. Ezra x. 1.] In Mark xiv. 51, οἱ νεανίσκοι probably means *the soldiers,* as Campbell renders it, and as the Greek word often signifies in Polybius and the correspondent N. *Juvenes* in the Latin writers. See Raphelius and Leigh's Critica Sacra. The LXX use οἱ νεανίσκοι for the Heb. הנערים in the sense of *soldiers,* Gen. xiv. 24. But in Mark xiv. 51, three ancient MSS., with the Syriac, Vulg., and other ancient versions, omit οἱ νεανίσκοι. Mill was inclined to think them a Scholion, and Griesbach has marked them as what ought probably to be omitted. Michaelis, however, Introduct. to N. T. vol. i. p. 311, edit. Marsh, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

[(2.) *A man in his prime* (" from 23 to 34 or 41." Phavorin.) used for ἀνήρ. Xen. Cyr. viii. 3. 12, 13. comp. 11. Anab. vii. 7. 3. comp. § 1. Diog. Laert. viii. 10. See Mat. xix. 20, 22. & comp. Luke xviii. 18. Gen. xli. v. Herodot. v. 12. 13.]

Νεκρός, ά, όν, from νέκυς the same, which from the Heb. נכה *to smite, kill;* whence also the Latin *neco* to kill, *noceo* to hurt.

I. *Dead,* naturally. Mat. x. 8. xi. 5, & al. freq.* But observe, that in Mat. x. 8. νεκρὸς ἐγείρετε are wanting in very many MSS., so that Wetstein marks them as words that ought to be expunged, and Griesbach omits them in his text. " This part of Jesus's instructions to his twelve Apostles," says Bp. Pearce, " is omitted in a multitude of Greek MSS., and probably it never came from Matthew's pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15, where that Evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1, takes no notice of it. See also Mark xvi. 18, and Luke x. 19, 20." [It is used of one that *had been* dead and was just restored to life in Luke vii. 15. Comp. also 2 Tim. iv. 1. 1 Pet. iv. 5. 'Ο νεκρὸς is used of *a dead body* or *carcase.* Deut. xxviii. 16. 2 Chron. xx. 24. Isaiah xxxiv. 3. Jerem. vii. 33. xxxiii. 5. See Matth. xxiii. 27. So also in Greek writers, both in the Masc. and Neut. vid. Æl. V. H. iv. 6. 8. (where see Gronovius and Perizonius) Palæph. Incred. c. 12. Dion. Hal. lib. iii. p. 158. In Wisdom of Solomon xiii. 10, 18, *idols* are called νεκρὰ, i. e. *lifeless* or *powerless;* also xv. 17.]—On Luke xv. 24, see Kypke.

II. *Dead,* spiritually, *dead in sin, separated from the vivifying grace of God,* or, more distinctly, *having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal.* Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead works,* i. e. such as are performed by those who are *dead in sin.* Heb. vi. 1. ix. 14. [See Rom. vi. 13. Rev. iii. 1. Schol. on Arist. Ran. 423, and Clem. Alex. Strom. Book v.]

III. Νεκρὸς τῇ ἁμαρτίᾳ, *Dead unto,* or *by, sin.* Rom. vi. 11. Comp. under 'Αποθνήσκω II. [So in Latin a man is called *dead to that with which he has no communion.* v. Plaut. Cistell. iii. 1. 16. See Rom. viii. 10, and Philostr. Vit. Soph. ii. ch. i. p. 547.]

IV. *A dead faith,* Jam. ii. 17, 20, 26, is a faith unaccompanied with good works, and therefore unprofitable, ver. 16, 17; and unable to justify, ver. 20, 21; and save, ver. 14.

V. Sin is said, Rom. vii. 8, to have been *dead* without the law, i. e. *apparently* dead and inoperative.

☞ Νεκρόω, ῶ, from νεκρός.—*To make,* as it were, *dead, to mortify,* eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

☞ Νέκρωσις, ιος, Att. εως, ἡ, from νεκρόω.

I. *A putting to death,* occ. 2 Cor. iv. 10. *Always carrying about in the body* τὴν νέκρωσιν the putting to death *of the Lord Jesus,* i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11, and 1

* [Schleusner, in Acts xx. 9, most unjustifiably translates it " as if dead." The intention of this is to explain away one of the miracles of the Apostles.]

Cor. xv. 31, and see Suicer Thesaur. under Νέκρωσις II. 4.

II. *Deadness.* occ. Rom. iv. 19.

Νεός, α, ον.

I. *Young*, in age. [Tit. ii. 4. Gen. xxxvii. 2. Exod. xxxiii. 11. Deut. xxviii. 50. Prov. i. 4. xxii. 15. Is. lxv. 20. *The man of* 100 *years shall be young*, i. e. shall be as strong as a young man. In Zech. ix. 9, it is used with πῶλος for a young ass. See Æsch. Socr. Dial. i. 7. 11, 12. ii. 16. μειράκιόν τι σφόδρα νέον. Xen. de Ven. ix. 8.]

II. *New*, as wine. [Mat. ix. 27. Mark ii. 22. Luke v. 37—39. Is. xlix. 26. It is used also by the LXX for the *new fruits*, &c. of the year, as Lev. ii. 14. xxvi. 10. Hence in Exod. xiii. 4, ἐν τῷ μηνὶ τῶν νέων, i. e. καρπῶν, (or χίδρων *spikes of corn* according to Bochart. Hieroz. pt. i. 2. 50.) is used for אביב, which see in Simon's Heb. Lex. Also in Numb. xxviii. 26, the day of first fruits is called ἡ ἡμέρα τῶν νέων. Comp. Ecclus. xxiv. 25. l. 8. Josh. v. 11.—*New* seems more properly this word's primitive sense than *young*.]

III. *The New Man*, as opposed to the *Old*, Col. iii. 10, denotes that *Christian temper* and *disposition* which is the consequence of a man's being *renewed in knowledge after the image of his Creator*, and which is called by St. Peter *a divine nature*, 2 Eph. i. 4. So *a new mass*, 1 Cor. v. 7, signifies *a mass*, i. e. a society of men, *different from*, and *more excellent* than, a former; and *the new dispensation*, Heb. xii. 24, means the *Christian*, in contradistinction from the *old*, Mosaic, or Sinaitical one.

Νεοσσός, ῦ, ὁ, from νέος *young*.—*A young bird, a chicken.* occ. Luke ii. 24. Comp. LXX in Lev. xii. 8, where δύο νεοσσὺς περιςερῶν answers to the Heb. שני בני יונה, literally *two sons of a pigeon*. [Lev. v. 7. Deut. xxxii. 11. Job xxxviii. 41. xxxix. 30, &c.]

Νεότης, τητος, ἡ, from νέος *young*.—*Youth, age* or *time of youth.* So Hesychius, ἡ τῶν νέων ἡλικία. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12, where see Wetstein. [In 1 Tim. iv. 12, Bretschneider says it may mean *newness*, in allusion to Timothy's *recent circumcision* or his *recent appointment* to his office. The other explanation seems preferable. Νεότης occ. LXX, Gen. viii. 21. Lev. xxii. 13. 1 Sam. xii. 2. Job xxxi. 18, & al. It is used by Greek writers for *rashness* and the like, *as incident to youth.* See Plat. Apol. Socr. § 14.]

Νεόφυτος, ου, ὁ, from νέος *new* and φυτὸς *planted*, from φύω, which see.—Properly, *Newly planted;* hence in the N. T. it denotes *one who is but lately converted from Judaism* or *heathenism to Christianity, and* newly implanted *in the church.* Chrysostom explains it by νεοκατήχητος *newly instructed*, i. e. in the Christian religion. occ. 1 Tim. iii. 6. [In Albert. Gloss. Gr. N. T. p. 157, it is explained by νεοπροσήλυτος. It occ. in LXX, in its proper sense of *newly planted.* Job xiv. 9. Ps. cxxviii. 3. cxliv. 12. Is. v. 7.]

ΝΕΥ'Ω.—*To beckon, nod, to make a sign by moving the head* or *eyes.* occ. John xiii. 24 (where see Doddridge). Acts xxiv. 10. [Prov. iv. 25. Hom. Il. ά. 528. ί. 223, &c.]

Νεφέλη, ης, ἡ, from νέφος the same.—*A cloud.* See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude ver. 12. On Luke xii. 54, comp. 1 K. xviii. 41, &c. and see Harmer's Observations, vol. iii. p. 16, &c. On 2 Pet. ii. 17, observe that fifteen MSS., three of which ancient, for νεφέλαι read καὶ ὁμίχλαι *and mists*, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1, see below Σκηνόω III. and Heb. and Eng. Lexic. in דגל. [On 1 Cor. x. 1. see also ὑπὸ below, and comp. Exod. xiii. 21. xiv. 19. Numb. ix. 15. xii. 5, 10. Ps. lxxviii. 14. Neh. ix. 12, 19. Νεφέλη is used by LXX for ענן *a cloud.* Gen. ix. 13—16, & al.—for אד *a vapour.* Job xxxvi. 27.—for שחק *a light cloud.* Ps. xxxvi. 5. Is. xlv. 8. and for נשיא *a vapour* or *an elevated cloud.* Jer. x. 13. li. 16.]

ΝΕ'ΦΟΣ, εος, ες, τὸ. The Greek Lexicon-writers derive it from νε *not*, and φάος or φῶς *light;* which derivation, Scapula observes, is confirmed by Plutarch.

I. *A cloud*, properly so called. [Eccles. xi. 3. Job xxvi. 8, 9. xxxviii. 37. Wisd. v. 21.]

II. *A vast* or *infinite multitude* or *number.* occ. Heb. xii. 1. Comp. Isa. lx. 8. So in Homer, Il. iv. lin. 274, (comp. Il. xvi. lin. 66, and Il. xxiii. lin. 133.) we have νέφος πεζῶν, and in Virg. Æn. vii. lin. 793. Nimbus peditum. So Herodotus, lib. viii. cap. 109, cited by Raphelius, ΝΕ'ΦΟΣ τοσῦτον ἀνθρώπων, so great a *cloud*, i. e. *multitude* of men. See

more in Wetstein, Kypke, and Suicer Thesaur. in Νέφος. [See also Ezek. xxx. 18. Eur. Phœn. 1332. Hec. 908. Porphyr. de Abst. An. i. 25. Potter ad Lycophr. Cass. p. 569.]

ΝΕΦΡΟ'Σ, ῦ, ὁ.—*A rein* or *kidney*. [occ. for *the kidneys* Exod. xxix. 13, 22. Lev. iii. 4, 10, 15. iv. 9.] As experience shows that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the *reins* or *kidneys*, (see Ps. lxxiii. 21. Prov. xxiii. 16), so from their *retired* situation in the body, and their being *hidden* in fat, νεφροὶ is used in the N. T. for the most *secret thoughts* and *affections* of the soul. occ. Rev. ii. 23, where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9 or 10. xxvi. 2. Jer. xi. 20. xvii. 10. xx. 12.

☞ Νεωκόρος, ου, ὁ, ἡ, from νεὼς Attic for ναός, *a temple*, and κορέω *to sweep clean*.—Properly, *A person dedicated to the service of some god* or *goddess, and whose peculiar business it was to sweep the temple and keep it clean.* [See Xen. Anab. v. 3, 7. Suid. Νεωκόρος· ὁ τὸν νεὼν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ' ὁ σαρῶν. *The person who decked* or *dressed the temple* (i. e. with garlands), *but not the sweeper of the temple.* Hesychius, however, says, Ὁ τὸν ναὸν κοσμῶν. Κορεῖν γὰρ τὸ σαίρειν ἔλεγον. Albert. Gloss. Gr. νεωκόρον, κοσμήτορα, ὑπηρέτην. Schleusner says also that they held the *aspergillum* (or instrument for persons to sprinkle themselves with) at the entrance of the temple. See the notes on Thom. M. voc. Ζάκορος, p. 404.] Raphelius observes, that not only the *city of Ephesus*, but other *cities* also, were by the Heathen actually entitled νεωκόροι of their gods or goddesses. Josephus in like manner tells his countrymen, that God delivered their fathers ἑαυτῷ ΝΕΩΚΟ'ΡΟΥΣ, *to take care of* his *temple*. De Bel. lib. v. cap. 9, § 4. occ. Acts xix. 35. See also Doddridge and Wetstein on the text.—I add from *An Essay on Medals*, printed for Dodsley, and cited in the *Critical Review* for September 1784, p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, *almost perpetual*, of the title ΝΕΩΚΟ'ΡΟΣ to the names of certain *cities*. The word is equivalent to the Latin *Æditũus*, and will, in spite of my reader's smile, bear the English interpretation of *churchwarden*. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power." [See more on this subject in Græv. Thes. Antiq. Gr. et Lat. vol. xi. p. 229. Selden. ad Marm. Arund. p. 170. J. H. a Seelen. Meditatt. Exeg. Pt. i. p. 522.]

Νεωτερικός, ἡ, όν, from νεώτερος.—*Youthful, incident to youth.* occ. 2 Tim. ii. 22; where the Vulg. juvenilia *youthful*, and Syriac version דטליותא *of youth.* And though the Adj. νεωτερικὸς be a word of rare occurrence in the Greek writers, yet Wetstein on the text cites Josephus applying it in the sense here assigned, Ant. lib. xvi. cap. 11, § 7, where he speaks of the ἀνθαδείας ΝΕΩΤΕΡΙΚΗ'Σ, καὶ βασιλικῆς οἰησέως of the *youthful* insolence (juvenili *arrogantia*, Hudson) and royal pride of Herod's sons, which occasioned his putting them to death. Comp. Suicer Thesaur. in Ἐπιθυμιά, and Wolfius on 2 Tim. ii. 22, where "the Apostle," says Macknight, "does not mean sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." [Others explain it, but not so well, *of a zeal for innovation.* The word occurs also 3 Macc. iv. 8. Joseph. Ant. iv. 4. 2. 4 Macc. iii. 21. Polyb. x. 24. 7.]

Νεώτερος, α, ον. Comparative of νέος *young.*

I. *Younger.* [Luke xv. 12, 13. 1 Tim. v. 1, 2, 11, 14. Tit. ii. 16. 1 Pet. v. 5. LXX, Gen. ix. 24. xxvii. 15, &c. In Luke xxii. 26, it seems to mean *less in dignity* or *inferior.*]

II. *Young*, i. e. in *comparison* of the age of man. occ. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job xxiv. 5. Jer. i. 6, 7, & al. for the Heb. נער *a young man, a youth;* and so Cebes in his Picture. [So Acts v. 6, οἱ νεώτεροι is the same as οἱ νεανίσκοι in ver. 10.]

ΝΗ'. An Adverb.

1. Of affirming or affirmative swearing, with an accusative following, *By*, per. occ. 1 Cor. xv. 31, where see Wetstein and Kypke, who remarks that in the Greek writers Νὴ is generally followed by Δία *Jupiter*, or the name of some other of

their Gods. [So in the LXX, Gen. xlii. 15, 16, *νὴ τὴν ὑγίειαν Φαραώ*. v. Aristoph. Acharn. 751. Aristæn. Ep. xi. On *νὴ* and *μὰ* used in adjurations, see Brunck on Arist. Lysistr. 465.

2. Of denying, *Not*. It is thus used only in composition.

Νήθω, [the same as *νέω*, like *πλέω* and *πλήθω*.] *To spin*. occ. Mat. vi. 28. Luke xii. 27. [Exod. xxxv. 19, &c.]

☞ Νηπιάζω, from *νήπιος*.—*To be a child* or *infant*. occ. 1 Cor. xiv. 20.

*Νήπιος, ȣ, ὁ*, from *νὴ not*, and *ἔπω to speak*, just as the Latin infans, from in *not*, and fans *speaking*. It is used by Homer as an adjective in the expressions *νήπιος υἱὸς, νήπιος παῖς, an infant son: νήπιος παῖς* occurs also in the prose writers.

I. Properly, *An infant, a child not yet able to speak plain*. occ. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see Macknight on Heb. ii. 6. [The LXX use this word for עולל *a child* (perhaps *a suckling*, from עול, see Sim. Heb. Lex.) Ps. viii. 2. 1 Sam. xv. 3. xxii. 19. Job iii. 16. Ps. cxxxvii. 9. Lam. i. 5.—for טף *a child* Jerem. xliii. 6. Ezek. ix. 6.—for נער *a boy*. Prov. xxiii. 13. Hos. xi. 1, and for יונק *a suckling* Is. xi. 8.]

II. *A child, a young person under age*, whom our law likewise calls *an infant*. occ. Gal. iv. 1. Comp. ver. 3.

III. *A child, a babe*, in ignorance and simplicity. occ. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Ps. xix. 7 or 8. cxvi. 6. cxix. 130, for the Heb. פתי *simple*. So Didymus's Scholion in Homer, Il. ii. lin. 31, explains Νήπιος by *ἄφρων, ἀνόητος, unwise, foolish*. (Comp. Kypke on Mat.) [See Hesiod. Opp. 131. Hom. Od. θ'. 429. 442. The Jews used to call novices in sacred or other literature תינוקות or *sucklings*.]

IV. *A babe* in Christ, *a person weak in faith, and but a beginner in the divine life*. occ. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

☞ *Νησίον, ȣ, τὸ*. A diminutive from *νῆσος*. *A small island, an islet*. occ. Acts xxvii. 16.

*Νῆσος, ȣ, ἡ*, from *νέω to swim*. To this etymology of *νῆσος* from *νέω* Dionysius seems to allude in his Periegesis, lin. 7, 8. edit. Wells.

'Ει δὲ πέδον τύτθον παραφαίνεται εἰνὶ θαλάσσῃ,
'Ηΰτε ΝΗΧΟ'ΜΕΝΟΝ κικλήσκεται οὔνομα ΝΗ͂ΣΟΣ.

But if a small country appears *swimming*, as it were, in the sea, it is called *νῆσος*.

So the Latin name *insula* is derived from being in salo, *in the sea*.—*An island*. Acts xiii. 6. xxvii. 26. [xxviii. 1, 7, 9, 11. Rev. i. 9. (where see Wetstein.) vi. 14. xvi. 20. LXX, Gen. x. 5. Is. xx. 6. li. 5. & al. In Rev. xvi. 20. Schleusner understands *an insulated house*, as the Latin *insula* is sometimes used. He refers to Sueton. Nero. 38. Tacit. Ann. xv. 43. Græv. Præfat. vol. iv. Thesaur. Ant. Rom. Gesner. Thes. Ling. Lat. voc. *insula*, &c.; but the notion does not seem appropriate here.]

*Νηστεία, ας, ἡ*, from *νηστεύω*.

I. *A fasting, an abstaining from food*. Mat. xvii. 21. [Mark ix. 29. Luke ii. 37. Acts xiv. 23. 2 Cor. vi. 5. xi. 27. 2 Sam. xii. 16. Neh. ix. 1. Tobit xii. 8. 2 Mac. xiii. 12. & al.] In 1 Cor. vii. 5, twelve MSS., six of which ancient, together with the Vulg. and several old versions, omit the words *τῇ νηστείᾳ καὶ*—which omission is approved by Mill, Bengelius, and, Bp. Pearce, and those words are by Griesbach rejected from the text.

II. *A solemn fast, a time of solemn fasting*. occ. Acts xxvii. 9, where it seems to mean the *fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6, and see Wolfius, Doddridge, Wetstein, and Kypke on Acts. [This fast was called צום הגדול, or in Chald. צומא רבא the *great fast*. It was (says Wahl, referring to Winer Biblisch. Realwört. p. 218.) the only public fast enjoined by the Mosaic Law; but after the captivity, fasting and days of abstinence became very frequent, and it was customary, especially for the Pharisees, to fast twice a week. (Mat. ix. 14, 15. Luke xviii. 12.) The reader will find a list of the *public fasts* of the Jews and the occasions of them in Iken. Ant. Hebr. Pt. i. ch. xii. § 50, 51. See Hooker Eccles. Polity, Book v. § 72, &c. Sparke's *Θυσιαστήριον* sive Scintilla Altaris, p. 169—205. (3rd edition, 1663.) Nelson's Companion to the Fasts, in init—*Νηστεία* occ. LXX, for a *public fast* or a *fast-day*. Ezr. viii. 21. Joel i. 14. Is. lviii. 3—5.]

*Νηστεύω*, from *νῆστις*.—*To fast, abstain*

*from food.* See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

[(1.) As a religious act of mortification, Mat. iv. 2. vi. 16—18. Luke v. 33. xviii. 12. Acts x. 30. xiii. 2, 3. LXX, Judg. xx. 26. Neh. i. 4. Jerem. xiv. 12. When used of* *protracted fasting* it means *partial abstinence,* an *abstinence during day-time.* (See Lightfoot on Luke iv. 2.) or from *certain food,* as *meat* and *wine.* See Test. xii. Patr. p. 701. ἐνήστευον ἐν τοῖς ἑπτὰ ἔτεσιν ἐκείνοις καὶ ἐγενόμην—ὡς ἐν τρυφῇ διάγων. "I *fasted* during those seven years, and yet I appeared as if living in luxury." ibid. p. 710.]

[(2.) In token of grief, under any calamity. Mat. ix. 15. Mark ii. 20. Luke v. 34, 35. See 1 Sam. xxi. 13. 2 Sam. i. 12. xii. 16, 21—23.]

☞ Νῆστις, ιος, Att. εως, ὁ, ἡ, from νὴ *not,* and ἐσθίω *to eat.* ["Declined with gen. νήστιος, Hom. Il. xix. 207. Od. xviii. 369. νήστιδος. Athen. vii. 79. 126. Plur. νήστεις, (as in N. T.) Dion. Hal. Rhet. ix. 16. ὁ, ἡ, νῆστις. Plutarch Cato Maj. § 23. See Lobeck on Phryn. p. 326." Wahl. In some copies of the LXX, νήστης is read for ἄδειπνος in Dan. vii. 18.]—*Fasting.* occ. Mat. xv. 32. Mark viii. 3.

☞ Νηφάλιος, or Νηφάλεος, ου, ὁ, ἡ; for in the several texts where the word occurs the MSS. vary. See Wetstein, and Griesbach, who prefers the former spelling. It is derived from Νήφω, which see. —*Sober* both in body and mind, *vigilant.* [See Chrysostom de Sacerd. iii. 12. vi. 5.] occ. 1 Tim. iii. 2, 11. Tit. ii. 2. Hesychius explains νηφάλιοι by νήφοντες, μὴ πεπωκότες, *sober, not having drunk.*

☞ Νήφω, from νὴ *not,* and πίω or πόω *to drink.*

I. *To be sober,* as opposed to drunkenness. [Soph. Œd. Col. 100. Νήφων ἀοίνοις. Xen. Cyr. vii. 5. 25.] occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with γρηγορέω *to watch,* so it sometimes signifies,

II. *To be watchful, vigilant, attentive;* because as *sleep* is the usual companion of drunkenness, so is *vigilance* of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7. [See the maxim of Epicharmus (Lucian. Hermotim. p. 541. and Cic. ad Att. i. Ep. 19.) Νῆφε καὶ μέμνησο ἀπιστεῖν—Joseph. de Bell. ii. 13. 1.]

ΝΙΚΑ'Ω, ῶ, from Heb. נכה *to smite,* which in the O. T. often implies *victory* in war.

I. *To conquer, overcome,* properly in an outward and temporal sense. See Luke xi. 22. [See Rev. vi. 2. xi. 7. xvii. 14.]

II. *To overcome,* spiritually. See John xvi. 33. Rom. xii. 21, where see Kypke. [Comp. Test. xii. Patr. p. 681. νικᾷν τὸ μίσος·] 1 John ii. 13. v. 5. Rev. ii. 7. (here & al. of perseverance and conquest in the Christian's warfare) ii. 17, 26. iii. 5, 12, 21. xii. 11. xxi. 7. See Prov. vi. 25. Wisd. iv. 3. Thuc. i. 76. ii. 60. In Rev. xiii. 7. Bretschneider explains it *to injure,* and compares Wisd. xvi. 10. xviii. 22. 2 Mac. iii. 5. In Rev. ii. 26. iii. 12, 21, the nominative ὁ νικῶν is put *absolutely,* as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See Raphelius and Wolfius. I add from Plato's Apol. Socrat. § 6, edit. Forster, Καὶ ΔΙΑΛΕΓΟ'ΜΕΝΟΣ αὐτῷ, ἔδοξέ ΜΟΙ οὗτος ὁ ἀνήρ—And *talking* with him, this man seemed *to me*—. Phædon, § 29, speaking of the soul, Ὀι 'ΑΦΙΚΟΜΕ'ΝΗ, ὑπάρχει 'ΑΥΤΗ͂ι, Whither *coming,* it happens *to her.*" See Forster's Index, under Nominativus.

III. *To overcome,* in a judicial sense, *to gain* or *carry one's cause.* occ. Rom. iii. 4. (This application of the word is usual in the purest Greek writers. See Wetstein.) [The passage is καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. It is taken from the LXX, Ps. li. 4. or 6, where νικήσῃς translates תזכה *thou shalt be pure* or *innocent,* i. e. before the judge. The word זכה signifies also in Syriac (according to Bretschneid.) *to conquer.* Bretschneider also explains Rev. xv. 2. τοὺς νικῶντας ἐκ τοῦ Θηρίου *those who have preserved themselves pure from idolatry,* taking νικῶντας as a Syriac idiom for *to be pure.* See נצח in Simon. Heb. Lex.]

IV. *To prevail.* Rev. v. 5, where see Vitringa. [Comp. verse 4. ἄξιος εὑρέθη ἀνοῖξαι.]

Νίκη, ης, ἡ, from νικάω.—*Victory.* occ.

* [Schleusner, Wahl, &c. also explain our Saviour's fast of 40 days thus. Observe, however, that St. Luke, iv. 2, says that *he ate nothing,* which must mean, *ate very little,* if we adopt their interpretation. If entire abstinence (as seems to be the case) be intended, no doubt our Saviour's life was miraculously preserved; but he was not the less alive to the pains of hunger.]

1 John v. 4, where it signifies *the means* or *instrument of victory.* [1 Chron. xxix. 11. 1 Mac. iii. 19. 2 Mac. x. 28. xiii. 15. xv. 8, 21.]

Νῖκος, εος, ους, τὸ, from νικάω.—*Victory.* occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57. [On Mat. xii. 20. see κρίσις and ἐκβάλλω. In 1 Cor. xv. 54. Κατεπόθη ὁ θάνατος, εἰς νῖκος, Schleusner translates it, *is swallowed up for ever,* a sense which εἰς νῖκος sometimes bears in the LXX translation of the word לנצח. v. 2 Sam. ii. 26. Job xxxvi. 7. Lam. v. 20. Amos i. 11. viii. 7. It appears, however, that נצח has also the sense of *victory.* Comp. LXX, and Heb. 1 Chron. xxix. 11. Lam. iii. 18. Simon. Heb. Lex. in voc. and Buxt. Lex. Rabbin. &c. and also Buxtorf. Lex. Heb. in voc. St. Paul has *quoted* and *translated* here Is. xxv. 8. The LXX translation is quite different. The sense *for ever* seems preferable to *in victory.* See Pole's Syn. in loc.]

☞ Νιπτήρ, ῆρος, ὁ, from νίπτω *to wash.*—*A large ewer* or *cistern for washing the feet.* occ. John xiii. 5. [Called also ποδανιπτήρ *(pelvis).* Poll. Onom. x. 78.]

Νίπτω, and Mid. Νίπτομαι, from νείφω or νέφω *to wet.*—*To wash.* It is spoken of some *part* of the body, as of the hands, Mat. xv. 2. Mark vii. 3.—the feet, [John xiii. 5—14. 1 Tim. v. 10.]—the face, Mat. vi. 17. (comp. Gen. xliii. 31, in LXX.)—the eyes, John ix. 7, (where comp. ver. 6, and see Campbell,) 11, 15. Homer applies this word to the hands, Odyss. ii. lin. 261, & al.—to the feet, Odyss. xix. lin. 356, 376, Τῷ σε ΠΟΔΑΣ ΝΙΨΩ. [occ. Exod. xxx. 18—20. Deut. xxi. 6. Judg. xix. 21. for רחץ, and is applied to the *hands* and *feet;* also for שטף, Lev. xv. 11, applied to *rinsing the hands,* and vers. 12. to *rinsing a wooden vessel.* Observe, that *generally* in Greek νίπτομαι is used for *washing the hands before meals,* and ἀπονίπτομαι *after meals.*]

Νοέω, ῶ, from νόος *the mind.*

I. *To agitate, revolve,* or *turn about in the mind,* mente agito, *to consider, ponder.* 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14. [v. Prov. xxiii. 1.]

II. *To understand* [or *perceive.* Mat. xv. 17. xvi. 9, 11. Mark vii. 18. John xii. 40. Rom. i. 20. Ephes. iii. 4. 1 Tim. i. 7. Heb. xi. 3.]

III. *To think, conceive.* Eph. iii. 20.

☞ Νόημα, ατος, τὸ, from νοέω.

I. *A thought, conception of the mind.* occ. 2 Cor. x. 5. [comp. Baruch ii. 8.]; where Kypke, however, understands it, according to Sense II, of the *counsels* or *contrivances* of the enemies of the gospel.

II. *A device, contrivance.* occ. 2 Cor. ii. 11.

III. *The understanding, the mind.* occ. 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

☞ Νόθος, ου, ὁ, ἡ.—*A bastard, spurious, illegitimate birth.* occ. Heb. xii. 8. [Wisd. iv. 3.]

Νομή, ῆς, ἡ, from νένομα, perf. mid. of νέμω *to distribute, feed,* as a shepherd his flock.

I. *Pasture,* properly of cattle, [as in LXX, Gen. xlvii. 1. 1 Chron. iv. 39, 40. Hos. xiii. 6. Jerem. x. 25. & al.] occ. John x. 9, where it is spoken figuratively of the *sustenance of God's holy word and spirit,* by which the soul is *nourished* to everlasting life and happiness. [Comp. Ezek. xxxiv. 14. Ps. lxxiv. 1. lxxix. 13. xcv. 7.]

II. Νομὴν ἔχειν, *To eat,* as a gangrene or mortification; literally *to have pasture* or *food.* occ. 2 Tim. ii. 17. Raphelius shows, that Polybius applies ΝΟΜΗ'Ν ποιεῖσθαι to *ulcers* in the same sense; and Galen, cited by Wetstein, says, that the Greek physicians usually called σηπεδονώδη ἕλκη *gangrenous ulcers,* ΝΟΜΑ'Σ. I add from Josephus, De Bel. lib. vi. cap. 2, § 9, speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the Temple: Καθάπερ σηπομένου σώματος, ἀπέκοπτον τὰ προειλημμένα μέλη φθάνοντες τὴν εἰς τὸ πρόσω ΝΟΜΗ'Ν. "They did, as it were, from a body now putrefying cut off the limbs which were first seized, to stop the *eating* or *spreading* of the mortification." [See Polyb. i. 81. 6. and i. 8. 6, where he uses νομὴν λαμβάνειν also of *a fire.*]

☞ Νομίζω, from νόμος *law.*

I. *To establish* by law. [Æl. V. H. iii. 18.]

II. Because what the legislator *thinks* right and fit *is established by law,* hence it signifies *To think, be of opinion.* Mat. [v. 17. x. 34. xx. 10. Luke ii. 44. Acts vii. 25. viii. 20. xiv. 19. xvi. 27. xvii. 29. xxi. 29. Apocrypha, Wisd. xiii. 4.] On 1 Tim. vi. 5, we may observe, that Josephus has a similar expression, De Bel. lib. ii. cap. 21, § 1. Ἀρετὴν ἡγούμενος τὴν ἀπάτην, *Thinking* deceit virtue.

Νομίζομαι, *To be thought, supposed.* occ. Luke iii. 23, where see Campbell.

III. Since what is *established by law* soon becomes *customary*, hence Νομίζομαι, pass. *To be customary*, or *agreeable to custom.* occ. Acts xvi. 13, Ὃυ ἐνομίζετο προσευχὴ εἶναι, *where an oratory* was accustomed *to be*, or rather *where there was an oratory* according to the custom, namely, of the Jews. The profane writers frequently use the V. in this sense of *being accustomed* or *usual.* See Whitby, Elsner, and Wolfius. But Bp. Pearce on Acts xvi. 13, says, "The word νομίζεσθαι often signifies, as it seems to do here, what *the laws* or *magistrates* of a country *allow;*" and he accordingly renders the Greek words, "*where an oratory was by law allowed to be.*" For an instance of such allowance, see under Προσευχὴ II.

☞ Νομικὸς, ἡ, ὸν, from νόμος.

I. *Of*, or *concerning the law, legal.* occ. Tit. iii. 9.

II. Νομικὸς, ϐ, ὁ. *A lawyer, a person who professed to be skilled in the law* of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) [Luke * vii. 30. x. 25. xi. 45, 46, 52. xiv. 3.] "Whether there be any difference between *Lawyers* and *Scribes*, or whether they are words perfectly synonimous, I cannot say: perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, book i. ch. 4, § 3. And that these two terms are not entirely coincident, Campbell [(Diss. vii. Pt. ii. § 2, 3. and Diss. xii. Pt. v. § 12.)], whom see, appears very justly to infer from Luke xi. 45, 46. [See Reland Diss. Misc. Pt. ii. p. 90. Trigland. de Karæis, p. 66. Some suppose that the γραμματεῖς explained the law publicly in the synagogues, and the νομικοὶ privately in schools.]

III. In Tit. iii. 13, Macknight observes that Νομικὸς *may* mean *a Roman lawyer.* [Diog. Laert. vi. 54. uses it for a *lawyer.*]

☞ Νομίμως, Adv. from νόμιμος *lawful*, which from νόμος.—*Lawfully, according to law.* occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see Raphelius and Wetstein, who cite the same phrase ΝΟΜΙ'ΜΩΣ 'ΑΘΛΕΙ͂Ν from Arrian, Epictet. lib. iii. cap. 10. [See Lydii Agonistica Sacra, ch. 2. p. 5. Xen. Mem. iv. 4. 1. Νόμιμος occ. 2 Mac. iv. 11. and τὰ νόμιμα for the *laws* or *customs* of a people. 1 Mac. i. 14. 3 Macc. i. 4. So νόμιμον is often used by the LXX for a law, statute, or custom. e. g. Exod. xii. 24. xxix. 28. & al. freq.]

Νόμισμα, ατος, τὸ, from νενόμισμαι perf. pass. of νομίζω *to establish by law.*—*Money, coin*, whose value is *settled by law*, q. d. *lawful money.* [See Aristot. Ethic. v. 5.] occ. Mat. xxii. 19. [Neh. vii. 71. 1 Mac. xv. 6. Aristoph. Ran. 708. & seq. It occurs for *a decree*, Ezr. viii. 36; *a custom*, Æsch. S. C. T. 274. (ed. Butler.)]

☞ Νομοδιδασκάλος, ϐ, ὁ, from νόμος *the law*, and διδασκάλος *a teacher.*—*A doctor* or *teacher of the law of* Moses. occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7. [See Lightfoot, Hor. Heb., and Talm. on Luke xi. 45, and Campbell as above under νομικός. In 1 Tim. i. 7. Schleusner and Bretschn. understand *assertors of the Mosaic Law;* Wahl more generally *teachers* or *guides.* The former seems best.]

☞ Νομοθεσία, ας, ἡ, from νόμος *a law*, and θέσις *an appointing, establishing.*—*An appointment* or *ordaining of a law.* occ. Rom. ix. 4; where Kypke remarks, that "all the prerogatives of the Jews, here enumerated by the Apostles, are universal, and extend to the Jews, of all times, especially to those then living; and that therefore by Νομοθεσία is here to be understood, not so much the *promulgation of the law*, which belonged only to the Mosaic age, as the *law itself*, i. e. *the whole system of his laws.* And he shows that this is not an unusual sense of Νομοθεσία, which is so applied by Dionysius Halicarn. and Diodorus Sic. as we add it likewise is in 2 Mac. vi. 23. [v. Kypke, Obss. Sacr. vol. ii. p. 173. Joseph. de Maccab. ch. 5. νομοθεσίας ἐπιστήμη.]

Νομοθετέω, ῶ, from νόμος *a law*, and τίθημι *to establish, ordain.*

I. *To make, establish*, or *ordain a law, to ordain by law.* Thus Josephus applies

* [Bretschneider remarks that St. Matthew calls those νομικοὶ *whom the other Evangelists* call νομοδιδασκάλοι and γραμματεῖς, and then gives the above references to the chapters and verses, vii. 30, &c. (of St. Luke), *as belonging to St. Matthew.* The edition of Schmidt's Concordance (Goth. and Lips. 1717) which I use, by the *omission* of *Luc.* at the top of column 2, page 426, gives these references apparently to St. Matthew. I suppose Bretschneider used the same edition. He would have done better to use his own eyes.]

the V. active, Cont. Apion. lib. i. § 31. Νομοθετέομαι, ῦμαι, pass. *To be established*, as it were, *by law*. occ. Heb. viii. 6. So Lucian, Timon. tom. i. p. 85. Ταῦτα —ΝΕΝΟΜΟΘΕΤΗ'ΣΘΩ, Let these things be *fixed*, as it were, *by law*.

II. Νομοθετέομαι, ῦμαι, pass. *To receive*, or *be instructed in, a law*. occ. Heb. vii. 11. [Ὁ λαὸς γὰρ ἐπ' αὐτῇ, (i.e. ἱερωσύνῃ) νενομοθέτητο (for ἐνενομ. the augment being omitted, see Wyssii Dialectologia Sacra, p. 291.) for the *people* was taught (or received) the law under the Levitical priesthood. On this construction, see Matth. Gr. Gr. § 421, observing that the constructions νομοθετεῖν τί τινι and τινά τι both occur, e. g. Exod. xxiv. 12. Ps. cxix. 33. See Deut. xvii. 9. Ps. xxv. 8, 12. xxvii. 11. Schleusner thinks that in this place of Hebrews the verb is to *to be ruled*, and translates *was ruled by the priesthood*. Bretschneider translates it *was bound to the Levitical priesthood*.]

Νομοθέτης, ȣ, ὁ, from νομοθετέω.—*A legislator*, *lawgiver*. occ. Jam. iv. 12. [Ps. ix. 20. Xen. Mem. i. 21. 3.]

Νόμος, ȣ, ὁ, from νένομα, perf. mid. of νέμω, either in the sense of *distributing*, *assigning*, because the law *assigns* to every one his own; or in that of *administering*, because it *administers* all things either by commanding or forbidding.

I. *A law* in general. Rom. iv. 15. v. 13. [In both these verses νόμος occurs twice, and in both, the *first* time is *limited* to the law of Moses, the 2nd time is *general*. Comp. Rom. ii. 14. Gal. v. 23. 1 Tim. i. 9. Heb. viii. 10. x. 16. In John xviii. 31. it seems to mean *a code of laws*; in xix. 7. *a single penal statute*, (which see in Deut. xviii. 20. Lev. xxiv. 14—16.) or generally the *whole Jewish code*. Comp. Grot. on Acts xxi. 28, and 1 Cor. xiv. 34, where ὁ νόμος means *a traditional law*. (See Vitringa de Synag. Vet. Book iii. Pt. i. ch. 8. and Braunius, Selecta Sacra, p. 64.) Also comp. John vii. 51. Acts xxiii. 3. xxiv. 6. xxv. 8. Schleusner takes it for a *single precept*, &c. of Moses, in Luke ii. 22. John vii. 23. In Rom. vii. 1—3, he explains it of *the law relating to matrimony*. The LXX frequently apply it to single ordinances of Moses, as Exod. xii. 49. xiii. 9. xvi. 4, &c. like the Heb. תורה, which was afterwards applied to thé whole Mosaic institution. See Numb. xv. 15. Deut. i. 5. iv. 844. In Heb. ix. 19. Schleusner translates κατὰ νόμον *by divine command*.]

II. And most frequently, *The divine law given by Moses*, and that whether moral, ceremonial, or judicial. See [Mat. v. 17. vii. 12. xxii. 36, 40. xxiii. 23. John i. 17. vii. 19, 49. Acts vi. 13. vii. 53. xv. 5, 24. xviii. 13, 15. xxi. 20—28. Rom. ii. 13, 14 (1st time), 15, 17, 18, 20, 23. iii. 21, ὑπὸ τὸν. iv. 13—16. vii. 5, 6—21. (on the above chapters of Rom. see note below *.) viii. 3, 4. ix. 32. xiii. 8, 10. 1 Cor. ix. 20. xv. 56. Gal. ii. 16, 19, 21. iii. 2, 5, 10—24. iv. 4, 5, 21. v. 3, 14, 18. Ephes. ii. 15. Phil. iii. 6, 9. 1 Tim. i. 8. Heb. vii. 5, 12, 19, 28. viii. 4. ix. 22. x. 8. James ii. 9—11. On the phrase ἔργα νόμου, Rom. iii. 28. & al. see Bull, Harm. Apost. ch. vi.—ix. & al.]

* [The following remarks from Bp. Middleton on the Gr. Article, (p. 438, &c.) may be useful, as the above selection of passages is made chiefly on his principles. Νόμος is used (says Middleton) by St. Paul of every *rule of life*, of every *revelation*, and especially of the Mosaic Law, and even of the moral and ceremonial observances, inculcated by any νόμος. St. Paul's object was to show that all these are equally unavailing for justification, which comes only by the Gospel. Now Middleton defends the old remark, "that νόμος, used for the Law of Moses, and even for the whole body of Jewish Scripture, generally (though not universally) has the article." He thinks it subject to no exceptions but those to which (as he shows throughout his work) words the most definite are liable. The two chief sources of exception are the two following principles.]

[(a). A noun, though used definitely and κατ' ἐξοχὴν, is often without the article *after a preposition*, as κατὰ πόλιν *the* city (Athens.) Plat. Theat. &c. Middleton, Pt. i. ch. vi. § 1.]

[(b). When one noun governs another in the gen. case, either *both* have the article or *neither*, though used definitely; e. g. Rom. viii. 4. x. 4. xiii. 10, &c.—Middleton's interpretations are here subjoined to several passages of Rom. ii.—vii. Thus, ii. 13, he retains τοῦ (by (b).) against Griesbach and understands the Mosaic Law.—17. the Mosaic Law (retaining τῷ).—iii. 20. a *general* sense.—v. 20. a *Rule of life*, ("the law of nature," Macknight); for the Mosaic Law did not *enter privily*, but with pomp and splendour.—vi. 14, 15. any law or rule of life not offering *mediation* nor *atonement*, and thus opposed to *grace*, (others of the law of Moses, see (a).)—vii. 1. law generally.—7. the Mosaic Law, see (a). In ii. 25. iii. 21. (1st time).—31. he understands *moral obedience*. These, with Rom. xiii. 8. Gal. vi. 13, I leave to the reader's consideration. Comp. Ecclus. xxxii. 1. 1 Mac. ii. 21. In Gal. ii. 19. Bishop M. says, "For I through law (i. e. the imperfection belonging to law of every kind, in not providing an atonement) died unto law (i. e. renounced the harsh conditions on which alone it offered me salvation), that I might live to God."]

Hence it sometimes signifies the *Book of Moses*, or the *Pentateuch containing that law*, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes *the Old Testament*, in general, as John x. 34. (comp. Ps. lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isa. xxviii. 11.) Rom. iii. 19. [It occurs for the Pentateuch, Mat. xi. 13. Luke ii. 23, 24. xvi. 16, 17. John i. 46. viii. 5, 17. Acts xxiv. 14. xxviii. 23. Rom. iii. 21. 1 Cor. ix. 8, 9. Neh. viii. 2. Joseph. B. J. vii. 5, 7. Phil. de Vit. Mos. lib. ii. p. 657, &c. In Luke xvi. 17, the phrase means *that the law of Moses* (spiritually understood) *shall all be fulfilled*, i. e. *all that was really meant to be binding in it shall endure.*]

III. *The gospel*, or *gospel method of justification*, is called the *law of faith*, as opposed to the *law of works*, Rom. iii. 27; and *the law of the spirit of life*, in opposition to the *law*, i. e. *power*, *dominion* (comp. Sense IV) of sin and death, Rom. viii. 2. *The gospel* is also styled by St. James, ch. i. 25, *the perfect law of liberty* (comp. ch. ii. 12.) as opposed to the Mosaic law, *which made nothing perfect* (see Heb. vii. 19. ix. 9.); and as freeing believers from the *yoke of ceremonial observances*, and from the *slavery of sin*. [On Rom. ix. 31, see Δικαιοσύνη. In Phil. iii. 5. since νόμος sometimes means a *rule of life*, Schleusner takes it for *a sect*, κατὰ νόμον Φαρισαῖος *In sect* a Pharisee.] St. James, ch. ii. 8, calls that divine command, *thou shalt love thy neighbour as thyself, the royal law*; "Not so much, says Whitby, because it is a law of Christ, our *King*, it being a law of the O. T., as because it is the law which, of all laws that concern our neighbour, is *most excellent*, and which *governs* and *moderates* other laws, especially the ceremonial and positive laws, which are to give place to that of *charity* and *mercy*." See Kypke, and comp. Gal. vi. 2. v. 14.

IV. *A force* or *principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. Theophylact explains νόμος τῆς ἁμαρτίας, Rom. vii. 23, 25, by τὴν δύναμιν, τὴν τυραννίδα τῆς ἁμαρτίας, *the power* or *tyranny of sin*. See Locke on the above passages.—[Νόμος is most frequently used by the Greeks in the sense of *a law* or *the law*, as κατὰ τὸν νόμον *legally*. Xen. Hell. ii. 3, 22. and it is thus used both sing. and plur. e. g. in the phrases ἐκ τοῦ νόμου and ἐκ τῶν νόμων (see Stephens's Thes. in voc.) as we say both *by the law*, and *by the laws*. It occ., however, also in the following senses. (1). *Custom*, Xen. Cyr. i. 4. 29. 3 Mac. vii. 5. (2). *A musical air*, (from νέμω in its sense of *divide*, quasi *modulate*). See Deut. xxxii. 46. Herodot. i. 24. Aristot. Probl. xix. 28. Spanheim. Callim. p. 510. Schol. Arist. Equit. v. 9, &c. &c. (3). *A district*, and then more properly accented νομός. See Herodot. ii. 164. Sturz. de Dial. Mac. p. 92. comp. 1 Mac. x. 30. xi. 34, 57.]

Νόος, ου, ὁ. See Νοῦς.

☞ Νοσέω, ῶ, from νόσος.

I. *To be sick*, properly in body.

II. *To be sick*, *sickly*, *infirm*, in mind, *to dote*. occ. 1 Tim. vi. 4, where Vulg. languens, *sick*. Wetstein cites from Plato ΝΟΣΕΙ͂Ν ΠΕΡΙ͂ λόγων ἀκοήν; and from Plutarch ΠΕΡΙ͂ σφραγιδία—and ΠΕΡΙ͂ δόξαν ΝΟΣΕΙ͂Ν. [Comp. Perizon. on Æl. V. H. iii. 47. Pollux. Onom. x. 30. νοσῶν εἰς ὀνομάτων χρῆσιν.]

☞ Νόσημα, ατος, τὸ, from νοσέω.—*A disease*, *sickness*. occ. John v. 4.

ΝΟ΄ΣΟΣ, ου, ἡ.—*A disease*, *distemper*, properly of a more *grievous* kind, hence joined with μαλακία, which denotes *a slighter infirmity*. Theophylact on Mat. iv. explains νόσον by τὴν χρονίαν κακοπαθείαν, *a chronical disease*; and Μαλακίαν by τὴν προσκαίρον ἀνωμαλίαν τοῦ σώματος, *a temporary disorder of the body*. So Markland, Append. to Bowyer's Conject. "Νόσος is a disease of *some standing*; Μαλακία an indisposition or *temporary* disorder of the body. (Mat.) x. 1; —our version is not distinct enough." Mat. iv. 23, 24. [Mat. iv. 23, 24. ix. 35. x. 1. Mark i. 35. iii. 15. Luke iv. 40. vi. 17. vii. 21. ix. 1. Acts xix. 12. On Mat. viii. 17, see βαστάζω, and comp. Is. liii. 4. Eccles. vi. 2. where חלי is used of a *sinful propensity*.—Νόσος occ. LXX, Deut. vii. 15. xxviii. 59. Exod. xv. 26, &c.]

Νοσσία, ᾶς, ἡ, from νεοσσός, by syncope νοσσός, *a chicken*, which from νέος *young*. [Atticè νεοσσιά (or νεοττιά.) v. Aristoph. Av. 641. Lobeck on Phryn. p. 207.]—*A brood* of young birds. occ. Luke xiii. 34. [Deut. xxxii. 11. It properly signifies the *nest* itself (or ἡ καλία. See Suidas). So LXX, Ps. lxxxiv. 2. comp. Gen. vi. 14. Deut. xxii. 6. Pausan. ix.

30. In Prov. xvi. 16. it is used of *a habitation*. Comp. Obad. verse 4. Numb. xxiv. 21.]

Νοσσίον, ου, τὸ. See Νοσσιά.—*A chicken*. Νοσσία, τά, *Chickens*. occ. Mat. xxiii. 37. [Atticè νεοσσίον. v. Lobeck. Phryn. p. 206. Ps. lxxxiv. 3.]

**Νοσφίζω**, from νόσφι *apart, separated*, seorsim.

I. *To separate*. Thus used in the profane writers.

II. Νοσφίζομαι, mid. *To secrete, purloin, steal*, interverto, clam subducta in commodum nostrum converto, *to embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10, where see Wetstein, who shows that the word is thus applied by the Greek writers, particularly to *peculation*, or *robbery of the public treasure*. To the passages he has produced to this purpose Kypke, on Acts v. 2, adds several others.—The LXX use the word in this latter sense, Josh. vii. 1, (comp. ver. 11.) and thus it is also applied, 2 Mac. iv. 32. [See Polyb. x. 16. Dresig. de Verb. Med. N. T. i. 92. p. 354.]

**ΝΟΤΟΣ**, ου, ὁ.

I. *The south*, or *south side*. occ. Rev. xxi. 13. [Comp. LXX, Ez. xl. 27, 28, 44, 45.]

II. *A southern country*, or *the southern part of the earth*. occ. Mat. xii. 42. Luke xi. 31. xiii. 29. [On Mat. xii. and Luke xi. (βασίλισσα νότου) comp. 1 Kings x. 1. Arabia is generally understood, of which Saba was the capital. Josephus calls her (A. J. viii. 6. 5 and 6.) *Queen of the Egyptians and Æthiopians*, but see Whiston's notes. Νότος occ. for דרום, Eccles. i. 5. xi. 3, &c. for נגב, Judg. i. 9, 15, 16. for תימן, Job ix. 9.]

III. *The south wind*. occ. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55, see Harmer's Observations, vol. i. p. 60, &c. I add from Volney, "In March appear (in Syria) the pernicious *southerly* winds with the same circumstances as in Egypt," that is to say, their *heat* "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie & en Egypte, tom. i. p. 297. comp. p. 55.

☞ **Νουθεσία**, ας, ἡ, from νῦς *the mind*, and θέσις *a putting, regulating*.

I. *A regulating of the mind, instruction, admonition*. occ. 1 Cor. x. 11. Eph. vi. 4. [Judith viii. 27. Wisd. xvi. 6. Phil. Vit. Mos. vol. ii. p. 99.]

II. *An admonition*, as implying *reproof*. occ. Tit. iii. 10.

**Νουθετέω**, ῶ, from νῦς *the mind*, and τίθημι *to put, regulate*.

I. *To regulate the mind, instruct, warn, admonish*. occ. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12. [Comp. Job iv. 3. xxxvii. 14. xxxviii. 18.]

II. *To admonish*, importing *reproof*, as it frequently, if not generally, does in the profane writers. See Wetstein on Rom. xv. 14, and Kypke on 1 Thess. v. 14. occ. 1 Thess. v. 14. 2 Thess. iii. 15.

**Νουμηνία**, ας, ἡ, q. νεομηνία, which is several times used in the LXX, from νέος *new*, and μήνη *the moon*, which see under Μήν.—*The new moon*. occ. Col. ii. 16.—Νουμηνία is frequently used in the LXX for the Heb. חדש *the first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11, &c. x. 10. Ps. lxxxi. 4, and Heb. and Eng. Lexicon under חדש II. [On the determination of the νουμηνία by the Sanhedrim and its proclamation, see Iken. Ant. Heb. Pt. i. ch. xii. 6—10. Νουμηνία occurs Exod. xl. 2, 17. Ezr. iii. 5, &c.]

☞ Νουνεχῶς, Adv. from νουνεχὴς *wise, discreet*, which from νῦν *a mind*, and ἔχω *to have*.—*Wisely, discreetly, sensibly*. occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by Polybius. See Wetstein and Kypke. [Polyb. v. 88. 2. xvii. 29. Νουνεχόντως in the same sense occ. Isocrat. ad Philipp. iii. 118. Dio Cassius lxxviii. 28. 1336. Plat. de Legg. iii. p. 126. divides it εὖ καὶ ἐχόντως νοῦν. So Lobeck on Phryn. p. 604, which see. Phavorin. voc. Νουνέχοντας says, Νουνέχω ὑφ' ἕν, ἀπὸ τοῦ νοῦν ἔχω σύνθετον ῥῆμα; i. e. Νουνέχω *in one word, compounded of* νοῦν ἔχω.]

**Νοῦς**, Gen. νόος, Dat. νοΐ, Acc. νῦν, ὁ, from νόος, νῦς, ῦ, ὁ.

I. *The mind, understanding*. Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that νῦν ἔχειν is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9, and see Vitringa on this text. [In Rom. i. 28. Sense II. seems more

appropriate. In Phil. iv. 7. (comp. Ephes. iii. 19.) ὑπερέχουσα πάντα νοῦν is, *that surpasseth man's power to comprehend its full extent.* In Luke xxiv. Wahl supplies λόγων to ἀυτῶν, and explains νοῦν *their meaning;* but it is better to refer ἀυτῶν to the disciples. Νοῦς occ. LXX, for לב or לבב *the heart,* Exod. vii. 23. Josh. xiv. 7. Job vii. 17. Is. x. 7, 12. xli. 22. and for רוח, Is. xl. 13. In 2 Mac. xv. 8. ἔχοντας δὲ κατὰ νοῦν is, *keeping in mind* or *remembering.*]

II. *The mind,* as including *the affections* and *will,* Rom. vii. 25. (comp. ver. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15. [Wisd. iv. 12. ix. 15.]

III. *The mind, intention, design, sentiments.* 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14, where ὁ νοῦς μου seems to denote *the meaning of what I say* or *pray,* which not being understood, is with respect to others, unfruitful. See Bp. Pearce and Macknight. [Hammond makes ὁ νοῦς μου my faculty of thinking upon and explaining to others the meaning of what I utter in an unknown tongue. And thus also nearly Schleusner. This seems the better sense. Comp. vss. 15, 19, though in v. 15. some take τῷ νοῒ as a dativus commodi, and translate it *that others may understand.*]

IV. *Judgment, sentiment, opinion.* Rom. xiv. 5. Comp. 1 Cor. i. 10.

[V. *Counsel* or *intentions.* Rom. xi. 34. comp. 1 Cor. ii. 16. Isaiah xl. 13. Hom. Il. Η'. 143. Joseph. A. J. vii. 4. 4.]

ΝΥΜΦΗ, ης, ἡ. Eustathius derives it from νεόν *newly,* and φάειν or φαίνεσθαι *to appear,* because τὰ πρὶν θαλαμευομένη νεόν φαίνεται, ὅτε τὸ τῆς ἡλικίας ἐὰρ ἀυτῇ ἐπανθεῖ, "she who was before confined to her chamber *newly appears,* being now in the flower of her age." So νύμφη is, as it were, νεόμφη.

I. *A bride, a woman lately married.* occ. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the *Church of Christ.* occ. Rev. xxi. 2, 9. xxii. 17. On Rev. xxi. 2. the learned Daubuz writes thus: "Νύμφη signifies properly a woman *betrothed* to a husband till such time as the marriage is *consummated;* and this is the title of *the Church* whilst the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called *his* (the Lamb's) *wife,* γυνή; so that the Holy Ghost speaks cautiously here 'ΩΣ νύμφην AS *a bride.*—Among the Greeks the title of νύμφη was given to the *new-married woman* for some time, as appears by Hesychius, νύμφη, ἡ νεωςὶ γαμηθεῖσα. But where it is set in contradistinction to γυνή *wife,* it shows a state *antecedent to the full marriage;* and as it is set in this place (ch. xxi. 2.), implies the very time when that marriage is *just perfected,* that is, *the wedding-day.*" [In Rev. xviii. 23. Bretschneider says, φωνὴ νυμφίου καὶ νύμφης is *the song in honour of the bride and bridegroom.* Comp. LXX, Jerem. vii. 34. xvi. 9. xxv. 10. Νύμφη occ. also Is. lxi. 10. Joel i. 8. Wisd. viii. 2. & al.]

II. *A son's wife, a daughter-in-law.* occ. Mat. x. 35. Luke xii. 53. This seems an Hellenistical sense, taken from the similar use of the Heb. כלה, which signifies both *a bride* and *a daughter-in-law.* Thus the LXX use νύμφη, answering to כלה for *a daughter-in-law,* 1 Sam. iv. 19. 1 Chron. ii. 4. [See Gen. xi. 31. comp. xxxviii. 24. Lev. xviii. 15. Ruth i. 6—8. (So νυμφίος is *a son-in-law.* Judg. xix. 6. Neh. xiii. 28.) The proper Greek term for *a daughter-in-law* is νυὸς or ἔννυος.]

Νυμφίος, ου, ὁ, from νύμφη.

I. *A bridegroom.* occ. John ii. 9. Rev. xviii. 23. Comp. John iii. 29. [Jerem. vii. 34. Is. lxi. 10. lxii. 5.]

II. It denotes *Christ, the spiritual Bridegroom of his Church.* occ. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφών, ῶνος, ὁ, from νύμφη.—*A bridal chamber,* thalamus. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. 'Οι ὑιοὶ τοῦ νυμφῶνος, *The sons of the bride-chamber,* is an Hebraism, and seems to denote the *friends* (comp. John iii. 29.) and *companions of the bridegroom,* who attended him during the nuptials, and had free access to the *bridal chamber**; such the מרעים *companions* of Samson, mentioned Jud. xiv. 11, appear to have been. But in the above-cited passages of the N. T. the expression figuratively denotes the *disciples,* who were *the friends and companions of* Christ. Comp. Νυμφίος, and

* [They were perhaps rather *the guests during the days of the bridal festivities* (see Iken. Ant. Pt. iii. ch. i. § 22.), and not the same as the νυμφαγωγοὶ and παρανύμφιοι, for whose office see Potter, iv. 11, and Reiske's Plutarch, T. vii. p. 304. The Hebrew marriages are described in Calmet, Fragments, Pt. ii. No. 167, and Pt. iii. p. 85, and following.]

John iii. 29. Νυμφὼν is used in the same sense in Tobit vi. 13, 16. [In Joel ii. 16. some copies read νυμφῶνος for κοιτῶνος.]

NYN. A Particle.

I. An Adv. of *time.*

1. *Now, at this present time.* Mat. xxvii. 42, 43. Mark x. 30, & al. freq. [It is sometimes joined with *past* tenses, as Acts vii. 52. Rom. v. 11. vi. 19; sometimes with future tenses, as John xii. 31. comp. xvi. 5. Acts xxvi. 17.] Raphelius observes, that in Luke xi. 39, νῦν implies somewhat of *admiration,* or rather of *indignation,* and that Arrian Epictet. applies it in the same manner. With the article prefixed it is used as an adjective. Thus, Οἱ νῦν ἐρανοὶ, *The heavens that* now are, 2 Pet. iii. 7; Ζωῆς τῆς νῦν, *The* present *life,* or *the life that* now is, 1 Tim. iv. 8; Ἐν τῷ νῦν καιρῷ, *In* or *at the* present *time,* 2 Cor. viii. 14; so, Ἕως τῦ νῦν, καιρῦ being understood, *Till the* present time, or *till* now, as we say, Mat. xxiv. 21. [See LXX, Gen. xviii. 12. xxxii. 4. xlvi. 35. Deut. xii. 9.] Ἀπὸ τῦ νῦν, καιρῦ namely, *From the* present *time,* Luke xxii. 69. Acts xviii. 6. [See LXX, Gen. xlvi. 31. Is. ix. 7. Dan. x. 17. Mic. iv. 7.]; with the neut. article plur. Τὰ νῦν for κατὰ τὰ νῦν, πραγματα, *Things, circumstances,* or the like, being understood, *Now, according to,* or *in, the present* circumstances. Acts iv. 29. v. 38, & al. Τὰ νῦν is often applied in the same manner by the Greek writers, as may be seen in Elsner and Wetstein on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8, where Kypke shows that νῦν is used in this sense, not only by Josephus, but by Aristophanes. To the passages produced by him may be added from Josephus, Cont. Apion, lib. ii. § 37, NYN μέν γὰρ τινά ἱερείαν ἀπέκτειναν, For they (the Athenians) have *now-lately* put to death a certain priestess.

II. A Conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the Eng. *now,* and French *or.*—Νῦν δέ, *But now.* John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40. [When used also with the imperative, it has the sense of οὖν as in James iv. 13. v. 1. Acts xiii. 11, &c.]

Νυνί, Attic for νῦν.—*Now.* See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16. [& al. LXX, Exod. xxxii. 33. Numb. xi. 5. & al.]

NYΞ, νυκτος, ἡ.

I. *A,* or *The, night,* properly so called, Mat. ii. 14. iv. 2. xxiv. 31, & al. freq. [Νυκτός *by night.* occ. Mat. ii. 14. xxvii. 64. xxviii. 13. See also xxv. 6. John vii. 50. xix. 39. Νυκτὸς καὶ ἡμέρας. Mark v. 5. Luke xviii. 7. 2 Thess. ii. 9. 2 Tim. i. 3. Rev. iv. 8. & al. Νυκτὰ καὶ ἡμέραν *constantly.* Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8. Νύξ occ. LXX, Job iii. 3, 4. Ps. i. 2. & al.]

II. It figuratively denotes *A time of ignorance* and *dissoluteness.* 1 Thess. v. 5. comp. ver. 7. See Σκότος II. [Schleusner translates, ὀυκ ἔσμεν νυκτός ὀυδὲ σκότους, *We are not children of the night or darkness,* i. e. *our deeds are not evil ones that shun the light* *.]

III. It signifies *The time of this present life,* as being a state of *darkness* and *ignorance* in comparison of the *clear light* and *knowledge* of which the saints shall be partakers in the eternal *day* of a better state. Rom. xiii. 12; where see Wolfius and Doddridge, and comp. Rev. xxi. 25. xxii. 5, and Ἡμέρα III.

IV. It denotes *death.* John ix. 4. So Horace, Carm. Lib. I. Ode iv. lin. 16,

——— *Jam te premet* Nox.
Soon will the *night* o'ertake my friend.

And Ode xxviii. lin. 15,

——— *Omnes una manet* Nox.
One *night* remains for All.

Comp. under Κοιμάω III.

Νυστάζω, from νευστάζω, which in Homer, Il. xx. lin. 162. Odyss. xviii. lin. 153, 239, signifies *to nod,* as *the head,* from νεύω *to nod.*

I. *To slumber,* properly *to nod* with the head, as persons falling asleep. occ. Mat. xxv. 5. Wetstein shows, that the Greek writers use it in this sense. To the instances produced by him I add from Plato, Apol. Socrat. § xviii. p. 94. edit. Forster. Ἀχθόμενοι, ὥσπερ οἱ ΝΥΣΤΑΖΟΝΤΕΣ ἐγειρόμενοι—Being displeased, like persons who when *nodding* are roused. [occ. LXX, Ps. cxxi. 3, 4. Is. v. 27. for נום *to slumber,* and Ps. lxxvi. 7.

* [Schleusner also says, that the Greeks called every thing "quod non apparet et diligenter absconditur" Νύξ. He quotes only Herodot. ii. 150. ὅπως γίνοιτο νύξ; but this cannot mean *that it might be secret,* but simply, *when night came on, every night.*]

for נרדם *to be overwhelmed by sleep*. See also Prov. vi. 10. xxiv. 33. So νυσταγμὸς is *sleep*. Jerem. xxiii. 31. On 2 Sam. iv. 6, where the Heb. text has nothing corresponding to ἐνύσταξε καὶ ἐκάθευδε, comp. Joseph. A. J. vii. 2. 1.]

II. *To slumber, delay, linger*. occ. 2 Pet. ii. 3, where Wetstein cites from Plato ΝΥΣΤΑ'ΖΟΝΤΟΣ δικαστȣ̃, while the judge *delays*.

☞ ΝΥ'ΤΤΩ.—*To stab, pierce*, as with a spear. occ. John xix. 34. [Hom. Il. Λ. 252. & al. In 3 Mac. v. 14, it is used for *poking* a person so as to wake him. See also Ecclus. xxii. 19.]

☞ Νυχθήμερον, ȣ, τὸ, from νύξ, νυκτός, *a night*, and ἡμέρα *a day*. See Grammar, sect. i. 17, 10.—*A day and a night, a nuchthemeron*. occ. 2 Cor. xi. 25.

Νωθρός, ά, όν, from νωθὴς the same, which from νῶ from νε *not*, and θέω *to run*. [Others from νῶ and θορεῖν *to leap*. v. Albert. Gloss. Gr. N. T. p. 174.] Νωθὴς is used by Homer, Il. xi. lin. 558, Ὄνος νωθὴς, a *sluggish* ass.

I. *Slothful, sluggish*. occ. Heb. vi. 12. Comp. Ecclus. iv. 29. [xi. 12.]

II. *Slow* or *dull* of hearing. occ. Heb. v. 11, where Wetstein (whom see) cites from Heliodorus ΝΩΘΡΟ'ΤΕΡΟΣ ὢν ΤΗ'Ν 'ΑΚΟΗ'Ν. [*Dull of hearing* here means *dull in comprehension*, the same as νωθροκάρδιος, Prov. xii. 8. Νωθρός occ. also Prov. xxii. 29.]

ΝΩ͂ΤΟΣ, ȣ, ὁ.—*The back* of a man. occ. Rom. xi. 10. [Phrynichus, &c. determine that the Attics always used τὸ νῶτον and τὰ νῶτα, and not the masculine for *men's backs*. See Fischer, Prol. xxx. de Vitiis Lex. N. T. Lobeck on Phryn. p. 290. The LXX use the masculine, Ps. cxxix. 3. Is. l. 6. Νῶτος or Νῶτον, occ. also Gen. ix. 23, xlix. 8. Josh. xviii. 12. Jer. ii. 27. & al.]

# Ξ



Ξ, ξ, *Xi*. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient.

☞ Ξενία, ας, ἡ, from ξένος.—*A lodging*. occ. Acts xxviii. 23. Philem. ver. 22. [On the phrase ἐπὶ ξενία *ad mensam hospitalem*, see Perizon. on Æl. V. H. iii. 37. ix. 15. The full phrase ξενίη τράπεζα occ. Hom. Od. xiv. 158, &c. In the N. T., however, the word is only applied to a *lodging*. See Hesych. ξενία· ὑπὸ δοχὴ, &c. In 2 Sam. viii. 2, 6. ξένια is from ξένιον *a gift*. Comp. Ecclus. xx. 29.]

☞ Ξενίζω, from ξενία or ξένος.

I. *To receive a stranger into one's house, to lodge and entertain* him. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. [Æl. V. H. xiii. 26. Herodot. vii. 27. Ecclus. xxix. 25.] Ξενίζομαι, pass. or mid. *To be lodged*, or *lodge* in a neuter sense. occ. Acts x. 6, 18, 32. xxi. 16.

II. Ξενίζω, *To be strange*. occ. Acts xvii. 20. So Diodorus Siculus, Τῷ ΞΕΝΙ'ΖΟΝΤΙ τῆς λεξέως ἐξέπληξε τȣ̀ς 'Αθηναίȣς. (Gorgias) by the "*strangeness* of his speech astonished the Athenians." See more in Wetstein. [Hesych. and the Etym. M. explain ξενίζειν *to use a foreign language* or *foreign and strange manners*, i. e. *to be strange;* hence τὰ ξενίζοντα *are strange things*. Comp. 2 Mac. ix. 6.]

III. Ξενίζω, *To make to wonder, to surprise*, (the same as ἐκπλήττω, according to Thom. M.); and hence Ξενίζομαι Pass. is *To be amazed as at a strange thing*. "Raphelius (Annot. ex Polyb. in loc.) and others have observed, that this word is very emphatical, and expresses a perfect *amazement* and *consternation* of mind. Doddridge. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in Polybius, lib. i. p. 32. ΞΕΝΙΖΟ'ΜΕΝΟΙ ΤΑΙ͂Σ τῶν ὀργανῶν ΚΑΤΑΣΚΕΥ'ΑΙΣ, *Astonished at the apparatus* of engines." See Kypke on 1 Pet. iv. 4, and Wetstein on ver. 12. [M. Antonin. vii. 58. viii. 11. αἰσχρὸν ξενίζεσθαι, εἰ ἡ συκὴ συκᾶ φέρει. So in Joseph. A. J. i. 4. ξενίζω is *to make to wonder, to surprise*.]

☞ Ξενοδοχέω, ῶ, from ξένος *a stranger*, and δέχομαι *to receive, entertain.*—*To receive and entertain strangers.* occ. 1 Tim. v. 10. So Herodotus uses the Ionic ξεινοδοκέω, lib. vi. cap. 127. ΞΕΙΝΟΔΟΚΕ'ΩΝ πάντας ἀνθρώπους, *Receiving* all men *hospitably*. See Raphelius, Wetstein, and Kypke. [Ξενοδοκέω is a more approved form. v. Lobeck on Phryn. p. 307.]

ΞΕ'ΝΟΣ, ου, ὁ.

I. Properly, *A person who belonging to one country* dwells or sojourns *in another, a stranger, foreigner.* occ. Acts xvii. 21. Comp. Heb. xi. 13. [See 2 Sam. xii. 4, where it is used of *a traveller sojourning at the house of another*, uniting the sense of *stranger and guest* (see IV. below). Comp. Job xxxi. 32.]

II. In a more general sense, *A stranger, a person of another nation* or *religion.* occ. Mat. xxv. 35, 38, 43, 44. Comp. Mat. xxvii. 7. 3 John ver. 5. [Ruth ii. 10. 2 Sam. xv. 19. & al.]

III. It is applied to the Gentiles, who before their conversion to Christianity were *strangers from the covenants of promise.* occ. Eph. ii. 12. Comp. ver. 19.

IV. *A host, one who lodges and entertains a stranger.* Eustathius says it is plain from the ancients, that ὁ ποιῶν τὴν ξενίαν καὶ ὁ πάσχων αὐτήν, ΞΕ'ΝΟΣ ἀλλήλοις ἐλέγοντο, "both he who entertained and he who was entertained were called ξένος, in respect of each other." Wetstein, on Rom. xvi. 23, produces some instances of the former sense from the Greek writers. So the Latin hospes signifies both the *stranger* and *the person entertaining him.* Thus Ovid, Metam. lib. i. lin. 144,

——*non* hospes *ab* hospite *tutus.*

occ. Rom. xvi. 23. [In 1 Sam. ix. 13, *οἱ ξένοι* are *the guests.*]

V. As an adjective, Ξένος, η, ον, *Strange, foreign.* occ. Acts xvii. 18, where comp. under Δαιμόνιον II. and see Wetstein and Kypke, and Josephus Cont. Apion, lib. ii. cap. 37. [In 2 Macc. ix. 28, *ἐπὶ ξένης* is used for on a *foreign land* (supplying γῆς). It occ. for *strange* or *novel* in Wisd. xix. 5. Comp. xvi. 2, 3, 16.]

VI. *Strange, wonderful.* occ. 1 Pet. iv. 12. Thus applied also in the profane authors. See Wetstein on Acts xvii. 20.

☞ Ξέστης, ου, ὁ, Lat.—A kind of *pot.* occ. Mark vii. 4, 8; in which texts ξεστῶν is from the singular ξέστης, which Wetstein, on Mark vii. 4, clearly proves from Galen and others to be a word formed from the Latin *Sextarius*, a measure of liquids equal to about one *pint and a half.* [Erasmus, however, deduced ξέστης here from ξεστὸς *polished*, so as to mean a *wooden vessel, turned and polished.* The Attic ξέστης contained 2 cotylæ. Some consider the Heb. לג to be the same measure. v. Eisenschmidt de Pond. & Mens. Sect. ii. ch. 3. p. 80. and Goodwin Mos. and Aar. vi. ch. 9.—Josephus (A. J. viii. 2. 9.) says that the Heb. Bath (the measure) contained 72 ξέσται. See Pocock ad Port. Mos. ch. 9. p. 404. Epiphanius (de Mensuris in Le Moyne, Varr. Sac. p. 484) says that the Alexandrian Ξέστης contained as much oil as would weigh *two pounds.*]

Ξηραίνω, from ξηρός.

I. *To dry up*, as water. occ. Rev. xvi. 12. [As an issue of blood. Mark v. 29. LXX, Is. xix. 5. Ps. cvi. 9. Hos. xiii. 9, &c.]

II. *To dry up, wither*, as the grass. Jam. i. 11. [Comp. LXX, Job xii. 15. (where it means *to scorch up*). Ezek. xvii. 24. Xen. Mem. iv. 3. 8.] Ξηραίνομαι, Pass. *To be dried up, withered*, as a plant or tree. Mat. xiii. 6. xxi. 19. [Mark xi. 20, 21. (on ἐξήρανται 3 pers. sing. perf. pass. see Matth. Gr. Gr. § 184. Obs.) Luke viii. 6. John xv. 6. LXX, Ps. cii. 4, 11, &c.]—*To be wasted away*, as the hand. occ. Mark iii. 1, 3.—as a person. occ. Mark ix. 18. So Syriac version יבש. Comp. Ξηρὸς III.

III. Ξηραίνομαι, Pass. *To be dry*, or *ripe*, as the corn-harvest. occ. Rev. xiv. 15. [Some give it here the sense of *to be ripe for punishment.* Wahl seems to take it in the sense of *withering.* Bretschneider is with Parkhurst, and this agrees best with the passage itself.]

ΞΗΡΟ'Σ, ά, όν.

I. *Dry.* occ. Luke xxiii. 31, where, however, the *dry tree* means the Jewish people *destitute of God's Holy Spirit, and of the fruits of righteousness* (comp. Ezek. xx. 37. Mat. xxi. 19, 20), and by consequence proper *fuel* for the divine vengeance, as *dry wood* is for the fire. [The phrase seems to imply, *if an innocent man is thus treated, what shall be done to the wicked.* See Schott's Adagialia Sacr. p. 85. and Ξύλον and ὑγρὸς below.]

II. Ξηρά, ἡ, *The dry land.* It is properly an adjective agreeing with γῆ understood, and is sometimes used in this sense by

the profane writers (see Casaubon, Wetstein, and Kypke on Mat. xxiii. 15.) as it often is by the LXX, answering to the Heb. חרבה or יבשה, which are in like manner fem. adjectives, signifying *dry*, and agreeing with ארץ *the earth*, or ארמה *the ground*, understood. occ. Mat. xxiii. 15. Heb. xi. 29. [Comp. Gen. i. 9, 10. Jon. i. 10. 1 Macc. viii. 32, &c. Τὸ ξηρὸν occ. Exod. iv. 9. (comp. xiv. 16.) and so Aristot. de Mirabil. p. 784, says of some fish, ἐν τῷ ξηρῷ πλανᾶται καὶ πάλιν ἀνατρέχει εἰς ποταμόν. Thus ὑγρὸν and ὑγρὰ are used for *the waters* or *the sea*. e. g. Hom. Il. Ξ. 308. Strabo i. p. 12.]

III. *Withered, having some part of the body withered*. occ. John v. 3. Applied particularly to the hand. occ. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 K. xiii. 4, in LXX.

**Ξύλινος, η, ον**, from ξύλον *wood*.—*Wooden, made of wood*. occ. 2 Tim. ii. 20. Rev. ix. 20. [Lev. xi. 32. xv. 12. Deut. x. 1. Ezr. vi. 4. Dan. v. 4, 23.]

**Ξύλον, ου, τὸ**. Eustathius and the Etymologist derive it from ξύω *to scrape* (which from ξέω the same), because wood is a kind of substance very fit for *being scraped*, and we may add frequently worked in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12, where *wood, hay, stubble*, seems to denote such weak or worthless *persons*, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under Πῦρ V. [In Ezr. v. 8. ξύλα are *beams* or *timber*. Comp. 1 Kings vi. 15. In 2 Sam. xxiii. 7. the Complutensian edition has ξύλων, others ξύλον. In Ezek. xx. 32. ξύλα are *wooden idols*. Ξύλον is used of a *ship*, as made of wood, Wisd. xiv. 7. comp. v. 5. and x. 4.]

II. It denotes some thing made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24, where see Elsner, Wolfius, and Doddridge, to whom add Valesius's Notes on Ξύλῳ, &c. in Eusebius's Eccles. Hist. p. 174, 203, edit. Reading. Aristophanes uses ξύλον in the same sense. [See Bergler's note on Aristoph. Equit. 366. The Scholiast says that it was a *wooden thing with five holes*, into which the prisoner's feet, hands, and neck were thrust. It was also called ποδοκάκη. See Phavorinus and Poll. viii. 72. Lysias Orat. ix. p. 128. Comp. Herod. vi. 75, and the LXX in Job xxxiii. 11, and Aquila Job xii. 27. Other names were κᾶλον, ξυλοπέδη, κώλυμα, and στεβλωτήριον; *Nervus* by the Latins, and סר in Hebrew. Job ut supra. See Hesych. in voc. ἐγκαλοσκελεῖς, and Fisch. de Vit. Lex. N. T. Prolus. xix.] See Wetstein, who also cites from Plutarch ΤΟΥΣ ΠΟ'ΔΑΣ 'ΕΝ ΤΩι ΞΥ'ΛΩι δεδεμένοι.

III. **Ξύλα, τὰ**, *Staves*, or rather *clubs*; for Campbell on Luke observes, that Ῥάβδος signifies a *staff* for walking with, Ξύλον a *club* for offence or defence, and that these words are never in the Gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξύλον is thus applied by the Greek writers produced by Wetstein. [e. g. see Herodot. ii. 63. Lucian. Fugitiv. p. 598. (Ed. Vossii 1687.)]

IV. *The cross* of Christ. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13, and Deut. xxi. 23, in LXX. [In Deut. xxi. 23, it may perhaps mean *a tree*. Comp. Aristoph. Ran. 726. See κατάρα and Pearson on the Creed, note on Art. iv. vol. ii. p. 245. ed. 1816.]

V. *A tree*. Though ξύλον often answers in the LXX to the Heb. עץ when denoting *a tree*, yet this is not a *merely* Hellenistical or Hebraical application of the word; for Aristotle uses it in the same sense. [See LXX, Gen. i. 11. Ezek. xvii. 24, &c. Theophrast. Hist. Plant. v. 9. Eur. Cycl. 569.] See Wolfius on Rev. xxii. 2, and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14. Ὑγρῷ ξύλῳ, *The green tree*, in St. Luke, means Christ, considered as *watered* with the continual influence of God's Holy Spirit, and *bringing forth the blessed fruit* of *perfect* holiness and righteousness. The Redeemer is described at large under the same image in the 1st Psalm. Comp. Ezek. xx. 47. xxi. 3, and see Suicer Thesaur. in Ξύλον I. 2. [It appears to have been common to describe *the righteous as green and flourishing trees*. See Ps. i. 3. Ezek. xx. 47, which, however, Parkhurst applies solely to the Redeemer.] In Rev. Ξύλον τῆς ζωῆς, *The Tree of Life*, denotes Christ as being the *Author of eternal life* to all that obey him. For the *general* promise of our Lord, Rev. ii. 7, *To him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the *particular* declara-

tion ma le by Christ to the penitent thief: *This day shalt thou be with ME in Paradise,* Luke xxiii. 43. Comp. Vitringa on Rev. ii. 7. The phrase ξύλον τῆς ζωῆς is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עץ החיים. And when Adam and his wife, after their transgression, were removed from the Edenic Paradise, and thus from the outward *emblematic tree* the Cherubim were set up, Gen. iii. 24, to preserve the way to *the* true *Tree of Life,* i. e. Christ, who not only in Rev. ii. 7, but also in Rev. xxii. 2, is described under this character by St. John, in his delineation of the heavenly Jerusalem: *In the midst of the street of it, and of either side of the river, was there* the Tree of Life, *which bare twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.* Comp. ver. 14. [Other interpretations are given in Pole's Synopsis.]

**Ξυράω,** ῶ, from ξυρὸς *a razor,* which from ξύω *to scrape,* and this from ξέω the same. *To shave,* as with a *razor.* occ. Acts xxi. 24. (where see Doddridge). 1 Cor. xi. 5, 6. [Numb. vi. 9, 19. Deut. xxi. 12. Ezr. xliv. 20. On 1 Cor. xi. 5, observe that it was the custom to shave the heads of *adulteresses* and *immodest women.* See Barth. on Claudian. p. 1186.]

# O.

O O

**O,** o, *Omicron,* O μικρὸν, i. e. O *small,* or *short,* in sound namely, so called to distinguish it from *Omega.* O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phenician *Oin:* whence also its name O or Ου was probably taken, by dropping the *n,* as in the Greek names *Nu* and *Xi* from *Nun* and *Shin.* It is certain, that the old Greeks had but one character for their O, whether pronounced *long* or *short.* This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phenicians pronounced their *Oin,* yet that it *sometimes* had the sound of the Greek O appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX Translators often substituting ο or ω, for the Heb. ע in proper names, as in Ὀδολλὰμ for עדלם, 2 Chron. xi. 7; Ὀλὰ for עלא, 1 Chron. vii. 39; Ὀζὰ for עזא, 2 K. xxi. 26; Ὠδὴδ for עדד, 2 Chron. xv. 8; Ὢγ for עוג, Numb. xxi. 3. As for the form O, it is not so like to the Hebrew as to the Phenician *Oin,* which latter is a kind of irregular triangle, and is sometimes written almost circular.

**Ὁ, Ἡ, ΤΌ.** The prepositive article of the Greeks*.

I. Definite, *The, that, this.* Mat. ii. 10, 11. xxi. 7. ΤΗ'Ν ὄνον καὶ ΤΟ'Ν πῶλον, the *ass* and the *foal.* John vi. 10. Ἐν ΤΩ͂Ι τόπῳ, *in* the, or that, *place.* John vii. 40, ΤΟ'Ν λόγον, this *saying.* Gal. v. 8, Ἡ πεισμονὴ, this *persuasion.* Col. iv. 16, Ἡ ἐπιστολὴ, this *letter.* Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. ΤΗ͂Σ ὁδοῦ, *Of* this or that *way,* Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. Acts xxii. 4. The neuter article ΤΟ' is often applied in a similar sense. Luke xxii. 2, *And the high priests sought* ΤΟ', πῶς ἀνέλωσιν αὐτὸν, this, *how* (q. d. the *how*) *they might destroy him.* Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 46. Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, ΤΟ', τίς ἂν εἴη μείζων αὐτῶν, *A reasoning*

* [On the difficult subject of the Greek Article I have been unable to satisfy myself, and I have therefore left Parkhurst's article untouched, though full of errors. But in the Appendix the reader will find a remedy for this in an analysis of Bishop Middleton's work, with some remarks, intended to point out where that learned and admirable person carried his theory too far.]

arose among them, (namely) this, *who should be the greatest of them;* where see Kypke, and comp. Luke i. 62. xxii. 24. Mark ix. 23, Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ ΤΟ', εἰ δύνασαι πιστεῦσαι, κ. τ. λ. *And Jesus said unto him* this, or thus, *if thou canst believe,* &c. Majus quoted by Wolfius observes, that the neuter article is elegantly prefixed to answers, and produces an instance from Polyænus: Ἰφικράτης ὑπολαβὼν ἔφη ΤΟ', τίς ἂν ἤλπισε τοῦτο ἔσεσθαι; "Iphicrates answered *thus,* Who could have hoped that this would happen?" Comp. Mat. xix. 18, and Wetstein on Luke i. 62.

II. Emphatic, Ἡ παρθένος, THE *Virgin,* Mat. i. 23. Ὁ υἱός μου, Ὁ ἀγαπητὸς. *My son, (even)* THE *beloved.* Mat. iii. 17.

III. It is (like the Heb. ה emphatic) prefixed to the nominative, when used for the *vocative* case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23, υἱοθεσίαν—ΤΗ'Ν ἀπολύτρωσιν, κ. τ. λ. *the adoption,* that is to say, or even, *the redemption of our body.* Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as Ὁ Ἰησοῦς, *Jesus,* Ὁ Ἰωάννης *John,* ΤΗ'Σ Γαλιλαίας *Galilee.* See Mat. iii. 13, 14. So in the French le *Tasse,* la *Fosse,* la *France,* l'*Angleterre,* &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as Ὁ ἔσω, The *inner;* Ὁ ἔξω, The *outer;* Ὁ πλήσιον, The, or a, *neighbour;* ΤΑ' ἄνω, The *things above.* Comp. below XII. 1.

VII. Indefinite, *A* or *an,* i. e. *any one, some.* Mat. xiii. 2, ΤΟ' πλοῖον, *A ship.* But Qu.?

VIII. Before verbs it is frequently used in the nominative for αὐτὸς *he,* as Mat. xiii. 28, 29, Ὁ δὲ ἔφη, *But* he *said.* And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28, ΤΟΥ (for αὐτοῦ) γὰρ καὶ γένος ἐσμέν, *For we* His *offspring are.*

IX. Repeated with the particles μὲν and δὲ subjoined, ὁ μὲν—ὁ δὲ denote *the one—and the other,* and in the plur. οἱ μὲν—οἱ δὲ, *some* or *the one—and the others.* Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.—Ὁ δὲ, in the latter part of a distributive sentence, answers to ὃς μὲν in the former part. Rom. xiv. 2. So Polybius, cited by Wolfius, ἍΣ ΜΕ'Ν προσήγετο, ΤΑ'Σ ΔΕ' κατεστρέφετο τῶν πόλεων, "Of the cities he conciliated *some,* and destroyed *others.*"

X. Οἱ δὲ is used absolutely for *some,* without οἱ μὲν preceding. Mat. xxviii. 17, Οἱ δὲ ἐδίστασαν, *But* some *doubted.* Raphelius on the place shows, that Xenophon applies οἱ δὲ in the same manner. See Hutchinson's Note 3, in Cyri Exped. lib. i. p. 82, 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of οἱ δὲ for τινες δὲ in Strabo, Plutarch, Diogenes Laert. and Arrian, see Kypke on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who, that, which,* and the participle as a V. Thus 1 John ii. 4. Ὁ λέγων, he who *saith,* i. e. *the (person) saying.* John i. 18, Ὁ ὤν, who *is* or *was.*

XII. It is used elliptically.

1. It often implies the participle ὤν, especially before a preposition or adverb, as Mat. vi. 9, Ὁ ἐν τοῖς οὐρανοῖς, who art in *heaven;* Mat. v. 12, ΤΟΥ'Σ πρὸ ὑμῶν (ὄντας namely) who were *before you;* Col. iii. 2, ΤΑ' ἄνω (ὄντα) the things which are *above;* Acts xiii. 9, Σαῦλος, Ὁ καὶ Παῦλος (i. e. ὢν or λεγόμενος) *Saul who* (is or is called) *also Paul.* Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following, it often denotes consanguinity or affinity. Mat. x. 3, Ἰάκωβος Ὁ τοῦ Ἀλφαίου (υἱὸς namely) *James* the son of *Alpheus;* Mark xvi. 1, Μαρία Ἡ τοῦ Ἰακώβου (μήτηρ) *Mary* the mother of *James;* (comp. Mark xv. 40.) Acts vii. 16, Ἐμμὸρ ΤΟΥ͂ (πατρὸς) Συχὲμ, *Emmor* the father of *Sychem;* John xix. 25, Μαρία Ἡ τοῦ Κλώπα (γυνὴ), *Mary* the wife of *Cleopas;* Mat. i. 6. ΤΗ͂Σ τοῦ Οὐρίου, the wife of *Uriah.* Υἱός, πατήρ, μήτηρ, γυνή, are in like manner dropt in the best Greek writers, the article implying them, as may be seen in Bos Ellips. under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21, ΤΑ' Καίσαρος (χρήματα namely) the things *of Cæsar;* Rom. viii. 5, ΤΑ' τῆς σαρκὸς (i. e. ἔργα) the works *of the flesh.* Comp. Mat. xxi. 21. 1 Cor. vii. 32, 33, 34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers.—Luke ii. 49, Ἐν ΤΟΙ͂Σ τοῦ πατρὸς, *At my Father's,* house namely, as the Syriac version, בית אבי. So the LXX (Alexand.) Esth. vii.

9, have Ἐν ΤΟΙ͂Σ Ἀμὰν for Heb. בביח הסח. The Greek writers use the same elliptical expression. See more in Doddridge, Wetstein, Bp. Pearce, and Campbell.

4. The neuter article singular ΤΟ' is used in several adverbial phrases, the preposition κατὰ, and the N. πρᾶγμα, or the like, being understood, as Acts iv. 18, ΤΟ' καθόλȣ, *At all*, for κατὰ τὸ πρᾶγμα or χρῆμα καθόλȣ. So Luke xi. 3. ΤΟ' καθ' ἡμέραν for κατὰ τὸ καθ' ἡμέραν χρῆμα, *According to our daily* need. Rom. ix. 5. ΤΟ' κατὰ σάρκα for κατὰ τὸ κατὰ σάρκα χρῆμα, *In respect of the flesh.*

Ὀγδοήκοντα, οἱ, αἱ, τὰ, Undeclined, from ὄγδοος *the eighth*, and ηκοντα the *decimal* termination. See under Ἑϐδομήκοντα.—*Eighty.* occ. Luke ii. 37. xvi. 7. [Gen. v. 28.]

Ὄγδοος, η, ον, from ὀκτὼ *eight*, the tenues κ and τ being changed into their media γ and δ. Comp. Ἕϐδομος.—*The eighth.* occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5, where the expression ὄγδοον Νῶε—ἐφύλαξε, *he preserved Noah* the eighth (person), meaning *with seven others*, is quite agreeable to the manner of using the *ordinal* numbers in the purest Greek authors, except that these latter *generally*, though not *always*, subjoin αὐτὸς *he* or *himself* to the numeral noun. See Raphelius, Wetstein, and Kypke on 2 Pet. ii. 5, and Hoogeveen's last Note on Vigerus, De Idiotism. cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in Martin's French Translation, *Mais a gardé Noé*, lui huitième. Comp. 1 Pet. iii. 20. [See Hom. Il. H. 223. Athen. x. 5. 2 Macc. v. 27. Thucyd. i. 61. ii. 15. D'Orvill. ad Charit. i. 10. Kypke ii. p. 442.]

ὌΓΚΟΣ, ȣ, ὁ.

I. *A tumour, swelling.* [Diod. Sic. ii. 36. iv. 33. Ælian. V. H. ix. 13.]

II. In the N. T. *A weight, an incumbering weight.* occ. Heb. xii. 1, where this seems the true sense of the word, because the Apostle is there speaking of our Christian course under the similitude of a *race.* So Suidas and others explain ὄγκος by βάρος *a weight*, in which sense the word is also used in the profane writers. See Scapula Lexicon, and Suicer Thesaur. in Ὄγκος, and Wolfius on Heb. [The word is used absolutely for *weight* in Ælian xiv. 7. (*weight of the body* or *flesh*), and so in ix. 13. Schl. thinks there is a metaphor here taken from *racers*, who avoid every thing which can hinder their active motion, and reduce the weight of flesh by temperance and exercise. See Fabr. Agonist. ii. 3. Lyd. Agon. S. c. 19. p. 71. Some take it to be *pride* here, as it is in Isoc. ad Dem. p. 8. Joseph. de Bell. iv. 5. 2. It is *swelling speech* in Philo Alleg. p. 69.]

Ὅδε, ἥδε, τόδε, from the prepositive article ὁ, and conjunction δὲ.—*This, this here, he, she, it.* See Luke x. 39. xvi. 25. Jam. iv. 13. [It occurs also Acts xv. 23. xxi. 11. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14, and perhaps nowhere else in the N. T.]

Ὁδεύω, from ὁδὸς *a way.*—*To journey, travel.* occ. Luke x. 33. [Tobit vi. 5. Symm. Job xxix. 25. LXX, 1 Kings vi. 12, metaphorically. Joseph. Ant. xix. 4. 2. Herodian. vii. 3. 9.]

Ὁδηγέω, ῶ, from ὁδηγός.

I. *To lead* or *guide in a way.* occ. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. *To lead*, or *guide*, in a spiritual sense, *to instruct.* occ. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39.—The LXX frequently use it, both in its proper sense, as Exod. xiii. 17. xxxii. 34. Numb. xxiv. 8. Deut. i. 33; and in its figurative one, Ps. v. 9. xxiii. 3. xxv. 5, 9. lxxvii. 20, & al. [So Wisd. ix. 11.]

Ὁδηγὸς, ȣ͂, ὁ, from ὁδὸς *a way*, and ἡγέομαι or ἄγω *to lead.*

I. *A guide in a way*, or *to a place.* occ. Acts i. 16. [It is here used of Judas, but Schl. thinks it means rather *the guide and adviser of the plans for taking Jesus.*]

II. *A guide, an instructor.* occ. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19. [Wisd. vii. 15. The word occurs Ezra viii. 1, as *A guide* apparently; but the meaning does not suit the original.]

☞ Ὁδοιπορέω, ῶ, from ὁδὸς *a way*, and πείρω *to pass through.*—*To pass through a way, to journey, travel.* occ. Acts x. 9. [Ælian. V. H. x. 4. Herodian vii. 9. 1. The substantive ὁδοιπόρος occurs Judg. xix. 17. 2 Sam. xii. 4. Prov. vi. 11. Ecclus. xxvi. 13.]

☞ Ὁδοιπορία, ας, ἡ, from ὁδοιπορέω.—*A journey, journeying* or *travelling.* occ. John iv. 6.* 2 Cor. xi. 26. [Inc. Job vi. 19. Wisd. xiii. 19. 1 Macc. vi. 41.

* [On the purity of the phrase here used see Pfochen. de Ling. G. N. T. Purit. § 84. and Gataker de Styl. N. T. c. 30. p. 229.]

Herodian ii. 15. 11. iii. 6. 31. Xen. Cyr. i. 27.]

'ΟΔΟ'Σ, ῦ, ἡ, either from the Heb. עדה or Chald. עדא *to pass, pass away*.

I. *A way*, properly so called, *a road in which one travels*. Mat. ii. 12. viii. 28, & al. freq. Comp. Mat. iv. 13. x. 5. [It often is put with a Gen. following for *the road leading to a place*, as in Mat. iv. 15, ὁδὸς θαλάσσης *the road leading to the sea* or *coast*. Mat. x. 5. and Heb. ix. 8. ἡ τῶν ἁγίων ὁδὸς *the road to the sanctuary*. So Gen. iii. 24. Prov. vii. 27. Jer. ii. 18. See Gesen. ad Is. viii. 23. Sturz. Lex. Xen. T. iii. p. 239. In the phrase ἑτοιμάζειν ὁδὸν allusion is made to the custom of the Eastern monarchs, who in their progresses sent persons before them to make roads, level hills, and fill up hollows. See Arrian. Exp. Alex. iv. 30. 13. Diod. Sic. ii. 13. Bergier. de publ. Viis Pop. Rom. in Thes. Ant. Rom. x. & Schwarz. Comm. p. 959. Joseph. Bell. J. iii. 6. 2. Justin. ii. 10. occ. Mat. iii. 3. Mark i. 3. Luke i. 76. iii. 4; and so of other forms, as κατασκευάζειν τὴν ὁδὸν. Luke vii. 27. Mark i. 2. Mat. xi. 10, and εὐθύνειν John i. 23. See Isaiah xl. 5.]

II. *A journey*. [Mat. x. 10. xv. 32. xx. 17. Mark vi. 8. viii. 3, 27. ix. 33, 34. x. 52. Luke ix. 3. x. 4. xxiv. 32, 35. Acts ix. 17, 27. xxv. 3. xxvi. 13. 1 Thess. iii. 11. It also is often used as a measure of distance in this sense, as Luke ii. 44, *a day's journey;* Acts i. 12, *a sabbath day's journey;* eight stadia according to some (see Josh. iii. 4.), seven according to others. (In Mark ii. 23, ὁδὸν ποιεῖν is judged to be a Latinism answering to *iter facere* by Schl., for the meaning of this phrase in good Greek is to *prepare* or *make a road*. See Xen. Anab. iv. 8. 6. v. 1. 7; and the middle is used in the sense of St. Mark.)] So Herodotus, cited by Raphelius, 'ΗΜΕ'ΡΗΣ 'ΟΔΟ'Ν; and Lucian, where he is imitating the style of that author, 'ΟΔΟ'Ν 'ΗΜΕ'ΡΗΣ, De Syr. Deâ, tom. ii. p. 880. Josephus in like manner has 'ΟΔΟ'Ν τριῶν 'ΗΜΕ'ΡΩΝ, *a journey of* three *days*. Ant. lib. xii. cap. 8, § 3, and lib. xv. cap. 8, § 5. Μιᾶς 'ΟΔΟ'Ν 'ΗΜΕ'ΡΑΣ, One *day's journey*. And it is well known that in the eastern countries they still reckon distances by hours and day's journeys.

III. *A way, manner of life* or *acting, custom*. See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude ver. 11. [Gen. vi. 12. Ps. i. 1. Job xxiii. 10. Xen. Cyr. i. 3. 4. Mem. i. 7. 1. Æsch. Socr. Dial. iii. 8. And it is used of *God's manner of acting* or *providence*. See Rom. xi. 33. Acts xiii. 10. Heb. iii. 10. (the miracles probably in the desert) Rev. xv. 3. Ps. xviii. 31.]

IV. Particularly with a genitive following, *A way leading to, a method or manner of obtaining*. Rom. iii. 17. Acts xvi. 17. ii. 28. (comp. Mat. xxi. 32. *) 2 Pet. ii. 2. 21. But in these two last texts the Christian religion is called *the way of righteousness* and *truth*, not so much because it *leads to* righteousness and truth, as because it is itself a *discipline of* righteousness and truth. [See John xiv. 4. Luke i. 79. Mat. vii. 13 and 14. 1 Cor. xii. 31. Is. lix. 8. Prov. iv. 11.]

V. *A way* or *manner of religion*. Acts xxiv. 14. See under 'Ο I. Comp. Acts ix. 2, (where see Wolfius.) xix. 9. 23. xxiv. 2.

VI. *Doctrine, law of life, religion*. Here Θεῦ, κυρίυ, &c. generally follow, and the meaning is *the doctrine* or *law of God, leading to life eternal*. Mat. xxii. 16. Mark xii. 4. Luke xx. 21. Acts xviii. 25. So Job xxiii. 11. Ps. xxv. 4. cxix. 151.]

VII. Christ calls himself *The way*, John xiv. 6; *because no one cometh to the Father*, or can approach the Divine Essence in a future state of happiness, *but by him*. Comp. Heb. x. 19, 20, and see Suicer Thesaur. in 'Οδὸς II. 1.

'Οδοὺς, όντος, ὁ, q. ἐδὼς, from ἔδω *to eat;* so the Latin dens *a tooth*, q. edens *eating*.—*A tooth*. Mat. v. 38. & al.

['Οδυνάω, ῶ, from ὀδύνη, which see.]

[I. *To inflict pain* or *sorrow*. Hence in the passive, *To feel sorrow* or *grief, to be grieved*. Luke ii. 48. Acts xx. 38.]

[II. *To torment*. Luke xvi. 24, 25. Here ὀδυνᾶσαι is 2d pers. indic. by the Doric dialect for ὀδυνᾷ. The σ is here retained as in καυχᾶσαι. See καυχάομαι. The verb occurs in the passive only in the N. T.—Lucian. Lexiph. § 13. Æsch. Dial. S. iii. 7. Aristoph. Ran. 650. Is. xl. 29. Zach. ix. 5.]

'Οδύνη, ης, ἡ.

[I. *Pain of body*. Gen. xxxv. 18. Jer. xxii. 23.]

II. *Grief, sorrow*. occ. Rom. ix. 2.

* [Schl. says, *a divine doctrine*. Wahl says, *In a just way*. But Parkhurst is right, *A way leading to righteousness and justification*.]

1 Tim. vi. 10. The Greek Etymologists deduce it from ἔδω *to eat, consume*, because it *consumes* both body and mind. So in Homer, Il. xxiv. lin. 128, 9, Thetis says to Achilles, when overwhelmed with *sorrow* and *concern*,

Τέκνον ἐμὸν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων,
Σὴν ἘΔΕΑΙ κραδίην;———————

How long unhappy shall thy sorrows flow,
And thy heart *waste* with life-consuming woe?
POPE.

On the latter line Pope remarks from Eustathius, that "the expression in the original is very particular: were it to be translated literally, it must be rendered, How long wilt thou *eat*, or *prey upon, thy own heart* by those sorrows? And it seems it was a common way of expressing a deep sorrow; and Pythagoras uses it in this sense, Μὴ ἔσθιειν καρδίαν, that is, *Grieve not excessively, let not sorrow make too great an impression upon thy heart.*" Comp. Ecclus. xxx. 21—24. In like manner, Odyss. ix. lin. 75, Homer describes persons in great *anxiety* and *distress*, as Θυμὸν ἜΔΟΝΤΕΣ; and, Il. vi. lin. 202, of a *melancholy* man he says, Ὃν θυμὸν ΚΑΤΈΔΩΝ, *He preys upon* his own mind. So Horace, lib. i. epist. 2. lin. 38, 39, speaking of *corroding* passions, "*Si quid est animum*, literally, If any thing *eats* (your) mind."

Ὀδυρμὸς, ῦ, ὁ, from ὀδύρομαι *to lament, bewail.*—*A lamentation, wailing.* occ. Mat. ii. 18. 2 Cor. vii. 7. [The verb ὀδύρομαι is used in Greek to express *weeping* (as Paus. viii. 12.), and also *the cry of birds for the loss of their young*, as in Homer. Iliad. B. 315. See also Æsch. Soc. D. iii. 4. It therefore expresses, perhaps, *passionate weeping* in Mat. ii. 18. See Jer. xxxi. 15. 2 Mac. xi. 6. Ælian V. H. xiv. 22. Themist. x. 133. In 2 Cor. vii. 7. the consequent is put for the antecedent, and the sense is *sorrow* or *mourning.*]

ὌΖΩ.—*To smell, emit an odour, good or bad;* for though in John xi. 39, the only passage of the N. T. wherein it occ., it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to *sweet*, as well as to *disagreeable*, odours. [The verb is used of *sweet smells*, Aristoph. Ach. 196. Hermipp. apud Athen. i. p. 29. E. Homer. Odyss. E. 60, of *bad ones*, Aristoph. Ach. 852, where κακόν is added, as ὄζω is Plut. 1020. See Exod. viii. 14. Arrian. Diss. Ep. iv. 11. 15.]

Ὅθεν, from the relative pronoun ὅς, and the syllabic adjection θεν, denoting *from* or *at* a place.

I. As an Adverb.

1. *Whence, from which place.* Mat. xii. 44. Acts xiv. 26. [Thuc. iii. 69. Deut. ix. 28.] Comp. Mat. xxv. 24, 26, where it signifies *from the place in which.*

2. *Whence, from which fact* or *circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. Kypke observes that Homer and Theocritus in like manner use ἔγγυθεν, with the termination usually denoting *from* a place, *for near to;* so that ὅθεν in Mat. is for ὅπου, as indeed the Cambridge and another MS. cited by Mill and Wetstein read. [Kuinöel, Schleusner, and Rosenmüller, put Acts xiv. 26. under this head, observing that the expression *whence they had been commended to the grace of God*, is harsh. Indeed Hemsterhuis wished to read ᾔεσαν for ἦσαν, and so to translate *whence they had set out, having been commended.* Wahl and Bretschneider agree with Parkhurst.]

II. As a Conjunction, *Where, wherefore, for which reason.* Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17. iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Xen. Mem. i. 1. 2.]

☞ ὈΘΟΝΗ, ης, ἡ, from Heb. אטון *fine linen*, or *fine linen thread*, which from טוה *to spin.* See Heb. and Eng. Lex. in אטן.—*A piece of linen*, linteum, *a sheet, wrapper*, or the like. occ. Acts x. 11. xi. 5. [Herodian v. 6. 21. of *a sail.* Test. xii. Pat. p. 639.]

Ὀθόνιον, ου, τὸ, from ὀθόνη.—*A linen swathe* or *roller*, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5, 6, 7. [On this custom of the Jews, see Deyling Obs. S. iii. 37. Chiflet. de Linteis Sepulchr. Christi, c. 28. Salmas. ad Script. Hist. Aug. p. 347. Cuper. Observ. ii. 9. Fischer. Prol. de Vet. Lex. N. T. p. 79. The word occurs Judg. xiv. 13. Hos ii. 5.]

Οἶδα, perf. mid. of Εἴδω *to know*, which see.

Οἰκεῖος, εία, εῖον, from οἶκος *a house*, or *household.*

I. *A person of*, or *belonging to, a certain* [*family* or] *household.* occ. 1 Tim. v. 8. [Is. xxxi. 9. 1 Sam. x. 14, 15, 16. *(an uncle.)* Again, see Levit. xviii. 6, and Is. lviii. 7, which for construction

compare with the place of Galatians quoted in Sense II.]

II. [*One connected with another in any way.* In the N. T. it occurs of those connected in religion, as Gal. vi. 10. οἰκεῖοι τῆς πίστεως *connected with us in Christian belief, Christians.* See Wessel. ad Diod. Sic. xiii. 91. Strab. i. 13. οἰκεῖοι τοῦ Θεοῦ *they who are of the family of God,* which is often called οἶκος Θεοῦ.] occ. Gal. vi. 10. Eph. ii. 19.

'Οικέτης, ου, ὁ, from οἰκέω *to dwell in a house.*—[*Any one belonging to a house, whether servants or not* *, but especially *a household servant,* and probably *one born in the house from servants.*] occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18, where see Macknight. [See Gen. ix. 25, 26. Exod. v. 15, 16. Xen. Mem. ii. 1. 9. 12. Schl. suggests (after Morus) that this word or οἰκείου should be read in Heb. iii. 3, for οἴκου.]

'Οικέω, ῶ, from οἶκος.

I. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16. [When] followed by μέτα *with,* [it is] *To dwell with,* or, *cohabit,* as man and wife. occ. 1 Cor. vii. 12, 13.—The above are all the passages in the N. T. wherein the verb occurs. [See Gen. iv. 16, 20. xvi. 3.]

II. 'Οικουμένη. See below.

"Οικημα, ατος, τὸ, from οἰκέω *to dwell.*

I. Properly, *A house, a dwelling.* [Thucyd. iv. 115. Ezek. xvi. 24.]

II. *A prison,* so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names †. See under 'Αρίστερος. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see Wetstein, Bp. Pearce, and Kypke. [See Athen. xiii. 3. Ælian. V. H. vi. 1. Thucyd. iv. 48. Valck. ad Ammon. iii. 4. Dem. 789. 2.]

'Οικητήριον, ου, τὸ, from οἰκέω.—*A habitation, dwelling-house.* occ. 2 Cor. v. 2. Jude ver. 6. [Jer. xxv. 30. Schleusner strangely misquotes the first place, τὸ ἐξ οὐρανοῦ, for which he has τὸ ἐν τοῖς οὐρανοῖς. As to the place of Jude (which Cudworth (vol. iv. p. 46.) explains rather of *the angel's heavenly body* than merely *the place of abode.*) Wahl and Bretschn. after Jurieu (Hist. Crit. Dogm. i. 4. p. 24.) and Cappellus, think that the apostle alludes to the angels who are said in Jewish tradition * to have been connected with women before the flood, thus leaving their own abode. It appears more probable to others, that the apostle refers only to other traditions existing among the Jews, of a great change and fall in some of the angels. Thus (Medrasch. Sohar. fol. 46. p. 2. col. 2.) Aza and Azael murmur against God and are thrown down from heaven. R. Menachem, on Gen. vi. 2, also mentions angels who fell from heaven. See Sohar. on Exod. fol. 8. col. 32. (quoted in Schœtg. Hor. Heb. p. 1078.) where God is about to send the sinful angels into a fiery river, and choose others in their place. But if we read the book of Enoch (lately translated by archbishop Lawrence), it would seem that the Jewish tradition was, that the rebellion of the angels first showed itself by their choosing leaders in order to go on earth and live with women, and teach mankind all evil arts †; so that these traditions are consistent ‡. It is not, however, necessary here that St. Jude, in saying that they left their own dwelling, should refer especially to their living with women on earth; but generally to their losing their first estate.]

'Οικία, ας, ἡ, from οἶκος.

I. *A house.* Mat. ii. 11. vii. 24, 26, & al. freq. [*Any dwelling-place,* as the heavens considered as the dwelling of God. John xiv. 2.]

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15. [Perhaps Mat. x. 13. xii. 25. Phil. iv. 22. on which last Schl. is doubtful. Gen. xxiv. 2. l. 8, 21. Xen. Mem. ii. 7. 6.]

III. *Goods, means,* facultates. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47.

* [So Hesychius, Suidas, Thom. M. p. 644. Athenæus, vi. p. 261. See Herod. viii. 106.]

† [This is the remark of Helladius, Chrestom. p. 22, and see Plutarch de Vit. Solon.]

* [See the book of Enoch, Cod. Pseudepig. V. T. i. p. 179—199. Test. xii. Pat. p. 529. Joseph. Ant. i. 3. 1. The sons of God, mentioned Gen. vi. 2, probably gave rise to this story. Bretschneider calls these angels the tutelar angels.]

† [It is not quite clear whether Azaryel was reckoned one of those who married a mortal. He is not mentioned among them in ch. vii. 9; and from ch. x. 6 and 12, and ch. xiii. 4, there seems to be a distinction made, as if his rebellion had arisen from another source.]

‡ [Cyprian's expressions are, "I suppose collected from this book and Tertullian," (de Cult. Fœm. Opp. p. 150.) He says, speaking of *the evil arts of ornamenting the person,* &c. Quæ omnia peccatores et apostatæ angeli suis artibus prodiderunt, quando ad terrena contagia devoluti, a cœlesti vigore recessere.]

Comp. under Κατισθίω. [Hom. Od. B. 237. Xen. Mem. iv. 1. 2. See Taubman on Plaut. Most. i. 1. 11.]

IV. St. Paul applies the term to our *mortal body*, and to the *glorious state of saints* after death. 2 Cor. v. 1. Comp. John xiv. 2. Josephus, De Bel. lib. iii. cap. 7, § 5, says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy κλέος μὲν αἰώνιον, ΟΙΚΟΙ δὲ καὶ γενεαὶ βέβαιοι, eternal glory, *houses*, and ages of security—."

☞ Οἰκιακὸς, ῦ, ὁ, from οἰκία.—*A person belonging to a household, a domestic.* occ. Mat. x. 25, 36. [Some MSS. read οἰκειακὸς *.]

☞ Οἰκοδεσποτέω, ῶ, from οἰκοδεσπότης.—*To govern* or *manage a household, or the domestic affairs of a family.* occ. 1 Tim. v. 14. [Plut. de Plat. Phil. 5. 18. It is a recent word, according to Lobeck on Phryn. p. 373.]

☞ Οἰκοδεσπότης, ου, ὁ, from οἶκος *a house*, and δεσπότης *a lord, master.—The master of a house.* See Mat. x. 25. xx. 1, 11. Mark xiv. 14. [It seems often put for *master* simply as in the first passage, and Luke xiii. 25. It occurs in Mat. xiii. 27, 52. xxi. 33. xxiv. 43. Luke xii. 39. xiv. 21. xxii. 11. Plutarch Quæst. Rom. 30. Joseph. c. Apion. 2. 11.]

Οἰκοδομέω, ῶ, from οἶκος *a house*, and δομέω *to build*, which from δέδομα perf. mid. of δέμω the same.

I. *To build*, as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20, comp. Bp. Pearce and Campbell; and on Mat. xxiii. 29, see Harmer's Observations, vol. iii. p. 424, &c. [Gen. ii. 22. Xen. Mem. iii. 8. 8.]

[II. *To rebuild.* Mat. xxiii. 29, and Luke xi. 47, 48. Mat. xxvi. 61. xxvii. 40, and Mark xv. 29. John ii. 20. Josh. vi. 26. Amos ix. 14. Is. xliv. 26.]

III. *To build*, in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term οἰκοδομῦντες *builders* is applied to the Priests, Scribes, and Pharisees, among the Jews, because they professed to be *teachers*, and ought to have *built up* the Jewish church in the true faith of a glorious but suffering Redeemer.

IV. *To profit* spiritually, *conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. [x. 23.] xiv. 4, 17. [1 Thess. v. 11.]

V. Οἰκοδομέομαι, ῦμαι, Pass. in a bad sense, *To be built up, emboldened, encouraged*, in an evil notion or practice. 1 Cor. viii. 10. [Compare Isa. ii. Chron. xxxii. 5. where the verb is *To strengthen*, and κατισχύω is used in the LXX.] See Blackwall's Sacred Classics, vol. ii. p. 104, 5, who remarks, that "Mons. Le Clerc has paralleled this passage with Mal. iii. 14, 15, where the Heb. נבנו, *are built up*, is well rendered by the Greek interpreters ἀνοικοδομῦνται, namely, ποιῦντες ἄνομα, *in doing iniquity*." So Plautus in Trinum. I. ii. 95. *Qui* ædificaret, or exædificaret, *suam inchoatam* ignaviam, Who would *build up* his beginning *worthlessness*. See Wolfius and Wetstein *.

Οἰκοδομὴ, ῆς, ἡ, from the same as οἰκοδομέω.

I. Properly, *The act of building.* It is not, however, used in this sense in the N. T.; but see LXX in 1 Chron. xxvi. 27. [1 Mac. xvi. 23.]

II. [Metaphorically, *The act of edifying*,] *edification, spiritual profit* or *advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. [xii. 19.] xiii. 10, & al. And so in 1 Tim. i. 4, Beza's or the Cambridge MS. reads οἰκοδομὴν, which reading is partly adopted by Griesbach. See also Mill and Wetstein.

III. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. [In these three last places the word is used metaphorically. In the 1st and 3d, it is said to be applied to the body of Christians, considered as a temple of God, and sacred to him. But in the 1st, it appears to me clearly to be, that which is built or improved by God. *Ye are God's husbandry, ye are God's building*, i. e. *ye are that which has been cultivated by God, which has been built up to the faith by him.*]

☞ Οἰκοδομία, ας, ἡ, from the same as οἰκοδομέω.

[I. *Building.* Thucyd. ii. 65.]

* [It is here used in an Attic sense. See Hesychius and Ælian. V. H. vi. 1.]

* [Bretschn. says, it is rather *To be prepared*, (as the people prepare for building, by getting every thing necessary,) as in Ps. lxxxix. 2, where the answering clause ἑτοιμάζω occurs. The example is good: the explanation is a specimen of what men say when they are determined to find a reason for their whims.]

II. *Edification, spiritual advancement.* occ. according to some *printed* editions, 1 Tim. i. 4, where οἰκονομίαν, the reading of almost all the MSS., three of which ancient, seems the true one. See Mill, Wolfius, Wetstein, and Griesbach. Comp. 'Οικοδομὴ II.

'Οικονομέω, ῶ, from οἰκονόμος.—*To act as a steward.* occ. Luke xvi. 2. [occ. Diod. Sic. xii. 15. Xen. Mem. iii. 4. 12. and in a metaphorical sense, *To dispense,* in Ps. cxii. 5.]

'Οικονομία, ας, ἡ, from οἰκονόμος.

I. Properly, *A dispensation, administration,* or *management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4. [It is *power* in Is. xxii. 21. *place* or *office,* ibid. 19 *. So in 1 Cor. ix. 17. and Col. i. 25. it appears to be *an office.*]

II. *A spiritual dispensation, management,* or *economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4. 'Οικονομίαν Θεοῦ, *The dispensation of God,* i. e. of divine grace or favour to man through Christ. On Eph. iii. 9, see under Κοινωνία II. [The word seems to be rather *plan, counsel,* in some cases. In Eph. i. 10. the words are 'Εις οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι. Rosenmüller, Wahl, and Schl., all agree that this is for τοῦ ποιεῖσθαι ἐν τῷ πληρ' τῶν κ.; ὥστε ἀνακ' i. e. *in order to produce this arrangement in the fulness of time, viz.,* that all things may be collected in Christ. Bretschneider says, Ut dispensaret, ut daret quod decreverat tempore constituto. I should translate, *For* or *with a view to* (see 'Εις II. 3.) *the plan of the fulness of time,* i. e. *the plan* relating to *the fulness of time;* namely, the plan of bringing all things together in Christ in the fulness of time †. This sense of *plan* or *contrivance* occurs often in Polybius, as Hist. ii. 47. v. 34, and 40. In Eph. iii. 2, when I compare it with Col. i. 25, I can hardly doubt that the writer meant, if not to use the same words, to express the same sense, and that he used one of those licences not uncommon in Greek, of attaching the participle or adjective to a different word from that to which it strictly belongs. Thus, τὴν οἰκονομίαν τῆς χάριτος τῆς δοθείσης μοι εἰς ὑμᾶς, is for τὴν οἰκ' τ' χ' τὴν δοθεῖσαν. Then the proper translation of οἰκονομία is *the office;* and so Schl., who translates very loosely, *Audivistis quomodo mihi demandatum fuerit munus apostolicum quo etiam inter vos functus sum.*]

'Οικονόμος, ου, ὁ, from οἶκος *a house,* and νένομα, perf. mid. of νέμω *to administer.*]

I. *A person who manages the domestic affairs of a family, a steward.* occ. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2, where it denotes *those who manage the affairs of a minor.*—'Οικονόμος τῆς πόλεως, *A steward, treasurer, cofferer,* or *chamberlain of a city.* So Vulg. Arcarius. occ. Rom. xvi. 23. On which passage Elsner produces an ancient inscription, where mention is in like manner made of the 'Οικόνομος of the city of Smyrna *. [Is. xxii. 15.]

II. It is applied in a spiritual sense, not only to the apostles and *ministers of the Gospel,* occ. 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.), but also to *private believers,* who had received any miraculous gift of the Spirit. occ. 1 Pet. iv. 10, [and were to use the gift, and impart it to others, thus acting as ministers of God.]

'ΟΙΚΟΣ, ου, ὁ.

I. *A house,* properly so called. Mat. ix. 6, 7. xi. 8, & al. freq. [ἐν οἴκῳ is *at home.* 1 Cor. xi. 34. xiv. 35. κατ' οἶκον or κατ' οἴκους, *in private houses, privately.* Acts ii. 46. v. 42. xx. 20. On Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. see ἐκκλησία. The word is often used of a *royal house* or *palace,* though not absolutely, Mat. xi. 8. Luke xxii. 54. *(palace of the High Priest.)* Gen. xii. 15.—and for *a house of God,* or *temple,* as Acts vii. 47, 49. generally with Θεοῦ added, as Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John ii. 16, 17. of *the temple of Jerusalem.* In Mat. xii. 4. Mark ii. 26. Luke vi. 4. it is *the sanctuary,* and is put absolutely in that sense, Luke xi. 51. (though Kuinöel on Mat. xxiii. 37. says,

* [Schl. says, that Tertullian translates it very elegantly in Luke xvi. 4. by *ab actu summoveri.* The elegance of a technical phrase is not very conspicuous.]

† [Under Καιρὸς I have said that the final consummation of all things is the time here intended, on the ground that the writer had in his mind the *completion* of this plan of union. If he looked to its *commencements,* the publication of Christianity is the proper meaning here.]

* [The office was one of some consequence; for in Josephus, Ant. xi. 6. 12, it is mentioned with the ἄρχοντες. The word Ταμίας is more common. Its use as applied to the curators of the public money in the temple of Minerva at Athens is well known. I have given instances in Græcæ Inscr. Vetust. p. 212.]

it is *the temple;* but I think without reason.) See 2 Chron. xxxv. 5. The word προσευχῆς is added in the same sense in Mat. xxi. 13. Mark xi. 17. Luke xix. 46. In John ii. 16. with ἐμπορίου *(traffic)* it means a *place of traffic,* or *shop.* It expresses (and this sense is mentioned by Hesychius. see also Hom. Od. H. 356.) various parts of the house; as (1) the chamber on the top of the house for retirement, Acts x. 30. xi. 13, according to Schleusner, Wahl, and Bretschneider. In Acts ii. 2, (as Josephus mentions (Ant. viii. 3. 2.) that there were 30 of these œci or chambers round the temple) Krebs and Bretschneider choose to imagine that the apostles were assembled in one of them; but it appears absurd to think that the rulers of the temple would have given them permission to assemble there. Wahl takes it for the upper chamber of the house, as in the places just quoted. Something depends on the meaning of καθῆμαι in this place, which may be either *to sit,* or *to dwell;* and Rosenm., taking the last sense, construes *the house where they dwelt.* Schl. avoids the difficulty, saying, Replevit totum ædificium, quo convenerunt. Wahl's sense appears the most satisfactory. (2) The word denotes an *eating-room,* as in Luke xiv. 23. Xen. Symp. ii. 18.—In Mat. xxiii. 38. Luke xviii. 35, *(your house is left unto you desolate)* it is doubted whether the sense is *your dwelling-place,* (i. e. here *Jerusalem and Judæa*) or *your nation and power,* or *country, your temple.* The first sense obtains in Luke i. 23, 56. xiii. 35. Mat. xii. 44, and this is preferred by Schleusner; the second, which is that of Grotius, Elsner, and Lœsner, is defended by Mat. x. 6. xv. 24. & al. See Lœsner in Comment. Theoll. a Vellhusen, Ruperti, and Kuinöel, ii. p. 49. The prediction then is, that the power and honour of the Jewish nation shall be utterly destroyed. The last interpretation is embraced by Olearius, Wolfius, and others, and latterly by Kuinöel. Wahl thinks ὑμῶν against it.]

II. *A household, family dwelling in a house.* Luke xix. 9. Acts [vii. 10.] x. 2. [xi. 6. xvi. 15. xviii. 8.] 1 Cor. i. 16, & al. On Tit. i. 11. [1 Tim. iii. 4, 5, 12. v. 4. 2 Tim. i. 16.] Kypke cites the phrase ΟΙΚΟΥΣ — ἈΝΑΤΡΕΠΕΣΘΑΙ from Josephus. [Gen. vii. 1. Xen. Mem. iii. 6. 14. Thucyd. i. 22.]

III. *A family, lineage.* Luke i. 27. ii. 4, where Doddridge, after Grotius, justly I think, refers οἶκου *to the family,* and πατρία *to the household* or *descendants* of David, according to the division of the Tribes into *families* and *households.* Comp. Numb. i. 18, &c. Josh. vii. 17, 18. [1 Kings xii. 16, 19,] and see Doddridge on Luke ii. 4. In this view it is spoken of *a whole nation sprung from a common progenitor.* Mat. x. 6. xv. 24, & al. [Luke i. 33. Acts ii. 36. vii. 42. Heb. viii. 8. 10.]

IV. *The house of God* denotes either the material temple at Jerusalem, Mat. xxi. 13. Luke xi. 51. John ii. 17. (Comp. Mat. xxiii. 38.) because God *dwelt therein,* or was peculiarly present in it, as Mat. xxiii. 21.—or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17, which is the *temple* or *habitation* of God through the Spirit. Comp. Νάος IV.

Ὀικουμένη, ης, ἡ. Properly the participle pass. pres. fem. contract. from οἰκέω *to inhabit.*

I. Γῆ *the earth* being understood, *The inhabited* or *habitable earth* or *world.* Mat. xxiv. 14, (where see Doddridge's excellent Note) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the *inhabitants* of the world. [Schl. thinks it is put for *The whole world* in these passages, without respect of its inhabitation, or capability of its inhabitation. Add Heb. i. 6. Rev. xvi. 14. So Ps. xviii. 15. It is put for the inhabitants also in Acts xix. 27. Rev. iii. 10. xii. 9. Ps. ix. 8.]

II. *The Roman empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10.]—*The Roman empire* might well be called by the Evangelists Πᾶσα, or ὅλη, ἡ οἰκουμένη; since near two hundred years before their time Polybius had observed, lib. vi. c. 48. Ῥωμαῖοι ἐν ὀλίγῳ χρόνῳ ΠΑ͂ΣΑΝ ὑφ' ἑαυτὸς ἐποίησαν ΤΗ`Ν ὈΙΚΟΥΜΕ´ΝΗΝ, The Romans in a short time subdued the *whole inhabited world;* and Plutarch, Pompei p. 631, F., mentions Πολλὰ χώρα τῆς ὑπὸ Ῥωμαίων ὈΙΚΟΥΜΕ´ΝΗΣ, Many countries of the Roman *world.* [Pol. iv. 38. 1. Herodian. v. 2. 4.] See more in Wetstein on Mat. xxiv. 14, and Luke ii. 1; and on this latter text see Dr. Campbell's excellent Note, and on Rev. iii. 10, Vitringa; and observe, that the LXX in like manner use ἡ οἰκουμένη ὅλη for the *Babylonish empire,* Isa. xiii. 11. xiv. 17; and ἡ οἰκουμένη, for the *Syrian,* Isa. xxiv.

4 *. [This interpretation of Parkhurst is far too positively stated. In Luke ii. 1. many interpreters, for example, Keuchen, Bynæus (de Natali J. C. p. 305.), Fabricius (Cod. Apol. i. p. 103.), Lardner (Credib. vol. i. p. 240.), Fischer (Prol. iii. 2.), Kuinöel, and many others conceive, that only Judæa is meant, as there is not any record of a general census of the Roman empire in the Roman historians at the time spoken of. So again, in Acts xi. 28, the dearth in the whole world spoken of, is referred by most persons to Judæa alone, especially as it is known by Josephus (Ant. xx. 5. 2.) that such a dearth existed there at the time noticed. In Luke iv. 3, most persons also understand Palæstine, (though Wahl as well as others think the whole world is meant); and this sense is found in Josephus Ant. viii. 13. 4. xiv. 7. 2. The Jews also called Judæa *the earth* or *all the earth.* See Ruth i. 1. 2 Sam. xxiv. 8. Parkhurst has omitted Acts xvii. 6, where the Roman empire is clearly meant. In coins it is so designated. See Zœga Num. Æg. Imp. p. 23.]

III. Οἰκουμένη ἡ μέλλουσα, *The world to come,* Heb. ii. 5, seems to denote *the state of the world under the Messiah,* or *the kingdom of the Messiah,* which began at his first advent, and shall be completed at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* העולם הבא *the world to come,* probably from that prophecy of Isaiah, ch. lxv. 17, where it is represented by *new heavens and a new earth.* It is observable that St. Paul uses this phrase only in this passage of his Epistle to the Hebrews or *converted Jews,* as being, I suppose, a manner of expression familiar to them, but not so intelligible to the gentile converts. See Whitby and Doddridge on the place; and comp. Heb. vi. 5.

[Οἰκουργὸς, ῦ. See the following word.]

☞ Οἰκουρὸς, ῦ, ὁ, ἡ, from οἶκος *a house,* and ὄρος *a keeper,* which see under Κηπουρός.—*A keeper at home, to look after domestic affairs with prudence and care.* "† Elsner has shown, in a learned note on this place, that the word οἰκουρὸς is used by several of the best authors to express both these ideas." Hesychius explains οἰκουρὸς by ὁ φροντίζων τὰ τῦ οἴκυ καὶ φυλάττων, *one who takes care of the things belonging to the house, and keeps them.* It is a pretty observation of Leigh, that our Eng. word *housewife* answers the Greek οἰκουρός. See also Wetstein. occ. Tit. ii. 5, where observe from Wetstein and Griesbach, that six *ancient* MSS. read οἰκουργὺς *workers at home.* [The word occurs in its proper sense in Artemid. ii. 11; in that of the N. T. in Eur. Hec. 1261. See Fessel. Advers. SS. ii. 17. Οἰκουρέω, occurs Lucian Nigrin. c. 18. Liban. in Orest. p. 293. Οἰκουρία Plut. T. vi. p. 538. T. v. p. 119. ed. Reisk.]

Οἰκτειρέω and Οἰκτείρω, from οἶκτος *compassion.* Comp. under Ἔλεος.—*To compassionate, have compassion upon, tenderly pity.* It is more than ἐλεέω *to pity.* occ. Rom. ix. 15, which is a citation from the LXX of Exod. xxxiii. 19, in which text, as in many others, this V. answers to the Heb. רחם, which is likewise a very strong word properly denoting *to have one's bowels yearn,* as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12, where σπλάγχνα *bowels,* and οἰκτιρμοὶ *mercies,* are joined together. See also Jam. v. 11. [Ex. xx. 19. Mic. vii. 19. Ælian. V. H. iii. 22.]

Οἰκτιρμὸς, ῦ, ὁ, from οἰκτείρω.—*Mercy, tender mercy, compassion.* occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 *.—This word, when used in the LXX, almost constantly answers to the Heb. רחמים *bowels of mercy, yearnings of the bowels from compassion.* [See 2 Sam. xxiv. 14. Is. lxiii. 15. Zach. i. 16.]

Οἰκτίρμων, ονος, ὁ, ἡ, from οἰκτείρω.—*Merciful, tenderly merciful, compassionate.* occ. Luke vi. 36. Jam. v. 11.—The word in the LXX most commonly answers to the Heb. רחום properly *one whose*

* [So Alexander's empire is called in Ælian V. H. iii. 29; and the Greek dominion in Demosth. De Cor. c. 15 and 19.]

† Doddridge.

* [This word usually occurs in the plural. Fischer in his 6th Prolusion accounts for the use of the plural in this and similar cases, by saying, that that number seems fitter than the singular to betoken the dignity of certain persons, and the excellence of certain things; and that it is used not as an intensitive of the excellence of that which is spoken of; but merely an indication of its excellence. Stock says the contrary of this word, viz. that it indicates the infinity of God's love; but Fischer says, that that would be equally expressed in the singular, as all God's attributes are infinite, and that the plural is only used as more fitting his great goodness and love.]

*bowels yearn with pity.* Comp. under Ὀικτείρω. [Exod. xxxiv. 6. Nehem. ix. 17, 34. Ecclus. ii. 11.]

Οἶμαι, by syncope from οἴομαι, which see under Οἴω.—*To think, suppose, judge.* occ. John xxi. 25.

Οἰνοπότης, ȣ, ὁ, from οἶνος *wine*, and πότης *a drinker*, which from πόω *to drink.* —*A drinker of wine, a wine-bibber.* occ. Mat. xi. 19. Luke vii. 34.—In the LXX of Prov. xxiii. 20, it answers to the Heb. סבא יין *a swiller of wine.* [Polyb. xx. 8. 2, The verb οἰνοποτέω occ. Prov. xxxi. 4.]

ΟΙΝΟΣ, ȣ, ὁ, from the Heb. יין *wine*, which from ינה *to press, squeeze*, as being the *expressed juice* of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin;* in the Gothic *wein*, Welsh *gwin*, Cimbric *uin*, old German uuin, Danish *viin*, Dutch *wiin*, Saxon ƿin, and English *wine* and *vine**.

I. *Wine.* Mat. ix. 17. 1 Tim. v. 23, & al.

II. From the *intoxicating effects of wine*, and the *idolatrous abuse of it* among the heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) *wine* signifies *communion* in the *intoxicating idolatries* of the mystic Babylon. Rev. xiv. 9. Comp. Jer. li. 7. [Οἶνος has not this sense *alone*, but in union with other remarkable words, as θυμὸς, or πορνεία. Under the word Θυμὸς, with which οἶνος is joined in this place of Revelations, and also in xviii. 3, and which denotes *poison*, or *medicaments of a stupifying and intoxicating nature*, Parkhurst interprets the phrase as denoting such *inflammatory philtres* or *love potions* as were given by prostitutes to their lovers. See Θυμὸς. And I presume that here he means to compare the idolatries of Babylon to such medicated drinks in their intoxicating effects. In the last passage, indeed, we have οἶνος τȣ̃ θυμȣ̃ τῆς πορνείας, and in Rev. xvii. 3, again οἶνος τῆς πορνείας simply; and Rosenm. observes on Rev. xiv. 8, that the words describe a city using all sorts of arts to bring other nations under her power, as prostitutes used philtres to entice lovers; and that Babylon is said to have intoxicated all nations with the wine of her fornication, i. e. of her idolatry. See πορνεία. Wahl, Bretschneider, Gataker (Adv. Misc. v. p. 47), Blackwall (Sacred Class. ii. p. 187), and Vitringa also understand the phrase much in this sense. Hammond takes Θυμὸς in its stronger sense of *absolute poison*, and interprets Rev. xiv. 8, of a *bitter poisonous cup of fornication*, looking to its evil consequences, and not simply to its inebriating quality.]

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of *medicated wine, to* take away their senses (comp. under Κεράω II. and Σμυρνίζω), it denotes figuratively the *dreadful judgments* of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Isa. li. 17, 21, 22. Jer. xxv. 15. [Schl., Bretsch., and Wahl say, that the metaphor is taken from the confusion and dismay of the sinner under God's hand, which is similar to that of drunken men, and amounts to madness, and leads them to ruin.]

Οἰνοφλυγία, ας, ἡ, from οἰνόφλυξ, υγος, ὁ, *a drunkard, a person habitually* or *frequently heated with wine*, which from οἶνος *wine*, and φλέω or φλύζω *to be hot, boil.*—*A being heated*, or *a debauch, with wine, excess of wine.* occ. 1 Pet. iv. 3.—The Greek writers often use this word in the same sense. See Wetstein. [Andronicus Rhodius (περὶ Παθῶν, p. 6.) defines Οἰνοφλυγία to be ἐπιθυμία οἴνȣ ἄπληρος *an insatiable desire for wine.* Hesychius says οἰνοφλυγίαι, μέθαι *(fits of drunkenness).* It occurs Philo de Op. Mundi, p. 36. and de Temul. p. 272. Xen. de Rep. Lac. v. 4. Œc. i. 22. Ælian. V. H. iii. 14. Poll. Onom. vi. 22. See also Eustath. ad Iliad, Φ. p. 1330, 26. Οἰνοφλυγέω occ. Deut. xxi. 20. and Is. lvi. 12. Οἰνόφλυξ (which Hesychius calls *a drunkard*, or *great lover of wine*, and the Etym. M. 618, 34, *one that rushes into wine*, or *drunkenness*) occ. Æsch. Soc. Dial. ii. 40. Ælian. V. H. iii. 14.]

Οἴομαι [or contracted Οἶμαι, *to think, be of opinion, suppose.* Hesychius explains it by νομίζω, ὑπονοέω, and ὑπολαμβάνω. It occurs only thrice in the N. T. John xxi. 25. For similar examples of the infin. of the Aor. instead of that of the fut. see Lobeck ad Phryn. p. 751. Phil. i. 17. The infin. pres. after νομίζω occurs in Iamblich. de Vit. Pyth. v. 61. and after οἴομαι in Xen. Hell. v. 1. 15. Lobeck on Phryn. p. 753. makes some remarks on the necessity of supplying δεῖν, θέλειν, or δύνασθαι in such cases. James i. 17. Gen. xli. 1, 17. Job xi. 2. Aristot. Rhet. ii. 13.]

* See Junius's Etymol. Anglican. in WINE.

Ὁῖος, α, ον, from ὡς *as*.

I. *Such as*, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19.

[II. *Of what sort*, without reference to any particular object as a point of comparison. Luke ix. 55. 1 Thess. i. 5. Test. xii. Pat. p. 741. Add 1 Cor. xv. 48. 2 Cor. x. 11. xii. 20. Phil. i. 30. 1 Thess. i. 5. Rev. xvi. 18. Æsch. Soc. Dial. ii. 2. Gen. xliv. 15. In 2 Tim. iii. 11, it occurs twice. In the 2d place, οἵους διωγμοὺς, Schl. refers it to this head; but it is difficult to construe it with this sense. It may be perhaps *what persecutions have I endured*. Erasmus has *scis quam graves calamitates*, &c. *sustinuerim*. In the other place οἷα μοι ἐγένετο, Schl. says it is simply *which*, and so Erasmus. See Esth. ii. 1. Dan. xii. 1.]

[III. Ὁῖος (or more usually οἷός τε) is joined often with εἰμί, and a verb in the infin. following, in the sense of *to be able*. Herman (on Viger, n. 79.) says it is for τοιοῦτός εἰμι ὥστε. The verb εἰμὶ is often omitted (as in Plat. Rep. iii. p. 386. ed. Serr. Arrian. Exp. Al. i. 13. Xen. Cyr. vi. 1. 4.) Many examples will be found in Matthiæ, § 479. Obs. 2. or the Notes on Viger, iii. 8. 9. Whether, instead of a verb in the infin., ὅτι and a verb may follow, seems doubtful, though after δυνατὸς, &c. such a construction is allowed. See Matthiæ, § 531. However, Schleusner, Rosenmüller, and Wahl, conceive that οἷον ὅτι is to be taken in that sense in Rom. ix. 6. Rosenm. adds that others think it is *as if, as though*, and so Parkhurst.]

ὍΙΩ, 1 Fut. οἴσω.

I. *To bring, carry*. occ. John xxi. 18. Rev. xxi. 20. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οἴσω, οἴσεις, &c.

Ὀκνέω, ῶ, from ὄκνος *sloth, idleness*, which the Greek grammarians derive from οὐ κινεῖν, *not moving*.—*To delay, be loth, think much*, as we say. occ. Acts ix. 38, where see Wetstein and Kypke. [Judg. xviii. 9. Numb. xxii. 16. Ecclus. vii. 35. Polyb. i. 14. 7. Xen. Mem. ii. 3. 14.]

Ὀκνηρός, ά, όν, from ὀκνέω.

I. *Slothful, idle*. occ. Mat. xxv. 26. Rom. xii. 11. [Prov. vi. 6, 9. xx. 3, 4. Herodian. viii. 5. 1.]

II. *Tedious, troublesome*. occ. Phil. iii. 1. [6. Theocr. xxiv. 35.]

Ὀκταήμερος, ου, ὁ, ἡ, from ὀκτώ *eight*, and ἡμέρα *a day*. [*Lasting eight days*, or] *of the eighth day, performed on the eighth day*. occ. Phil. iii. 5. [There is some doubt whether περιτομῇ or περιτομη is the right reading. Schl. is for the latter, Wahl and Bretschn. for the former; and Wahl defends it by a passage cited by Wetstein from Greg. Naz. Or. xxv. 465. D. Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τεταρταῖος *.]

ὈΚΤΩ, οἱ, αἱ, τὰ. Undeclined.—A noun of number, *Eight*. Luke ii. 21, & al.

Ὄλεθρος, ου, ὁ, from ὀλέω.—*Destruction*.† occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. i. 9, where see Macknight. [Prov. xxi. 7. Jer. xlviii. 3. Obad. v. 13. Diod. Sic. xiv. 66. Xen. Anab. i. 2. 26.]

☞ Ὀλιγόπιστος, ου, ὁ, from ὀλίγος *little*, and πίστις *faith*.—*Of little faith, having but little faith*. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ὈΛΙΓΟΣ, η, ον.—*Small* or *little*.

[(1.) *In number* (ὀλίγος ἀριθμῷ, Deut. iv. 27, i. e. when used in the plural, *few*) as Mat. vii. 14. ix. 37. xv. 34. xx. 16. xxii. 14. xxv. 21, 23. Mark vi. 5. viii. 7. x. 2. xii. 48. (where understand πληγὰς, and see Bos and Matthiæ, § 413 and 420) xiii. 23. Acts xiv. 28. xvii. 4, 12. Heb. xii. 10. 1 Pet. iii. 20. v. 12. (understand λόγων. Thucyd. iv. 95. uses the singular in the same sense.) Rev. ii. 14, 20. iii. 4. Rev. xii. 12. In Eph. iii. 5, ἐν ὀλίγῳ is by some (as Schl. and Bretschn. after Camerarius) said to be *a little time* before; by others to be *shortly, in few words* (διὰ βραχέων), and in this way Parkhurst and Wahl, after Chrysostom, take it.]

[(2.) In quantity, of *place* or *time*. It is used as to *space* in Mark i. 19. Luke v. 3. (where Schl. calls it an adverb, and says we must understand κατὰ ὀλίγον μέρος τοῦ τόπου; as to *time* in Mark v. 31. James iv. 34. Comp. Joseph. Ant. xii. 10. 5. 1 Pet. i. 6. v. 10. Rev. xvii. 10. (where also Schl. calls it an adverb, and understands κατὰ ὀλίγον μέρος τοῦ χρόνου; why not χρόνον at once?)]

[(3.) In *quantity*, simply. Thus 1

* [Bp. Middleton is for περιτομῇ; and observes justly, that adjectives in ημερος are usually applied to persons; and also, that, in this place, the structure of the whole passage would be disturbed by supposing the nominative used; for the Apostle, both *before* and *after* this phrase, is himself the *subject* of the discourse; yet, if the nominative is used, how awkward would it be to restore ἐγὼ in the next clause?]

† [The proper meaning of this word is perhaps *destroyer*. See Demosth. 119. 8. & 582. 1. ed. Reisk. and Valck ad Ammon. c. 10.]

Tim. v. 23, οἴνῳ ὀλίγῳ is probably *a small* or *moderate quantity of wine*, though some have fancied it was *a light* or *weak wine*. See Wolf's note. Again, 2 Cor. viii. 15, (referring to Exod. xvi. 18.) a *small* quantity of manna. And so perhaps Luke vii. 47, ὀλίγον ἀγάπᾳ, i. e. *his love is little in quantity*, and ὀλίγον ἀφίεται.]

[(5.) In *magnitude*. Acts xii. 18. xv. 2. xix. 23. And so] ἐν ὀλίγῳ, *within a little, almost, well nigh*, propemodum. Acts xxvi. 28, 29. So Chrysostom, παρὰ μικρὸν; though I am well aware that in the Greek writers (see Wetstein) ἐν ὀλίγῳ generally signifies *in a little* or *short time*, χρόνῳ being understood: but its being opposed in ver. 29. to ἐν πόλλῳ, determines its meaning; and see Raphelius, Wolfius, and Doddridge on Acts xxvi. 28, and Plato Apol. Socrat. § 7. p. 71. edit. Forster, where ἐν ὀλίγῳ *may* mean *almost, nearly*, as τοῖυτον τι following seems to show. See Forster's note. I add, that in ver. 29, the modern Greek version explains ἐν ὀλίγῳ by παρ' ὀλίγον. [Comp. Strab. v. p. 372. Παρ' ὀλίγον in Prov. v. 14, and ὀλίγῳ or ὀλίγυ has the same sense. See Pausan. i. 13. Thucyd. iv. 129. Ælian. V. H. iv. 28. Abresch. Deluc. Thucyd. p. 483. 'Ολίγος is *small in magnitude* also in Acts xxvii. 20, and perhaps in 1 Tim. iv. 8, (see Diog. 4. vi. 70.) though some may understand χρόνον, James iii. 5. There is no doubt that ὀλίγος and μικρὸς are often interchanged in good Greek. See Theoc. Idyll. i. 47. Hom. Hymn. in Merc. 245. Eustath. ad Hom. Il. E. p. 464, 46. Valck. ad Eur. Hippol. 530.]

'Ολιγοψύχος, υ, ὁ, ἡ.—*Feeble-minded, weak-hearted.*—From ὄλιγος *small*, and ψυχὴ *the mind;* or perhaps this word should be deduced from ὀλίγος *small*, and ψυχὴ *breath*, and so may *strictly* denote one who *fetches his breath short* and *weakly*, as it is well known *low-spirited* and *sorrowful* persons do. Thus the LXX, Num. xxi. 4, have ὠλιγοψύχησεν ὁ λάος for the Heb. תקצר נפש העם, literally *the breath* of the people *was shortened**. So Jud. xvi. 17; and in the LXX of Exod. vi. 9, the N. ὀλιγοψυχία answers to the Heb. קצר רוח *shortness (weakness) of breath*, i. e. low-spiritedness; and in Isa. lvii. 15, the adjective ὀλιγόψυχος to שפל רוח *low, depressed in breath*. occ. 1 Thess. v. 14. [add Prov. xiv. 29. xviii. 14. Is. liv. 6.]

'Ολιγωρέω, ῶ, from ὀλίγος *little*, and ὠρέω *to care*, which from ὥρα *care*.—*To neglect, despise*. occ. Heb. xii. 5. [The verb occurs in the sense of *neglecting* in Ælian. V. H. ii. 23. Thucyd. ii. 62. Herodian. i. 1. 1. Xen. Mem. ii. 4. 3. and so it is explained in the Lexicographers. Schl. here makes it *to refuse* or *reject*, because the words are taken from Prov. iii. 11, where the Heb. is אל תמאס.]

☞ 'Ολοθρευτής, ῦ, ὁ, from ὀλοθρεύω.—*A destroyer*. occ. 1 Cor. x. 10. [The passage has a reference to the murmuring of the Jews in Numb. xiv. 2. The word signifies the same as ὁ ὀλοθρεύων in Heb. xi. 28, where it signifies the *destroying angel* mentioned Exod. xii. 23*, as ὁ ὀλοθρεύων. This destroying angel is mentioned also in 1 Chron. xxi. 12. (ἄγγελος Κυρίυ ἐξολοθρεύων). He was called by the Jews Sammael, and so some explain the word here. But as we do not find that the murmuring Jews were destroyed by the immediate intervention of the destroying angel, like the first-born in Egypt, Rosenm. and Schl. understand here *the plague*, by which the murmurers were destroyed, in Numb. xvi. 41, and following. Wahl and Bretschn. do not decide for either opinion.]

'Ολοθρεύω, from ὄλεθρος *destruction*.—*To destroy*. occ. Heb. xi. 28. [See the last word. Exod. xii. 23. Deut. xx. 20. Jer. ii. 30. v. 6. xxv. 36. & al. It seems in the LXX a strong word, and to denote entire destruction.]

'Ολοκαύτωμα, ατος, τὸ, from ὁλοκαυτόω *to burn the whole*, spoken of *sacrifices* by Xenophon † and Plutarch [T. viii. p. 772. ed. Reisk.]; and this from ὅλος *all, the whole*, and κέκαυται, 3 pers. perf. pass. of καίω *to burn*. *A burnt-offering, the whole of which was burnt on the altar*, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. עלה *a burnt-offering*, so called from the V. עלה *to ascend*, because it *ascended* in flame and smoke towards heaven. [See

* [The verb occurs also in Ps. lxxvii. 3, where it is *to be dejected;* in Jonah iv. 9, *to faint*. See likewise Judith vii. 19. viii. 9. Ecclus. iv. 9.]

* [This answers to the Hebrew המשחית.]

† 'ΩΛΟΚΑΥΤΩΣΑΝ τοὺς ταύρους—'ΩΛΟΚΑΥΤΩΣΑΝ τοὺς ἵππους. Xenophon, Cyropæd. lib. viii. p. 464, edit. Hutchinson, 8vo. [(viii. 3. 24.) 'Ολοκαυτέω occurs Xen. An. vii. 8. 2. Joseph. Ant. iii. 8. 6.]

Exod. x. 25. xxiv. 5. xxxii. 6; and it is for אשה in Exod. xxx. 20. Levit. iv. 35. v. 12. xxiii. 8, 25, 36. The word ὁλοκαυτόω occurs in Josephus Ant. iii. 9. 1. ix. 7. 4. and the noun Test. xii. Pat. p. 569. The victim was all burnt except the skin or hide.]

Ὁλοκληρία, ας, ἡ, from ὁλόκληρος. [*Integrity*, or *entireness of all the parts.*]—*Perfect soundness*, as opposed to *lameness* or *bodily weakness*. occ. Acts iii. 16. Comp. ver. 2, and ch. iv. 9. [The Vulg. has *integram sanitatem.*] In the LXX of Isa. i. 6, this word is used nearly in the same sense, for the Heb. מתם.

Ὁλόκληρος, ϐ, ὁ, ἡ, from ὅλος *all, the whole*, and κλῆρος *a part, share.* [Schl. derives the word from κλῆρος *an inheritance*, and makes its primary signification *an heir to the whole property*, which he got from Budæus; but I doubt this use of it. It is, as Wolfius says, "Quod omnibus suis partibus constat," *entire* or *perfect*, and is so used of victims (in Joseph. iii. 12. 2.), which by the law were to have no defect. See Poll. i. 29. Plut. vi. p. 660. ed. Reisk. Deut. xxvii. 6. Josh. viii. 31. In 1 Macc. iv. 47. it is used of *unhewn* or *untouched stones*; in Ezek. xv. 5, of *a tree not cut*. See also Alciph. iii. 22. Diodor. i. 4. Then it means *the whole*, like ὅλος, but is a stronger word, *the whole in the full integrity of its parts*. Aristot. Eth. iv. 1. And this is the sense in 1 Thess. v. 23. It is used of *sanity of body* by Lucian, Macrob., and Arrian. Diss. Ep. iii. 26, and thence, I presume, transferred to sanity of mental qualities, as in James. See Wisd. xv. 3. Lucian. Am. c. 24. and Hemsterh. ad Lucian. T. i. p. 17.]—*Whole, having all its parts, sound, perfect*; integer. Neut. used as a substantive, Ὁλόκληρον ὑμῶν, *Your* whole, compositum, frame, constitution or person, namely, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23, where see Whitby, Wetstein, Doddridge, and Macknight. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4, the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that *bodily soundness* and *perfection* which was required by the Mosaic law in the typical priests of God.

ὈΛΟΛΥ'ΖΩ, either from the Heb. ילל, in Hiph. הילל *to howl, yell*, to which this word when used in the LXX [Is. xiii. 6. xv. 3. Ez. xxi. 12. Jer. iv. 8.] generally answers; or else it may be, like the Hebrew, formed immediately from the *sound*. *To howl, yell*. occ. Jam. v. 1, where see Wolfius and Wetstein. [It is properly expressive of *women's shouting* or *howling*. See Blomf. ad Æsch. Sept. Theb. 254. Both Pollux and Suidas restrict it to women. In Greek it is often expressive of acclamations of joy or festivity made by women in honour of the Gods. See Casaub. ad Theoph. Char. c. 21. Spanh. ad Call. H. in Del. 258. and ad Julian. Imp. p. 234. Hemsterh. ad Lucian. Somn. c. 4. However, it is used also, not only in the LXX as above, but in Greek authors, as in the N. T., to express *yells* of sorrow. The noun ὀλολυγμὸς (not the verb, as Schl. says) so occurs in Æsch. Choeph. 384. and Sept. Theb. 254. See also Soph. El. 751.]

"ΟΛΟΣ, η, ον, from the Heb. כל *all, every*, the aspirate breathing being substituted for כ, which in sound it resembles when pronounced *gutturally*, after the oriental manner.—*All, the WHOLE.* Mat. iv. 23, 24. ix. 26, & al. freq. On John vii. 23, Wetstein very pertinently cites from Hippocrates, "ΟΛΟΣ "ΑΝΘΡΩΠΟΣ ἐκ γενετῆς νῦσός ἐςι, *The whole* or *entire man* is a disease (i. e. a heap of diseases) from his birth; and from Aretæus, Τὸ κακὸν—ἔνδοθί τε "ΟΛΩι ΤΩι ἈΝΘΡΩΠΩι ἐνοικεῖ, καὶ "ΟΛΟΝ ἔξωθεν ἀμπέχει. "Within the malady resides in the *whole man*, and without *wholly* surrounds him." "Circumcision," says Jesus, "is a *painful thing*, and concerns a *part* of the man: I have restored a man to *ease*, and a *whole* man." Markland in Bowyer's Conject. "Ολην τὴν ἡμέραν, *All the day*. Rom. viii. 36. This seems an Hellenistical phrase; it is used by the LXX, Ps. xliv. 22, where, as in Rom., it answers to the Heb. כל היום, and denotes *always*.—This word in the LXX generally answers to the Heb. כל. [Gen. xxv. 25. Lev. iv. 12. See Diod. Sic. xi. 71. Herodian. viii. 4. 3. Xen. Cyr. ii. 1. 24.]

☞ Ὁλοτελὴς, έος, ϐς, ὁ, ἡ, καὶ τὸ—ες, from ὅλος *all, the whole*, and τελέω *to complete.*—*All*, or *the whole, completely* or *entirely*. occ. 1 Thess. v. 23. [Ὁλοτελῶς Aq. Deut. xiii. 17.]

"Ολυνθος, ϐ, ὁ, from ὄλλυμαι *to be destroyed; perish.*—*An early fig*, which in the warmer climates is very apt to fail. occ. Rev. vi. 13, where see Wetstein, and comp. Isa. xxxiv. 4. The word is used in the same sense by the LXX in Cant.

ii. 13 *, for the Heb. פג, which is in like manner derived from פג *to fail.* Accordingly the Vulgate hath grossos both in Cant. and Rev., which, says the old Dictionary quoted by Martinius (Lex Philol. in Grossus), are properly † *the first figs, which easily fall off by the wind.* Comp. Heb. and Eng. Lexicon in פג III.

῞Ολως, Adv. from ὅλος.

1. *At all,* omnino. occ. 1 Cor. xv. 29. Mat. v. 34, where "the person who signs himself R. in Bowyer's Conjectures (i. e. the late learned Markland, whom see), proposes to reject the colon after ὅλως, for which we might substitute a comma. —According to this arrangement the passage would be, *But I command you* by no means *to swear, either by heaven, &c.* —The command of Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." Michaelis, Introduct. to N. T. by Marsh, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18, and Bp. Pearce on Mat. v. 34.

2. Affirmative, *Indeed, by all means,* sanè. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see Elsner and Wetstein on 1 Cor. v. 1. [Wahl and Bretschn. translate these two passages like the first by *omnino,* and give no other meaning. Schl. just mentions the sense *immo vero* as given by some to 1 Cor. v. 1. In 1 Cor. vi. 7. the sense appears to me to be decidedly, as our E. T. has it, *utterly* or *entirely.* In 1 Cor. v. 1. Salmasius de Fœn. Trap. p. 161. explains it rightly by ἄρα, i. e. *in good truth.* I cannot see how Parkhurst's *By all means* applies to it.]

῎Ομβρος, ου, ὁ, from ὁμοῦ ῥεῖν *flowing together.* So the Etymologist, ῎Ομβρος ὁ ΌΜΟΥ ῬΕ'ΩΝ καὶ κατερχόμενος ὁ βαρέως φερόμενος. ῎Ομβρος, what *flows together* and comes down, what falls heavily.—*A heavy shower, a storm of rain,* imber. occ. Luke xii. 54. [It is put for שעירים in Deut. xxxii. 2. See Wisd. xvi. 16. Xen. Œc. v. 18.]

* [Schl. quotes Nahum iii. 12, but the LXX has σῦκα. ῎Ολυνθοι is found in one of the minor versions.]

† "Grossi *sunt* ficus immaturæ, *inhabiles ad comedendum & propriè* primitivæ, quæ ad pulsum venti facilè cadunt. *Vet. Dict.*" [See Theoph. H. P. ii. 9.]

[Ὁμείρομαι. The same as Ἱμείρομαι. This word is found in some MSS. of 1 Thess. ii. 8, and is acknowledged by Phavorinus, Hesychius, and other authorities.]

Ὁμιλέω, ῶ, from ὅμιλος *a multitude.*

I. Properly, *To be in a multitude* or *an assembly of people.*

II. *To be in company with any one, be conversant with.* [See Prov. xv. 13.]

III. *To converse, talk with,* colloquor. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26. [See Dan. i. 19. (sec. Chish.) Susan. v. 53. Joseph. Ant. x. 11. 7. iv. 2. 2. xi. 5. 6. The word occurs twice in Prov. xxiii. 30, but the first place appears an interpolation, and the second is used in the sense of *ambulo,* or *continenter ambulo.* See Abresch. Lectt. Aristæn. p. 50.]

Ὁμιλία, ας, ἡ, from ὅμιλος.—*Communication, conversation, discourse.* occ. 1 Cor. xv. 33. Hence Eng. Homily. [Parkhurst has here, as elsewhere, joined two different meanings under one head, so that it is not clear what meaning he intended to give the word in the passage quoted. The meanings should be thus divided :]

[I. *Communication, association with, familiarity, commerce with.* Ælian. V. H. xiii. 1. Æsch. Socr. Dial. i. 2. 1. It is used *de congressu venereo* Exod. xxi. 10. Joseph. Ant. ii. 4. 2.]

[II. *Discourse, conversation.* Wisd. viii. 18. Joseph. Ant. xi. 3. 2. xv. 3. 6. Bretschn. refers 1 Cor. xv. 33, to sense I., Schl. to sense II., but says it may be referred to I. Wahl makes it *consortium et sermones.* Alberti and Wolf say it means not only *conversation,* but generally *all association.*]

῞Ομιλος, ου, ὁ, from ὁμοῦ *together,* or ὁμοῦ εἱλεῖσθαι *being crowded together* [or from ὁμοῦ and ἴλη, *a band, a crowd**.]—*A multitude, company, crowd.* occ. Rev. xviii. 17; where for the words ἐπὶ τῶν πλοίων ὁ ὅμιλος, the Alexandrian and another ancient MS., with fourteen later ones, have ὁ ἐπὶ τόπον πλέων *who saileth to the place,* and this reading is embraced by Wetstein, and by Griesbach, who receives it into the text. [1 Kings xix. 20. Thucyd. iv. 112. Herodian. i. 1. 1.]

῎Ομμα, ατος, τὸ, from ὦμμαι, 1 pers. perf. pass. of the V. ὄπτομαι *to see.*—*An eye.* occ. Mark viii. 23. [Prov. vi. 4. vii. 2 Xen. Mem. i. 2. 17.]

[Ὀμνύω, or ῎Ομνυμι (fut. ὀμόσω, perf. ὤμοκα, from ὀμόω.)]

[I. *To swear,* i. e. *to declare by an*

* [Hesychius gives both derivations.]

*oath.* Mark xiv. 71. (with ὅτι) or *to promise* or *threaten with the confirmation of an oath* (with a dat. of the person and infin.) Heb. iii. 18. (acc. with πρὸς and infin.) Acts ii. 30. Luke i. 73. (dat. and fut. indic.) Mark vi. 23. Heb. iii. 11. iv. 3.]

[II. *To swear by* any person or thing. (1.) With the accusat. James v. 12. Is. lxv. 16. So Isoc. ad Demon. § 12. Diod. Sic. i. 29. Demosth. p. 622, 22. Joseph. Ant. v. 1. 1. Xen. An. vii. 6. 18.; or (2.) With κατὰ Heb. vi. 13 and 16. So 1 Sam. xxviii. 10. Is. xlv. 23. lxii. 8. Amos vi. 8. Demosth. p. 852, 19. and 1306, 21. Æsop. Fab. 68.; or (3.) With ἐν, as Mat. v. 34, 35, 36. xxiii. 16, 18, 20, 21. xxvi. 74. Mark xiv. 71. Rev. x. 6. So Jerem. v. 7, and Ps. lxii. 11, for נשבע, and Eur. Hippol. 1025. Aristoph. Pax, 138. See Spanh. ad Aristoph. Plut. 129. Drakenb. ad Sil. Ital. viii. 105.]

Ὁμοθυμαδὸν, Adv. from ὁμόθυμος *unanimous*, which from ὁμὸς *alike*, and θυμὸς *mind.*

I. *With one mind, with unanimous affection, unanimously.* Acts i. 14. ii. 1, 46.

II. *With one accord.* Acts iv. 24. vii. 57. xix. 29.—This word is also used by the purest of the Greek writers. See Wetstein on Rom. xv. 6. [Schl. makes no distinction of sense in these passages. Wahl says (1.) *With one mind.* Rom. xv. 6. Acts i. 14. viii. 6. Xen. Hell. ii. 4. 17. (2.) *Together.* Acts ii. 1. iv. 24. v. 12. vii. 57. xii. 10. xv. 25. xviii. 12. xix. 29. So LXX, Lam. ii. 8. Job xvii. 16. The word occurs also Numb. xxiv. 24. xxvii. 21. Job xvi. 10. xxi. 26. Aristoph. Av. 1016. Joseph. Ant. xv. 8. 2.]

☞ Ὁμοιάζω, from ὅμοιος.—*To be like.* occ. Mark xiv. 70. [Supply τῇ τῶν Γαλιλαίων.]

☞ Ὁμοιοπαθὴς, έος, ὲς, ὁ, ἡ, from ὅμοιος *like*, and πάθος *a being affected.*—*Liable to be affected in a like manner, of like infirmities, subject to like infirmities.* occ. Acts xiv. 15. Jam. v. 17. See Wetstein on Acts, and Campbell's Prelim. Dissertat. p. 131, &c. [Wisd. vii. 3. Arist. Eth. viii. 13. Theoph. H. P. v. 8. Themist. xxvi. p. 318. Macrob. Sat. iv. 6.]

Ὅμοιος, α, ον, from ὁμός.—*Like, similar*, in whatever respect. Mat. xi. 16. Gal. v. 21, & al. freq. [It is followed by a dative, as Mat. xi. 16. xiii. 31, or a gen. John viii. 55. (but this is the only example) in the N. T. It is found in the classical writers, as Xen. An. iv. 1. 17. See Matthiæ, § 386. Schleusner, Wahl, and Bretschneider say that in Mat. xxii. 39. (where Christ is speaking of the two great commandments) the word means *equal.* Thus the second commandment is made *equal* to the first. Kuinöel is silent*. Rosenmüller is *expressly* against this opinion, and so is Waterland, Sermon ii. (vol. iv. p. 23. 8vo. ed.) The word, no doubt, sometimes expresses *parity of nature*, as in Ecclus. xiii. 15. & al.; but if the equality of these two commandments were here intended, doubtless a more positive form would have been found. The word occ. Dan. iii. 25. Is. xiii. 3.]

Ὁμοιότης, τητος, ἡ, from ὅμοιος.—*Likeness, resemblance.* occ. Heb. iv. 15. [*(of parity of nature)*] vii. 15. [*(in Christ's human character)*. occ. Gen. i. 11. Wisd. xiv. 19. Polyb. xiii. 7. 2.]

Ὁμοιόω, ῶ, from ὅμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11, where observe that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances* of *Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Jud. xiii. 6. 22.) that their gods used to visit the earth under a *human form.* See Alberti on the place, Homer, Odyss. xvii. lin. 485, 6, and Duport's Gnomologia on that passage, and the authors by him cited. [Rom. ix. 29. Is. i. 9. xl. 18. Thuc. iii. 82. Diod. iii. 63.]

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30, & al. [Schleusner and Wahl put all the expressions where the word is used to introduce a parable (as *The kingdom of heaven is likened* (i. e. *may be compared*) *to ten virgins*), viz. Mat. xiii. 24. xviii. 23. xxii. 2. xxv. 1. under Sense I. Bretschneider with more propriety places them under the present head. Add Luke vii. 31. Lam. ii. 13. Wisd. vii. 10.]

Ὁμοίωμα, ατος, τὸ, from ὡμοίωμαι perf. pass. of ὁμοιόω.—*A likeness, resemblance.* occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7. [In this last passage it is rather *form* or *figure*, as in Deut. iv. 16, 17, 18. Josh. xxii. 28. Aristot. Esth. viii. 10. It is *likeness* in 2 Kings xvi. 10. 2 Chron. iv. 3. Is. xl. 18. In Rom. i. 23. ὁμοίωμα εἰκόνος is explained by

* [Hammond has *like;* Doddridge, *much like;* Clarke, *like in excellence and dignity;* Erasmus, *simile.*]

Schl. as put for ὁμοίωμα εἰκονικὸν, i. e. *Simulacrum iconicum*, as Suetonius Vit. Calig. 22. expresses it. The phrase ἄγαλμα εἰκονικὸν occurs Athen. V. p. 205.]

Ὁμοίως, Adv. from ὅμοιος.—*Likewise, in like manner.* Mat. xxii. 26. xxvi. 35, & al. [In Luke xvi. 25. Schleus. says, *Contra, on the other hand.* So Bretschn. *Vicissim, In (his) turn;* a sense which he likewise gives to Luke vi. 31. 1 Cor. vii. 3, 4 and 22. 1 Pet. iii. 7. The word occ. Prov. i. 27. iv. 18. Ezek. xiv. 10. Æsch. Socr. Dial. ii. 32. 36.]

Ὁμοίωσις, ιος, Att. εως, ἡ, from ὁμοιόω. —*A likeness, resemblance.* occ. Jam. iii. 9. Comp. Gen. i. 26, where the LXX have used καθ' ὁμοίωσιν for the Heb. כדמותנו *according to our likeness.* [Ez. i. 10. xxviii. 10.]

Ὁμολογέω, ῶ, from ὁμοῦ *together with,* or ὁμὸς *like,* and λόγος *a word, speech.*

I. *To assent, consent.* Thus used in the profane writers. [Thuc. iv. 69. Strab. viii. p. 524.]

II. [*To profess, publicly declare,* or *declare assent to.* Mat. vii. 23. John i. 20. ix. 22. xii. 42. Acts xxiii. 8. xxiv. 13. Rom. x. 9 and 10. Tit. i. 16. Heb. xi. 13. 1 John iv. 2, 3, 15. 2 John 7. In Mat. x. 32. Luke xii. 8. ὁμολογεῖν ἐν ἐμὸι appears to me undoubtedly to be in this sense, *shall profess his belief in me, shall acknowledge or declare me for his master, I will acknowledge him as my disciple.* Parkhurst cites Ps. xliv. 8. ἐν τῷ ὀνόματί σου ἐξομολογησόμεθα, and Vorst (de Hebr. p. 662.) and Gataker (de Stil. N. T. p. 183.) have shown that this is an Hebraism for the acc. In Hebrew, the verb הודה is construed both with את (Gen. xxix. 35), ב (Job xl. 14), ל (1 Chron. xv. 35), and על (Neh. i. 6, 9, 12.) So Schl., Kuinöel, and Bretschn. Wahl says, ἐν ἐμοι is for the simple dative, (see Matthiæ, § 382.) and that the meaning is, *If any one assents to me,* (i. e. *to what I say,* viz. *that I am the Messiah*), *I will assent to what he says,* viz. *that he is one of my disciples.* But this is harsh, and not probable. In 1 Tim. vi. 12. Schl. says, that the verb signifies *to promise;* but others more rightly refer it to this head. In 1 John i. 9. the verb means *to confess sins,* which may be referred to this head. Ecclus. iv. 29.]

III. *To promise,* q. d. *to speak the same with,* or *consent to* the desire of another. occ. Mat. xiv. 7. Plutarch uses the word in the same manner. See Wetstein. [See Plat. Crit. c. 10. Phædon. c. 64. Xen. An. vii. 4. 13. Polyb. ii. 95. 1. Ind. Reisk. ad Lys. in voce. Jer. xliv. 25.]

IV. *To confess, celebrate with public praises.* Heb. xiii. 15. [Job xl. 9.]

Ὁμολογία, ας, ἡ, from the same as ὁμολογέω.

[I. *Assent, agreement.* Thuc. iii. 90. vi. 94. Polyb. iii. 15 and 18.]

II. *A confession, profession.* occ. 1 Tim. vi. 12, 13.* Heb. iii. 1. [The meaning of τὸν ἀρχιερέα τῆς ὁμολογίας is variously taken. Schl., after Luther, Wolf, and many others says, that the High Priest *of our profession* is the H. P. *whom we profess,* or *own, as our Master.* Camerarius and Deyling (Obs. S. i. p. 371.) say that ὁμολογία here is a law-word, signifying *Pledge, undertaking,* or *promise,* and that the meaning is, *The High Priest* (not only *whom we own as the promised Messiah,* but) *who undertook or promised to pay the price of our redemption.* The other is simpler, and more in analogy with the other places where the word occurs in the N. T. It is found for *a vow* in Lev. xxii. 18. Jer. xliv. 25. for *a voluntary and promised sacrifice.* Deut. xii. 16, 17.] Heb. iv. 14. x. 23. 2 Cor. ix. 13, Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐάγγελιον, *For the obedience of your* confession *to the gospel,* i. e. *for your obedient* confession or profession *of the gospel.*

☞ Ὁμολογουμένως, Adv. from ὁμολογούμενος particip. pres. pass. contract. of ὁμολογέω.—*Confessedly, by the confession of all.* occ. 1 Tim. iii. 16. Xenophon [(Œc. i. 11. Hell. ii. 3. 18.)] and Plutarch apply the word in the same sense. See Raphelius and Wetstein. [Polyb. i. 40. and one of the minor versions in Hos. xiv. 5. 4 Mac. vi. 31.]

☞ Ὁμότεχνος, ου, ὁ, ἡ, from ὁμὸς *like,* and τέχνη *art, trade.*—*Of the same trade* or *handicraft.* occ. Acts xviii. 3. This word is used in the same sense by Herodotus, lib. ii. cap. 89. So Prometheus in Lucian, tom. i. p. 108, calls Mercury ὉΜΟΤΕΧΝΩι, *of the same trade* with himself, as being likewise a thief; and Demonax, Id. p. 1007, says to a pretended conjuror, καὶ γὰρ αὐτὸς ὉΜΟΤΕΧΝΟΣ εἰμί σοι, for I myself am

* [To this place Schl. gives the sense of *promise,* as he does to the verbs in the same passage. See Sense II. of the verb. He also gives this meaning to Heb. iv. 14; but this gives a worse sense.]

*of the same trade* as you. [Demosth. p. 611, 4.]

'Ομῦ, Adv. the genitive of ὁμὸς *like*, q. d. ἐφ' ὁμῦ τόπυ or χρόνυ, *upon* or *at the like place* or *time*.—*Together*, whether of *place* or *time*. occ. John iv. 36. xx. 4. xxi. 2, where Kypke cites Xenophon, Cyroped. lib. iii. using ὁμῦ εἶναι, in like manner, for *being gathered together*. [Æsch. Dial. iii. 1. Job xxxiv. 29.]

☞ 'Ομόφρων, ονος, ὁ, ἡ, from ὁμὸς *like*, and φρὴν *mind*.—*Of like mind, unanimous*. occ. 1 Pet. iii. 8. [Hesiod. Theog. v. 60.]

'ΟΜΟ'Ω, ῶ.—*To swear*. An obsolete V. whence in the N. T. we have the 1 aor. ὤμοσα, Heb. iii. 11. & al. Subjunct. 2d and 3d pers. ὀμόσῃς and ὀμόσῃ, Mat. v. 36. xxiii. 16. Infin. ὀμόσαι, Mat. v. 34. Heb. vi. 13. Particip. ὀμόσας. Mat. xxiii. 20, 21.

☞ ['Ομως, A conjunction.]

[I. *Yet*, as in 2 Mac. ii. 27. xv. 5. Wisd. xiii. 6. Joseph. Antiq. viii. 3. 6. Hesychius says, ὅμως· πλὴν. With μέντοι, it seems to be like *attamen*, *but yet* or *nevertheless;* and it so occurs Herod. i. 129 *, and Demosth. adv. Nausim. p. 991. Gal. iii. 15, is referred by Schleusner and Wahl to this head, though I cannot see with what meaning. Bretschneider says, *Vel, even*, and so our E. T. in sense, *though it be but a man's covenant*, and Bengel, *etsi hominis tantummodo*. Luther has, "Verachtet man doch eines menschen testament nicht." Where *doch* seems to be, *indeed*, as we use it in English sometimes, in a sense not very different from *even*, as thus, *However*, or *indeed, a man's testament is not annulled*. There is exactly the same difficulty with the word in 1 Cor. xiv. 7, where Parkhurst renders it, *in like manner*, *so also*, as he seems to do in the place of Galatians. And Wetstein and others, to introduce that meaning, read ὁμῶς (which Hesychius explains by ὁμοίως) for ὅμως. The French translation has *de même*, the E. T. *even*. Luther, "Hält sichs doch auch also in dingen, die da lauten." For ὅμως, see Æsch. Socr. Dial. ii. 33, 34. Eur. Or. 679. 2 Mac. ii. 28. Inc. 1 Sam. xxi. 5. for ὁμῶς. Hom. Il. i. 196. v. 535. ix. 312. There is a good note by Mr. Tate on Soph. Œd. T. 1326, on the connexion between the meanings of ὅμως.]

* ['Ομως γε μέντοι. occ. Aristoph. Ran. 61. Vesp. 1345, where Herman (ad Vig. p. 337.) says, *Attamen certe*.]

"ΟΝΑΡ, τὸ, Undeclined.—*A dream*. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19, in all which texts we have the phrase κατ' ὄναρ *, which, though condemned by [Suidas], Phrynichus, [and Thom. M. p. 650], as unusual, is however used by Plutarch, Parallel. tom. ii. p. 305, D. and 307, B. and by Iamblichus. [De Myst. Æg. iii. 3.] See Wetstein and Kypke. [Add Strab. iv. 1. 4. Diog. Laert. x. 32. Artem. i. 13.]

☞ 'Ονάριον, υ, τὸ. A diminutive of ὄνος *an ass*.—*A young ass, an ass's colt*. occ. John xii. 14. [Athen. xiii. p. 582. C.]

'Ονειδίζω, from ὄνειδος.—*To upbraid, reproach*, whether unjustly, as Mat. v. 11. xxvii. 44. [Mark xv. 32. Luke vi. 22. Rom. xv. 3. 1 Tim. iv. 10. 1 Pet. iv. 14; in which passages it may be rendered, *to revile*, or *abuse*. And so Judg. viii. 15. Neh. vi. 13. Prov. xxv. 10. Is. xxxvii. 6. Diod. Sic. xiii. 17.] —or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44, almost all the MSS., ancient and later, after ὠνείδιζον read αὐτὸν, which is accordingly embraced by Wetstein and Griesbach. Kypke remarks that ὀνειδίζειν τινα generally signifies *to upbraid* or *revile any one*, but ὀνειδίζειν τινι *to reproach one with* something. He further explains τὸ δ' αὐτὸ adverbially for κατὰ τὸ αὐτὸ, *in the same* or *like manner, likewise*, and shows that τ' αὐτὸ, and τὸ δ' αὐτὸ are thus used by Josephus. [The word occurs in this second sense in Xen. Mem. ii. 9. 8. Ælian. V. H. xiv. 28. Prov. xx. 4. In James i. 5, it is *to throw in one's teeth* (a favour conferred), and so Ecclus. xviii. 18. xx. 15. Ælian. V. H. xiii. 39. Polyb. ix. 31. 4. See Eustath. p. 66, 10.]—On Jam. i. 5, see Wolfius and Wetstein.

'Ονειδισμὸς, υ, ὁ, from ὀνειδίζω.—*A reproach*, either which one casts on another, occ. Rom. xv. 3; or which oneself sustains. occ. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the *reproach of Christ* seems to denote *reproach* borne on account of *Christ*, and in the last ὀνειδισμὸν αὐτῦ moreover intimates, that by being *reproached* we are rendered *conformable* to him. [In 1 Tim. iii. 7. Schl. (after Heuman) takes the word (as also Κρῖμα, in v. 6.) in the sense of a *judgment past*, or

* [They say that ὄναρ simply should be used as Plut. Phileb. p. 76. Diog. L. i. 117. Xen. Symp. iv. 33. See Lobeck ad Phryn. p. 422, 423.]

*reproach cast* on another, and joins it with Διάβολος, which he thinks (with Erasmus and Luther on v. 6.) means, *the adversary* or *calumniator*, translating, *Lest he should experience the hard judgments of the adversaries of Christianity*, or *lest his former evil life be brought against him.* Wolf observes, that if ὀνειδισμὸς as well as παγὶς was to be referred to διάβολος, the verb would not be placed between them, and therefore he conceives ὀνειδισμὸν here to be *human reproach, infamy*, and the παγὶς τȣ̃ διαβόλȣ *the arts by which the devil betrays men to sin.* So Calov and many others. In Heb. xi. 26. xiii. 13.* there is some doubt. Chrysostom explains it τὸν ὀνειδισμὸν ὃν ὁ Χριςὸς ὑπέμεινε, *the reproach which Christ bore*, and so Wahl and Bretschneider. Wolf agrees with Parkhurst. Schleusner gives Chrysostom's explanation, but says, that there is ambiguity. I agree with Parkhurst; for the phrase in Heb. xi. 26. appears to be the same as θλίψεις τȣ̃ Χριςȣ̃ in Col. i. 24. The word occurs Is. xliii. 28. *(insult, reproach,)* and see also Ezek. xxvi. 6. Josh. v. 9.]

῎Ονειδος, εος, ȣς, τὸ, from ὀνόω *to reproach.*—*Reproach, disgrace.* occ. Luke i. 25. [1 Sam. xi. 2. Neh. ii. 17. Lev. xx. 17. Prov. xviii. 13. Is. xxx. 3. Micah ii. 6.]

☞ ῎Ονημι, from obs. ὀνέω the same. —*To help, profit, benefit.* Pass. ῎Ονημαι or ὄναμαι, *To be helped, profited, benefited, to receive advantage, pleasure*, or *joy from.* occ. Philem. ver. 20, Ἐγώ σȣ ὀναίμην, *May I*, or *let me* have joy of *thee.* The phrase ὀναίμην τινος is used in the same view by the best Greek writers. See Elsner and Wetstein. [Æl. V. H. 25. Herodian v. 1. 2. Xen. An. iii. 1. 38. Aristoph. Thesm. 469. Soph. Trach. 569, and Tobit iii. 8. in the Alex. MS.]

☞ ῎Ονικος, η, ον, from ὄνος *an ass.* —*Belonging to an ass*, asinarius. occ. Mat. xviii. 6. Luke xvii. 2, where μύλος ὀνικὸς means such a *mill-stone* as was turned about by an *ass*, being too large to be managed by the hand. That the Greeks and Romans † used *asses* for the same purpose may be seen abundantly proved in Bochart, vol. ii. 188. See also Wetstein.

* [In this place Schl. cites Χριστȣ̃, but the text has αὐτȣ̃.]

† [Ovid. Fast. vi. 318.

Et quæ puniceas versat asella molas.

But Hesychius says, that ὄνος is the *upper mill-stone.*]

῎ΟΝΟΜΑ, ατος, τὸ, from ὄνημι *to help*, because the name *helps* us to know the thing; or from νέμω *to attribute*, because a peculiar name is *attributed* or given to every thing. Thus say the Greek Etymologists. But I should rather deduce the noun ὄνομα from the Heb. נאם *to declare*, with the ה emphatic prefixed; so the Gothic and Saxon nama, and Eng. *name*, are evidently from the same Heb. root. Comp. Ὀνομάζω.

I. *A name.* See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name, character* described by a *name.* Mat. x. 41, 42. Comp. Mat. xxiv. 5, (where see Campbell.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation.* Mark vi. 14. Comp. Rev. iii. 1, and see Wetstein on Phil. ii. 9, and Suicer Thesaur. in ῎Ονομα III. [Numb. xiv. 15. 2 Chron. ix. 1. Josh. vi. 28. ix. 9. Æl. V. H. ii. 13. Plat. Apol. c. 29. ed. Fisch. Virg. Æn. ii. 89, and so in Heb. Gen. xi. 4. & al. See too the Syriac in 1 Mac. iii. 41.]

IV. *Name*, as implying *authority, dignity*, Eph. i. 21. Phil. ii. 9. ῎Ονομα is sometimes used in this view by the Greek writers. See Wolfius. [Wahl says, *Glory.* See 1 Chron. xvii. 8. Æl. V. H. ii. 13, Xen. Cyr. iv. 2. 3. Thuc. vii. 64.]

V. As a name is the substitute or representative of a person, hence ὄνομα is used for the *person* himself. Acts i. 15. Rev. iii. 4. xi. 13. Longinus in like manner uses ἓν ῎ΟΝΟΜΑ for one *person*, De Sublim. sect. xxiii. p. 138, edit. 3tiæ, Pearce. See Raphelius, and comp. Num. i. 2. xxvi. 30. [John v. 43.] Acts iv. 7, 12, and Kypke there. [Æl. V. H. xiii. 20. Eur. Phœn. 425. Liv. i. 10*. Stat. Theb. vi. 373. Cic. de Am. c. 5.]

VI. [In the same way, when joined with Θεȣ̃, Χριςȣ̃, or τȣ̃ ἁγίȣ πνεύματος, this word designates the *divine persons* of the Trinity, in compliance with the Heb. idiom, where שם יהוה, and שם אלהים are used for *God.* See Deut. xii. 11. Ps. xx. 1. lxxv. 2. Is. xxx. 27. It is especially used thus, (1.) When prayer, praise, &c. is addressed to God, as Rom.

* [See Vechner Hellenolex. ii. 8. p. 338. Num. i. 2. Raphel. Obss. Polyb. p. 297. Coteler. Monum. Gr. p. 814. Canter. Nov. Lect. viii. 10.]

x. 13. xv. 9. Heb. xiii. 5. Is. lxiv. 6. Joel iii. 5.]

[(2.) When the *majesty* of God is alluded to, as Mat. vi. 9. Luke i. 49. John xii. 25. xvii. 6*. Rom. ii. 24. 1 Tim. vi. 1. See Exod. ix. 16. Ps. viii. 1.]

[(3.) Where a delegation of the power of the Sacred Person whose name is used, is claimed. Mat. vii. 22, and Mark ix. 38. Mat. xxiv. 5, and Mark xiii. 5. Mark ix. 39. xvi. 37. John v. 43. x. 25. Acts iii. 6. iv. 7. So I understand the passages Ἐυλογήμενος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίȣ, where Wahl would join ἐυλ· with ἐν ὀνόμ· Mat. xxi. 9. xxiii. 39. Mark xi. 9.]

[(4.) When any thing is said to be done through the authority of the person named, as Acts xvi. 18. 1 Cor. i. 10. v. 4. 2 Thess. iii. 6. Joseph. Ant. iv. 1. 1. vii. 1. 5. viii. 13. 8. Comp. the Heb. and LXX in Esth. viii. 8.]

[(5.) Where, as in sense V., there is a simple periphrasis of the person, as Luke xxi. 12. John i. 12. iii. 18. 1 John iii. 23. Acts x. 43. 1 Cor. vi. 11. (by Jesus Christ.) In Acts iv. 10. ἐν ὀνόματι Ἰ. Χ. is explained by ἐν τȣτῳ, and in ver. 12. ὄνομα is *person*. Acts xxvi. 16.]

[(6.) Where any thing is said to be done *for the sake* of the person, as Mat. x. 22. xviii. 5. xix. 29. xxiv. 9. Mark ix. 37. Luke ix. 48. John xiv. 13, 14, 26. xv. 16, 21. xvi. 23, 24. Acts v. 41. ix. 16. xxi. 13. Rom. i. 5. 1 Pet. iv. 14.]

[(7.) Where the life, actions, doctrine, &c. of the person are spoken of, as Acts iv. 17, 18. viii. 12. ix. 16, 27, 28. xxvi. 9, and in two places, viz. Eph. v. 20, and Col. iii. 17, it seems to imply the *will*, though Vitringa (Obss. iii. 9. 20. p. 327.) says that it is *to the glory* of Christ in the 2d passage.]

[(8.) Where baptism is spoken of, it appears to denote the *profession* of belief in the person named, and communion with him, as Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48. See Ἐπὶ II. 6. Parkhurst says, *into the faith and confession*, or *in token of one's faith*, and *of one's openly confessing*. St. Paul uses ὄνομα *of himself* in the same sense, 1 Cor. i. 16, saying, that he had baptized no one *into a confession of faith in him*. I should say also, that in 2 Tim. ii. 19, *to name the name of the Lord*, means, *to profess the religion of Jesus;* and so Schleusner. Wahl says, it is to *call on God in prayer*. See also 1 Cor. i. 2, which Wahl explains in the same way, but which Schleusner, I think rightly, puts here.]

VII. [The word ὄνομα implies *the cause*, or *ground* of any action, as Mark ix. 41. ἐν ὀνόματι ὅτι Χριςȣ̃ ἐςὲ *on the ground that ye are Christ's* (disciples). Ἐις ὄνομα, with a person following, is the most usual form. Mat. x. 41. *On the ground that he is a prophet*, *a just man*. So the Hebrews לשם. See Vorst. Phil. Sacr. ii. p. 260. and Buxtorf. Lex. Talm. v. שם. Wahl says, *He who receives a prophet for the sake of a prophet, as, for example, Elisha for the sake of Elijah;* but the other is better.]

VIII. [*A false name*, or *name without corresponding reality*. Rev. iii. 1. So Aristoph. Plut. 159. Herod. vii. 138. Chariton v. 7. Polyb. xi. 6. 4. It need hardly be added, that the Lexicographers differ widely as to a word applied to so many purposes, but the various cases seem to range themselves satisfactorily enough as above, except a few. In Mat. xviii. 20, *Where two or three are gathered together* ἐις τὸ ἐμὸν ὄνομα, Schl. says, vel *mea auctoritate*, vel *mei et doctrinæ meæ causa*. Wahl says, *Propter Jesum*. John xvii. 11. If ᾧ is the reading, Bretschneider says, ὄνομά σȣ must be *the doctrine* by which Jesus manifested the glory of the father; if ὃς, he translates it as *the worship of God*. This last is Wahl's opinion.]

IX. [*A word*. Acts xviii. 15. 2 Chron. i. 9.]

Ὀνομάζω, from ὄνομα.

I. *To* [*mention*. 1 Cor. v. 1. Eph. v. 3. Schl. says, it is *to be*. or *exist*, in the pass. like καλέομαι, and adds, Eph. iii. 15, *(from whom the whole family springs.)*]—Observe, that in 1 Cor. v. 1, six ancient and two later MSS., as also the Vulg. and two other old versions, omit ὀνομάζεται, which is accordingly dropped by Griesbach in his edition; and to the critics referred to by Wetstein, as rejecting this word, add Bp. Pearce.

II. *To name* [or] *mention* [*with reverence, worship*.] occ. Eph. i. 21. Rom. xv. 20. (where see Kypke.) 2 Tim. ii. 19, in which last text *to name the name*

* [Parkhurst wishes to show that ὄνομα σȣ (i. e. Θεȣ̃) is applied to Jesus in this place, and he does it by alleging, that Chrysostom explains the place by saying Ἄγγγε ΜΕ λοιπὸν πρὸς τὸν ςαυρὸν. But Chrysostom obviously only wished to show how God was to be glorified, i. e. by the death of our Lord, and never meant με to explain ὄνομα σȣ.]

*of Christ* denotes *professing his religion.* Comp. Isa. xxvi. 13, in the LXX, where the phrase τὸ ὄνομα ὀνομάζειν is used in a similar sense for the Heb. שם חזכיר *to make mention of a name.*

III. *To name, impose a name, denominate.* occ. Luke vi. 13, 14. [1 Cor. v. 11.] Comp. Eph. iii. 15. [Polyb. ix. 33. 9. Xen. Mem. iv. 5. 12.]

Ὄνος, ου, ὁ, ἡ, *An ass, he* or *she.* Mat. xxi. 2. Luke xiii. 15, & al. In Luke xiv. 5. very many MSS., six of which ancient, for ὄνος of the printed editions, read υἱὸς; so both the Syriac versions; and this reading is approved by Wetstein. —Some derive ὄνος from ὄνημι *to help;* so Latin jumentum *a beast of burden,* properly *an ass* (Mintert), from juvo *to help, assist,* because it *helps* or *assists* man in his labours. [For the oriental use of these animals, see Ex. iv. 20. Num. xxii. 21. Judg. v. 10.]

Ὄντως, Adv. from ὢν, ὄντος, *being,* particip. pres. of εἰμὶ *to be.*—*Really, in reality, in truth, truly.* Mark xi. 32. Luke xxiii. 47. John viii. 36, & al. In 2 Pet. ii. 18, the Alexandrian, Vatican, and three or four later MSS., for ὄντως read ὀλίγως *a little;* which reading is favoured by the Vulg., both the Syriac, and several other ancient versions, and received into the text by Griesbach. [Num. xxii. 37. Jer. iii. 23. Xen. Symp. ix. 5.]

Ὄξος, εος, ους, τὸ, from ὀξὺς *sharp.*—*Vinegar,* which Eng. word is in like manner from the French vin *aigre sharp* wine. Mat. xxvii. 34, 48, & al. [There seems to be reason (from St. Mark xv. 23 and 36.) to think that this was rather the thin sour wine used by the soldiers as their common drink. For such an use of the word, see Galen. de Simpl. Med. fac. (i. 17.), and to show the common use of such drink, see Ulpian. Leg. ix. 1. and others cited by Deyling, Obss. i. p. 257.]

ΟΞΥ´Σ, εῖα, ύ.

I. *Sharp, having a piercing point* or *keen edge.* Rev. i. 16. xiv. 14. & al. [Is. v. 28. Xen. Ven. v. 20.]

II. *Swift, nimble.* occ. Rom. iii. 15. [Amos ii. 15. Prov. xxii. 28. xxvii. 4.] The word is used in this latter sense also by the profane writers; [as Hom. Il. E. 312. Herodian. i. 9. 20. v. 15. 11. Diod. Sic. i. 32.] See Wetstein.

Ὀπή, ῆς, ἡ, from ὄπτομαι *to see.*

I. *A peep-hole.* See Aristoph. Plut. lin. 714.—So *a hole* or *cavern* is called in Hebrew מאורה from אור *the light,* which it admits.

II. *A hole* or *cavern* in the earth. occ. Heb. xi. 38.

III. *A hole* or *opening* whence a spring of water issues. occ. Jam. iii. 11. [The word occurs Ælian. V. H. iv. 28. Athen. xiii. p. 569. B. Exod. xxxiii. 22. Song of S. v. 4. Obad. vers. 3. Lam. xii. 3. The Greek Lexicographers and Grammarians seem to make ὀπὴ *a hole bored,* so as to see through. See Etym. M, Suid. and Poll. ii. 55.]

Ὄπισθεν, Adv. q. ὀπίσωθεν from ὀπίσω *behind,* and the syllabic adjection θεν denoting *from* or *at* a place.—*Behind, after.* Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6, & al. On Rev. v. 1, we may observe, that Lucian, Vit. Auct. tom. i. p. 366, in like manner mentions ὈΠΙΣΘΟΓΡΑ´ΦΩΝ βιβλίων, books *written on the back* or *outer side.* [See also Plin. Epp. iii. 5.] Comp. Ezek. ii. 10, or 14, and see Wetstein and Vitringa on Rev. and Heb. and Eng. Lexicon under אחר II. 1. [Gen. xviii. 10. Polyb. i. 51. 8. Herod. iv. 60.]

ὈΠΙ´ΣΩ, Adv. [It is used,]

I. [Absolutely, and means *Behind,* Luke vii. 38, whence, (assuming with the article the force of a noun) in Phil. iii. 14, τὰ ὀπίσω means *The things behind,* i. e. *former advantages;*—or *back,* either simply or in the phrase εἰς τὰ ὀπίσω, Mat. xxiv. 18, (where Schl. says it is redundant; and Parkhurst cites Herod. ii. 103. ἐπιστρέψας ὀπίσω.) Mark xiii. 16. (Luke xvii. 31.) and again, Luke ix. 62. John xviii. 6. xx. 14. See Gen. xix. 17. It is used metaphorically of those who, having followed a teacher, go back or desert him. John vi. 66.]

[II. With a Genitive following,]

[(1.) *Behind.* Rev. i. 10. xii. 15. Numb. xxv. 8. The phrase *Get thee behind me,* i. e. *begone* *, occ. Mat. iv. 10. xvi. 23. Mark viii. 33. Luke iv. 8.]

[(2.) *After, of place,* as (a) *To go, follow,* &c. after any one as a teacher, it being the Jewish custom that the disciples should attend their master. Mat. iv. 19. x. 38. xvi. 24. Mark i. 17, 20. viii. 34. Luke ix. 23. xiv. 27. xxi. 8. John xii. 19. And so 1 Tim. v. 15. In

* [This form is explained by Fischer, Prol. xv. p. 377.]

Rev. xiii. 3. Schleusner thinks ὀπίσω redundant, but it may come under this head, understanding ἀπελθοῦσα. In Acts v. 37. xx. 30, we have the phrase *To draw men away* (to follow) *after one*. See Jer. ii. 5. Ecclus. xlvi. 10;—or (b) *To go after a thing to get it*, as 2 Pet. ii. 10. Jude verse 7.]

[(3.) *After*, of *time*. See Mat. iii. 11. Mark i. 7. John i. 15, 27, 30. Neh. xiii. 19. Dan. ii. 19. Eccl. x. 14. Wahl refers Luke xix. 14. (to send a message *after* one) to this head.]

☞ Ὁπλίζω, from ὅπλον, which see.—*To arm*. Ὁπλίζομαι, Mid. *To arm oneself*, in a figurative sense. occ. 1 Pet. iv. 1. So Sophocles, Electr. lin. 999, cited by Wetstein, Τοιοῦτον ΘΡΑ'ΣΟΣ αὐτή θ' ὉΠΛΙ'ΖΗι—You both *arm* yourself with such *courage*. Comp. Kypke. [The word is used in the same metaphorical sense in Joseph. Ant. vi. 9. 4. de Mac. 13. Liban. Ep. 551. p. 268. Hom. Od. B. 289. The apostles frequently use terms relating to military arms in respect of the Christian warfare, as Rom. xiii. 12. Col. iii. 10. & al. The word is found in its proper sense in Herodian. i. 13. 5, in the active; and vi. 9. 5, in the middle.]

Ὅπλον, ου, τὸ. The learned Damm, Lexic. Nov. Græc. deduces it from ὁμοῦ *together with*, and πέλω *to be*, because it *is with* or *assists* a man in his works. [It is most used in the plural.]

I. Ὅπλα, τὰ, *Arms, armour*, whether offensive, occ. John xviii. 3. 2 Cor. x. 4;—or defensive, occ. Rom. xiii. 12*. 2 Cor. vi. 7. Thus generally used in the profane writers. See Homer, Il. xviii. lin. 613. Il. xix. lin. 21. In 2 Cor. vi. 7, it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right-hand*, the latter in the *left*. See Virgil, Æn. ix. lin. 806, 7, and Ælian in Wetstein. Comp. also Wolfius. [Parkhurst's distinction of *offensive* and *defensive* arms has little truth. Schleus. observes, that in 2 Cor. vi. 7, the apostle probably alludes to the *full* or heavy armed soldier, who was called by the Greeks Ἀμφιδέξιος, i. e. *Right-handed on both sides*, or possessing all possible helps and arms. Schleusner ranges Rom. xiii. 12. 2 Cor. vi. 7, (with some inconsistency, after the observation cited above) and x. 4, under head II. They are all metaphorical. The word is used in the sense of *arms* generally in 2 Kings x. 2. Ez. xxxix. 9; and for a *shield*, 1 Kings x. 17; a *lance*, Nah. iii. 3; a *breast-plate*, Jer. li. 3. See Diod. Sic. v. 33. Polyb. xxiii. 9. 3. Xen. Cyr. ii. 1. 14.]

II. It denotes in general any kind of *instrument*, Ὅπλα τὰ, *Instruments*. occ. Rom. vi. 13. Thus Homer uses ὅπλα for Vulcan's *tools*, Il. xviii. lin. 409; so lin. 412, 413, ὍΠΛΑ τε παντὰ—τοῖς ἐπονεῖτο, all the *tools* with which he worked;—ὅπλον and ὅπλα, plur. for the *rope* or *tackling* of a ship, Odyss. xxi. lin. 390, Odyss. ii. lin. 398, 390, Παντὰ ὍΠΛΑ—τὰ νῆες φορέουσι, all the *tackling* which ships carry. [See Eustath. ad Iliad. Δ. 325, and Hesychius, for this meaning of ὅπλα. Jer. xxi. 4. Ez. xxxii. 27. Herod. vii. 25. 36. Spanh. ad Callim. H. in Del. v. 325.]

☞ Ὁποῖος, α, ον, from ὅπως, *how*, and οἷος *of what sort*.

I. *Of what sort* or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. Jam. i. 24. [Herodian. vi. 1. 1. Xen. Mem. iv. 4. 13.—The phrase] Τοιοῦτος ὁποῖος καὶ—*Such as*—Vulg. talis qualis et—occ. Acts xxvi. 29. So the profane writers use καὶ for *as* after κατὰ ταῦτα *in the same manner*, after ἴσως *equally*, and ὁμοίως *like*. See Vigerus, Idiotism. cap. viii. sect. 7, reg. 8.

Ὁποτε, Adv. [the same as] ὅτε.—*When*. occ. Luke vi. 3. [Hom. Il. i. 339. Æsch. S. Dial. iii. 14. Is. xvi. 14.]

Ὅπου, [the same as] οὗ *where*.

1. *Where, in which place*. Mat. vi. 19, 21. Rev. ii. 13. [Add Mat. xxviii. 6. (ὁ τόπος ὅπου). So Mark xvi. 6. John iv. 20, and with a similar reference to a preceding substantive, Mark ii. 4. The subst. is omitted Mark v. 40. John vi. 62. xx. 12, 19. It refers to ἐκεῖ also, as Luke xvii. 37. John xii. 26, 36. xiv. 3. and in Col. iii. 11. to ὁ νέος ἄνθρωπος. See also Mat. xxvi. 57. Ἐκεῖ or a substantive is omitted John vi. 62. vii. 34, 36. xi. 32*; and is redundant Mark vi. 55. Rev. xii. 14. This, says Parkhurst, is an Hebraism, used likewise Judg. xviii. 10. Ruth iii. 3. & al., for the corresponding Hebrew אשר־שם, literally, *which*

* [Schleusner makes it here *dress*, and refers for authority to Deyling, iii. p. 328, where I can find nothing of the sort, nor in the volume. At p. 308, Deyling says, that ὅπλα means *instruments in general*.]

* [Schleusner says of these places, *Præmittitur* ἐκεῖ, which is, I presume, a misprint for *omittitur*.]

*there.* Ἐπ᾽ αὐτῶν is similarly redundant in Rev. xvii. 9. See Gesen. p. 743, 744. Schl., however, says, that in Mark vi. 55. ὅπυ is *quoniam* for *since* or *because*, as in Dion. Cass. xxxix.; but this is not necessary. When ἂν or ἐὰν is added, this word is *wheresoever*, as in Mat. xxiv. 28.]

2. *Whither, to what place.* John viii. 21, 22. [Add John xiv. 4. With ἂν or ἐὰν it is *whithersoever*, as Mat. viii. 19. Jam. iii. 4. Rev. xiv. 4. This generalizing force of ἂν is well known. On the change of πῦ for ποῖ see Lobeck ad Phryn. p. 43. 128.]

3. *When, whereas.* 1 Cor. iii. 3. 2 Pet. ii. 11. "The best classics use it in the same sense; ὍΠΟΥ γὰρ ἔξεςι ἐν ὑςερῷ—ἀγωνισάσθαι—For *when* (or *whereas*) hereafter there might be an opportunity of engaging. Thucydides, lib. viii. 482. l. 18. Xenophon, Cyropæd. p. 519." Blackwall's Sacred Classics, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers. [Luc. Dial. Deorr. xviii. 3. Herodian. ii. 7. 5. Xen. Cyr. ii. 3. 11.]

Ὀπτάνω, from ὄψ *the eye.* See under Ὄπτομαι—*To see, behold.* Ὀπτάνομαι *To be seen.* occ. Acts i. 3. [or *To offer one's self to be seen*, as Schl. and Wahl think, from Hesychius and other authorities.]—The LXX have used this V. in the passive for the Heb. נראה, 1 Kings iii. 5. [See also 1 Kings viii. 8. Tob. xii. 19.]

Ὀπτασία, ας, ἡ, from ὀπτάνω.—*A vision.* occ. Luke i. 22. xxvi. 23. Acts xxiv. 19. 2 Cor. xii. 1. [Dan. ix. 23. x. 1, 7.]

Ὄπτομαι, Mid. and Pass. from the obsolete active ὤπτω, and this from ὄψ or ὢψ *the eye**.

I. *To see.* Mat. xxviii. 7. Mark xvi. 7. John xvi. 17, & al. freq. But ὤφθην in the form of a 1st aor. pass. is used in a passive sense, *To be seen, appear.* Mat. xvii. 3. Luke i. 11. Acts ii. 3, & al. [We have the fut. pass. in the passive sense in Is. xl. 5, the meaning perhaps being rather *shall be shown* or *made to appear*; and in Acts xxvi. 16. we have the same tense with that meaning, but used actively —ὀφθήσομαι *I will make to appear* or *will show you.* In Acts vii. 26, ὤφθην is said by Schl. and Kuinöel to be for ἐπέςην *I came upon* unexpectedly (whence in 1 Kings iii. 16, the verb translates בוא), and so Luther translates the place. It is hardly necessary to say, that the verb is sometimes used in a metaphorical sense, as Rom. xv. 21, *to see God* is *to be admitted to his presence and joy.* It was an especial favour to be admitted to see a royal personage in the East, whence perhaps the expression (see Esth. i. 14.) Mat. v. 8. Heb. xii. 4. and see 2 Kings xxv. 19. The word occ. Exod. iii. 2, 16. Job v. 1, & al. Xen. Cyr. i. 4. 10.]

II. *To see to, look to, take care.* Mat. xxvii. 4, 24. Acts xviii. 15. Grotius observes on Mat. xxvii. 4, that the phrase συ ὄψει is taken from the Latin idiom: for the Romans, when they mean to cast off the care of any thing from themselves upon another, used to say Tu videris, *See thou* (to it), which the Greeks, says he, expressed by Σοὶ μελέτω: and thus far may be true. But Stockius goes further, and positively* asserts that the verb ὄπτομαι is never thus used by any prose Greek writer. But what then shall we say to the following passage in Arrian, Epictet. lib. iii. cap. 10, at the end? Ὀυκ ἔδει ὅτω μοι προσενεχθῆναι τὸν ἀδελφόν. Ὄυ, ἀλλὰ τῦτο μὲν ἐκεῖνος ὌΨΕΤΑΙ. "My brother ought not to have behaved to me in such a manner. True; but this he himself must *look to*;" and again, lib. iii. cap. 18. at the end, "Such an one blames you, αὐτὸς ὌΨΕΤΑΙ πῶς ποιεῖ τὸ ἴδιον ἔργον, he himself *must see to it* how he does his own business." Comp. also lib. iv. cap. v. p. 395, 7. cap. vii. p. 403, and cap. viii. p. 409, edit. Cantab. 1665. [For other examples see Soph. Phil. 839. Marc. Antonin. v. 17. ix. 24. xi. 12. xii. 1. Schwarz. Monum. Ing. i. p. 125. So *video* is used frequently, as Ter. Andr. ii. 6. 25. Cic. ad Brut. Ep. ii. Ad Att. v. 1. xiv. 11.]

III. *To see, experience, be made a partaker of.* John iii. 36. Comp. Ps. xxxiv. 13. [2 Chron. xxxiv. 28.] Εἴδω III. and Θεωρέω III. [Lyc. Cass. 1019. In a sense not very different we must take the phrase *To see the day* or *times of any one*, i. e. *to live in them, to attain to them.* Luke xvii. 22.]

ὈΠΤΌΣ, ἡ, όν.—*Roasted, broiled, dressed by fire.* occ. Luke xxiv. 42. [Ex. xii. 8, 9. Diod. Sic. ii. 9. Xen. An. ii. 4. 12.]

ὈΠΩ΄ΡΑ, ας, ἡ.

* Which from the Heb. עוף *to move quickly*, particularly as the *eye*, see Prov. xxiii. 5; whence as a N. masc. plur. עפעפי denotes the *eyelids*. So the Æolic Dialect uses Ὄππα for Ὄμμα *the eye*.

* "Certè à *nullo prosaicæ orationis scriptore usquam ita* (*ut Mat.* xxvii. 4. *scilicet*) *usurpatum verbum reperitur*."

[I.] *The autumn.* [See Xen. Hell. ii. 4. 25.]

[II. *Autumnal fruit.* It occurs] in this latter sense, Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from ὀπὸς *juice,* and ὥρα *time, season;* since autumn is the *season* when fruits in general are full of *juice,* and when the *juices of grapes, apples, &c.* are pressed out for the use of man. [See Jer. xl. 10, 12. xlviii. 32, where the Hebrew קַיִץ, which has the same double signification, is translated by ὀπώρα. Refer also to Is. i. 8. xxiv. 20. Herodian i. 6. 3. Xen. Hell. ii. 4. 16. Foes. Œc. Hipp. p. 277. Anac. Od. l. 8. In this place of Rev. which the Vulg. translates *Poma desiderii,* some think that the fruits used as delicacies after meals are intended. So Rosenm., Schl., Wahl, and Bretschn. Wolf seems to think that it refers to all the things mentioned before, *Thus have perished all the fruits thou most desiredst.* Grotius and others say, *Thou wilt no longer be able to enjoy venereal pleasures.* Others, *The mature time of the desire of thy soul hath perished.*]

Ὅπως, from πῶς *how.*

I. An Adverb, *How, in what manner, by what means.* Mat. xxii. 15. Luke xxiv. 20. [The last is a true example. The first I conceive to belong to II. 1. Wahl and Schl., however, add to it Mat. xxvi. 59, and Wahl (consistently) Mark iii. 6; but this is wholly unnecessary, and though Herman's 254th note on Viger justifies the construction, it is certainly rare, and here not so simple. The word occurs in this sense 2 Macc. vii. 22. Xen. Hell. i. 4. 5. iv. 1. 14. Æsch. Socr. Dial. ii. 1. 5. iii. 3.]

II. A Conjunction. [Construed in good Greek with the subjunctive, when *a thing present* is considered—with an optative, if a thing is mentioned as the *thought* or *intention of any one,* which is especially the case *after verbs in past tenses.* In the N. T., however, the optative never occurs, but uniformly the subjunctive, except in one or two cases noticed below.]

1. Denoting the *final cause.* [*To the end that.* (1.) After a present, Mat. vi. 2, 5. Luke ii. 35. 1 Pet. ii. 9. (2.) With the aor. not in the indicative, Mat. ii. 8. v. 16. vi. 4, 18. Luke xvi. 28, et al. (3.) After a preterite, and therefore for the optative, Acts ix. 2. Heb. ii. 9, et al.]

2. Denoting the *event.* *So that, and thus.* [(1.) After a fut., Mat. xxiii. 35, & al. (2.) After an aor. not in the indic., Acts iii. 19, according to Wahl. Schl. makes it *when,* referring to Hom. Il. M. 208. Od. Γ. 373. Δ. 109. X. 22., and Parkh. and Bretschn. make it denote the final cause. (3.) After a preterite (for the opt.) Luke xvi. 26. To this belong Mat. ii. 23. xiii. 35. Rom. iii. 4. (where see in LXX, Ps. li. 4.)

[(3.) With verbs of praying, &c. (1.) After the pres., Philem. ver. 6, (where it depends on ποιουμένος in ver. 4.) (2.) After an aor. not in the indic., Mat. ix. 38. Luke x. 1. (3.) After a preterite, Mat. viii. 31. Luke vii. 3. xi. 37.]

Ὅραμα, ατος, τὸ, from ὥραμαι, perf. pass. of ὁράω *to see.*—*A sight, a vision,* presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3.—to a person in a trance or ecstacy (comp. Ἔκστασις II.), Acts x. 17, 19. xi. 5. Comp. Acts ix. 10, 12. xii. 9.—to a person asleep, occ. Acts xvi. 9, 10. xviii. 9. [It appears to denote always something *extraordinary* in the N. T. Comp. Xen. de R. Eq. ix. 4. Æl. V. H. ii. 13. Gen. xlvi. 2. Ex. iii. 3. Dan. viii. 2. Phavorinus says ὁράματά εἰσι προφητῶν ὅσα ἐγρηγορότες βλέπουσιν οἱ προφῆται εἴτε ἐν νυκτὶ, εἴτε ἐν ἡμέρᾳ· ἐνύπνια δὲ ὅσα καθεύδοντες φαντάζονται.]

Ὅρασις, ιος, Att. εως, ἡ, from ὁράω.

[I. Properly, *The act of seeing.* Arr. Diss. Ep. i. 6. 8.]

II. *A vision.* occ. Acts ii. 17. Rev. ix. 17. [Joseph. Ant. ii. 2. 1. Zach. x. 2. Dan. ii. 28.]

III. *Appearance.* occ. Rev. iv. 3, twice. [Ez. xliii. 10.]

Ὁρατός, ἡ, όν, from ὁράω.—*Visible, to be seen.* occ. Col. i. 16. [Job xxxiv. 26. Xen. Cyr. i. 6. 2. Mem. iii. 10. 3.]

ʼΟΡΆΩ, ῶ.

I. *To see, behold.* Mat. viii. 24. Luke ix. 36. xxiii. 49, & al.

II. *To perceive, see mentally.* Acts viii. 23. Comp. [Col. ii. 18.] Heb. ii. 8. [Jam. ii. 24.] and Εἴδω II.

III. In the imperat. *See, take heed, beware.* [(1.) With verbs of the same signification,] Mat. xvi. 6. Mark viii. 15. [Luke xii. 15. (2.) With μὴ or its compounds,] Mat. viii. 4, Ὅρα (ὅπως being understood) μηδένι εἴπῃς, See, or take heed *(that) thou tell no man.* So Mat. ix. 30. [xviii. 10. xxiv. 6.] and Mark i. 44. [1 Thess. v. 15.] But Rev. xix. 10. xxii. 9, Ὅρα μὴ (ποίησῃς namely) See *(thou do it) not.* [In Heb. viii. 5, it is

*Take care you do it* (as in Exod. xxv. 40. Xen. Cyr. i. 4. 8.) and in Acts xxii. 26, *Consider*. See Epict. Enchir. c. 26. Xen. Cyr. iii. 1. 2. 7. There is often an ellipse of ὅρα in this sense. See Mat. xxv. 9, Acts v. 39.]

['Οργή, ῆς, ἡ, from ὀρεγόμαι *to desire earnestly*. 'Ορέγεται γὰρ, says Theodoret,] who gives this derivation, ὁ ὀργιζόμενος ἀμυνάσθαι τὸν ἐχθρὸν, for the angry person *eagerly desires* to be revenged of his enemy. So Aristotle, Rhet. lib. ii., says ὀργὴ *anger* is ὄρεξις μετὰ λυπῆς, *vehement desire* accompanied with grief, and in the Stoical definitions it is defined "*a desire* of punishing him who seems to have hurt us in a manner he ought not."

I. *Anger, wrath*, of man, Eph. iv. 31. Col. iii. 8. Jam. i. 19, 20.—or of God, Heb. iii. 11. iv. 3. Comp. Mark iii. 5. [Numb. xi. 1. Is. x. 5, & al.]

II. *The effect of anger* or *wrath*, that is, *punishment*, from man. Rom. xiii. 4, 5;—from God, Rom. ii. 5. iii. 5. Mat. iii. 7. Luke iii. 7. John iii. 36. Eph. v. 6. 1 Thess. i. 10. v. 9, & al. [See Ecclus. vii. 18.*]

'Οργίζω, from ὀργή.—*To provoke to anger, irritate*. [Æsch. Dial. Soc. ii. 1.] 'Οργίζομαι, pass. *To be provoked to anger, to be angry*. [With a dative, Mat. v. 22. (Xen. Symp. iv. 64. Polyb. xxii. 14. 7. Lys. Or. i. p. 7.); with ἐπὶ and a dative, Rev. xii. 17. (Herodian. vii. 10. 2.); absolutely, Mat. xviii. 34. xxii. 7. 1 Kings xi. 9. Neh. iv. 1. Gen. xl. 2.]

'Οργίλος, ȣ, ὁ, ἡ, from ὀργή.—*Prone to anger, passionate*. occ. Tit. i. 7, where see Wetstein. [Prov. xxii. 24. xxix. 22. Aristot. Eth. iv. 5. Xen. de R. Eq. ix. 7.]

☞ 'Οργυιά, ᾶς, ἡ, from ὀρέγω *to extend* (which see), and γυῖα *the limbs*. [See Eustath. in Odyss. i. 325.]

I. *The clasp* or *grasp of a man*, i. e. when his *two arms are stretched out* to clasp as much as possible. So the Etymologist, 'Οργυιὰ σημαίνει τὴν ἔκτασιν τῶν χειρῶν, σὺν τῷ πλάτει τȣ̃ στήθȣς. 'Οργυιὰ signifies *the extent of the hands, together with the breadth of the breast*. Josephus (Ant. lib. xv. cap. 11, § 5.) speaking of the pillars belonging to the royal portico, which Herod built along the southern front of the temple, says, Καὶ πάχος ἦν ἑκαστȣ̃ κιόνος ὡς τρεῖς συναπτόντων ἀλληλοῖς τὰς 'ΟΡΓΥΙΑ'Σ περιλαβεῖν. "And the thickness or circumference of each pillar was as much as the *grasp* of three men laying hold of each other could encompass." [See also Schol. on Hom. Il. E. 33. Ψ. 327, & on Lyc. Cass. 26.]

II. *A fathom*, a measure of length of about five feet English, being equal to a man's *grasp*, or to the distance between the *two hands stretched out*, including the breast. So Grotius, "Spatium quantum passæ manus patent;" whence, says he, is derived the Roman *passus*, *a pace*. So Xenophon, Memorab. lib. ii. cap. 3, § 19. Χειρὲς μέν—εἰ δέοι αὐτὰς τὰ πλέον 'ΟΡΓΥΙΑ'Σ διέχοντα ἅμα ποιῆσαι ȣ̓κ ἂν δύναιντο· πόδες δ' ȣ̓δ' ἂν ἐπὶ τὰ 'ΟΡΓΥΙΑ'Ν διέχοντα ἔλθοιεν ἅμα. "The hands, if you should want to employ them both together at a greater distance than a *fathom*, would not answer your purpose; and the feet would not, at the same time, reach even so far as a *fathom*." occ. Acts xxvii. 28, twice, where see Wetstein. [Polyb. i. 22. 4. Herod. ii. 5.]

☞ 'ΟΡΕ'ΓΩ.

I. *To stretch out*, as the hands. Thus it is frequently applied in the profane authors, particularly in Homer. [Soph. Œd. c. 839. Eur. Phœn. 103.]

II. 'Ορέγομαι, Mid. *To stretch out oneself*, or *one's hands, for*, [as Hesiod. Scut. Herc. 456. Eur. Orest. 303. and then metaphorically] *to desire eagerly, long after*. occ. 1 Tim. iii. 1. vi. 10. Heb. xi. 16. 'Ορέγομαι in the same sense is construed with a genitive in the Greek writers. See Wetstein on 1 Tim. [In 1 Tim. vi. 10, the word rather means *Being entirely given to*. Comp. Xen. Mem. i. 2. 15. De Rep. Lac. ii. 14. It occ. in Symm. Job viii. 20.]

'Ορεινὸς, ἡ, ὸν, from ὄρος *a mountain*. —*Mountainous, hilly*, 'Ορεινὴ (χώρα namely) *A mountainous* or *hilly country*. occ. Luke i. 39, 65. Raphelius remarks, that in Polybius ὀρεινὴ is often thus used by itself for a *mountainous country*. [Gen. xiv. 10. Josh. ii. 16. Diod. Sic. ii. 38.]

☞ ''Ορεξις, ιος, Att. εως, ἡ, from ὀρέγομαι.—*Lust, concupiscence*. occ. Rom. i. 27. [*Evil desires*. Ecclus. xix. 30. Wisd. xiv. 2. See Herodian. iii. 13. 14. vi. 1. 12. Æl. V. H. x. 9.]

☞ 'Ορθοποδέω, ῶ, from ὄρθος *right*, and πȣ̃ς, πόδος, *a foot*.—*To walk uprightly*.

* [In Rom. iv. 15, Schleusner says that ὀργὴ is *divine punishment*; but that he should not be much against translating it *sins causing God's anger*, as in Job vi. 2; and he thinks that the words next following give a colour to this.]

" Gr. *Foot it aright*, or *walk with a right foot*." Leigh.—In the N. T. it is used in a figurative and spiritual sense only. occ. Gal. ii. 14. [See Tan. Faber. ii. Ep. 29. Schol. Adagial. N. T. p. 125.]

Ὀρθός, ή, όν, from ὄρω, *to excite*.

I. *Upright* in posture. occ. Acts xiv. 10. [Æsch. S. Dial. i. 4. Xen. de Ven. iv. 1.]

II. *Straight*. occ. Heb. xii. 13. [Prov. iv. 26. xxi. 8.]

Ὀρθοτομέω, ῶ, from ὀρθὸς *right, straight*, and τέτομα perf. mid. of τέμνω *to cut*.—*To cut aright* or *straight*. occ. 2 Tim. ii. 15, Ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. No doubt the Vulgate has given in general the true sense of this expression by rendering it *rectè tractantem* verbum veritatis, rightly handling *the word of truth:* but it is not so easy to determine whence in particular the *metaphorical* word ὀρθοτομοῦντα is taken. Some [(as Luther, Melanchthon, Calov, Gerhard, Beza, Bochart (Hieroz. P. i. L. ii. p. 324.) H. Stephens, and Grotius)] suppose it alludes to the *cutting up* and *dividing* the sacrifices by the Levitical priests, [(to which it is objected that the word is not used of *cutting up victims*, and that (as in Rom. xii. 1.) not the gospel, but those who obey it are compared with victims)]; others [(as Leigh, Arnold, &c.)] to the *dividing* and dispensing food at a table, [(like a good father giving to each child the food fittest for him)], or to " the distribution made by a *steward* in delivering out to each person under his care such things as his office and their necessities required." (Doddridge.) [And so Vitringa. Archesyn. xiii. p. 273. & Syn. Vet. i. 3. 8. p. 714.] Comp. Luke xii. 42. Pricæus (Price) refers it to the *exact cutting* or *polishing* of stone or marble. Chrysostom, Theophylact [p. 813.] and Œcumenius [p. 773, and after them Erasmus] explain it of *cutting off* all superfluous and useless matter in preaching God's word, as *curriers* do in skins they are preparing for use, comp. ver. 16: but Theodoret [Opp. iii. p. 498.] thinks it a metaphor taken from husbandmen; Ἐπαινοῦμεν καὶ τῶν γεωργῶν τοὺς εὐθείας τὰς ἄυλακας ἀνατέμνοντας· οὕτω καὶ διδάσκαλος ἀξιέπαινος, ὁ τῷ κανόνι τῶν θείων λογίων ἑπόμενος. " We commend even those husbandmen who *cut straight* furrows; so that preacher is worthy of praise who *follows the rule of the divine oracles*." And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62, (comp. under Ἄροτρον); because St. Paul had just before called Timothy Ἐργάτην, which, though applied to other workmen, properly signifies *an* * *husbandman;* and also because ὀρθοτομεῖν in the LXX signifies *to cut* or *make straight* in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb ὀρθοτομεῖν be ever in the Greek writers applied to *husbandmen's ploughing*, yet in Theocritus, Idyll. x. lin. 2, we have ὈΓΜΟ'Ν ἌΓΕΙΝ ὈΡΘΟ'Ν, *to draw* or *make a straight furrow.* [Deyling (iv. p. 633.) rightly observes, however, that this expression does not entirely defend the other, and that ὀρθοτομεῖν is, as Parkhurst observes, *not* applied to ploughing. But this interpretation is not very different from that approved by Elsner, Schleusner, and others, viz. that the metaphor is taken from those who walk in a *straight path*. Τέμνειν ὁδὸν or κέλευθον εὐθεῖαν is *to go straight*, says Elsner †; and in Prov. xi. 5 ‡, we have δικαιοσύνη ἀμώμῳ ὀρθοτομεῖ ὁδοὺς *directs his ways, keeps all his goings straight* (not as Deyling says, *holds the straight path*, for the verb is active, as appears from the next citation); and again in Prov. iii. 6, ἵνα ὀρθοτομῇ τὰς ὁδούς σου *that she may direct thy goings*. We have in the Rhesus 422, of one who *speaks the truth*, τῷ εὐθεῖαν λόγων τέμνοντι κέλευθον. And it appears that they who treated of the law were by the Hebrews called חפסוקים בתורה or τέμνοντες τὸν νόμον. See also the quotation from Megillah, fol. 24, 1. in Schœtgen. H. H. and T. p. 888; and Fuller Misc. Sacr. iii. 16.]

Ὀρθρίζω, from ὄρθριος §.—*To rise early in the morning, to do any thing*, or *to come to* or *be with any one, early in the morning*, diluculare. occ. Luke xxi. 38, where

* See the learned Duport on Theophrastus, Eth. Char. p. 269.

† [So *viam secare* in Latin. Virg. Æn. vi. 899, where Servius even says, *Secare est recta via ire et ad lineam viam ducere.*]

‡ [Deyling cites this on ver. 3, and afterwards cites ver. 5, as a separate place. On referring to Mill's edition (1725), I observe a different reading, viz. ἀμώμως, and that ver. 4. is wholly omitted.]

§ [Ὀρθρεύειν Ἀττικῶς, ὀρθρίζειν Ἑλληνικῶς. Mœris. See Salmas. de Ling. Hell. p. 101, and Schwarz. ad Olear. de Stylo N. T. p. 314.]

see Wolfius and Wetstein. In the LXX it is often used for the Heb. השכים *to rise in the morning,* and particularly in Gen. xix. 27, where it denotes *to come* or *go early to a place.* [See Gen. xx. 8. Josh. iii. 1. Ecclus. xxxix. 6.]

'Ορθρινός, ἡ, όν, from ὄρθρος.—*Of* or *belonging to the morning,* matutinus. occ. Rev. xxii. 16. But the true reading is ὁ πρωινός, which see, and comp. Rev. ii. 28. The LXX use ὀρθρινός, Hos. vi. 4. xiii. 3, for the Heb. משכים *forward, early.* [The grammarians (Thom. M. p. 656, Phrynichus, p. 16, and others) condemn this word, and say that the next is the proper one. But this occurs in Posidipp. apud Athen. xiii. p. 596, and several other writers quoted in Sturz. de Dial. Alex. p. 13.]

"Ορθριος, α, ον, from ὄρθρος.—*Early, doing any thing early in the morning.* occ. Luke xxiv. 22. [It may be translated as an adverb; and so in Job xxix. 7. It occurs in Hom. H. in Merc. 143. Theogn. 843. Plat. Prolog. 313. B.]

"ΟΡΘΡΟΣ, ȣ, ὁ. The Greek Lexicographers derive it from ὀρθόω *to erect, raise,* because the morning *raises* men to their work.—*The day-break,* or *dawning of the day, the early morn,* diluculum. occ. Luke xxiv. 1. John viii. 2. Acts v. 21. [Salmasius (de Ling. Hell. p. 100) says it is not a classical word; but it occurs in Plato Crit. c. i. Polyb. iii. 73. 3. xii. 26. 1. Xen. An. ii. 2. 21. Ven. vi. 6. Diod. Sic. xiv. 104. It occurs frequently in the LXX, as Esth. v. 14. Prov. vii. 18. Joel ii. 2, &c. Thomas M. makes it the time before daylight, when you can still use a light; Phrynichus says it is the time of cock-crowing, beginning at the ninth hour and ending at daylight.]

'Ορθῶς, Adv. from ὀρθός.

I. *Rightly, well.* occ. Luke vii. 43. x. 28. xx. 21. 'Ορθῶς λεγεῖν, *to speak* rightly or justly, is a phrase used both by Herodotus and Polybius. See Raphelius and Wetstein on Luke xx. 21. [Deut. v. 28. Numb. xxvii. 7.]

II. Applied to utterance, *Rightly, properly, plainly.* occ. Mark vii. 35.

'Ορίζω, from ὅρος, ȣ, ὁ, *a bound, limit.*

I. *To bound, limit.* In this sense it occurs not in the N. T., but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27, & al. for the Heb. גבול *a bound, limit.* [Schl. quotes Acts xvii. 26. as an instance, thus, ὁρίσας τὰς ὁροθεσίας, &c. but the passage is ὁρίσας προστεταγμένȣς καιρȣ̀ς καὶ τὰς ὁροθεσίας; and in the first application it is clearly to be referred to the second sense; nor is there any reason to change it as applied to the second noun. God may be well said to *decree* the bounds of space as well as time. Compare with this place of the Acts, Diod. Sic. i. 41. xvi. 29.]

II. *To determine, decree, appoint, set,* because what is *determined* or *decreed* is, as it were, *limited* and *confined* by certain bounds. In this sense it is applied either to men, occ. Acts xi. 29;—or to God, occ. Luke xxii. 22. Acts ii. 23. x. 42. xvii. 26, 31. Heb. iv. 7; on which last text Wetstein shows, that 'ΗΜΕ'ΡΑΝ 'ΟΡΙ'ΖΕΙΝ is a phrase used likewise by the Greek writers. [occ. Prov. xvi. 30.]

III. *To mark out determinately.* occ. Rom. i. 4, where see Elsner, and comp. Acts xvii. 31. x. 42. [Chrysostom says δειχθέντος, ἀποφανθέντος, κριθέντος, and nearly so Zonaras Lex. Col. 1473.]

"Οριον, ȣ, τὸ, from ὅρος, ȣ, ὁ.—*A coast, bound of a territory* or *country.* Mat. ii. 16. iv. 13. Mark vii. 31, & al. [Schl. says it is hence used for *the country itself,* and he considers this as its constant sense in the N. T., and so Wahl. Bretschneider considers it as *the confines* in Mark x. 1.* Gen. x. 19. Exod. xxxiv. 24, and as *neighbouring country* in Mat. xix. 1. There Kuinöel agrees with Schl. and Wahl. It is a *country assigned by lot* in Josh. xv. 1 & 2, and also in the first verse ὁρίων is *boundaries.*]

'Ορκίζω, from ὅρκος.

I. *To adjure, cause to swear, to lay under the obligation of an oath.* Thus it is used by the LXX, for the Heb. השביע *to cause to swear,* Gen. xxiv. 37. l. 5, 25, & al.; but not, I think, in the N. T. Comp. 'Εξορκίζω.

II. *To beseech in the name of God, to conjure,* obsecro. occ. Mark v. 7, where observe, that τὸν Θεὸν is put for νὴ τὸν Θεὸν, *by* God, and that the correspondent words in Luke viii. 28, to ὁρκίζω σε τὸν Θεὸν are δέομαί σȣ, *I beseech thee.* See Grotius and Campbell on Mark v. 7. [It is] *To charge solemnly,* as in the name of the Lord Jesus, in Acts xix. 13. 1 Thess. v. 27; in which texts 'Ιησȣ̃ν and Κύριον

* ["Ορια, says Schleiermacher (Critical Essay on St. Luke, p. 235.), is always followed in the N. T. by a genitive of the *whole* of which it is a part, so that ὅρια τῆς 'Ιȣδαίας can only be a part of Judæa, not of Peræa, and every one knew that no part of Judæa lay beyond Jordan.]

are governed by νὴ understood, as under sense II. [The same construction with ἐξορκίζω obtains in Gen. xxiv. 3. With the simple verb in the LXX, the person sworn by is generally governed by a preposition. See 2 Kings xi. 4. Neh. xiii. 25. Xen. Symp. iv. 10.]

Ὅρκος, ου, ὁ, from ἕρκος *a fence*, which from εἴργω *to inclose, include;* or else ὅρκος (according to Ainsworth and others) may be deduced immediately from the Heb. ירך *the thigh*, in allusion to that ancient patriarchal custom of putting the hand under the *thigh* in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. *An oath*, i. e. says Stockius, " *a religious assertion* of a man, imprecating the divine vengeance on himself if he speaks not the truth." occ. Mat. xiv. 7, 9. xxvi. 72. Mark vi. 26. Heb. vi. 16. Jam. v. 12. [See Thuc. ii. 73. iii. 83.]

II. *A thing promised with an oath.* occ. Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, *in condescension to our capacities, and to confirm our hopes* (see Heb. vi. 18, 19), is frequently in the O. T. represented as *swearing*, and who, *because he could* swear *by no greater*, sware *by himself*, Heb. vi. 13. occ. Luke i. 73.* (where see Elsner and Wolfius.) Acts ii. 30. Heb. vi. 17.

Ὁρκωμοσία, ας, ἡ, q. ὅρκου ὄμοσις (from ὀμόω) *the swearing of an oath.* See Acts ii. 30.—*An oath.* occ. Heb. vii. 20, 21, twice, 28. [Ezek. xvii. 18, 19. for *an oath threatening evil*, 3 Esdras viii. 93, for *an oath of promise.*

Ὁρμάω, ῶ, from ὁρμή.—*To rush violently*, or *impetuously*. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29. [The word occurs Jer. xlviii. 40. Habb. i. 8. 2 Macc. ix. 2. x. 16. xii. 20. In good Greek it very often is *to go*, without any notion of *violence*, as in Xen. Cyr. i. 6. 1. Hell. i. 3.]

Ὁρμή, ῆς, ἡ, from ὥρμαι perf. pass. of ὄρω *to excite.*

I. *An impetus*, or *impetuous motion.* Thus used by the profane writers [as Xen. An. iii. 1. 8. and in Prov. iii. 25. Jer. xlvii. 3.]

II. *A violent attempt* or *assault.* occ. Acts xiv. 5, where see Wetstein, and comp. Ὥρμησαν, Acts vii. 57. [Schl., Wahl, and Bretsch. take ὁρμὴ both here and in St. James iii. 4, to mean *a plan*, as in Thucyd. iv. 4. Xen. Mem. iv. 4. 2. and so Hesychius ὁρμή· βουλή, ἐπιθυμία.]

III. *Inclination, will.* occ. Jam. iii. 4.

Ὅρμημα, ατος, τὸ, from ὁρμάω.—*A violent* or *impetuous motion.* occ. Rev. xviii. 21. [On the dative in this sense see Matthiæ, § 404. occ. Deut. xxviii. 49. Amos i. 11.]

Ὄρνεον, ου, τὸ, from ὄρνις.—*A bird, fowl.* occ. Rev. xviii. 2. xix. 17, 21. [Deut. iv. 17, et al. sæpe.]

Ὄρνις, ιθος, ὁ καὶ ἡ, from ὄρνυμι *to excite*, which from ὄρω.

I. *A bird*, in general, so called from its *rapid motion*, as in Heb. עוף *a bird*, from עוף *to fly.* Athenæus and Galen, cited by Wetstein on Mat. xxiii. 37, observe, that ὄρνις is in the ancient Greek writers applied to any kind of *bird*, and that whether male or female. [1 Kings iv. 23. Is. xlvi. 11.]

II. Ὄρνις, ἡ, *A hen*, i. e. *the female of the house-cock*, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the latter Greek writers. [See Aristoph. Vesp. 811. Eur. Herc. F. 71. Xen. An. iv. 5. 19.]

☞ Ὀροθεσία, ας, ἡ, q. d. ὅρου θέσις, *a setting of a boundary* or *limit.*

[I.] *A setting of a boundary.* [Xen. Ven. vi. 22.]

[II.] *A bound set.* occ. Acts xvii. 26.

ὍΡΟΣ, εος, ους, τὸ, from the Heb. הר the same.—*A mountain, hill.* Mat. v. 1, 14, & al. On Mat. iv. 8, see Maundrell's Journey, at March 29, and Hasselquist's Voyages, p. 128, and Note under Δείκνυμι I. [In Mat. v. 1, Middleton thinks that *the mountain country* is meant, as in Gen. xix. 17, and Josh. ii. 22, 23, and elsewhere as the Jews divided the country into mountain, valley, and plain. Reland, i. p. 306. And Middleton thinks that many things show that the sermon on the mount was delivered farther to the north than Tabor. In Mat. xxiv. 16. Mark xiii. 4, the hilly country beyond Jordan is probably meant, according to Schleusner, i. e. Peræa. In Mat. xvii. 1, 9, he does not think Mount Tabor is meant, as it was too far distant from Cæsarea, near which Jesus then was. See Reland's Palestine, i. 51. Lightfoot and others think it was a mountain called Paneus near Cæsarea. See Lami Harm. p. 365. In Heb. viii. 5, & al. Sinai is called *the mountain* κατ' ἐξοχήν. In Mat. xvii. 20, there is a proverbial mode of

* [Ὅρκον here is referred to μνησθῆναι, which in the LXX takes an acc. occasionally.]

speaking probably, on which consult Vorst de Adag. N. T. c. xi. p. 814. Lev. ix. 3.]

ʽΟΡΟΣ, ȣ, ὁ.—*A bound, boundary, limit.* This word occurs not in the N. T., but frequently in the profane writers, and is here inserted on account of its derivatives.

'ΟΡΥ'ΣΣΩ, or 'ΟΡΥ'ΤΤΩ.—*To dig.* occ. Mat. xxi. 33. xxv. 18. Mark xii. 1. [Gen. xxi. 30. Prov. vi. 27. Xen. de Vect. ii. 7.]

'ΟΡΦΑΝΟ'Σ, ȣ, ὁ.

I. *An orphan, a child bereaved of one* or *both parents, a fatherless child.* occ. Jam. i. 27. [Schl. refers this to sense II. and compares Ps. lxviii. 6. Jer. xvi. 5. xxii. 13, in Hebrew.]

II. *Desolate, destitute,* like a helpless *orphan.* occ. John xiv. 18, where Campbell, whom see, "*Orphans.*" Comp. 1 Thess. ii. 17, in the Greek. Lucian, in his account of the death of Peregrinus, tom. ii. p. 760, applies to him the expression 'ΟΡΦΑΝΟΥ'Σ 'ΗΜΑ'Σ ΚΑΤΑΛΙΠΩ'Ν, *Leaving us orphans,* in which he seems to be sneering [(at?)] the very text in St. John. [The word in Greek applies to destitution in all the relations of life, parents, children, guardians, friends, &c. See Xen. Anab. vii. 2. 32. De Rep. Ath. iii. 4. De Vect. ii. 7. Dion. Hal. i. p. 69. Dem. 1320, 19.]

'ΟΡΧΕ'Ω, ῶ. Eustathius derives it from ὀρέγω *to stretch forth,* namely, the hands and feet; others of the Greek grammarians, from ἔρχομαι *to go,* because *dancing* is a certain orderly manner of *going.**

I. Athenæus informs us (lib. i.) that ὀρχέω and ὀρχέομαι were used by the ancient Greeks for *moving,* or *being moved.* See Scapula.

II. [In the middle,] *To dance.* occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32. [2 Sam. vi. 16. Xen. Cyr. i. 3. 10.]

ʽΟΣ, ʽΗ, ʽΟ.

I. A relative Pronoun, *Who, which,* freq. occ. [We may observe here (1.) that in Greek, the relative *in gender* is often referred to the *sense* of the antecedent, as Gal. iv. 19, or (2.) to some word *following* which explains the antecedent, as Gal. iii. 16; and that (3.), *in case,* it is often attracted into the same case as the antecedent, instead of being (whether expressed or understood) determined by the verb or adjective to which it belongs, as Luke xxiv. 25. John iv. 14. Acts i. 1. xvii. 31. Luke xxiii. 41. Acts xxii. 15. In Rom. ix. 23, 24, ὃς is said by Schl. to be for qualis, *of which kind,* by Wahl for ὅτος δὲ: in either case it is referable to obs. (1.). In the expressions ὃ—αὐτȣ̃ and similar ones, αὐτὸς is redundant. See Callim. Ep. xliv. Soph. Phil. 315. Viger. iv. 13. Herman. ad Vig. not. 28. and Jensius ad Lucian. T. i. p. 296. But see Gesenius, p. 743, and refer to Mark i. 7, and Ps. xix. 3. The neuter ὃ is often put by itself, like the Latin *quod,* for *quod attinet ad.* Rom. vi. 10. Gal. ii. 20.]

II. Repeated, ʽΟς *μὲν—ὃς δὲ one—and another.* 1 Cor. vii. 7. xi. 21. ʽΟν *μὲν—ὃν δὲ—ὃν δὲ—One—and another—and another.* Mat. xxi. 35. Comp. Mat. xxv. 15.

☞ ʽΟσάκις, An Adv. from ὅσος *how great, how many,* and —κις the numeral termination, which see.—*As often as.* occ. 1 Cor. xi. 25, 26. Rev. xi. 6. [Xen. Mem. iii. 4. 3.]

ʽΟΣΙΟΣ, ια, ιον.

[I. *Holy.* (1.) Of God, implying *sanctity.* Rev. xv. 4. xvi. 5. (2.) Of men, implying *piety* and *integrity,* as Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. (comp. Porphyr. de Abst. ii. 60.) Heb. vii. 26. See also in LXX, Deut. xxxii. 4. Prov. xvii. 26. xx. 11. Amos v. 10. Æsch. Soc. D. iii. 2. Josephus Ant. viii. 9. Perizon. ad Æl. V. H. viii. 1. D'Orvill. ad Charit. Aphr. i. 10. p. 267. Valck. ad Ammon. p. 184.]

[II. *Merciful, kind.* So used only in the neuter, τὰ ὅσια *mercies.* Acts xiii. 35. (Wahl says *mercies sacredly promised.*) This word answers frequently in the LXX to the Hebrew חסד (as Deut. xxxiii. 8, &c.), which signifies both *benignity* and *benevolence,* and *piety.* The apostle referred to 2 Chron. vi. 42, and especially to Is. lv. 3.]

ʽΟσιότης, τητος, ἡ, from ὅσιος.—*Piety* towards God; for as this N. occurs not in the LXX, the Evangelist and Apostle seem to use it in the like sense as the Greek writers. See Wetstein on both the following texts. occ. Luke i. 75. Eph. iv. 24. [Schl. and Wahl say that ὁσιότης respects our duty to God, as δικαιοσύνη does that to man. Parkhurst has made a strange mistake in saying the word does not occur in the LXX. See Deut. ix. 5. Prov. xiii. 34. 1 Kings ix. 4, and in one MS. Judg. ix. 16. See also Wisd. ix. 3.

* [Phavorinus, from ὄρχοι *the ranks of vines,* where originally, at the vintage, the dancing in chorus took place.]

Xen. Cyr. vi. 1. 47. In Xen. de Ven. i. 11, it is *reverence to parents*.]

☞ Ὁσίως, Adv. from ὅσιος.—*Kindly*. occ. 1 Thess. ii. 10. [Schl. and Wahl say *holily*, i. e. with *pious and just reverence to God*. So in Wisd. vi. 10. Ecclus. iii. 22.]

Ὀσμή, ῆς, ἡ, from ὄσμαι perf. pass. of ὄζω *to smell*.

I. *Smell, odour*. occ. John xii. 3. [Like ὄζω, this word is applied to *good* and *bad* smells. In the latter sense it occurs Is. xxxiv. 3.]

II. *Odour*, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. comp. ver. 16. Elsner and others think, that the Apostle in this passage alludes to the *perfumes* which used to be censed during the triumphal processions of the Romans. Plutarch, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πλήρεις, *full of incense*, which might, as Elsner has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see Whitby): the latter they call סם חיים, which they use for *a wholesome perfume* (see Wetstein on 2 Cor. ii. 16.), the former they style סמא דמותא, which denotes *a deadly poison*, Targ. Jonathan on Jer. xi. 19, and Targ. Ben Uziel on Gen. xl. 1. Considering St. Paul's rapid *transitions*, it may seem, that at the 14th verse he had in his view the *incense fumed in the* Roman *triumphs*; and that having there mentioned ὀσμή, he was reminded of the Jewish phrases ὀσμὴ θανάτου and ὀσμὴ ζωῆς, which he applies at verse 16. But comp. Macknight. [In Eph. v. 2. Phil. iv. 18, we have ὀσμὴ εὐωδίας (where εὐωδία acts as an adjective, and makes the sense, *a very pleasant smell*. See Gesen. 643.) answering to the Hebrew ריח-ניחח (see Gen. viii. 21. Levit. i. 9, & al.), and referring to that pleasure which the ancients imagined the Deity took in their sacrifices. The sacrifice of our Lord is compared to that of a victim *of sweet smell*, i. e. *acceptable to God*, in Eph. v. 2; and in Phil. iv. 8, the gifts sent by the Philippians are in the same way recognized as *acceptable*. See Deyling, ii. p. 58.]

Ὅσος, η, ον.

I. [*As much, as great, how much, how great*. In this sense τοσοῦτος either goes before or is understood, as in John vi. 11, and Rev. xxi. 16. (comp. Ælian. V. H. i. 4. Xen. Gr. ii. 3. 6.) Sometimes both antecedent and ὅσος have a comparative with them, as in Heb. i. 4. Xen. Mem. i. 4. 10. (see Matthiæ, § 455.); sometimes τοσούτῳ is omitted in the 1st member, as Heb. viii. 6. Polyb. iv. 42. 5; and sometimes the comp. after ὅσος is omitted, as Heb. x. 25. Xen. Cyr. vii. 5. 81. Matthiæ, § 455. In Mark vii. 36. both irregularities occur. It is applied in this sense with χρόνον to *time, how much time*, i. e. *how long*. Mark ii. 19; with ἐπὶ in Rom. vii. 1. 1 Cor. vii. 39; and without χρόνον in Mat. ix. 15. 2 Pet. i. 13. Xen. Cyr. v. 5. 8. And so we are to understand μικρὸν ὅσον ὅσον in the N. T.] Μικρὸν ὅσον, *A little* or *small quantity*, is a phrase frequently met with in the Greek writers*. But in Heb. x. 37, ὅσον is doubled; and we have μικρὸν ὅσον ὅσον for *a very little quantity*, namely, of time, *a very little while*. The LXX use the same expression, Isa. xxvi. 20, for the Heb. כמעט רגע, literally, *as it were the little space of an instant*; and the repetition of ὅσον in this phrase has been by some supposed Hellenistical, and to be taken from the Hebrew manner of doubling words in *emphatical* expressions. But Aristophanes, cited by Wolfius and Wetstein, repeats ὅσον in like manner, Vesp. lin. 213.

Τί οὐκ ἀπεκοιμήθημεν ΟΣΟΝ ΟΣΟΝ στιλήν;

Why should we not sleep *a very little while*?

Where the Scholiast explains ὅσον ὅσον στιλὴν by ἐλαχιστὸν *a very little*. [Ἐφ' ὅσον, *inasmuch as*, is found Mat. xxv. 40, 45. Rom. xi. 13.] Καθ' ὅσον, *By how much*. Heb. iii. 3. Also used for Κάθως, *As*. Heb. ix. 27, where Kypke confirms this sense by remarking that it answers to οὕτως *so*, ver. 28. [Ὅσα is used adverbially for the sing. in Rev. i. 2. xviii. 7.]

II. In plur. Ὅσοι, ὅσαι ὅσα, *As many as, who-* or *what-soever*. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12, & al. freq. [It is often preceded by πᾶς, as Mat. xiii. 44, 45. xviii. 25, et al. Xen. Anab. vii. 6. 36.—and ἄλλος John xxi. 25; and followed by οὗτος, expressed, as Gal. vi. 12. Jude ver. 10, or understood, as Jude ver. 10. 1 Tim. vi. 1, et al. Ὅσπερ, ἥπερ,

* [See Lucian. Hermot. i. p. 591, and also ὀλίγον ὅσον in p. 590 and 593. So τυτθὸν ὅσον in Theoc. i. 45.]

ὅπερ Mark xv. 6. Lucian. Dial. Deor. viii. 1. x. 4.]

III. *How great*, or *how many*. Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27, & al.

'ΟΣΤΕ'ΟΝ, ὄυ, ἐυ, ὅ, τὸ. This word, like the Latin os *a bone*, may be deduced from the Heb. עז *strength*, or עץ *firmness*, or perhaps from עצם *a bone*, to which last it most commonly answers in the LXX. *A bone*. occ. Mat. xxiii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22. [Gen. ii. 23. Xen. de R. Eq. i. 4.]

"Οςις, ἥ τις, ὅ,τι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι.) It is a compound of ὅς the pron. relative, and τις *who*.

I. Relative, *who, which, what*. Mat. ii. 6. vii. 15, 24. Acts v. 16, & al. freq.

II. Universal, *Whosoever*. Mat. v. 39, 41. xiii. 12, & al. freq.

'Οςράκινος, η, ον, from ὄςρακον *a fish's shell*, *a pot made of earthen-ware*, (as Ecclus. xxii. 7.) which from ὄςρεον *a shell-fish*.—*Of earthen-ware, earthen*. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2, in LXX. In 2 Cor. it implies the *frailty* of our mortal nature, particularly of our *earthly* mortal bodies. See Wolfius, and comp. Macknight on both texts. [Levit. vi. 28. Diod. Sic. iii. 8.*]

☞ "Οσφρησις, ιος, Att. εως, ἡ, from 2 pers. perf. pass. of ὀσφράομαι *to smell*.—*The smelling, the sense of smelling*. occ. 1 Cor. xii. 17. ['Οσφρασία occ. Hos. xiv. 7. See Herodian. i. 12. 4. Epict. i. 20. See Lobeck on Phryn. p. 117.]

'ΟΣΦΥ'Σ, ύος, ἡ.

I. *The loins* of the human body, comprehending the five lower vertebræ of the back. [It is used in this sense both in the singular and plural, and occ. Job xxxviii. 3. xl. 2. Is. v. 27. Exod. xii. 11, & al. It denotes sometimes the whole spine.] occ. Mat. iii. 4. Mark i. 6.

II. The scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 Kings viii. 19.) and this with physical propriety; since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed:* and hence καρπὸς τῆς ὀσφύος, *the fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under Καρπὸς II. [Comp. with this phrase those which occur Gen. xlvi. 26. Exod. i. 5. Judg. viii. 30, and again, Gen. xv. 6, and 2 Sam. xvi. 11, and Gen. xvii. 6 and 16; and see Vorst. Phil. Sacr. c. 39. On Heb. vii. 10. see Schwarz. ad Olear. de Stil. N. T. p. 254.]

III. The garments of the ancients being loose and flowing, it was necessary *to gird them about their loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up, the loins*, are expressions denoting *readiness for motion* or *action*, and are applied spiritually. Luke xii. 35. 1 Pet. i. 13. Comp. 'Αναζώννυμι. And because *being thus girded* was eminently the *military* habit, hence it is applied to the soldiers of Christ. Eph. vi. 14. Comp. Περιζώννυμι II. [See 1 Sam. ii. 4. Jer. i. 17.]—The above-cited are all the texts of the N. T. wherein ὀσφὺς occurs.

"Οταν, A Conjunction, from ὅτε *when*, and the indefinite ἂν.

1. *Whensoever, when*. Mat. v. 11. vi. 2, 5, & al. freq.

2. *Whilst, as long as*. So Vulg. quamdiu. John ix. 5. Comp. 1 Cor. iii. 4.

[3. *After*. Mat. ix. 15. xxiii. 15. Jer. xxix. 10. xxxiv. 14.]

[4. It seems to be little more than a *conditional* particle, *if*, in Mark xiv. 7. Luke xvii. 10.]

[5. *Since*. Rom. ii. 14. 1 Cor. iii. 4.]

"ΟΤΕ, An Adv. of time.—*When*. Mat. vii. 28. ix. 25, & al. freq. [It has usually an indicative, showing that the action spoken of *actually is, has been*, or *will be;* but in Luke xiii. 35, there is the subj. for the future; a proof of bad Greek, according to Lobeck on Phryn. p. 722.]

"Ο,τε, ἥ,τε, τό,τε. The prepositive Article compounded with τε *and, also, both*. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. "Ο,τε and τό,τε are thus written with an intervening comma, to distinguish them from the adverbs ὅτε *when*, and τότε *then*.

["ΟΤΙ, A Particle, compounded of ὅ the neuter of ὅς (which is used for it Hom. Il. A. 120. ε. 433.) and τί. It properly begins an explanatory sentence, and is in that way dependent on τῦτο, as

* [For other places in Greek authors see Triller's Obss. Crit. iv. 6. p. 328. Testa has the double meaning of *shell* and *vessel of earthenware* in Latin.]

in Rom. x. 8. (see verse 8.) 1 John iv. 10, and Jude verse 5. Hence it is]

[1. *Narrative*, and is used where the Latins have an acc. and infin., and the English *that*, especially after verbs of *saying*, *knowing*, *perceiving*, *remembering*, and *the like*, as Mat. ii. 16. vi. 5, 16. & al. freq. To this head Wahl refers John vii. 35, supposing λέγων understood; and Hoogeveen thinks the particle is used in its causal sense, translating, *where is he about to go? for*, as he says, *we shall not find him*. Either of these are admissible; and there is no occasion, as Hoogeveen observes, to coin a new sense, as Schl. and others do, translating *so that*. Schleusner alleges 1 John iv. 17, and Mat. xxiii. 13; but these passages are against him, for in each, ὅτι is clearly dependent on τῦτο. There is a large class of passages which Wahl refers, and I think rightly, to this head, supposing an ellipsis of some of the words mentioned at the beginning, as οἶδα or οἴδαμεν, δῆλον, &c. Mat. v. 45. vi. 5. 13.* (comp. Luke xii. 24.) xi. 29. Luke xxiii. 40. Acts i. 17. x. 14. Rom. ix. 20. 1 Cor. xi. 15. In the above expressions, as the writer speaks in his own person, the acc. and infin. *might* be used also in Greek; but not if he gives the words of another, for then he begins in fact a new sentence, which is introduced very often by ὅτι. See Mat. ii. 23. xxvi. 72. xxvii. 43, 47. Mark i. 15. vi. 35. xii. 6. xiv. 26, 58. Luke xvii. 10. xix. 42. Acts v. 23 and 25. James i. 13. & al. See Epict. Enchir. c. 14. Xen. Cyr. viii. 3. 26. In John xi. 56, there is an ellipse perhaps of δοκεῖ. See 2 Thess. ii. 2. Buttman, § 136. Matthiæ, § 507.]

[2. This particle signifies *because, for*, and is thus *causal*; but, as Hoogeveen says, it is even here more properly declarative, for it depends on διὰ τῦτο—expressed, as in Mat. xiii. 13. John viii. 47. & al. (Xen. Hell. viii. 1. 34.)—or understood. This sense is very common. Mat. v. 3, 4, 5. & al. freq. Hoogeveen observes, that διότι seems only an abbreviation of διὰ τῦτο ὅτι, and is used for ὅτι. (See Plut. Phœd. T. x. p. 315. ed. Bip.) Sometimes in this sense there seems an ellipse of τί ἐϛι, before ὅτι, as in Mark ix. 11 and 28. Τί ὅτι, is very often the interrogation *What is the cause that—?* Acts v. 4, 9. comp. John xiv. 22. There is a double use of the causal ὅτι in 1 John iii. 20. Hoogeveen removes the difficulty by taking away the stop at the end of v. 19, reading in the first case ὅτι ἐὰν, and making it *whatsoever*, and then the second ὅτι depends on ἐκ τύτυ. Then we translate in fact, "And by this (viz., that God is greater than our hearts) we know that we are of the truth, and shall calm and assure our hearts before him, of whatever crime our hearts may condemn us." Wahl also takes away the stop at the end of vs. 19, and reads thus, πείσομεν τὰς καρδίας ἡμῶν ὅτι, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων, κ. τ. λ., observing, that ὅτι is repeated in a similar manner in Xen. An. v. 6. 19. vii. 4. 5. See Matthiæ, § 507 and 529.] In Luke vii. 47. it is not strictly causal, but denotes an inference of the antecedent from the consequence: "*Wherefore*, since she has shown so great a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, ὅτι for or because *she hath loved much*: her great love to me is the *sign* (not the meritorious *cause*) of her many sins being forgiven." I am aware, that some learned men render ὅτι in this passage by *therefore*, and produce other texts of the N. T. to confirm this interpretation; but it does not appear to me, that ὅτι ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in Chemnitius's Harmonia Evangelica, cap. 57. See also Wetstein. [Schleusner takes the view objected to by Parkhurst, and alleges 1 John iii. 14, and John viii. 44. twice, and some passages from the LXX.; but the first of these passages,

* On Mat. vi. 13. observe, that several learned critics, among whom Wetstein and Griesbach, have not only doubted the genuineness of the doxology, ὅτι σῦ ἐϛιν, κ. τ. λ., but have even rejected it as spurious. But though omitted in the Cambridge, and two other Greek MSS., and in the Vulg. version, and in the Complutensian edition (except the concluding word Ἀμήν), it is found in all the other Greek MSS., and in the ancient Syriac version. And as for the opinion advanced in the Complutensian Note, that the doxology was received from the Greek liturgies into the text, it is well remarked by Wolfius, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versâ. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14, no fewer than eighty-seven MSS., six of which ancient, for ὅτι have τί *how?* So, besides several other old versions, the first Syriac has ܟܡܐ, and Vulg. quam? Τί is also the reading of several ancient editions, and is approved by Wetstein, and received into the text by Griesbach. Mill, however, Proleg. p. 41. prefers ὅτι.

which is the only one of moment, makes against him. St. John there clearly means, that "our love for our Christian brethren is a *sign* of our Christian state." And Hoogeveen is entirely with Parkhurst on this passage of St. Luke, where the emphasis seems to be on πολλαί, as Hoogeveen observes. Thus the reasoning is, "It is clear that she has been forgiven many sins, for you see that she loves much; while he to whom little is forgiven, loves little."]

[3. There is a remarkable use of ὅτι before the infinitive, in Acts xxvii. 10. as in Xen. Hell. iv. 3. 1. Diod. Sic. iv. 26. Polyb. i. 4. 1.]

"Οτȣ. It is used in the Attic dialect for ὅτινος the genitive of ὅςις *who, which*; hence "Εως ὅτȣ for ἕως χρόνȣ ἐν ᾧτινι (the relative ὅτȣ being put in the same case with the antecedent by an Atticism) is *until* or *during the time in which*. It either *excludes* the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 18; or not, Luke xxii. 16, 18. Comp. "Εως ȣ̓, under "Εως 1.

1. *Until.* occ. Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.

2. *Whilst.* occ. Mat. v. 25.—The above cited are all the passages of the N. T. wherein the phrase ἕως ὅτȣ occurs.

'ΟΥ, An Adv. Before a consonant ȣ̓ is used; before a vowel with a smooth breathing ȣ̓κ; before a vowel with a rough breathing ȣ̓χ.

1. Negative, *Not.* Mat. i. 25. ii. 18. v. 14. xii. 43. [With Rom. ix. 25, *that* (people) *which is not my people.* Comp. Deut. xxxii. 21. Hos. ii. 25.] With μὴ following, the negation is made more intense, 'Ου μὴ, *In no wise, by no means,* Mat. v. 18, 20. Heb. xiii. 5. & al. [And so with other negatives. See Mark iii. 27. v. 37. xv. 4. Luke iv. 2. x. 19. xii. 27. xviii. 13. xxiii. 53. Acts vii. 5. viii. 39. Rom. iii. 10. 1 Cor. vi. 10. Rev. xii. 8. xviii. 14. xx. 4. xxi. 4.]

2. *No.* John i. 21. 'Ου γάρ, *Nay verily, no truly,* non sanè, minimè verò. Acts xvi. 37, where Kypke cites Lucian and Athenæus using these two particles in the same sense.

3. Prohibitive, *Not,* ne. Mat. v. 21, 27. xix. 18. [Acts xxiii. 5. Rom. vii. 7. xiii. 9. It must be observed, that this is contrary to the rules of good Greek, as Zeun (on Viger. vii. 12. 3. not. 26.) rightly observes, Μὴ ought to be used in these cases. The true difference between ȣ̓ and μὴ is this, that ȣ̓ denies *a thing itself,* μὴ *the thought* or *intention of it.* Hence, ȣ̓ can be used absolutely, while μὴ depends on another verb expressed or understood. Μὴ ταῦτα γένηται (sc. φοβȣ̃μαι)—μὴ τȣ̃το δράσῃς (sc. ὅρα). Sometimes not so much a verb of this sort, as the *thought* and *plan* itself is understood, as μὴ κεῦθε *be unwilling to conceal.* This difference is rigidly observed. But there may occur cases where it is difficult to tell which should be used. The following, however, are easy to make out; ὀυ τολμήσεις is *You will not dare,* said of one whom we know not to be daring enough to make such or such an attempt; μὴ τολμήσεις *Do not dare,* of one whom we think to be sufficiently daring for it. Herman on Viger. not. 267.—Here then ὀυ is used for μὴ. See Matthiæ, § 601. Vorst. Phil. Sac. 222. ed. Fischer.]

4. Interrogative, *Not?* annon, nonne? Mat. vi. 26, 30. vii. 3.

5. Pleonastic, after the verbs of *denying.* 1 John ii. 22. Comp. under Μὴ 2.

6. 'Ου—ἀλλὰ—used elliptically for ὀυ μόνον—ἀλλὰ—*Not* only—but—See John [vii. 16.] xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Thess. iv. 8. 1 Pet. iii. 21. Comp. Exod. xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp. Pearce's Note on John xii. 44. Or, *Not so much*—as—1 Cor. i. 17, where also see Bp. Pearce. ['Ου, after the Hebrew, has the same sort of force in Mat. ix. 13, *I will have mercy, and not merely sacrifice,* which Kuinöel has explained very ill, by making the force of the sentence turn on the meaning of Θέλω. See Mede's works, p. 352, for other examples of this *comparative* negation.]

'ΟΥ, An Adv. of place, from ὅθι the same, which from the pron. relative ὅς, and the syllabic adjection θι denoting *in* or *at* a place; or rather ȣ̃ is elliptical for ἐφ' ȣ̃ τόπȣ, *in* what *place.* See Bos Ellips.

1. *Where, in what place.* Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9, where see Wolfius, and Macknight. 'Επάνω ȣ̃, *Above* (the place) *where,* Mat. ii. 9.

2. *Whither.* Luke x. 1. xxii. 10. xxiv. 28.

3. "Ου ἐὰν, *Whithersoever.* 1 Cor. xvi. 6.

'ΟΥΑ', An Interjection, or natural exclamation of *derision* or *insult.*—*Ah, aha!* occ. Mark xv. 29. In Arrian [Diss. Ep.

iii. 23.] and Dio [lxiii. 20.] it denotes *admiration* or *applause.*—See Raphelius and Wetstein.

'ΟΥΑΙ'. An Interjection of *grief* or *concern.*—It is joined with a dative,

1. In denouncing misery or evil, *Woe, alas!* See Mat. xi. 21. xviii. 7. xxiv. 19. 1 Cor. ix. 16. Luke vi. 24, 25, 26, and Campbell on this last passage. [Is. i. 4. Arr. Diss. Ep. iii. 19.]

2. Used as a Noun, *A woe.* Rev. ix. 12. xi. 14, as it is also in the LXX of Ezek. ii. 10, for the Heb. particle in grief הי. In the LXX it generally answers either to אוי a particle of *grief*, or to הוי a particle of *grieving* or *threatening*, from either of which it may be derived.

☞ 'Ουδαμῶς, An Adv. from ὐδαμὸς *not even one*, which from ὐδὲ *not even*, and the Ionic or Doric ἀμὸς *one.* See under Μηδαμῶς.—*By no means.* occ. Mat. ii. 64. ['Ουδαμῶ occ. 1 Kings i. 37. Prov. xxiii. 5.]

'Ουδὲ, A Conjunction, from ὀυ *not*, and δὲ a conjunction copulative.

1. *Neither, nor,* Mat. v. 15. vi. 15, 20, 26, & al.

2. *Not even.* Mat. vi. 29. viii. 10. Gal. ii. 3, 5. [Mark vi. 31. xiv. 59. Luke vii. 9. 'Ουκ—ὐδὲ are used in this sense Luke xviii. 13. The formula ὐδὲ ἑις is *not even one.* See Mat. xxvii. 14. John i. 3. & al.]

3. Interrogative, *Not so much as?* Mark xii. 10. Luke vi. 3.

[4. In some cases ὐδὲ is little more than a simple negation, *not.* John viii. 42. Acts iv. 34. Gal. vi. 13. So לא in Heb. as Ez. xl. 37. & al., and *nec* in Latin, as in Cic. ad Fam. L. x. Ep. 1.]

'Ουδείς, ὐδεμία, ὐδέν, from ὐδὲ *not even*, and ἑις, μία, ἕν, *one.*

I. *Not one, no one, none, nothing.* See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5, & al. freq. Acts xxi. 24, ὧν κατήχηνται περί σε ὐδέν ἐςιν, "So I point it: the construction I take to be this: "Οτι ὐδὲν [τέτων] ὧν [for ἅ] κατήχηνται περί σε, ἐςιν: for what reason can be given why ὧν is in the genitive case, but that it is drawn into that case by the preceding word τέτων understood? *That none of those things which they have heard concerning thee* is, or exists, i. e. is *real* or *true.* The version is good sense, but the construction can only show the reason of it. It may be so, or otherwise, Acts xxv. 11, because κατηγορεῖν governs a genitive, which κατηχεῖσθαι does not." Markland in Bowyer's Conjectures. [Markland has explained this quite rightly. He should have added, that the phrase ὐδέν ἐςι in this sense is used in other writers as ὐκ ἐςι τέτων ὐδὲν, (where the gen. antecedent spoken of by Markland is expressed) in Polyb. p. 1397. See Raphel. in loc. This instance should therefore be perhaps referred to sense II.]

II. 'Ουδὲν, Neut. *Nothing,* i. e. *ineffectual, insignificant, of no worth.* Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. "Ειδωλον III. and 1 Cor. xiii. 2. 'Ουδὲν ἐιμὶ is used in a like view by Arrian, Epictet. lib. iv. cap. 8. See Raphelius, Wolfius, and Wetstein. [See also 2 Cor. xii. 11. Eur. Iph. in Aul. 968. Aristoph. Eq. 158. Olear. ad Philost. Vit. Apoll. iii. c. 30. 'Εις ὐδὲν is used in the same sense, *of no account*, in Acts v. 36. Is. xiv. 23.]

[III. 'Ουδεὶς is used sometimes where *very few,* rather than absolutely *no one*, is used. See John iii. 32. 1 Cor. xiv. 2.]

'Ουδέποτε, An Adv. from ὐδὲ *not even*, and πότε *ever.* [See Exod. x. 6. 1 Kings i. 6. Thucyd. iv. 61. In Mat. xxi. 16, 42. Mark ii. 25. the word is interrogative.]—*Never.* Mat. vii. 23. xxi. 16, & al. freq.

'Ουδέπω, An Adv. from ὐδὲ *not*, and πῶ *yet*, which from Heb. פה or פו *here.* —*Not yet, never yet.* occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2. [Ex. ix. 30. Xen. Mem. iii. 6. 1.]

'Ουθεὶς, ὐθεμιά, ὐθὲν, from ὐτὲ *not, not even*, and ἑις, μία, ἕν, *one.*

I. *Not one, no one, nothing.*

II. 'Ουθὲν Neut. *Nothing, of no value,* or *worth.* Comp. 'Ουδεὶς II. occ. 1 Cor. xiii. 2, according to many MSS., and some printed editions. See Wetstein's Var. Lect.

'Ουκ. See under 'Ου.

'Ουκέτι, An Adv. from ὐκ *not*, and ἔτι *any more.*—*Not longer, no more.* Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5, (where see Campbell.) Luke xv. 19, & al. [It is constantly joined with other negatives, as Mark xiv. 25. Acts viii. 39. Ez. xvi. 41, 42. See Xen. Cyr. i. 4. 5.]

☞ ['Ουκῦν and ὄυκυν, from ὐκ and ὖν.—This word is usually said by the Grammarians to be *therefore* or *not*, according as the accent is laid on the 1st or 2d syllable. But the case seems to be that it is always *negative*, but is frequently used in interrogations; and as ὐκυν τῦτο δεῖ ποιεῖν; *ought we not to do this?*

is very nearly the same as δεῖ ἄρα τῦτο ποιεῖν, *Therefore we ought to do this* (and the Greeks we know constantly draw conclusions in this form), the Grammarians neglected the interrogation, and gave the sense of *therefore* to this particle. The change of accent arises from the Greeks drawing back the accent in interrogations, and from the natural propriety of accenting the emphatic word, according to Herman on Viger. not. 261. See Elmsley on Eur. Med. 860. There is one peculiar use of this particle to be noticed. The Greeks constantly place the interrogation on the first word, and the rest follow without an interrogation, as in Soph. Ant. 91. Ὄυκυν, ὅταν δὴ μὴ σθένω πεπαύσομαι; i. e. *When in truth I have no power, I shall be quiet, shall I not?* So in St. John xviii. 37. ὄυκυν βασιλεὺς εἶ σύ, i. e. *You are a king* (then), *are you not?*]

ΟΥΝ, A Conjunction.

1. Illative or argumentative, *Therefore, then.* Mat. iii. 8, 10. vii. 11. x. 16, & al. freq.

2. *Now, but.* Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *Then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *Then, therefore.* Thus Eph. iv. 1, the Apostle resumes the exhortation which he had begun at the 1st verse of the preceding chapter; compare also ver. 17. So Heb. iv. 6, comp. ver. 1; John xviii. 19, comp. ver. 15; Mark iii. 31, comp. ver. 21; 1 Cor. viii. 4, comp. ver. 1.

Ὄυπω, An Adv. from ὀ *not*, and πῶ *yet*.

I. *Not yet.* Mat. xv. 17. xxiv. 6, & al. freq. [In the following places, it refers to transactions *past* at the time of the narration, but not past with respect to the action narrated. John iii. 24. vii. 30. 1 Cor. iii. 2. The word occ. Gen. xviii. 12.]

Ὀυρά, ᾶς, ἡ. The Greek Lexicographers derive it from ὅρος, ȣ, ὁ, *a bound, extremity.* So the Eng.* *a tail*, may be related to the Greek τέλος *end, extremity.* —*A*, or *the*, *tail* of an animal occ. Rev. ix. 10*, 19. xii. 4. [Is. xix. 15. Xen. de R. Eq. v. 7.]

Ὀυράνιος, ȣ, ὁ, ἡ, from ȣ̓ρανός.—*Heavenly, of* or *belonging to heaven.* occ. Mat. vi. 14, 26, 32. xv. 14. Luke ii. 13. Acts xxvi. 19. Comp. Ὀυρανός. [Dan. iv. 23. Xen. Mem. i. 1. 11.]

☞ Ὀυράνοθεν, An Adv. of place, from ȣ̓ρανός *heaven*, and θεν denoting *from* a place.—*From heaven.* occ. Acts xiv. 17. xxvi. 13. [Lobeck (on Phryn. p. 93.) reckons this a word of a low age. Wahl quotes it from Iambl. Vit. Pyth. xxxii. 216. Niceph. Greg. x. 1. 287. Æschin. 73, 5.]

ΟΥΡΑΝΟ'Σ, ȣ̃, ὁ. Aristotle, De Mund. says, Ὀυρανὸν ἐτύμως καλȣ̃μεν ἀπὸ τȣ̃ ὍΡΟΝ ἐιναι τῶν ἌΝΩ. Ὀυρανὸς is so called from being the *boundary of things above.*

I. *The heaven* †, *that immense aërial fluid* which, in its several conditions of fire, light, and gross air, is diffused throughout the created universe, and actually ‡ fills every part of it which is not possessed by other matter. [Thus *heaven and earth* make up *the universe.* Mat. xi. 25. Acts iv. 24. xvii. 24. See Col. i. 16. Heb. i. 10. The Jews in our Lord's time divided heaven into *three* regions, the first containing the atmosphere and clouds, the second the starry firmament, the third the dwelling-place of God. And the word occurs in all these senses. Schleusner suggests, that the use of the plural number of the noun arises from this division, while Fischer (see note on ὀικτιρμός) attributes it to the greater propriety and adaptation of the word to the dignity of God; and Parkhurst considers it as an Hebraism, the plural שמים being constantly used. We may observe, that the more recent Jews adopted a different division, into *seven* regions.]

[II. *The heaven*, or *atmosphere.* Mat. xvi. 1, 2, and 3. Luke iv. 15. James v. 18, et al. Here the fowls of *the air* τὰ

* See Junius Etymol. Anglican. in TAIL.

* [See Bochart Hieroz. T. ii. p. 475.]

† So Suicer Thesaur. "Ὀυρανὸς propriè notat Totum illud fluidum corpus à terrâ usque ad extima mundi extensum."

‡ That the ancient Greeks were well acquainted with this physical truth appears from the Orphic verses cited from Stobæus, edit. Eschenbach, p. 246,

———Ὄυκ ἐςι τόπος
Ὀυ μὴ 'ςιν ἈΗ'Ρ.———

"There is *no* place where AIR is not."

πετεινὰ τῦ ὀρανῦ fly, Mat. vi. 26. viii. 20. xiii. 32, et al. Comp. Gen. i. 20.—and the clouds are supported, Mat. xxiv. 30. xxvi. 64. Luke xii. 56. In Luke x. 18, some join Σαταvᾶν with ἐκ τῦ ὀρανῦ, and conceive the phrase is to be *properly* taken, as Satan and other demons were supposed to dwell in the *air* (see Elsner on Eph. ii. 1.) while others, as Kuinöel*, take it in a figurative sense for *losing all power;* others again join ἀςραπὴν ἐκ τὸ ὀρ.]

[III. *The heaven*, or *starry firmament.* Mark xiii. 25, οἱ ἀςέρες πεσῦνται ἀπὸ τῶν ὀρανῶν (comp. in Heb. Deut. i. 10. x. 22. Is. xiii. 10.) Acts vii. 42. (comp. Jer. viii. 2. xix. 13. xxxiii. 22.) Heb. xi. 12. See Gen. i. 16, 17. The expression ἕως τῦ ὀρανῦ ὑψωθῆναι, Mat. xi. 23, *to be exalted to heaven*, a figurative description of great eminence and superior advantages, may be referred to either this or the last sense. The Prophets use similar expressions, Is. xiv. 13. Jer. li. 53. Lam. ii. 1. The sins of Babylon are said to *reach to heaven*, to intimate their number and greatness. Rev. xviii. 5. Comp. Jer. li. 9. and Heb. vii. 26.]

IV. It is used for *that heaven* where is the *peculiar residence* of God, called by the Psalmist *the holy heavens*, or *heavens of holiness*, i. e. *of separation*, Ps. xx. 6; and by Solomon, 1 Kings viii. 30, 39, 43, 49, *God's dwelling* or *resting place*—מכון שבת, or —מכן שבת. Mat. v. 16, 45, 48; where the blessed Angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47.); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1, and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

V. As the *material heavens* eminently declare the *glory of God*, Ps. xix. 1, and as each of the *three divine Persons* and their *economical* acts are described to us in scripture by the *three conditions* of the heavens and their operations, so not only the Heb. שמים and Chald. שמיא *the heavens* are used as a name of *God* in the Old Testament, 2 Chron. xxxii. 20. (comp. 2 Kings xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but ὀρανὸς is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So βασιλεία τῶν ὀρανῶν, *the kingdom* of heaven, or of the heavens, is synonymous with βασιλεία τῦ Θεῦ, *the kingdom of God.* See under Βασιλεία III. The Thalmudists in like manner frequently use *Heaven* for *God,* and oppose *Heaven* in this view to *men,* as may be seen in Wetstein on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (Alexandr.) 19, 60. iv. 10. [See Fischer de Vitiis Lex. N. T. p. 96.]

ʼΟΥΣ, ὠτός, τό, immediately from the old word ὄυας, ὄατος.

I. *The ear*, properly so called, *the organ of hearing.* Mat. vii. 33. Luke xxii. 50, & al. [On Mat. x. 27. *(what ye hear in the ear)* Schl. observes that the phrase *to whisper in the ear* was in use among the Rabbis to express the esoteric doctrines which they delivered to their disciples. But comp. Gen. l. 4, and Josh. viii. 35.]

II. It denotes the *ear* of the mind, i. e. the faculty of *understanding* and *attentively considering.* Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44, & al. See Wetstein on Mat. xi. 15. [In Acts vii. 51 *(uncircumcised in their ears,* a phrase taken from Jer. vi. 10.) the meaning obviously is (as circumcision was a command of God, and the neglect or refusal of it implied disobedience), *disobedient to the commands of God, shutting as it were their ears to his voice.*]

III. *Ears* are, in condescension to our capacities, ascribed to *God,* and denote his *attention* both to the cries of the poor oppressed, Jam. v. 4, and to the prayers of the righteous, 1 Pet. iii. 12.

ʼΟυσα. The particip. pres. fem. of the V. εἰμὶ *to be,* which see.

ʼΟυσία, ας, ἡ, from the preceding ὄσα.—*Substance, wealth, goods.* occ. Luke xv. 12, 13. [Tobit xiv. 18. Aq. Eccl. ii. 8. Ælian. V. H. x. 17. Xen. Mem. ii. 8. 3. Aristoph. Plut. 754. Theoph. Char. xvii. 2.]

ʼΟυτε, a Conjunction, from ὀυ *not,* and τε *and.*—*Neither, nor.* Mat. vi. 20. xii. 32, & al. freq. [In Mark iii. 5. Luke xii.

* [This remark of Kuinöel's affords a curious specimen of the loose way in which he and others of the same school cite passages to prove any point in hand. Kuinöel says, that the phrase ἐξ ὀρανῦ πίπτειν occurs in the sense he gives it in Mat. xi. 23. John xii. 31. Rev. xii. 7. Is. xiv. 12. Now the last is the only place where it occurs. In the first there is a different phrase of the same meaning, and in the two others there is not the most distant connexion with it. Indeed these places must, I conceive, have been copied without examination from some note relating to a different part of the same verse.]

26. 1 Cor. iii. 2, it seems to be *Not even*. It occurs Numb. xxiii. 25. Deut. v. 21.]

Οὗτος, ἅυτη, τῦτο, from the prepositive article ὁ *the*, and ἀυτὸς *he*.—[*This*, used]

[(1.) Either of things *actually before one's eyes*, as Mat. iii. 9, 17. iv. 3, 9, & al.]

[(2.) Of things *actually doing*, or *of which one is actually speaking*, Mat. iii. 3. v. 19, et al. and so of *time present*, Mat. xxiv. 34. xxvi. 34.]

[(3.) Of things *immediately preceding*, as Mat. vii. 12. Mark xii. 30, & al., or *following*, as Mat. x. 2. Mark xvi. 17, & al.]

[(4.) Οὗτος is used emphatically, to give some dignity to the persons or things mentioned, as Mat. v. 19, ὅτος μέγας. x. 22, & al. Xen. Cyr. ii. 1. Dem. 522, 20, & al. freq. See Weiske Pleonasm. Gr. p. 76.]

[(5.) It is used, like *iste*, to express *contempt*, as Mat. xiii. 55, ὀυχ ὅυτός ἐςιν ὁ τέκτονος ὑιός; *is not this fellow the carpenter's son?* xxvii. 48. Mark ii. 7, and vi. 2. (perhaps) Luke vii. 39. Acts vii. 34. Ecclus. xiii. 27. Neh. iv. 2, et al. Xen. Cyr. i. 3. 11. Anab. iii. 1. 30.]

[(6.) It is used in phrases inserted parenthetically for explanation, and serves as a strong connexion. Acts viii. 26, Γάζαν, ἅυτη ἐςιν ἔρημος, x. 36. Diod. Sic. v. 58.]

[(7.) With καὶ this word serves, says Schl., as *the relative*, as Luke xvi. 1. xix. 2; but I think Matthiæ far more correct in saying that it is put as in Latin, *et is*, *isque*, in the sense *and truly*, *and indeed*, or *and also*. So Luke vii. 12, καὶ ἅυτη χήρα*. See Luke xx. 30. 1 Cor. ii. 2. Herod. i. 147. vi. 11. And it is so used especially in the neut. plur. when conveying a more accurate definition or application of some previous entire proposition, as in 1 Cor. vi. 8, ἀδικεῖτε—καὶ ταῦτα ἀδελφές, *Ye act unjustly, and that too towards brethren*. In the N. T. the neut. sing. is also so used, Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28. See Soph. El. 613. Xen. Mem. ii. 3. 1. The English phrase *And that too*, seems nearly to convey the sense of these Greek ones.]

8. Τῦτο, neut. used adverbially, κατὰ being understood. Thus τῦτο μὲν—and τῦτο δὲ answer one another in *distribution*, and may be rendered *partly*—and *partly*, Heb. x. 33. This use of τῦτο is very common in the best Greek writers. See Raphelius, Wetstein, and Kypke.

Ἅυτη fem. in Mat. xxi. 42. Mark xii. 11, is, I apprehend, a *mere* Hebraism for the neut. τῦτο, used, as likewise by the LXX, for Heb. pron. *fem.* זאת, Ps. cxviii. 23.—In Mark iv. 18, the latter ὅτοι ἐισι are words so plainly superfluous, and wanting in such a great number of MSS., that they are rejected by Mill, Wetstein, and Griesbach, and, no doubt, ought to be omitted. Διὰ τῦτο, in John vii. 22, are by Theophylact joined with the preceding V. Θαυμάζετε, *Ye all wonder* because, or on account, of it: this construction is evidently preferable to the common one, and is accordingly embraced by Beza, Doddridge, Worsley, Kypke, *Griesbach*, Campbell, and other modern critics and translators. So Martin's French translation, *Et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.—[Wahl gives the sense of τοῖος or τοιῦτος, *such*, to this word, in Luke ix. 48. John iv. 15. vii. 4. 2 Tim. iii. 5. 2 John, ver. 7; but this sense is rather an *inference* from the whole context, than the sense of the word itself.]

Οὕτω before a consonant, ὅτως before a vowel, an Adv. from ὅτος.

1. Declarative, *Thus*, *in this manner*, *so*. Mat. i. 18. ii. 5. iii. 15. v. 12, & al. freq.

2. Comparative, *So*, *in the same* or *like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6, where ὅτως is omitted in the Alexandrian and another Greek MS., and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, ὁ κόσμος τῆς ἀδικίας, and either read the Greek differently from the printed editions, or has added explanatory words; for thus runs that version of the beginning of ver. 6, *And the* tongue *is a fire*, *and the world of iniquity is* as a wood, *And the tongue*, *&c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text. [Is. xvi. 17.]

3. *So*, *to such a degree*. Mark [ii. 7.] iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5. [where it is rather used as a reproachful question, *So then*, *is this the case?*]

4. *So*, *in this*, or *the present state*. 1 Cor. vii. 26, 40. [Schl. adds Luke xii. 21. 2 Pet. iii. 4.]

5. *So*, *so then*, *therefore*. Rev. iii. 16.

6. *So thus*, *accordingly*. Phil. iv. 1.

* [The meaning is, *besides her other sufferings* (losing her son) *she was also a widow*, so that the phrase refers to the whole of the previous proposition.]

John iv. 6, "*Accordingly, like a person so wearied.*" Harmer's Observations, vol. iii. p. 252, where see more. But Kypke observes, that it is usual with the Greek writers to use ὅτως after a participle, as in John, *pleonastically*, of which he produces instances from Josephus, Pausanias, and Plutarch. [So Elsner and Krebs.*]

7. *Then, then at length, and so,* ita demum, tum demum. See Acts xx. 11. xxvii. 17. [2 Pet. i. 11.] & al. Raphelius on Acts xx. 11, shows that Herodotus, Xenophon, and Polybius use ὅτως in the same sense. [And we have it with καὶ.]—Καὶ ὅτως, *And so, and then.* Acts xxviii. 14. 1 Cor. xi. 28. Epictetus applies these two particles in the same manner, Enchirid. cap. 35. "Consider what must go before, and what may follow, καὶ ὅτως, *and so,* or *and then,* attempt the business." So in cap. 34. In 1 Cor. xiv. 25, Καὶ ὅτω at the beginning of the verse are omitted in ten MSS., four of which ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by Griesbach. [Add Acts xvii. 33. 1 Cor. xiv. 25. Heb. vi. 15. 2 Pet. i. 11. And it appears to me that it is so used of *time* in Acts vii. 8. *And then* (i. e. after knowing the promise) *he begot Isaac* (where Wahl puts *Jacob,* and translates *ita, ut nosset præceptum—genuit Jac.;* but he allows the sense to be *post legem de circumcisione datam.*) See farther Rom. xi. 26. 1 Thess. iv. 17. Rev. xi. 5.]

Ὀυχ. See above in Ὀυ.

Ὀυχί, An Attic Adv. from ὀυχ.

1. *Not,* generally with an interrogation, as Mat. v. 46, 47, & al. freq. [2 Chron. xx. 6.]: but sometimes without, as John xiii. 10, 11.

2. *No, nay, not so.* Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27. [Luke xvi. 30.]

☞ Ὀφειλέτης (for Ὀφειλήτης,) ου, ὁ, from ὤφείληται 3 pers. perf. pass. of ὀφείλω, or obsol. ὀφειλέω *to owe.*

I. *A debtor, one who is indebted to another.* occ. Mat. xviii. 24.

II. *A debtor, one who is obliged to do something,* or &c. occ. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27. [Soph. Aj. 590.]

III. *An offender, a trespasser, one who is a debtor,* or *obliged either to reparation* or *punishment.* occ. Mat. vi. 12. (comp. ver. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10, חיב, which properly signifies *to make a debtor,* is used for *making guilty, liable* or *obnoxious to punishment.* And in Mat. vi. 12, the ancient Syriac version for ὀφειλήματα and ὀφειλέταις uses חובי and חיבי, the former of which signifies both *debts* and *trespasses,* and the latter both *debtors* and *trespassers.* See Castell, and comp. Heb. and Eng. Lexicon in חב. [In the Targums too these Hebrew words are often used, where the text has *sinners* or *offenders.* See Ps. i. 1 and 5. Gen. xviii. 23. Vorst. de Hebr. iii. p. 75.]

☞ Ὀφειλή, ῆς, ἡ, from ὀφείλω.

I. *A debt.* occ. Mat. xviii. 32. [Lobeck on Phryn. p. 90.]

II. *A due.* occ. Rom. xiii. 7. [1 Cor. vii. 3.]

Ὀφείλημα, ατος, τὸ, from ὠφείλημαι 1 pers. perf. pass. of ὀφείλω *to owe.*

[I. *A debt* properly. Deut. xxiv. 10. 1 Macc. xv. 8.]

II. *A debt, somewhat strictly due.* occ. Rom. iv. 4. On which text Wetstein cites Thucydides [ii. 40.], opposing in like manner χάριν to ὀφείλημα.

III. *An offence, a trespass which obliges to reparation.* occ. Mat. vi. 22. Comp. Ὀφειλέτης III. [and Targ. on Ps. xxv. 18. Ez. xviii. 7.]

ὈΦΕΙ'ΛΩ.

I. *To owe* money, goods, or &c. *to be indebted.* Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8. [Philem. ver. 18. Deut. xv. 2. Xen. An. i. 2. 11. Ages. iv. 4. The pass. Rom. xiii. 8, is referred by Schl. and Wahl to sense II.]

II. *To be obliged to do* or *suffer any thing,* so that one *ought, on some account or other, to do* or *suffer it.* See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18. [Add 1 Cor. xi. 10. 2 Cor. xii. 14. Eph. v. 28. 2 Thess. i. 3, ii. 13. 1 John ii. 6. iii. 16. iv. 11. 3 John 8. But in John xix. 7. Heb. ii. 17, as well as in 1 Cor. v. 10. vii. 36, the sense is rather *to behove, to be under some necessity.* In Acts xvii. 29. 1 Cor. xi. 7. 2 Cor. xii. 11. Heb. xi. 12, the sense is, *It is right, it is proper, one ought.*]

III. *To be indebted,* i. e. *bound to make reparation to another whom one has injured.* occ. Luke xi. 4. Comp. Ὀφειλέτης III.

* [Schl. is with Elsner and Krebs. See Arrian. Exp. ii. 10. But he thinks it may be for ὡς ἔτυχεν. See Abresch. ad Æsch. p. 597. Alberti makes it *afterwards,* others *therefore.*]

Ὄφελον.—*I wish.* It is properly the 2d aorist, according to the Ionic dialect, which drops the augment, of the V. ὀφείλω *to owe,* [but was adopted subsequently as the usual form in common Greek]: hence, being declined ὄφελον, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by Homer in *wishing,* either with the particles ὡς or αἴθε prefixed, or not, as Il. iv. lin. 315, Ὡς ὌΦΕΛΕ´Ν τις ἀνδρῶν ἄλλος ἔχειν, literally, "How *ought* some other man to have it (your great age)! i. e. I *wish* some other man had it." Il. iii. lin. 40, Αἴθ' ὈΦΕΛΕΣ ἄγονος τ' ἔμεναι—"Oh! *thou oughtest* to be unborn! or *I wish* thou wert so." Il. xix. lin. 59, Τὴν ὈΦΕΛ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῷ. "Whom Diana *should* have killed, or whom *I wish* she had killed with an arrow at the ships." Many other instances of the like kind the reader may find in the learned Damm's Lexicon, col. 643, 644; and in this manner ὄφελον or ὤφελον is in Homer, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. lin. 253, 4.) and joined with a V. infinitive. But the latter Greek writers*, probably in conformity with the *vulgar* language, frequently apply ὄφελον in the first person singular, or as it were adverbially, for *I wish,* and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8, Καὶ ὄφελόν γε ἐβασιλεύσατε, *And truly* I wish *ye did reign,* which in Homer's style would be expressed, Καὶ (ὡς or αἴθ') ὀφέλετε, or ὠφέλετέ, γε βασιλεῦσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12, the only remaining passage of the N. T. where ὄφελον occurs, we may perhaps, with the learned Elsner, explain ὄφελον καὶ ἀποκόψονται, I wish *they were* or *may be even cut off* (præciderentur) or *deprived of* all further *opportunity* or *capacity* of disturbing you; for the word ἀφορμὴν or the like may be understood (see 2 Cor. xi. 12), and this accusative N. be construed, according to a very common idiom, with the V. of a *passive* signification ἀποκόψονται. Comp. 1 Cor. ix. 17, and see more in Elsner.—But, after all, it may be doubted whether the Greek language will admit of ὄφελον being construed with a V. *future.* Lucian in his Solæcista*, and the ancient Grammarians cited by Wetstein on 1 Cor. iv. 8. give us reason to think that it will not; nor do I know that any *one* instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12. is further increased by the insertion of the particle καὶ before ἀποκόψονται. Some therefore have proposed the placing of a point after ὄφελον· to separate it from καὶ ἀποκόψονται. *I wish—and they shall be cut off.* "Paul," says Schwarzius in Wolfius, "had begun to *wish,* but dropping his wish he *declares* that destruction hung over those who disturbed the Galatians." But Bengelius in Gnomon, "*Is then the scandal of the cross taken away?* I wish it was, *And they shall be cut off that trouble you.*" Let the reader consider, and judge for himself. [Herman (on Viger, not. 190) says, that ὤφελον is used only in wishing that something *had been* which *certainly* was *not,* that something *may be now,* which *certainly is not,* and that something may be *in future,* which *certainly will not be.* As ὤφελον θανεῖν *I wish I had died,* but I did not; ὤφελον μὴ ζῆν *I wish I were not alive,* but I am; μὴ γὰρ ὤφελον ἀθάνατος ἔσεσθαι *I wish I were not to be immortal,* but I shall be. The uncertainty of future events, of course, as he justly observes, would necessarily make the last a very rare form of expression. Εἴθε is used, he says, in the same way, except that it implies rather a probability than certainty of the non-completion of the wish—a distinction apparently a little strained—while the opt. expresses a wish which may be accomplished. The difficulty in the passage of Galatians is not merely whether ὄφελον can be joined with the fut. indic., but whether it can be joined with any mood but the infinitive†. However, although this construction is rare, Markland (on Eur. Supp. 796.) cites an instance (of the 1 aor. pass.) from Arrian. Diss. ii. 18. Zeun on Viger (v. 9.

* See Vigerus De Idiotism. cap. v. sect. ix. reg. 4, 5, 6. [Viger says that ὤφελον is *not* used adverbially, but joined to its proper person and number. On ὤφελον and ὄφελον see Fisch. on Well. iii. p. 147, and the Interpp. on Mœris, p. 285.]

* Tom. ii. p. 978. D. he produces this as a Solœcism, ἐπεὶ ὌΦΕΛΟΝ ΚΑΙ´ νῦν ἀκολουθήσαι ΔΥΝΗ´ΣΗι, where he is perhaps sneering the very text in Gal.

† [Thom. M. p. 665, says, only the opt. or a past tense. He quotes Ps. cxix. 4. as an instance of the first, and Greg. Or. xxviii. T. i. p. 484, of the second.]

6.) quotes Callim. Ep. xviii. (2 aor. mid.) and Schwarz de Solæcismis Disc. J. C. p. 115, quotes the future from Aristænetus, 1 Ep. 6.—῎Οφελον occurs 2 Kings v. 3. Numb. xiv. 2. xx. 3. Ex. xvi. 3.]

῎Οφελος, εος, ες, τὸ, from ὀφέλλω *to heap up, increase, profit.—Profit, advantage.* occ. 1 Cor. xv. 32. Jam. ii. 14, 16. Wetstein on 1 Cor. xv. 32, shows, that the phrase, Τί μοι τὸ ὄφελος, is agreeable to the style of the best Greek writers. [See Gen. xxxvii. 25. Job xv. 3. Æsch. Soc. D. ii. 7. Arrian. Diss. Ep. iv. 1. 167. Polyb. iii. 36. 6.]

☞ Ὀφθαλμοδυλεία, ας, ἡ, from ὀφθαλμὸς *the eye*, and δυλεία, *service.—Eye-service.* "It implieth a mere *outward service* only, to satisfy the *eye* of man." Leigh. occ. Eph. vi. 6. Col. iii. 22. [Theophylact on the first place says, "Not only when their masters are present and see them, but when they are absent."]

ʼΟΦΘΑΛΜΟ'Σ, ῦ, ὁ. The Greek Lexicon-writers derive it from ὄπτομαι *to see;* but this derivation seems defective. Perhaps as the Latin oculus *the eye* is derived from occulo *to hide*, because *hidden by the* **eyelids*, so the Greek ὀφθαλμὸς may be from the Heb. עף *to move swiftly* (whence עפעפי *the eye-lids*), and עלם *to hide.*

I. *The eye, the organ of seeing.* Mat. v. 38. ix. 29, 30, & al. freq.—On Mat. xxi. 42, Elsner shows that the Greek prose-writers apply ἐν ὀφθαλμοῖς in the same manner. To the instances produced by him, I add from Herodotus, lib. ix. cap. 119. Τὸν δὲ παῖδα ʼΕΝ ʼΟΦΘΑΛΜΟΙ'ΣΙ τῦ ʼΑρταΰκτεω κατέλευσαν. "And they stoned Artayctes' son *before his eyes.*" [The phrase ἀνοίγειν τὺς ὀφθαλμὺς is used in the N. T. to denote *the restoration of the faculty of sight*, but not in good Greek, where the phrase is rather ποιεῖν βλέψαι πάλιν (as Aristoph. Plut. 401. 451.) and where this phrase when used has its literal meaning. Schl. says the use of it in this sense is an Hebraism, and refers to Is. xxxv. 5. and Vorst. Phil. Sacr. c. 37. 6. p. 698. See Mat. ix. 29, 30. xx. 33. John ix. 10, 14, & al. In Acts ix. 8 and 40, however, the phrase occurs in the natural sense of the words, while in Acts xxvi. 18. Eph. i. 18. (comp. Jer. xxxv. 6.) the meaning is figuratively *To open the eye of the mind*, i. e. *to instruct.*—The eye being one of the most precious parts, is put for the man himself. See Mat. xiii. 16. Luke x. 23. Rev. i. 7. Heb. iv. 13. From the exceeding value of the eye, too, arises the expression in Gal. iv. 15, *Ye would have dug out your own eyes and given them to me*, i. e. *you would have given me any thing, however dear;* or, accordiug to Schl., *ye would have borne any suffering for my sake*, which is not, I think, so satisfactory.] Πονηρὸς ὀφθαλμὸς, *An evil eye.* This is an Hebraical or Hellenistical expression. Thus in LXX of Deut. xv. 9, καὶ ΠΟΝΗΡΕΥ'ΣΗΤΑΙ 'Ο ʼΟΦΘΑΛΜΟ'Σ ΣΟΥ answers to Heb. ורעה עינך. Comp. Tobit iv. 16. Ecclus. xiv. 8, 10. xxxi. 13, in which two last passages we have the very phrase ʼΟΦΘΑΛΜΟ'Σ ΠΟΝΗΡΟ'Σ. See also Prov. xxiii. 6. xxviii. 22. It denotes *an envious grudging eye*, or that **malignant look*, that "*jealous leer malign*," as Milton calls it, which usually accompanies *envy* or *grudging;* and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34, I think, with Doddridge, that it means *a bad distempered eye*, i. e. an eye overgrown with a film or speck. So Theophylact explains ὀφθαλμὸς πονηρὸς in Mat. vi. by ὀφθαλμὸς νοσώδης *a distempered eye.* Comp. ʼΑπλόος II. and Wolfius and Kypke in Mat. vi. 23. [Schl. considers the eye spoken of in this phrase as the eye of the mind. In Ecclus. xxxii. 8, ἀγαθὸς ὀφθαλμὸς seems to denote *readiness and cheerfulness in giving.*]

II. *The eye of the mind*, i. e. *the intellectual faculty* or *understanding*. Mat. vii. 3, 4, 5. xiii. 15. Eph. i. 18. So Lucian, Vit. Auct. tom. i. p. 373. Τύφλος γὰρ εἶ τῆς ΨΥΧΗ'Σ τὸν ʼΟΦΘΑΛΜΟ'Ν, For you are blind *in the eye of your soul;* and Clement, 1 Cor. § 19, has ῎ΟΜΜΑΣΙ ΤΗ'Σ ΨΥΧΗ'Σ, *The eyes of the soul.*

III. *The eyes of God* denote his *exact* and *intimate knowledge in general*, Heb. iv. 13; and particularly his *knowing* and *attending to the concerns of the righteous*, 1 Pet. iii. 12.

῎Οφις, ιος, Att. εως, ὁ, from ὄπτομαι *to see;* so the Greek δράκων a species of *serpent*, from δέρκω *to behold*, and Heb. נחש *a serpent*, from the V. נחש *to eye, view acutely.* Serpents in general are so remarkable for their *acutely eyeing* of ob-

* What an admirable *fence* these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their *form* and *texture*, was observed long ago by Cicero in the person of Balbus the Stoic, De Nat. Deor. lib. ii. § 57; and is further illustrated by Dr. Derham, Physico-Theol. book iv. ch. 2.

* See Spectator, No. 19.

jects, that a *serpent's eye became a proverb among the Greeks and Romans, who applied it to those who *viewed* things *sharply and acutely* †.

I. *A natural serpent.* Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9. [Ex. iv. 3. vii. 15.]

II. *An artificial serpent.* John iii. 14.

III. *The devil,* who deceived our *first* parents in the form of a *serpent; hence* called *that old serpent,* Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19, comp. Ps. xci. 13, and see Doddridge. Ὄφεις καὶ Σκόρπιοι, οἱ τῶν Δαίμονων φάλαγγες—*the armies of Demons,* says Theophylact. [In Sohar, fol. 27. col. 105, the following remark is made on Gen. iii. 1. "It was Sammael who appeared under the form of a serpent; and that image of a serpent was Satan." Schleusner seems to take *serpents* in the literal sense in Luke x. 19, referring to Psalm xci. 13; but the phrase used there is generally understood figuratively, to designate the *power of overcoming your enemies;* and so Schleusner explains it under Πατέω. See Bos Observ. Crit. p. 103.]

IV. Our Saviour calls the Scribes and Pharisees *serpents,* on account of their *cunning, insidious, malicious,* and even *diabolical* dispositions. Mat. xxiii. 33. Comp. Ἔχιδνα II. Ἀλώπηξ II. and Λύκος II. [Ἔχιδνα is so used, Soph. Ant. 350.]

ὈΦΡΥ͂Σ, ύος, ἡ.

I. Properly, *The brow* of the human forehead, "*The arch of hair over the eye.*" Johnson. Thus sometimes used in the profane writers. [See Levit. xiv. 9. Xen. Mem. i. 4. 6.]

II. *A brow* or *projection* of a hill. occ. Luke iv. 29, where Wetstein and Kypke show, that the Greek writers apply it in this sense also.—"We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On its top, towards the south, is a *steep rock,* which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it." Hasselquist's Voyages, p. 159. Comp. Maundrell's Journey at April 18, 19. [See Homer Iliad, Υ. 151. Mosch. Idyll. ii. 48. Strabo v. 3. 7. Liv. xxvii. 20. Virg. Georg. i. 108.]

☞ Ὀχλέω, ῶ, from ὄχλος.—*To disturb, trouble, vex, harass, infest.* occ. Luke vi. 18. Acts v. 16. See Wetstein on Luke. [See Diod. Sic. v. 10. Herodian ii. 15. 7. iii. 11. 1. Tobit v. 7. 2 Mac. xi. 31, and Inc. Habb. ii. 15. Ἐνοχλέω occ. 1 Sam. xix. 15. Diod. Sic. v. 10. Xen. An. ii. 5. 13. See Salmas. de Modo Us. p. 788.]

☞ Ὀχλοποιέω, ῶ, from ὄχλος *a multitude,* and ποιέω *to make.*—*To make or raise a mob.* occ. Acts xvii. 5.

ὌΧΛΟΣ, ου, ὁ.

[I. *A crowd, a multitude collected.* Used in the singular and plural, which latter is the case also in other Greek, as Herodian v. 6. vii. 10. Mat. iv. 25. v. 1. vii. 28. viii. 1. ix. 23. xiii. 2. xiv. 22. xxvi. 47. Mark ix. 14. & al. Numb. xx. 20. 1 Kings xx. 13. Is. xliii. 7. Ex. xvi. 39. Ecclus. vii. 8. Ælian. V. H. xiv. 8. Xen. de Re Eq. ii. 5. It is obviously used for *some of such a crowd* in Luke iii. 10. John vii. 20. xii. 34.]

[II. *A multitude, a great number.* Luke v. 29. vi. 17. (where it is clearly used just as πλῆθος is in the next clause). Acts i. 15. vi. 7. xi. 4. xix. 26. & al. Eur. Phœn. 150. Joseph. Ant. iii. 4. 1.]

[III. *The common people,* as opposed to the higher classes. Mark xii. 37. John vii. 12, 32, 49. Ælian. V. H. ii. 6. Xen. de Rep. Ath. ii. 10. See Ruhnk. ad Tim. p. 283.]

[IV. *A tumult.* Luke xxii. 6. Acts xxiv. 18.]

Ὀχύρωμα, ατος, τὸ, from ὠχύρωμαι perf. pass. of ὀχυρόω *to fortify,* which from ὀχυρὸς *strong, fortified,* and this from ἐχυρὸς the same, which from ἔχω *to hold fast.*—*A strong-hold, a fortification.* [Xen. Hell. iii. 2. 3.] In the LXX it is frequently used in its proper sense for the Heb. מבצר the same. (See especially [Josh. xix. 29.] Prov. xxi. 22, and 1 Mac. v. 65.) But in 2 Cor. x. 4, the only passage of the N. T. wherein it occurs, it denotes *spiritual strong-holds,* such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and

* "*Serpentis oculus.—De his dici consuevit qui acribus & intentis intuerentur oculus. Ab animante sumptâ metaphorâ.*"—Erasmi Adag.

† Comp. Heb. and Eng. Lexicon in נחש IV.

the like, which are opposed to the reception of Christ's gospel.

Ὀψάριον, ου, τὸ. A diminutive from ὄψον, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards, as * Plutarch, Athenæus, [Phavorinus in voce], and Eustathius remark, came to be applied particularly to *fish*. So the LXX use ὄψον (al. ὄψος) Num. xi. 22, for the Heb. דגי. The word may be derived either from ὀπτάω *to roast*, or *broil*, or from ἕψω *to boil*.—*A little fish*. occ. John vi. 9, 11. xxi. 9, 10, 13. That ὀψάρια in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11, St. Matthew calls ἰχθύας, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41, and St. Luke, ch. ix. 13, 16; and what St. John styles ὀψαρίων, ch. xxi. 10, are in the next verse called ἰχθύων μεγάλων, *great fishes;* which latter passage especially proves, that ὀψάριον is not always to be confined to a *diminutive* sense. See under Βιβλίον I †.—Athenæus, lib. ix. cap. 8, shows that Plato, Pherecrates, Philemon, and Menander, use ὀψάριον for a *fish;* and in Athenæus it is particularly spoken of a *great fish*, ἰχθύος μεγάλου. See [Ælian. V. H. i. 28.] Suicer Thesaur. in Ὀψάριον, and Wetstein on John vi. 9.

Ὀψέ, An Adv.

I. In Homer it signifies *After some time, late, at length*. See Dammi Lexicon.

II. In the N. T. absolutely, *In the evening*. occ. Mark xiii. 35. With a genitive following. occ. Mat. xxviii. 1, Ὀψὲ δὲ Σαββάτων, In the evening *of the Sabbath*. Comp. Ἐπιφώσκω II. [The versions of the word in this passage are various. Schleusner says, *The Sabbath being nearly finished*, i. e. *late on the Sabbath;* others, (and lately Tittman of Dresden, Wahl, and Bretschneider,) *After the Sabbath*, because in Mark xvi. 1, the expression is *The Sabbath being passed*. Others, *The week being finished*. In Philostratus (Vit. Apoll. iv. c. 18.) ὀψὲ μυστηρίων means, *The mysteries being finished*, while in Ælian. (V. H. ii. 23.) ὀψὲ τῆς ἡλικίας is *late in life*, and in Xenophon (Hell. ii. 1. 14.) and Thucydides (iv. 93.) ὀψὲ τῆς ἡμέρας is *late in the day*. This indeed seems the usual force of ὀψὲ with the genitive. See other passages collected by Zeun on Viger. vii. 1. 1. not. 26. But perhaps the passage in Philostratus, with the distinct meaning of the parallel passage in St. Mark, may justify Tittman's translation, which certainly avoids the difficulties pressing on the others. See Casaubon Exerc. Antibaronn. p. 673. D'Orvill. ad Charit. i. 14. p. 287.] It is used as a noun. occ. Mark xi. 19, Ὅτε ὀψὲ ἐγένετο, *When* the evening *was come, when it was* evening. [So Xen. de Ven. vi. 25. Thucyd. iii. 108. iv. 93. The word occ. Gen. xxiv. 11, *for the evening*, and in Is. v. 11, *for the twilight*. It is used in a peculiar sense, Ex. xxx. 8. *Between the two evenings*. See ὄψιος.]

Ὄψιμος, ου, ὁ, ἡ, from ὀψὲ *late*.—*Late, latter*. occ. Jam. v. 7, where it is spoken of the latter rain, which falls in Judea and the neighbouring countries, sometimes in the middle, sometimes towards the end, of *April* *. The LXX apply the word in the same sense for the Heb. מלקוש, the rain which prepares the fruits for *gathering*, from לקש *to gather*, Deut. xi. 14, & al. [The word occ. Ex. ix. 33. Joel ii. 23. Zach. x. 1. Diod. Sic. vii. 10. Theophrast. Hist. Plant. i. 15. ii. 4. Arist. Hist. An. v. 19. 227. Xen. Œc. xvii. 4. Hom. Il. ii. 325. Lobeck on Phryn. p. 52, says, this is not so Attic a word as the following.]

☞ Ὄψιος, α, ον, from ὀψέ.—*Of* or *belonging to the evening*. Mark xi. 11; where ὀψίας is joined with ὥρας *time;* so ὥρας being understood, ὀψίας by itself is often used for *the evening*, as Mat. viii. 16. Mark i. 32. John xx. 19, & al. freq. [It must be observed, that the Hebrews had two evenings, the one from the 9th hour to sunset; the other from sunset to the beginning of night. See Ex. xii. 6. xxx. 8. Wahl refers Mat. viii. 16. xiv. 18. xxvii. 57. (comp. Mark iv. 35.) to the first; and Mat. xiv. 23. (comp. Mark vi. 47.) xvi. 2. xx. 8. xxvi. 20. Mark i. 32. John vi. 16. xx. 19. to the second. Bretschneider gives xvi. 2. Mark i. 32. iv. 35. xv. 42. John vi. 15. to the first, as well as those assigned by Wahl; and to the second he adds Mark vi. 47. xiv. 17. The word occurs Aristot. H. An. ix. 27. 472. Polyb. vii. 16. 4. Xen. Anab. vi. 3.

* See Wetstein on John vi. 9, Xenophon Memor. Socrat. lib. iii. cap. 14, [and Bochart Hieron. i. 1. 6.]

† [Fischer (Prol. i. 5. or x. 2.) observes, that many nominatives have the form of diminutives in Greek.]

* Shaw's Travels, p. 335, 2d edit.

31. Thuc. viii. 26. In the places of Polybius and Thucydides Δείλη ὀψία denotes the *later evening*.]

Ὄψις, ιος, Att. εως, ἡ, from ὦψαι 2 pers. perf. of ὄπτομαι *to see*.

[I. It is used in good Greek for *the eye*, or *that with which we see*, as Ælian. V. H. vi. 12. Longin. x. §. xvii. 3. See Foes. Œc. Hippoc. p. 287.]

II. *The faculty of sight*. Aristot. Meteor. iii. 3. Polyb. iii. 99. 7.]

III. *A countenance, face*. occ. John xi. 44. Rev. i. 16. [See Gen. xxiv. 16. 1 Kings i. 6. Jer. iii. 3, 4. Æl. V. H. iv. 28. Demosth. 413, penult. In this and the next sense, the word is almost the same as πρόσωπον.]

IV. *An appearance*. occ. John vii. 24. [*Face, surface, outward appearance*. The meaning of the phrase is, *Do not judge by a person's outward appearance*, which is elsewhere expressed by πρόσωπον λαμβάνειν. The Syriac has, *Do not judge in acceptance of faces*. Our Lord probably meant to reproach the Jews for making a distinction, groundless in itself, between him and Moses. See for this sense, Thucyd. vi. 46. Lysias 583, ult. These various meanings of the word are recognised by the Greek Lexicographers. In Ex. x. 5, it is *surface*. See also Numb. xxii. 5, 11. Lev. xiii. 55.]

☞ Ὀψώνιον, ου, τὸ, from ὄψον, which see under Ὀψάριον.

I. Properly, *Any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*; hence it is used for the military *pay* or *wages* by the Greek writers, as by Josephus, Ant. lib. xii. cap. 2. § 3, and by Polybius (lib. vi. cap. 6. p. 484. A. edit. Paris, 1616), who gives a particular account of the pay and *corn* distributed to the Roman soldiery. occ. Luke iii. 14. (where see Wetstein.) Comp. 1 Cor. ix. 7. [See Cæsar de B. G. i. 23. 1. Polyb. i. 66. Μισθὸς καὶ τροφὴ in Demosthenes (Phil. i. p. 47.) is the same thing. There are two tracts in the Xth vol. of the Antiqq. Rom. expressly on *military pay*. The word occ. in this sense, 1 Mac. iii. 28. 3 Esdr. iv. 56. 1 Mac. xiv. 32.] Whence,

III. *Wages*, or *reward*, in general. occ. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τὰ ὀψώνια τῆς ἁμαρτίας are *the wages paid by Sin*, considered as a person, and so are opposed to τὸ χάρισμα τοῦ Θεοῦ, *what is given by God*. See Locke on the place.

# Π.



Π, ϖ, π, ϖ, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *Pe* in name, order, and power; but its forms may be better referred to the Hebrew than to the Phenician character. Thus the ancient form Γ has a manifest resemblance to the Hebrew ף final, or rather is that very letter turned to the right hand. The form Γ and π seem variations from Π, as ϖ is from π.

Παγιδεύω, from παγίς, ιδος, ἡ.—*To insnare*, applied figuratively. occ. Mat. xxii. 15. [1 Sam. xxviii. 9. Cic. Acad. iv. 29.]

Παγίς, ιδος, ἡ, either from ἔπαγον, 2 aor. of πήγνυμι, or of the old V. πήγω *to fix*.

I. Properly, *A net*, or *snare*, in which birds or wild beasts are taken. occ. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Ecclus. xxvii. 20. [Prov. vi. 5. Jer. v. 27. Wahl conceives that here the *suddenness* of falling into a snare is the point alluded to.]

II. *A snare*, in a figurative sense, *what insnares* or *intangles one to destruction*. occ. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26. [Josh. xxiii. 13.]

Πάγος, ου, ὁ, from ἔπαγον 2 aor. of

*πήγνυμι*, or of the obsol. *πήγω to fix, compinge.*

I. *A hill*, which is usually composed of very *fixed* or *solid* materials.

II. Ἄρειος Πάγος, *Areopagus* *, or *Mars' hill.*—This hill was situated in the midst of the city of Athens, opposite the citadel.—So Herodotus, lib. viii. cap. 52, speaking of the time of Xerxes' invasion, mentions Τὸν καταντίον τῆς Ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι καλέουσι ἈΡΕΙ'ΟΝ ΠΑ'ΓΟΝ.—Here the famous Senate, or court of the *Areopagites*, instituted by Cecrops, the founder of that city, used † anciently to assemble. Both the place and tribunal were ‡ probably called by this name from a famous judgment there passed on ἌΡΗΣ, a Thessalian prince. Though this tribunal did indeed take cognizance of religious matters, yet, as Doddridge well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo *a formal trial*, but only to satisfy the *curiosity* of those who wanted to inquire what was that *strange doctrine* he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous court, see Wetstein's Note on Acts xvii. 19, Archbp. Potter's Antiquities of Greece, book i. ch. 19, and Goguet's Origin of Laws, pt. ii. book i. ch. 4, art. 1, vol. ii. p. 21, edit. Edinburgh.

☞ Πάθημα, ατος, τὸ, from *πάσχω to suffer.*

I. *A suffering, affliction.* Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which last text the sufferings of saints are called the *sufferings of Christ*, because they are endured *for the sake of* Christ, and in conformity to his suffering §. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10. [In 1 Pet. i. 11. τὰ εἰς Χριστὸν παθήματα, Wahl says, and I think rightly, that we are to understand ἐλευσόμενα, and so Erasmus, Schmidt, and Wolf. The word occurs in this sense in Eur. Phœn. 60. Xen. Hier. v. 1 and 3.]

II. *A passion, an affection.* Rom. vii. 5. Gal. v. 24; in which latter text παθήματα denotes *the irascible* and *malignant passions*, *ἐπιθυμίαι*, *the concupiscible.* [In the sense of *affections of mind*, it occ. in Xen. Cyr. iii. 1. 10. Æsch. Soc. Dial. iii. 15. Plut. Phæd. c. 43. ed. Fisch.]

☞ Παθητὸς, ῦ, ὁ, from *πάσχω.*

I. *Passible, that can suffer.* [Plutarch. de Plac. Philos. c. 16. Philo de Spec. Legg. p. 805. C. nearly in this sense.]

II. *That should suffer*, or *having suffered.* occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27. [Parkhurst is at a loss between two different interpretations. The last is Schleusner's, with little support from analogy. The first is Wahl's, Kuinöel's, and Bretschneider's *.]

Πάθος, εος, ες, τὸ, from *πάσχω.*

[1. *A suffering*, or *misfortune.* Eur. Phœn. 1361. Ælian. V. H. iii. 32. Prov. xxv. 20.]—2. *A passion, affection*, [as Ælian. V. H. xii. 1. τὸ ἐκ τῆς λύπης πάθος; but more usually] *lust.* occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5. [See Xen. Cyr. v. 5. 10.]

☞ Παιδαγωγός, ῦ, ὁ, from *παῖς, παιδὸς, a child*, and *ἀγωγός a leader*, which from *ἄγω to lead.*—Rendered in our translation *Instructor, school-master*, but among the Greeks properly signified *a servant whose business it was constantly to attend on his young master, to watch over his behaviour*, and particularly *to lead* (*ἄγειν*) *him to and from school and the place of exercise.* These Παιδαγωγοί were generally *slaves, imperious and severe* †, and so better corresponded to the *Jewish teachers* and *Jewish law*, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25, where see Elsner and Wolfius; and observe, that Xenophon [de Rep. Lac. ii. 1. & iii. 2.] and Plutarch de Lib. Educ. tom. ii. p. 4. A. B. expressly distinguish between Παιδαγωγὸς and Διδάσκαλος

* It may not be amiss, especially for the sake of public readers, to observe with Dr. Clarke on Homer, Il. iv. lin. 185, that the syllable πα in ἴπαγον, whence πάγος *a hill* is derived, is *short*, and consequently that the last syllable but one in *Areopagus* is *short* likewise.

† According to Mons. Goguet and the French Academicians, the tribunal of the *Areopagus* was *afterwards removed* to a part of Athens called the King's Portico. Origin of Laws, &c. vol. ii. p. 22. edit. Edinburgh.

‡ So Pausanias in Atticis, cap. xxviii. p. 68, cited by Wolfius, Ἔστι δὲ ἌΡΕΙΟΣ Πάγος καλούμενος, ὅτι πρῶτος ἌΡΗΣ ἐνταῦθα ἐκρίθη.

§ [Schleusner has cited from Lysias, p. 111, *τιμωρίαι τῶν Θεῶν, punishments for violating the majesty of the gods*, and from Cic. pro Rosc. 24. pœnæ parentum, in the same sense.]

* [Rosenmüller translates, Christum *debuisse pati*, and says, παθητός pro eo qui *debebat pati*, ut apparet ex Luc. xxiv. 25. But at the end of this note he says, Paulus tradit eventum vaticiniorum; unde patet παθητός esse *eum qui revera passus sit.*]

† Comp. Sueton. in Claud. cap. 2.

*teachers.* [See Perizon. ad Ælian. V. H. iii. 21. xiv. 20. and Cic. ad Att. viii. 4.]

Παιδάριον, ου, τό. A diminutive from *παίς, παιδός, a boy.*—*A little boy, a child.* occ. Mat. xi. 16. John vi. 9. But in Mat., Wetstein and Griesbach, on the authority of very many MSS., six of which ancient, read παιδίοις. [Schleusner rightly observes, that diminutives in Greek have often the force of their primitives, and therefore this word is often simply for παῖς. Galen uses it for *a boy of fifteen,* (de Comp. Med. per Gen. v.) See Xen. Cyr. i. 4. 12. Hell. iv. 4. 17. It occurs often in LXX for *a boy,* as Gen. xxii. 5; for *a servant* in 1 Sam. xxi. 7. Ælian. V. H. ii. 2. and so perhaps it should be taken in St. John vi. 9. In Aristoph. Thesm. 1203, it is put for *a girl;* in Plutarch (T. vii. p. 11. ed. Hutten) of *a son and daughter.*]

Παιδεία, ας, ἡ, from παιδεύω.

I. *Institution, discipline, instruction,* particularly of *children.* occ. Eph. vi. 4. 2 Tim. iii. 16, [in which latter text it is applied to *persons in general.* See Prov. i. 2, 7. vi. 23.]

II. *Discipline, correction, chastisement.* occ. Heb. xii. 5, [(from Prov. iii. 11.)] 7, 8, 11. [So Prov. xv. 10.]

Παιδευτής, οῦ, ὁ, from παιδεύω.

I. *An instructor.* occ. Rom. ii. 20. [Hos. v. 2. Ecclus. xxxviii. 22.]

II. *A corrector, chastiser.* occ. Heb. xii. 9.

Παιδεύω, from παῖς, παιδὸς, *a child.*

I. *To instruct,* particularly a *child* or *youth.* Acts vii. 22. xxii. 3. [—and generally] 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See Wetstein on Acts vii. 22. On Acts xxii. 3, Kypke remarks, after Alberti, that ἀνατεθραμμένος relates to the *bringing up,* strictly so called, and πεπαιδευμένος to the *instruction.* This he confirms by a very similar passage from Appian, Bel. Civ. lib. iv. p. 1008, where Cassius, who had been bred up at Rhodes, complains of the Rhodians that "assistance was denied to him ὑπὸ τῶν ΠΑΙΔΕΥΣΑ'ΝΤΩΝ καὶ ΘΡΕΨΑ'ΝΤΩΝ, by those who had *instructed* and *brought* him *up;*" and that to him they preferred Dolabella, "ὃν οὐκ 'ΕΠΑΙ'ΔΕΥΣΑΝ οὐδὲ 'ΑΝΕ'ΘΡΕΨΑΝ, whom they had neither *instructed* nor *brought up.*" [See Herodian i. 2. 2. Ælian. V. H. xiii. 1. Diod. Sic. i. 70. Xen. Cyr. i. 2. 3.]

[II. *To chastise* or *correct,* (as a necessary part of education.) Heb. xii. 7, 10. See Prov. xix. 18. xxix. 17. —of *chastisement* by the scourge, Luke xxiii. 15, 22. —of *correction* by calamities sent by God, 1 Cor. xi. 32. 2 Cor. vi. 9. (where some refer the word to *chastisement* by the magistrate.) Heb. xii. 6. (see Prov. iii. 12.) Rev. iii. 19. Wisd. iii. 5. Ecclus. x. 28. Schleusner refers 1 Tim. i. 20. to the sense of *chastising by ecclesiastical punishment.* Wahl says, simply, *To learn,* (i. e. *to be instructed.*) See Hos. x. 10.]

☞ Παιδιόθεν, An Adv. from παιδίον *a little child,* and the syllabic adjection θεν denoting *from* a place or time.—*From a little child* or *infant, from infancy.* occ. Mark ix. 21.* So Lucian, Philopatr. tom. ii. p. 1005, ΠΑΙΔΟ'ΘΕΝ, [and Synes. de Prov. p. 91. C.]

Παιδίον, ου, τὸ. A diminutive of παῖς, παιδός.

I. *A little child, an infant.* Mat. ii. 8, 9, 11. Luke i. 59, 66, 76, & al. [Is. lxvi. 12.—Mat. xviii. 3. *Unless ye become like children,* i. e. *unless ye renounce all pretensions to merit as much as children must,* according to Michaelis and Bp. Middleton; but perhaps *infants* are here intended, and their freedom from *actual* sin is proposed for imitation. Our church says, "How he exhorteth all men to follow their *innocency.*"]

II. *A child* of more † *advanced* age. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. Παιδία, Vocat. plur. is a term of *familiarity, affection,* or *kindness* in calling or speaking to, as the sing. *child* is often used in English, John xxi. 5. 1 John ii. 18.

[IV. The sense is extended occasionally. *Disciples,* as Heb. ii. 13. (from Is. viii. 10.) and 14.]

Παιδίσκη, ης, ἡ, from παῖς, παιδός, *a boy.*

I. *A damsel, a young woman.* Thus used by the ancient Greeks, according to Phrynichus (see Wetstein on Mat. xxvi. 69.), and by the LXX, Gen. xxxiv. 4. Ruth iv. 12, and perhaps in Acts xii. 13, [and so Ælian. V. H. xii. 58. See Alberti, p. 248.]

II. *A maid-servant, a female slave.* Mark xiv. 66. Gal. iv. 22, & al. freq. [So Gen. xx. 17. Deut. v. 14. & al. Lysias 14, 12. 496, 1. Isæus 134, 3. He-

* [The LXX have a more classical expression, 'Εκ παιδὸς, Is. xlvi. 3. So Xen. Mem. ii. 2. 8.]

† Comp. under Βιβλίον I.

rod. i. 93. See, for more, Kypke on Mat. xxvi. 69, and the Commentary on Thom. M. p. 671. To reconcile St. Matthew with St. Mark, Michaelis observes, that St. John says, (xviii. 25.) *They said;* whence it appears that *several* spake, and that all which is *said* by the three first Evangelists may be exact: there might be more than the three named; but St. Peter, in relating the matter to St. Mark, might have said *the maid*, referring to that one who had questioned him before, and made the deepest impression on him.]

Παίζω, from παῖς *a child.*

[I. *To play*, like children. 2 Sam. ii. 14. Prov. xxvi. 19. Ecclus. xlvii. 3. Theophr. Char. 27.]

II. *To dance.* occ. 1 Cor. x. 7, which is a citation of the LXX version of Exod. xxxii. 6, where the correspondent Heb. word to παίζειν is צחק, which, it is evident from ver. 18, 19, includes the shouting, singing, and dancing, in honour of their idol. Homer uses this verb for *dancing*, Odyss. viii. lin. 251,

> Ἀλλ' ἄγε Φαιήκων βητάρμονες ὅσσοι ἄριστοι
> ΠΑΙ'ΣΑΤΕ ———
>
> Ye choicest *dancers* of Phæacia's isle,
> Come forth and *play.* ———

So Odyss. xxiii. lin. 147,

> Ἀνδρῶν ΠΑΙΖΟ'ΝΤΩΝ ——

Elsner, on 1 Cor. x. 7, shows that Hesiod, [Scut. Herc. 95.] Herodotus, and Aristophanes, [Ran. 410.], apply παίζειν in the same sense. But Kypke (whom see) remarks, that in 1 Cor. x. 7, it is not to be confined to *dancing*, but comprises also *singing* and *music*.

ΠΑΙ~Σ, παιδός, ὁ, ἡ.

I. *A child*, whether *a young child, an infant*, as Mat. ii. 16; or *a child more advanced, a boy* or *girl.* Mat. xxi. 15. Luke ii. 43. viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. *A child*, in respect to his father, without regard to age, *a son.* Acts iii. 13, 26. iv. 27, 30. [Polyb. iv. 35. 15. Xen. Cyr. i. 5. 4. So used of Christ as the Son of God, and in Mat. xii. 18. Acts iii. 13. iv. 27, 30. From this sense it comes to signify *a dear* or *beloved* object, as Luke i. 54, and some refer Acts iv. 25. to this, others to the following sense.]

III. *A servant, attendant.* Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. Elsner on Luke vii. 7, and Kypke on Mat. viii. 6, have shown that the Greek writers * use it also in this sense. [Is. xliv. 26. Gen. ix. 25.]

ΠΑΙ~Ω.—*To strike*, or *smite*, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64. [Numb. xxii. 28. Is. xiv. 29. Diod. Sic. ii. 8. Xen. Cyr. vii. 3. 6.] —with a sword, Mark xiv. 47. John xviii. 10.—with a sting, occ. Rev. ix. 5.

ΠΑ'ΛΑΙ, An Adv. of time, [which, like the Latin *dudum* and the English *long*, refers either to *long* or *short spaces* of *past time*, according to the subject in hand †. *Long ago, long.* Mat. xi. 20, and Luke x. 13. *They would long ago have repented in sackcloth and ashes,* where the reference is really to *ancient times.* Mark xv. 44. *Whether he had been long dead.* This is Pilate's question to the centurion, and can therefore only mean a few hours. He meant, probably, whether he had been apparently dead *long enough* to make it clear that his *death* was *real.* Some, however, construe it as *just*, a sense which Valckenaer (quoted in the note) has shown to belong to πάλαι. The word occurs also Heb. i. 1. Jude 4. and 2 Pet. i. 9, where it is put with the article, and means *the former*, or *the old.*]

Παλαιός, αιά, αιόν, from πάλαι.

I. *Old, ancient.* See 1 John ii. 7. Luke v. 39. So Lucian, De Merc. Cond. tom. i. p. 485, ΠΑΛΑΙΟ'ΤΑΤΟΝ 'ΟΙΝΟΝ πινόντων, Drinking the *oldest* wine. See more in Wetstein. [Mat. xiii. 52. Lev. xxv. 22. Josh. ix. 4, 5.]—*The Old Man*, as opposed to the *New*, Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam.* Comp. under Καινὸς I. Νέος III. For παλαιὰ ζύμη, 1 Cor. v. 7, 8, see under Ζύμη III. For παλαιὰ διαθήκη see under Διαθήκη I. 4.

II. *Old, worn by age.* Mat. ix. 16, 17, & al.

☞ Παλαιότης, τητος, ἡ, from παλαιός.—*Oldness.* occ. Rom. vii. 6. [Eur. Hel. 1062.]

Παλαιόω, ῶ, from παλαιός.

I. *To make old*, [and then] Παλαιό-

* [See Poll. On. iii. 8. 78. Hesych. in voce. Eustath. ad Hom. Iliad. Δ. p. 438, 38. ed. Rom. Aristoph. Ran. 192.]

† [See Valckenaer ad Eur. Hipp. 1085. Fischer ad Plat. Phæd. § 27. Schol. Aristoph. Plut. 1040. This too is the express doctrine of Eustathius on Iliad. H. p. 677, 23.]

ομαι, ῶμαι, Pass. *To grow old*, occ. Luke xii. 33. Heb. i. 11. Comp. Παλαιός II. [So Deut. xxix. 5. Is. l. 9. li. 6.]

[II. *To antiquate*, or *abrogate*. Heb. viii. 13. So *antiquare* in Liv. v. 30. viii. 37. Cic. de Leg. iii. 17.]

☞ Πάλη, ης, ἡ, from πάλλω *to shake*.—*A wrestling, contending*. occ. Eph. vi. 12, where it is applied spiritually. See Macknight. [Xen. de Ven. x. 12. Anab. iv. 8. 27.]

☞ Παλιγγενεσία, ας, ἡ, from πάλιν *again*, and γένεσις *a being born, a birth*.—*A being born again, a new birth, regeneration, renovation*. occ. Tit. iii. 5, where see Λυτρόν. Mat. xix. 28; on which latter text observe, that if the words ἐν τῇ παλιγγενεσίᾳ be construed as in our translation with the preceding ἀκολυθήσαντες, they will denote that *great* spiritual *renovation* which began to take place on the preaching of John the Baptist (See Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but * if those words be connected, as the following context seems to require, with the subsequent ones ὅταν καθίσῃ, &c. they may then be most easily and naturally referred to that *greater* and *more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the uparalleled effusion of the Holy Spirit on his disciples; when *God had exalted that Jesus, whom the Jews had crucified, to be a Prince and a Saviour, making him both Lord and Christ*, (see Acts v. 30, 35. ii. 32—36.) *and seating his apostles on twelve thrones to judge*, i. e. *rule under him, the twelve tribes of Israel*, namely, the whole Christian Church. Comp. under Κρίνω II. [This is the opinion of Wahl and Fischer (who has a long dissertation on the passage in his 20th Prolusion), after Hammond and others. That our Lord must refer to *some reward* to be bestowed on his disciples is clear; and that the time here fixed on for bestowing it, is that meant by our Lord, I am inclined to believe from two causes. (1.) Παλιγγενεσία is used by Cicero (ad Att. vi. 6.) to denote *the recovery of his rank and fortune*; by Josephus (Ant. xi. 3. 9.) *for recovery of country after exile*; by Philo (Vit. Mos. lib. 2. T. ii. p. 114, 31.) *for the renewal of the earth after the deluge*; and thus it is clear that it will express *restoration* and *renewal*. Then (2.) we know that the belief of the Jews as to Messiah was, that in his time there was to be a *renewal*, that when he came, the world would be purified, and restored to the same state of excellence as it possessed before the fall. Schleusner doubts between this sense and *the resurrection of the dead*; an interpretation opposed by the fact that our Lord always uses ἀνάστασις *of the resurrection* *.]

Πάλιν, An Adv.

1. *Back again*. Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9, & al. This seems its genuine and ancient sense, in which it is generally used by Homer. So πάλιν ἐλθεῖν is *to return* to a place, John iv. 46, where Kypke shows that Thucydides, Xenophon, and Dionysius Halicarn. apply the phrase in the same sense.

2. *Again*. [(1.) With respect to time, i. e. nearly in the sense of *after that*, or *in addition*. Mat. iv. 8. xix. 24. xx. 5. xxi. 36. xxii. 1, 4. xxvi. 42—44, 72. xxvii. 50. comp. 47. Mark ii. 13. iii. 1, 20. John xvi. 16. Acts x. 15. xvii. 32. 2 Cor. xiii. 2. Heb. v. 12. vi. 6. & al. See Jer. xviii. 4. Xen. Cyr. i. 3. 15. (2.) In this sense also it joins things which belong to the same matter, and is nearly the same as *Also, likewise*. Mat. v. 33. xiii. 44, 45, 47. xviii. 19. xix. 24. John xii. 22. xxi. 16. Rom. xv. 10—12. 1 Cor. iii. 20. xii. 21. 2 Cor. x. 7. Heb. i. 5, 6. ii. 13. Polyb. ix. 28, 8. Xen. Cyr. iii. 1. 18. (3.) It implies somewhat of *opposition*, and is nearly *On the other hand*. Matt. iv. 7. Gal. v. 3. James v. 18. 1 John ii. 8. & al. Xen. Cyr. ii. 3. 18.] Comp. 2 Cor. xiii. 2. On Acts x. 15, Alberti observes that Homer and Aristophanes use a like pleonasm, ΠΑ'ΛΙΝ αὖθις; and that Plutarch in Philopœm. has the very expression ΠΑ'ΛΙΝ 'ΕΚ ΔΕΥΤΕΡΟΥ. [See also John xxi. 16. Acts xviii. 21. Gal. iv. 9.]

☞ Παμπληθεί, An Adv. from πᾶν *all*, and πλῆθος *a multitude*.—*With all their multitude, all at once, all together*.

* [This connexion is the same as in Mark xii. 20. ἐν τῇ ἀναστάσει ὅταν ἀναστήσονται. And in Hebrew it is common. See Josh. ii. 3. Comp. Mark vii. 13. xiii. 19. Middleton so takes the words in this place of St. Matthew.]

* [Philo, however, (Leg. ad Caium, p. 1037.) has the word in this sense.]

occ. Luke xxiii. 18. [Παμπληθὴς occ. 2 Mac. x. 24. Xen. An. iii. 11.]

☞ Πάμπολυς, —πόλλη, —πολυ, from πᾶν *all*, and πολὺς *many*.—*Very many, very great in number, very numerous.* occ. Mark viii. 1.—This word is often used by the Greek writers. See Wetstein. [Symm. Job xxxvi. 31. Xen. Cyr. i. 1. 3.]

☞ Πανδοχεῖον*, ȣ, τὸ, from πᾶν *all*, and δέχομαι *to receive*.—*A public inn*, which *receives all* comers. occ. Luke x. 34. The Vulg. renders it Stabulum, *the stable;* and Campbell, on Luke ii. 7, takes it to denote the *worst kind of Eastern inn*, which Busbequius also, Lit. Turc. i. p. 38, calls Stabulum, at one end of which, he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But Harmer, Observations, vol. iii. p. 248, thinks the Πανδοχεῖον in Luke x. 34. to have been a *better furnished resting-place;* since our Lord supposes that the good Samaritan committed the poor wounded man *to the care* of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35. [Schleusner says, Bene Vulgatus *Stabulum;* nam Stabulum est quo recipiuntur viatores. And he adds, that this is the use of the word in the Roman law, (l. 1. in ff. D. furti apud nautas) and in Ecclesiastical writers. Jerome Apol. iii. contra Rufin. and Fulgent. Ep. 7. ad Venant. p. 568.]

☞ Πανδοχεύς, εος †, ὁ, from πᾶν *all*, and δέχομαι *to receive*.—*The master of a public inn*, who *receives all* comers, *an host*. Comp. Πανδοχεῖον. occ. Luke x. 35. [Polyb. ii. 13, 6. 15, 16.]

Πανήγυρις, ιος, Att. εως, ἡ, from πᾶν *all*, and ἄγυρις *an assembly*, which from ἀγείρω *to assemble*.—*A general assembly*, particularly on some *festal* or *joyful* occasion, [as public games, sacrifices, &c.] (see Raphelius, Alberti, Wolfius, Wetstein, and Kypke); whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23, where see Doddridge. It is also used, according to Hesychius, for πανηγύρικος λόγος, *an eulogy pronounced on any one in a public assembly;* hence the Eng. *panegyric*, &c. [It is put for *the games* (as the Olympic) in Ælian. ix. 5 and 34. and for *festal days*, in Ezek. xlvi. 11. See also Hos. ii. 11. Amos v. 21. Hesychius explains it as ἑορτή, and also as denoting *any spectacle*, by Θέατρον. *A fair* or *market* is expressed by πανηγυρισμός in Wisd. xv. 12. Parkhurst explains rightly the origin of the word *panegyric*, and Hesychius says, πανήγυρις· ἔπαινος; but the word is also used in Greek for *pleasure, any thing pleasant.* See Ælian. V. H. iii. 1. 7. and Julian Or. i. p. 38. So πανηγυρίζω in LXX, Is. lxvi. 10. See on the word Irmisch. on Herodian. i. 9. 4. Spanheim on Julian, p. 258.]

Πανοικί *, An Adv. from πᾶν *all*, and ὄικος *a house*, q. d. σὺν παντὶ ὄικῳ.—*With all one's house* or *family*. occ. Acts xvi. 34. Josephus (as Wetstein has remarked) uses this word, Ant. lib. iv. cap. 4. § 4. Ὡςὲ ἀυτὸς ΠΑΝΟΙΚΙ σιτεῖσθαι ἐν τῇ ἱερᾷ πόλει. "So that they *with all their families* might eat it in the holy city." [Exod. i. 1. Æsch. Socr. iii. 1. Philo de Vit. Mos. i. p. 603. C.]

Πανοπλία, ας, ἡ, from πᾶν *all*, and ὅπλον *armour*.—*Complete armour, a complete suit of armour*, properly, such as was used by the *heavy armed infantry*, both offensive and defensive. The Roman Πανοπλία, as including both kinds of armour, is particularly described by Polybius, lib. vi. cap. 21, which passage is cited by Raphelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΛΙ'ΑΝ 'ΑΝΑΛΑΒΟ'ΝΤΑΣ, Ant. lib. xx. cap. 5. § 3. Comp. lib. iv. cap. 5. § 2. [2 Sam. ii. 21. Job xxxix. 20. Judith xiv. 3. 2 Mac. iii. 25. Aristoph. Plut. 952. Thucyd. iii. 114.]

Πανȣργία, ας, ἡ, from πανȣ̃ργος.—*Craft, craftiness, cunning, subtilty.* In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14. [In the

* [This form occ. Polyb. ii. 15. 5. Epict. Enchir. c. 11.; but πανδοκεῖον is thought the better form (see Phryn. p. 307. ed. Lobeck.), and occurs Palæph. fab. 46. Ælian. V. H. xiv. 14.]

† [Or πανδοκεύς. Ælian. V. H. xiv. 49. Arrian. Diss. Ep. i. 24. See Eustath. ad Odyss. Θ. p. 300, 36. Pollux. ix. 50, defines it as one who sells every thing.]

* [This form is condemned by Thom. M. p. 676. See also Mæris, p. 320. Πανοικησίᾳ or —εσίᾳ is preferred, (see Duker on Thuc. ii. 16. iii. 57.), or πανοικεί, which occurs in Philo de Joseph. p. 562. See Wessel. ad Diod. Sic. xiv. 115.]

LXX it is used in a good sense occasionally, for *prudence* or *wisdom*, as Prov. i. 4. viii. 5. In Josh. ix. 4. it is however for *cunning*. See also Theoph. Char. c. 1 and 6. Xen. An. vii. 5. 11. Herodian. ii. 9. 15.]

Πανȣ̃ργος, ȣ, ὁ, ἡ, q. παντόεργος (dropping the τ, and οε being contracted into ȣ), from πᾶν, παντός, *all, any*, and ἔργον *work*.—*Crafty, cunning, subtile, clever*, q. d. *qualified to do any thing*, or *for any work*. In the N. T. it is used only in a bad sense. Comp. under Δόλος. occ. 2 Cor. xii. 16. [Suidas, the Etym. M., and Phavorinus mention the double meaning of the word. The LXX have it in a good sense, as *clever*, Prov. xiii. 1. xxviii. 2. (see also Ecclus. vi. 34.), and in a bad sense, Job v. 12.]

☞ Πανταχόθεν, An Adv. of place, from πανταχȣ̃ *every where* (which see), and θεν denoting *from* a place.—*From every place* or *quarter, from all parts*. occ. Mark i. 45. [Thucyd. i. 17. Xen. Mem. ii. 1. 25. 4 Mac. xiii. 1.]

Πανταχȣ̃, An Adv. of place.

I. *Every where*. Acts xvii. 30. xxviii. 22, where see Doddridge's Note. [Schl. refers this place to sense II.]

II. *Every where*, in a qualified sense, i. e. *in many places*. Mark xvi. 20, & al. [The word occurs only four times more in the N. T. Luke ix. 6. Acts xxi. 28. xxiv. 3. 1 Cor. iv. 17.—Is. xlii. 22. Ceb. Tab. c. 7. Xen. Mem. i. 4. 18.]

☞ Παντελής, έος, ȣ̃ς, ὁ, ἡ, καὶ τὸ—ές, from πᾶν *all*, and τέλος *end, perfection*.—*Perfect, complete;* whence Εἰς τὸ παντελές, (χρῆμα being understood), *To perfection, perfectly, completely*. occ. Heb. vii. 25. Also, *At all, in any wise*. occ. Luke xiii. 11. So Aristides, cited by Elsner, Παράδειγμα ΕΙΣ ΤΟ ΠΑΝΤΕΛΕΣ ȣ̓κ ἔχει has no example *at all*. See also Wetstein on Luke. [The same phrase occurs in Ælian. V. H. vii. 2. xii. 20. The word has an active sense in Æsch. Sept. Theb. 118, and a passive one in Herodot. iv. 95.]

☞ Πάντῃ, An Adv. from πᾶς, παντός.—*By all means*, or *always;* so Vulg. semper. occ. Acts xxiv. 3. [See Ecclus. l. 22. Xen. Cyr. i. 1. 1. Ælian V. H. iii. 46. Sometimes it means *in all places*, as Xen. Ven. iv. 5.]

Πάντοθεν, An Adv. of place from πᾶς, παντὸς *all*, and θεν denoting *from* or *at* a place.

I. *From every place, from all parts*. It occurs, according to many printed editions, John xviii. 20; but eight MSS., three of which ancient, the Vulg., former Syriac, and several other old versions, with some printed editions, there read πάντες: and many other MSS., of which two ancient, the Complutensian, and several other editions, read πάντοτε; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. *On all sides, on every side, round about*. occ. Luke xix. 43. Heb. ix. 4. [The word occ. 2 Sam. xxiv. 14. Jer. xx. 9. Xen. Hiero, vi. 8.]

Παντοκράτωρ, ορος, ὁ, from πᾶν *all*, and κράτος *strength*.—*Almighty, omnipotent*. 2 Cor. vi. 18. Rev. i. 8. [iv. 8. xi. 17. xv. 3. xvi. 7, 14. xix. 6, 15. xxi. 22. It is always used in the N. T. of the Deity, and, except in Rev. xvi. 14, and xix. 15, is joined with Κύριος, as it is also frequently in the LXX, as in 2 Sam. v. 10. vii. 8, 27. Micah iv. 4. See Ecclus. xlii. 23. l. 16, 20. Suicer ii. p. 562.]

☞ Πάντοτε, An Adv. of time, from πᾶν *all*, and τότε *then*.

I. *Always, ever* [*constantly*]. Heb. vii. 25. 1 Thess. v. 16. [Mat. xxvi. 11. Mark xiv. 7. Luke xv. 31. John vi. 34, & al.]

II. *Always*, in a qualified sense, *very often, very frequently, continually*. John xviii. 20. 1 Cor. i. 4. Col. i. 3, & al. On Luke xviii. 1, Kypke well observes, that πάντοτε is opposed, not to *intervals*, by which prayers must certainly be interrupted, but to ἐκκακεῖν; and he produces some instances of a like qualified use of πάντοτε from the Greek writers. [So διαπαντὸς in Luke xxiv. 53. and Exod. xxviii. 30.]

☞ Πάντως, Adv. from πᾶς, παντὸς.

I. *By all means*. occ. Acts xviii. 21. 1 Cor. ix. 22, where observe, that for πάντως τινας four ancient Greek MSS. have πάντας *all;* and this reading is confirmed by the Syriac and Vulg. versions, and embraced by Mill, Bengelius, and Bp. Pearce, whom see.

II. *Surely, certainly*. occ. Luke iv. 23. Acts xxi. 22. xxviii. 4.

III. *Entirely, altogether*. occ. 1 Cor. v. 10. [xvi. 12.] So Rom. iii. 9. Τί ȣ̃ν προεχόμεθα; Ου πάντως—*What* then? *have we (Jews) the advantage? Not* entirely, *not* in every respect.—We have it "as to the benefit mentioned ver. 2, but not as to justification." Whitby.

IV. *Principally, on the whole*. occ. 1 Cor. ix. 10.

ΠΑΡΑ'. A Preposition.

I. With a genitive. [It denotes *the origin, source*, or *cause* of any thing, and therefore in the sense]

[(1.) *Of* or *from*, is put after verbs expressive of *coming, getting, hearing, asking, telling*, &c. &c. Mat. ii. 4, *ἐπυνθάνετο παρ' ἀυτῶν asked of them*. They were the source whence his information was to come. Mark viii. 11. Luke i. 43. ii. 1. John i. 6. Acts xxii. 30. et al. freq. In Mat. xxi. 42. Parkhurst construes it *by*, but we may say, without altering the sense, *This thing came from the Lord*. Hence comes sense]

2. Όι παρ' ἀυτȣ̃, *His friends* or *kinsmen, those who belonged to him*. Mark iii. 21. Raphelius observes, that the phrase denotes those who are *in any manner connected with* or *related* to another, and shows that Polybius applies it in this sense. See also Wetstein, Campbell, and Kypke. [Τὰ παρά τινος are in the same manner *the things belonging to any one*, or *his property*. Mark v. 26. (comp. Luke viii. 43.) This is, perhaps, the meaning in Luke x. 7, and so Schl.; but Wahl refers it to sense I., and supplies *παρατιθέμενα*. Some refer Phil. iv. 18. to this sense; others translate τὰ παρ' ὑμῶν, *sent by you*. Schl. suggests that as by this sense *presence, property*, or *any* connexion is signified, we may, by referring Acts vii. 16. (παρὰ τῶν ὑιῶν Ἐμμὸρ τȣ̃ Συχέμ) to this head, and translating *near the land of the Hemorites*, viz. *at Sichem*, prevent a contradiction to Gen. xxiii. 16, and l. 13. But it would be difficult to find authority for such an use of παρά. We may observe that ὁ παρά σȣ, and similar expressions, are used for the possessive pronouns in good authors. Xen. Cyr. vi. 1. 42. v. 5. 13. Dem. 593, 8. and see Matthiæ, § 588.]

II. With a dative, [*At, with, among* (apud). It often expresses actual proximity, as Mat. xx. 15*, (living) *among us*. Acts ix. 43. Rev. ii. 13, & al. Hence παρ' ἑαυτῷ means *at home*, 1 Cor. xvi. 2. and see Lucian Dial. Deor. xxvi. 3. Xen. Cyr. i. 2. 8. But often too the sense is, as Wahl has well observed, metaphorical, as Mat. xix. 26, *impossible with men*. Luke i. 30, *found favour with God*. ii. 52. Rom. ii. 11. & al. Sometimes we may translate it well by *before, in the sight of, in the judgment of*, as perhaps 1 Cor. iii. 19, *The wisdom of this world is folly in the judgment of God*. So 2 Pet. iii. 8, *One day in God's sight is as a thousand years* (i. e. these differences do not affect his designs or actions). 2 Pet. ii. 11, *A reviling accusation against them before the Lord* (as judge). Rom. xi. 25. xii. 16, *Be not wise in your own judgment*. comp. Prov. iii. 7. In 1 Cor. vii. 24, παρὰ τῷ Θεῷ is somewhat difficult. Wahl says *maneat apud Deum*, i. e. colat Deum porro; Schleusner, *maneat coram Deo*. Hammond and Macknight seem to think that the words mean *in his Christian state*.]

* [Parkhurst cites Mat. xv. 29, but the dative does not occur there.]

III. With an accusative,

[1. *To* or *at* after verbs of motion. Mat. xviii. 29, ἦλθε παρὰ τὴν θάλασσαν. So Mat. xv. 30. Mark ii. 13. Acts iv. 35. v. 2, &c. Xen. Cyr. i. 3. 14. Anab. i. 2. 12.]

[2. *At* or *near, by the side of*. Mat. xiii. 1, 4. Luke v. 1. viii. 5, & al. Xen. An. i. 2. 13. In these cases it is put after verbs of rest; but it has the signification *by the side of*, or *along*, in Mat. iv. 18, after a verb of motion. See also Pausan. x. 33. 4. i. 22. 2. Xen. An. iii. 5. 1. v. 10. 1.]

3. *Above, in preference to*, præ. [Luke xiii. 2.] Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25. [xii. 3. Xen. Mem. i. 4. 14. iv. 4. 1.]

4. [After a comparative] *than*. Luke iii. 13. Heb. i. 4. [ii. 7. iii. 3. xii. 24. Thuc. i. 23.]

5. *Beside, except, save*. 1 Cor. iii. 11.* 2 Cor. xi. 24, where see Kypke, [and with which comp. Herodot. ix. 23. Aristoph. Nub. 698.]

6. *Beside*, i. e. *in deviation from*, or *transgression of*. Acts xviii. 13. Rom. [i. 26.] iv. 18. [xi. 24.] xvi. 17. [Gal. i. 8, 9, & al. Xen. Mem. i. 1. 18. Pol. ii. 38. 5. To this sense I should refer Heb. xi. 11, παρὰ καιρὸν ἡλικίας, *Out of*, or *beyond the (usual) time of life*.]

7. *On account of, for*. Thus 1 Cor. xii. 15, 16, Παρὰ τȣ̃το, *On account of* this, *for* this *reason*. So Polybius [i. 32. 4. Dem. 545, 22. Æsch. Dial. Soc. iii. 4. Lament. i. 4.]

IV. In composition it denotes,

1. *To, at*, as in παραγίνομαι *to come to*, παραλαμβάνω *to take unto*.

* [In this case it comes after ἄλλος, as in Plat. Phæd. c. 42. ed. Fischer, and therefore has some relation to the last sense.]

2. *Near, by*, as in παραλέγομαι, which see.

3. *Beside*, trans, as in παραβαίνω, *to go beside, trangress*. Comp. sense III. 5.

4. Transition, as in παράγω *to pass from one place to another*.

5. Neglect or carelessness, (comp. above III. 5.) as in παρακύω *to neglect, to hear*, παραβυλεύομαι *to disregard*.

6. It adds an *ill* sense to the simple word, as in παραδιατριβή, which see.

7. It inverts the meaning of the simple word, as in παραιτέω *to deprecate, excuse*. Comp. I. 1.

8. It signifies intenseness (comp. III. 9.), as in παρακαλύπτω *to hide entirely*.

Παραβαίνω, from παρὰ *besides*, and βαίνω *to go*.

I. *To go beside*, or *deviate from*, a particular course, prevaricor. Hesychius explains παραβαίνοντας by ΜΗ' 'ΕΥΘΕΩ͂Σ ΒΑΙ'ΝΟΝΤΑΣ, *Not going rightly:* and in Ælian, Μὴ ΠΑΡΑΒΑΙ'ΝΕΙΝ ΤΑ'Σ 'ΑΡΜΑΤΡΟΧΙ'ΑΣ is spoken of a charioteer who drove so exactly as not *to deviate from the tracks* before made by his chariot-wheels. See more in Alberti on Mat. xv. 3. But in this sense it is not used in the N. T.

II. *To deviate from, transgress*, in a moral or spiritual sense. occ. 2 John ver. 9. Mat. xv. 2, 3, where Wetstein cites from Demosthenes and Herodotus ΝΟ'ΜΟΝ ΠΑΡΑΒΑΙ'ΝΕΙΝ; and from Arrian, ΠΑΡΑΒΑΙ'ΝΕΙΝ ΘΕΟΥ͂ ΤΑ'Σ 'ΕΝΤΟΛΑ'Σ. [Numb. xiv. 41. Josh. vii. 11. Is. xxiv. 5. Ælian. V. H. x. 2. Thuc. iv. 97. Xen. Mem. iv. 4. 3. De Rep. Lac. v. 2.]

III. *To* [*depart*] *from* or [*desert*] *one's station* or *office*. occ. Acts i. 25, where it is followed by the preposition ἐξ. So Exod. xxxii. 8, in LXX, ΠΑΡΕ'ΒΗΣΑΝ—'ΕΚ τῆς ὁδῦ. "Exorbitavit, è rectâ viâ deflexit." Wetstein.

Παραβάλλω, from παρὰ *near*, and βάλλω *to cast, put*.

I. *To cast* or *put near*, objicere, ut aliquid edendum bestiis. Thus used [Ruth ii. 16. and] in the profane writers [Xen. de Ven. xi. 2. Polyb. i. 84. 8.]

II. As a term of navigation, *To arrive* or *touch at*, properly, *To bring* the ship or ships *near* or *close*, ναῦν or ναῦς being understood, which is expressed by Thucydides, lib. iii. § 32, though more usually omitted in the Greek writers, [Diod. Sic. i. 12. Polyb. xii. 5. 1.] as by St. Luke. See Wetstein. occ. Acts xx. 15.

[III. *To compare, confer*, i. e. in the exact sense of the word, *To put one thing by the side of the other*. (βάλλω παρά) *to compare them*. Mark iv. 30. Xen. Mem. ii. 4. 5. Polyb. i. 2. 1. See Ælian. V. H. vii. 2. xii. 14.]

Παράβασις, ιος, Att. εως, ἡ, from παραβαίνω.

[I. Properly, *a passing over*. Plut. T. vi. p. 466. ed. Reisk.]

II. *A deviation, transgression*. In the N. T. used only in a moral or spiritual sense. [It is put either with νόμυ, as Rom. ii. 23. (and see Porphyr. de Abstin. ii. extr. Diod. Sic. xviii. 32. 2 Macc. xv. 10.) or absolutely, as Rom. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Ps. ci. 3.]

☞ Παραβάτης, υ, ὁ, from παραβαίνω. —*A transgressor*. occ. [with νόμος] Rom. ii. 25, 27. [James ii. 11. Without νόμος] Gal. ii. 18. Jam. ii. 9. [Symm. Ps. xvi. 5.]

Παραβιάζομαι, from παρά intens. and βιάζω *to force, use force*.—*To press*, or *compel*. [as Polyb. xxvi. 1. 3.] But in the N. T. it refers to *no other force* but that of *friendly* and *urgent importunity*. occ. Luke xxiv. 29. Acts xvi. 15. Comp. 'Αναγκάζω II.—The LXX use the word in the same sense. [Gen. xix. 9.] 1 Sam. xxviii. 23. 2 Kings v. 16.*

☞ [Παραβολεύομαι, from παραβολός *rash, bold*. (Diod. Sic. xix. 3. xx. 3).—*To expose one's self to danger*. This word occurs in many MSS. in Phil. ii. 30. See below παραβυλεύομαι.]

Παραβολή, ῆς, ἡ, from παραβέβολα perf. mid. of παραβάλλω. [See sense III. of that verb.]. See Campbell on Mat. xiii. 3.]

I. *A comparison, similitude*, or *simile*, in which one thing is *compared* with another (see Mark iv. 10); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34. [Aristotle (Rhet. ii. 20.) and Quintilian (Inst. Or. v. 11.) distinguish a παραβολή from a μῦθος or ἆινος or *fable*, and take it generally, says Schl., for any example of com-

* [As they do the simple verb, Gen. xxxiii. 12. Judg. xiii. 15, 16. See Eur. Alcest. 1116. Poll. Onom. iv. 3. 25. Other compounds are also so used. See Ælian. V. H. i. 13. Aristoph. Plut. 16. So ἀναγκάζω Luke xiv. 23.]

parison and similitude; but in the N. T., like the Hebrew משל (Ezek. xvii. 2. xxiv. 3.), it sometimes means *a fable*, or *apologue*. See Bochart. Diss. Epict. ii. 1179. Olear. Add. in not. in Philost. p. 953. Glass. Philol. Sacr. p. 1305. (ed. Dath.) and Vorst. Phil. Sacr. p. 136. ed. Fischer. Suidas defines *a parable* to be *an enigmatic and hidden discourse leading to advantage* (see Theodoret on Ps. lxxvii. 2.); and again *a narrative, likeness, speech, example*. The Etym. M. also calls it "an enigmatic discourse, showing something not immediately from itself, as obvious from the words, but having a hidden meaning within." The word is used in many of the significations of the Hebrew משל. Add to Parkhurst's instances Mat. xxi. 33, 45. xxii. 1. Mark iii. 33. xii. 1, 12. xiii. 28. Luke iv. 10. v. 36. vi. 39. viii. 9. xxi. 29, et al.]

II. Because these *comparisons* have in their very nature somewhat of *obscurity*, Παραβολή is used to denote *a speech*, [*apophthegm*], or *maxim* which is *obscure* to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17, [where Theophylact explains it by σκοτεινὸς λόγος.]

III. Since short *parables* or *comparisons* often grow into *proverbs*, or *proverbs* often imply a *simile* or *comparison*, hence Παραβολή denotes a *proverb* or *byword*, Luke iv. 23. Comp. Luke vi. 39. [See 1 Sam. x. 12. xxiv. 14. Wisd. v. 3. Ez. xii. 23.]

IV. It is by some interpreted to mean merely *a special doctrine*, or a *weighty, memorable speech*, Luke xiv. 7. But I think it there means *a comparison* or *similitude;* and that our Lord in that passage intended, not only to regulate men's *outward behaviour*, but *principally* to inculcate humility as to their *spiritual* concerns. Comp. Mat. xxi. 1, and Luke xiv. 11, with ch. xviii. 14.

V. *A visible type* or *emblem*, representing somewhat different from and beyond itself. Thus, Heb. ix. 9, the Mosaic tabernacle, with its services, was Παραβολή *a type, emblem*, or *figurative representation* of the good things of Christianity. Comp. Heb. viii. 5, and Ὑποδείγμα. So Abraham received Isaac from the dead, Heb. xi. 19, καὶ ἐν παραβολῇ, *even in*, or *for, a figure*, or *as a type of Christ's resurrection;* where see Wolfius and Macknight, and comp. John viii. 56. with Gen. xxii. 14. [This passage of Heb. xi. 19. is very variously interpreted. Wahl says, *in like manner;* Schl. says, *in imminent danger of his life*, or, what comes to the same thing, *contrary to all hope and expectation*. To justify this he appeals to known senses of παραβάλλομαι (as in Xen. Cyr. ii. 3. 5. 2 Mac. xiv. 38, & al.), παραβολὸς and παραβόλως. But he cannot adduce any instance of παραβολή being ever used in any such sense. Scaliger says, "*In a sort of image (of a resurrection)*, because as he was devoted to death and then restored, he seems as it were to have risen;" and Rosenmüller adopts this.]

☞ Παραβυλεύομαι, from παρά denoting *neglect*, (as in παροράω, παραφρονέω) and βυλεύομαι *to consult*.—With a dative, *To disregard, overlook, neglect*, minùs alicui rei consulere. occ. Phil. ii. 30; where, however, observe, that six ancient Greek MSS. read παραβολευσάμενος, which word Hesychius explains by εἰς θάνατον ἑαυτὸν ἐκδὺς, *exposing himself to death;* and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by Grotius, Mill, Wetstein, and other learned men among the moderns, and particularly by Griesbach, who admits it into the text. The eloquent Chrysostom (as cited by Wetstein, whom see) has used both the verb παρεβολευσάμεθα and the participle παραβολευσάμενος.

☞ Παραγγελία, ας, ἡ, from παραγγέλλω.

I. *A commandment, command*. occ. Acts v. 28. [where it is *a prohibitory command*,] xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.—In 1 Tim. i. 5. it denotes the *charge* to be delivered by Timothy to the Ephesian teachers. Comp. ver. 3, and see Macknight.

Παραγγέλλω, from παρὰ intens. and ἀγγέλλω *to tell*.—*To command, charge, give in charge*. See 1 Cor. xi. 17. 1 Tim. i. 3. iv. 11. [With μὴ and subj. Mat. x. 5; ἵνα μὴ and subj. Mark vi. 8; with ἵνα and subj. 2 Thess. iii. 12; with inf. of aor. Mark viii. 6. Luke v. 14. viii. 29, 56. Acts xxiii. 22. 1 Cor. vii. 10; with inf. of present, Luke ix. 21. Acts i. 4. iv. 18. v. 28, 40. xvi. 23. 1 Tim. i. 3. With an acc. of the thing charged, 1 Tim. iv. 11. It implies a solemn call, charge, or obtestation, in 1 Tim. vi. 13. occ. 1 Sam. xv. 4. xxiii. 8. Diod. Sic. ii. 29. Polyb. i. 25. 1. Xen. An. i. 8. 16.]

Παραγίνομαι, from παρά *to, at*, and

γίνομαι.—*To come to, arrive.* Mat. ii. 1. iii. 1, 13. Luke [vii. 4. viii. 19. Acts ix. 26.] & al. [See Polyb. iv. 6. 10. Xen. An. i. 2. 3. It is to *come forth*, or *appear*, in Mat. iii. 1. Heb. ix. 11—to *come against* (but with ἐπὶ), in Luke xxii. 52—*to return* (from the context), in Luke xiv. 11, and so Numb. xiv. 36. Josh. xviii. 8. 3 Esdr. vi. 8.]

Παράγω, from παρὰ denoting *transition*, and ἄγω *to* [*lead*] *away*. Comp. Ἄγω VI.

[I. *To lead by, across, along, away*, as Xen. Hell. iii. 1. 8. vii. 5. 22. Demost. 805, 14. 3 Esdr. v. 78. Then in the middle, *To go away, pass away*, 1 John ii. 17.]

II. *To pass, pass forth, away*, or *along from* one place *to* another. occ. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1. [1 Sam. xvi. 9, 10.]

III. *To pass by*. occ. Mat. xx. 30. Mark xv. 21. [Ps. cxxix. 8.]

IV. *To pass, vanish away*. occ. 1 Cor. vii. 31, where see Macknight.

Παραδειγματίζω, from παράδειγμα *an example, a public example*, (thus used in the profane writers, and by the LXX Nah. iii. 6. Jer. viii. 2, & al.) which from παραδέδειγμαι perf. pass. of the V. παραδείκνυμι *to show near, show*, a compound of παρά *near*, and δείκνυμι *to show*.—*To make a public example of*, or *expose to public infamy*. occ. Mat. i. 19. Heb. vi. 6. Raphelius has clearly shown, that in Polybius, who is almost the only profane Greek writer that has used this V., it frequently signifies *to expose to public infamy*, or *punishment, as an example to others;* and thus likewise it is applied in the LXX, Numb. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17, and in the Apocryphal Esth. ch. xiv. 17. But in Mat. i. 19, παραδειγματίσαι is opposed not simply to ἀπολῦσαι, but to ἀπολῦσαι ΛΑ'ΘΡΑ, and therefore can mean no more than *exposing* his wife *by declaring openly* to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders παραδειγματίσαι by traducere, *to expose to public shame*. See more in Whitby, Wetstein, and Campbell. [Schleusner in his Lex. of the N. T. seems to quote Ezek. xxviii. 17. Jer. xiii. 22. as if not taken in a bad sense; but he has rightly altered his opinion in his rifacciamento of Biel. In fact, in the LXX the word παράδειγμα (except when used as *a pattern* or *plan* of something material, as in Ex. xxv. 9. 1 Chron. xxviii. 11, 12, 18, 19.) is always taken in a bad sense. See Deyling Obs. Sacr. iv. P. ii. Ex. ii. § 23. p. 611. Polyb. ii. 60. xxix. 7. 5. and Heinsius, Grotius, and Wetstein on the passage. So *exemplum* is used in Latin. See Ter. Adelph. v. 1. 10. Tacit. Annal. xii. 20. 4. On Heb. vi. 6. Schl. observes that this word was especially used of persons *crucified* or *hanged, as exposed to the most infamous punishment*. See Numb. xx. 4, in the Heb. and LXX.]

ΠΑΡΑ'ΔΕΙΣΟΣ, ου, ὁ. This is without controversy* an oriental word. The †Greeks borrowed it from the Persians, among whom it signified *a garden, park*, or *inclosure* full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's Œconomics, where Socrates says, that "the king of Persia, wherever he is, takes particular care, ὅπως κῆποί τε ἔσονται, οἱ ΠΑΡΑ'ΔΕΙΣΟΙ καλούμενοι, πάντων καλῶν τε καὶ ἀγαθῶν μεστοί, ὅποσα ἡ γῆ φύειν ἐθέλει, to have *gardens* or *inclosures*, which are called *Paradises*, full of every thing beautiful and good that the earth can produce." And in this sense the word in applied by Herodotus, Xenophon [Cyr. i. 312.] and Diodorus Siculus [xvi. 41.] The original word פרדס *Pardes* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13‡.

I. The LXX have rendered the Heb. פרדס by Παράδεισος in all the three passages of the O. T. just cited.

II. The LXX almost constantly render גן, when it relates to the Garden of Eden§, by Παράδεισος. [Gen. ii. 10.] Hence

III. Παράδεισος is in the N. T. applied to *the state of faithful souls between death and the resurrection*, where, like Adam in Eden, they are admitted to *immediate communion* with God in Christ, or to a participation *of the* true *tree of life, which is in the midst of the Paradise*

* [Not *without controversy*, for Suidas derives it from παρά and δεύω to *water* or *irrigate*. Others say it is Hebrew, others Arabic.]

† So Jul. Pollux. Onomast. lib. ix. cap. 12, Οἱ δὲ ΠΑΡΑ'ΔΕΙΣΟΙ, βαρβαρικὸν εἶναι δοκοῦν τοὔνομα, ἥκει καὶ κατὰ συνήθειαν εἰς χρῆσιν Ἑλληνικὴν, ὡς καὶ πολλὰ ἄλλα τῶν Περσικῶν. *Paradise* seems to be a barbaric name; but, like many other Persic words, came by use to be admitted into the Greek language.

‡ Comp. Heb. and Eng. Lexicon in פרדס.

§ [And of any garden, Numb. xxiv. 6. Is. i. 30. See Ecclus. xxiv. 31. Reland Diss. Misc. P. ii. p. 210.]

*of God.* Luke xxiii. 43. Rev. ii. 7. * Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4. [Some persons, as Kuinöel and Wahl, make this passage and Rev. ii. 7, relate to *heaven, the seat of God,* while they understand Luke xxiii. 43. with Parkhurst. Schleusner, in the face of all evidence, also understands that passage of *heaven.* Tertullian says (Apol. c. 47.), Si Paradisum nominamus, locum divinæ amœnitatis recipiendis sanctorum spiritibus destinatum maceria quadam igneæ illius zonæ a notitia orbis communis segregatum, Elysii campi fidem occupaverunt †. Clement Alex., Just. Martyr, Tertullian, and most ancients, except Origen, and, again, Bull, Whitby, Bengel, &c. think that in 2 Cor. xii. 4. two visions, one of the *third* heaven, (see ὀρανος), the other of Paradise, or the intermediate state, are referred to.]—The three texts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פרדס or פרדיסא *Paradise,* and גן עדן *the Garden of Eden, for the intermediate state* of holy departed souls. See Grotius and Wetstein on Luke xxiii. 43, and Campbell's Prelim. Dissert. p. 233. [See Josephus Ant. xviii. 1. 3. Chagiga in Cohel 7. 15. as quoted by Kuinöel, Deus creavit justos et impios. Singuli habent duas partes, unam in horto Edenis, alteram in Gehenna. Ruth. R. i. 1.]

• Παραδέχομαι, from παρά *at,* or *to,* and δέχομαι *to receive.*

I. *To receive, admit.* occ. [Mark iv. 20.] Acts xvi. 21. xxii. 18. 1 Tim. v. 19. [Ex. xxiii. 1. Arrian. D. E. i. 7.]

II. *To receive* or *embrace with peculiar favour.* occ. Heb. xii. 6, which is a citation from the LXX version of Prov. iii. 12, where παραδέχεται answers to the Heb. ירצה *loveth, delighteth in.* Comp. Isa. xlii. 1. in the LXX.

☞ Παραδιατριβή, ῆς, ἡ, from παρὰ implying *ill* ‡, and διατριβή *a spending time* (from διατρίβω, which see); also *a being employed in any business;* and especially *the meetings, discourses,* and *disputations of the philosophers,* were called διατριβάι, to which sense of the word St. Paul plainly alludes in his application of παραδιατριβάι. *A perverse, evil,* or *unprofitable dispute, disputation,* or *debate.* occ. 1 Tim. vi. 5; where observe, that very many MSS., four of which ancient, read Διαπαρατριβάι, a word of nearly the same import; and this reading is embraced by Wetstein and Griesbach, and by the latter received into the text; see also Wolfius. [See Suicer. ii. 573.]

Παραδίδωμι, from παρὰ denoting *transition,* and δίδωμι *to give.*

I. Properly, *To deliver from hand to hand,* or *from one to another,* tradere per manus. See Mat. xi. 27. Luke iv. 6. x. 22. [Deut. i. 8.]

II. *To deliver, yield,* or *give up,* [or *back,*] as the spirit or ghost. John xix. 30. [1 Cor. xv. 24. Xen. Mem. iii. 3. 2.]

III. *To deliver,* or *give up,* [as (1.) To a magistrate, to be tried and condemned. Mat. v. 25. μήποτε σε παράδῳ ὁ ἀντίδικος τῷ κριτῇ. x. 17. xx. 18. (probably ver. 19. also) xxvii. 18. Mark xv. 10. John xix. 11. Acts iii. 13. See Demosth. 515, 6. 781, 2. Xen. Hell. i. 7. 3.—Or (2.) To *officers* or *guards,* to be kept, or punished, Mat. v. 25. xxvii. 26. Mark xv. 15. Acts viii. 3. xii. 4. xxii. 4. And so, probably, Mat. iv. 12.* Mark i. 4. See Xen. Hell. ii. 4. 54.—Or (3.) To death and misery. Mat. x. 21. 2 Cor. iv. 11, where εἰς θάνατον is expressed. And those words must be understood in Acts xv. 26. Rom. iv. 25. viii. 32. Comp. Is. liii. 6 and 12. Eph. v. 25. See Mat. xxiv. 9, and comp. Herodian. i. 9. 15.]

[IV. *To betray.* Mat. x. 4. xxvi. 2, 15, 22, 46, 48. xxvii. 3, 4. Mark xiv. 10, 11, 18, 42. Luke xxii. 21, 22, 48. John vi. 64, 71. xiii. 11, 21. 1 Cor. xi. 23. See also Mat. xvii. 22. xxvi. 45. Ceb. Tab. c. 9. Xen. Cyr. v. 4. 51. Xen. Hell. vii. 3. 8.]

V. Παραδοῦναι τῷ Σατανᾷ, *To deliver to Satan,* was by an act of extraordinary and apostolic authority *to give a person up to be afflicted with bodily disease by the devil.* 1 Cor. v. 5. 1 Tim. i. 20. See Macknight. [So Chrysostom, Theophylact, and Œcumenius; and M'Knight observes, that this power seems alluded to in

* See Leland's Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 402, 8vo.

† [Kuinöel quotes this from Wetstein, not indicating the section, and, instead of all the words after *spiritibus,* reads *non cœlum intelligimus.* There must be some strange blunder here; for from the context it appears, that there never can have been any reading of this sort. Tertullian is enumerating all the fables of the Heathens borrowed from the truths of revealed religion.]

‡ [See examples in other compounds in Zeun's note, marked with an asterisk, on Viger ix. 6. 16.]

* [See Cic. Div. i. 2. 24, and Cat. iii. 6.]

1 Cor. iv. 21. 2 Cor. xiii. 1, 2, 10. The Latin fathers and Beza, by the destruction of the flesh, understood only the destruction of the offender's evil passions. To which M'Knight replies (in *meaning*) that there must have been some visible effect to terrify the offenders. Others again say, that only *excommunication* (i. e. banishment from the church and kingdom of God, which would put the offender into the power of Satan) is meant here.]

VI. *To deliver* or *commit in trust, to intrust*, Mat. xxv. 14, 20, 22.

VII. *To commit, commend to.* See Acts xiv. 26. xv. 40. 1 Pet. ii. 23, where see Kypke.

VIII. *To give up, give over, abandon, to some wickedness.* Acts vii. 42. Rom. i. 24, 26, 28. [In all these cases, by God's giving men up to wickedness, is meant only, we presume, that he permits this, or that he withdraws the help of his spirit. Comp. Job xvi. 11. Parkhurst adds here Eph. iv. 19, of which the sense is a little different; it is *to indulge in, to give one's self up to.*] See Suicer Thesaur. in Παραδίδωμι.

IX. *To expose, hazard.* Acts xv. 26.

X. *To deliver by information, teaching*, or *enjoining*. Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. [Rom. vi. 17.] 1 Cor. xi. 2. xv. 3. [2 Pet. ii. 21. Jude ver. 3.] On 1 Cor. xi. 23, Kypke shows that Euripides, Polybius, [x. 28. 3.], and Dionysius Halicarn. apply the V. in like manner, particularly to historical facts. [Diod. Sic. i. 3.]

XI. *To be ripe*, q. d. *to yield itself* (ἑαυτόν being understood), as the fruit of corn. occ. Mark iv. 29. Wolfius says the phrase is pure Greek; but I know not that such an use of παραδίδοναι, as a V. neuter, has ever been produced from any Greek writer.

☞ Παράδοξος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from παρὰ *beyond*, and δόξα *opinion, expectation.—Exceeding one's opinion* or *expectation, wonderful, strange.* occ. Luke v. 26. [Ecclus. xliii. 30. Wisd. v. 2. 2 Macc. ix. 24. Ælian. V. H. ix. 21.] Hence the Eng. *paradox, paradoxical.*

Παράδοσις, ιος, Att. εως, ἡ, from παραδίδωμι *to deliver in teaching*—*A tradition, a doctrine*, or *injunction delivered* or *communicated* from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15, (where it is applied to *written* as well as oral instructions, see Macknight), iii. 6; —or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. Josephus, Ant. lib. xiii. cap. x. § 6, observes, Νόμιμα ΠΟΛΛΑ' τινα ΠΑΡΕ'ΔΟΣΑΝ τῷ δήμῳ ὁι Φαρισαῖοι ἐκ ΠΑΤΕ'ΡΩΝ διαδοχῆς, ἅπερ ȣ̓κ ἀναγέγραπται ἐν τοῖς Μωΰσεως νόμοις, καὶ διὰ τȣ̃το ταῦτα τὸ Σαδδȣκαίων γένος ἐκϐάλλει, λέγον ἔκεινα δεῖν ἡγεισθαι νόμιμα τὰ γεγραμμένα, τὰ δ' ἐκ ΠΑΡΑΔΟ'ΣΕΩΣ ΤΩ͂Ν ΠΑΤΕ'ΡΩΝ μὴ τηρεῖν. "The Pharisees have *delivered* to the people *by tradition from the Fathers, many* injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed obligatory, but that they ought not to observe those which come *by such tradition.*" These words of Josephus perfectly agree with what is said of the Pharisees in the N. T., particularly in Mark vii. 3, 4, &c. Stockius, to illustrate Mat. xv. 2, cites two passages from the Jerusalem Talmud, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. Berachot, fol. 3, 2, חביבים דברי סופרים מדברי תורה. "The words of the Scribes are more amiable than the words of the Law; for the words of the Law, add they, are weighty and light, but the words of the Scribes are all weighty." חמודים דברי זקנים מדברי נביאים. "The words of the Elders are more desirable than the words of the Prophets." See more in Prideaux Connex. vol. i. p. 323. 1st edit. 8vo. anno 446, and in Whitby's Parallel at the end of 2 Thess. under *Infallibility*, 2dly. [The word occurs in Jer. xxxii. 4, in a sense derived from sense III. of παραδίδωμι.]

Παραζηλόω, ῶ, from παρὰ *to*, and ζῆλος *jealousy, emulation, anger*, which see.

I. *To provoke to jealousy.* occ. Rom. x. 19. Rom. xi. 11, 14.

II. *To provoke to jealous anger.* occ. 1 Cor. x. 22.* [Deut. xxxii. 21. Ps. xxxvii. 1.]

Παραθαλάσσιος, α, ον, from παρά *near*, and θάλασσα *the sea.—Situated near the sea, by the sea-side, on the sea-coast.* occ. Mat. iv. 13. [2 Chron. viii. 17. Jer. xlvii. 7. Thucyd. i. 5.]

☞ Παραθεωρέω, ῶ, from παρὰ *near*, and θεωρέω *to behold, contemplate.*

I. *To behold* or *contemplate one thing*

* See Dr. Bell On Lord's Supper, p. 80 of the 1st, and p. 84 of the 2d edit.

near another; so to compare in beholding or contemplating. Thus the V. is used in Xenophon's Memor. Socrat. lib. iv. cap. viii. § 7. Πρὸς τὰς ἄλλας ΠΑΡΑΘΕΩΡΩ͂Ν ἐμαυτον, *Attentively comparing* myself, or *contemplating* myself *in comparison* with others.

II. [In the N. T. the verb is used in a different sense, παρά having, as it often has in compounds, the sense of *negligence* or *carelessness*. See note on παραδιατριβή. It occurs in this sense in Diod. Sic. x. p. 139. ed. Bip. Dem. 1414, 22.] *To overlook* or *neglect*. occ. Acts vi. 1. See Raphelius, Wetstein, and Kypke.

Παραθήκη, ης, ἡ, from παρατίθημι.—*A deposite, somewhat committed* or *intrusted to another*. occ. 2 Tim. i. 12, where I think it refers to St. Paul's own soul. See Whitby, and 1 Pet. iv. 19. Comp. under Παρακαταθήκη*. [Levit. vi. 2, 4. 2 Mac. iii. 15. Herod. vi. 73. Schwarz. ad Olear. de Stylo N. T. p. 284.]

☞ Παραινέω, ῶ, from παρὰ intensive, and αἶνος *a speech, narration*, properly of the *enigmatical* kind, or such an one as *relates* to somewhat beyond itself; thus used by Homer, Odyss. xiv. lin. 508, where it denotes the preceding story from lin. 468, to lin. 504; in which Ulysses had *enigmatically*, and under covert of a well told tale, desired some clothes.—*To admonish, exhort*. occ. Acts xxvii. 9, 22. [See Polyb. i. 80. 3. Ælian. V. H. xii. 62. Xen. Mem. i. 3. 8. 2 Mac. vii. 25, 26.]

Παραιτέω, ῶ, from παρά inversive, and αἰτέω *to ask, beg*.

I. Παραιτέομαι, οῦμαι, Mid. *To deprecate, to beg* or *entreat against* a thing. occ. Heb. xii. 19; on which text Wetstein shows it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11, where, as St. Paul says, Ὀυ παραιτοῦμαι τὸ ἀποθανεῖν; so Josephus in his Life, § 29. ΘΑΝΕΙ͂Ν μὲν—ΟΥ ΠΑΡΑΙΤΟΥ͂ΜΑΙ. See also Wetstein. [Pol. x. 40. 6. Thuc. v. 63.]

II. Mid. *To excuse oneself, make excuses*. occ. Luke xiv. 18. Pass. *To be excused*. occ. Luke xiv. 19. [Joseph. Ant. viii. § 2. Ælian. V. H. viii. 17. Schleusner translates Luke xiv. 8, *to refuse*, understanding *the invitation to the supper*, and quotes Diog. Laert. vii. 1. τὰ πλεῖστα ἀυτὸν δεῖπνα παραιτεῖσθαι; and the phrase in ver. 18, 19, he thinks a mere Latinism. In the O. T. this verb seems usually only *to beg*, as 1 Sam. xx. 27, though in Est. iv. 8. it is, perhaps, not very far from sense I.; viz., *to entreat the king to change his purpose*. See 2 Mac. ii. 32.]

III. *To reject, refuse*. occ. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25. [Diog. Laert. iv. 42. vi. 6 and 82.]

Παρακαθίζω, from παρὰ *at, and* καθίζω *to sit down*, which see.—*To sit* or *sit down at*. occ. Luke x. 39. [Job ii. 13. Xen. Cyr. v. 5. 3.]

Παρακαλέω, ῶ, from παρά *to*, or intens. and καλέω *to call*.

I. *To send for*, q. d. *to call to oneself*. occ. Acts xxviii. 20. Comp. ver. 17. [Ex. xv. 13. Thuc. i. 119. Xen. de Rep. I. vi. 3.]

II. *To beg, entreat, beseech*. Mat. viii. 5, 31, 34. [xviii. 29, 32. Acts xxi. 12.] & al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11. [Est. vii. 7. Xen. Hell. ii. 4. 10. 1 Mac. ix. 35.]

III. *To exhort, admonish*. Luke iii. 18. Acts ii. 40. xi. 23. & al. freq. [Xen. Cyr. i. 4, 15. Pol. i. 61. 1. 2 Mac. xv. 9. In two places, Acts xvi. 39, and 1 Cor. iv. 13, Schl. translates, *To address with kind and friendly words*; perhaps, *To exhort in a friendly manner*. In the 2d passage, some translate *To pray*; but it seems, as Schleusner says, opposed to βλασφημέω.]

IV. *To console, comfort*, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv. 31. Hence—*To comfort*, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7. & al. freq. [Deut. iii. 28. Is. xxxv. 3. lvii. 18. In some passages, Schleusner gives the sense *To make happy, give pleasure*; and then, in the passive, *To be happy*.]

Παρακαλύπτω, from παρά *near*, and καλύπτω *to hide*.

I. *To hide*, as by putting somewhat *near* or *upon, to vail, cover with a vail*. Thus used in the profane writers.

II. *To vail, hide, conceal*, in a moral or spiritual sense. occ. Luke ix. 45. [See Ez. xxii. 26.]

Παρακαταθήκη, ης, ἡ, from παρά *with*, apud, and καταθήκη *a deposite*, (which from κατατίθημι *to lay down*), or immediately from the V. παρακατατίθημι, which is used by Xenophon, Memor. Socrat. lib. iv. cap. iv. § 17. for *committing in trust*. [Jer. xl. 7. 2 Mac. iii. 15.]

* [On the change of these words, see Wass. on Thucyd. ii. 72.]

*A deposite left with* or *intrusted to* one, occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS. (of which in the former five, in the latter six, ancient ones) have παραθήκην, which reading is accordingly embraced by Wetstein, and received by Griesbach into the text. The word refers to the Gospel *deposited with*, or *intrusted to*, Timothy. [occ. Ex. xxii. 8. Philo Bybl. apud Eus. P. E. i. p. 25, 26. This word is said by Mœris to be the Attic, the other the Hellenic form.]

☞ Παράκειμαι, from παρά *near, with*, and κεῖμαι *to live*.—With a dative, *To lie near, be at hand, be present with*. occ. Rom. vii. 18, 21. See Wolfius and Kypke. [It occurs in the sense *to be near*, in Symm. Zach. xiv. 5. Ecclus. xxx. 17. 2 Mac. iv. 4. Polyb. iv. 38. 7. Xen. An. vii. 3. 22. metaphorically.]

Παράκλησις, ως, Att. εως, ἡ, from παρακαλέω, which see.

I. *Entreaty, importunity*. 2 Cor. viii. 4. [I should add, with Schleusner, verse 17. of the same chapter, which Parkhurst gives in sense II., for see verse 6. So Jer. xxxi. 9. 1 Mac. x. 24. Joseph. Ant. iii. 1. 5.]

II. *Admonition, exhortation*. Acts xiii. 15. 2 Cor. viii. 17. 1 Thess. iii. 3. Comp. Acts ix. 31. So Acts iv. 36, υἱός παρακλήσεως, בר נבא, *a son of exhortation*, i. e. *an eminent exhorter* or *speaker*. Comp. Βοανεργές. [In the passage of Acts, Schleusner translates παράκλ· as *consolation*. Add 1 Tim. iv. 13. Heb. xii. 5. xiii. 22. and perhaps Acts xv. 32. though there it may be *comfort* derived from the decision of the church. Thuc. viii. 92. Most commentators understand the word in Rom. xii. 8. in this sense, but Theophylact takes it as *consolation*.]

III. *Consolation, comfort*. Luke vi. 24. Rom. xv. 4, & al. [Add 2 Cor. i. 3. vii. 4, 13. Job xxi. 2. Is. lxvi. 11. Jer. xvi. 7. The following passages have nearly the same meaning, 2 Cor. vii. 7. Philem. v. 7. (These Schleusner translates by a *feeling of joy*.) Luke vi. 24. Acts ix. 31. Heb. vi. 18. 2 Thess. ii. 16. (These he renders by *prosperity, happiness*.) In Luke ii. 25, most commentators say, that παράκλησις is put for παράκλητος *a comforter*, as in Nahum iii. 7. So, as Fischer (Prol. viii. p. 217.) observes, λύτρωσις is for λυτρωτής in Acts ii. 38.]

☞ Παράκλητος, ου, ὁ, from παρακέκληται, 3 pers. perf. pass. of παρακαλέω *to call to oneself, implore the assistance of*, also *to admonish*.

I. *One who is called*, or *sent for, to assist another in a judicial proceeding* (ad-vocatus.)—*An advocate, a patron, one who pleads the cause of another*. In this view the word is applied to Christ, our *intercessor*, who *pleads the cause of* sinners with his Father. occ. 1 John ii. 1. [Such was often the meaning of the word in classical Greek, in coincidence with the Latin *Advocatus*. See Demosth. 313, 10. Budæus Annot. in Pandect. lib. ii. p. m. 242. and Salmas. De Jure Att. and Rom. p. 885. But Pearson on the Creed, Art. viii. not. U, suggests, that besides the hired advocates, there were friends called also Παράκλητοι, whose office it was to *intercede* for the accused by *prayer and entreaty*; and this he shows from Greek authors. His opinion therefore, as well as that of Lampe and many other trustworthy commentators, after most of the oldest Greek and Latin fathers, is, that the meaning of the word in the places in St. John's Gospel, xiv. 16. xv. 26. xvi. 7, is *intercessor*. The reader must by all means consult his admirable note, and Suicer in voce. The Greek word had, as is well known, passed into Syriac and Chaldaic (see Buxtorf. Lex. Talm. voce פרקליט, and Cartwright Mellif. Heb. ii. c. 6.*), though there used in a somewhat wider sense, as *a patron* generally; and Lampe and Ernesti (Opusc. Phil. p. 567.) agree in thinking that our Saviour probably used this very word in the places in St. John's Gospel.]

III. It is applied to the Holy Spirit, and denotes, according to Campbell, *a monitor, instructor, guide*. See his excellent note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

☞ Παρακοή, ῆς, ἡ, from παρηκοόν 2 aor. of παρακούω.—*Disobedience*. occ. Rom. v. 19. 2 Cor. x. 6.† Heb. ii. 2.

☞ Παρακολουθέω, ῶ, from παρά *with*, and ἀκολουθέω *to follow*.

I. *To follow* any one, or *follow close*, as an attendant or companion, è vestigio sequi. So Raphelius cites from Plutarch, Pericles, Ἀπῄει κοσμίως οἴκαδε, ΠΑΡΑ-

* [Drusius Præterit. iv. p. 144. J. Cameron. Myrothec. Evang. p. 352. Knapp. Comm. de Spiritu Sancto, Hall. 1790.]

† [It is here put, by metonymy, for *the disobedient*. See Lobeck on Phryn. p. 469.]

ΚΟΛΟΥΘΟΥ͂ΝΤΟΣ τȣ̃ ἀνθρώπȣ, "He went modestly home, the man *following* or *accompanying* him." To which I add from Josephus, Ant. lib. xiv. cap. xv. § 7, ΠΑΡΑΚΟΛΟΥΘΩ͂Ν δ' ὁ Μάχαιρας ἐδεῖτο μένειν, "But Machæras *following* (him) besought him to stay." [Xen. Symp. viii. 23. Dem. 281, 22.]

II. In the N. T. *To follow, accompany*, as miraculous works did the Apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as persons. See Raphelius and Kypke on Mark. Thus also in 2 Mac. viii. 11, we have μέλλȣσαν ΠΑΡΑΚΟΛΟΥΘΗ'ΣΕΙΝ ἐπ' ἀυτῷ ΔΙ'ΚΗΝ, *the* vengeance *that was about to* follow *upon him.*

III. *To trace* or *search out, investigate*, so as *to attain the knowledge of*, or as Raphelius on Luke i. 3, whom see, Mente atque intelligentiâ consequi, intelligere, cognoscere, *to attain in mind and understanding, to understand, know;* of its being used in which sense he produces examples from Æschines, Galen, Josephus, and Polybius [i. 12. 7.] occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10; on which two last texts see Macknight; also Wetstein and Kypke on Luke i. 3, where comp. Campbell's Note. [In 2 Tim. iii. 10. Schl. and Wahl say, *To follow* or *imitate.* In 1 Tim. iv. 6. *To follow* or *embrace*, and they are clearly nearer the meaning than Parkhurst. To the instances adduced by Raphelius, add Plat. Phæd. § 38. Dem. 285, 21. 1210, 11. Theoph. Char. Proem. 4. Philo i. 10. ed. Pfeifer. See Ellis Fort. Sacr. p. 72. Gataker on M. Antonin. v. 5. p. 114.]

Παρακȣ́ω, from παρά denoting *neglect*, and ἀκȣ́ω *to hear.*

[I. *To hear carelessly.* Aristot. Eth. vi. 7. Pol. ii. 8. Athen. xi. p. 468. E.]

II. With a genitive, *To neglect to hear, hearken*, or *obey, to disregard.* occ. Mat. xviii. 17, twice. It is used in the same sense with a genitive in Epictet. Enchirid. cap. 39, ΤΙΝΩΝ ΠΑΡΑΚΟΥ'ΣΗιΣ, *whom you will disregard;* and in Lucian, Prometh. tom. i. p. 105, ΠΑΡΑΚΟΥ'ΣΑΝΤΑΣ ΤΟΥ͂ 'ΕΠΙΤΑ'ΓΜΑΤΟΣ, *disregarding the command.* [Is. lxv. 12. Est. iii. 6.]

Παρακύπτω, from παρά *to*, and κύπτω *to bend, stoop.*

I. *To stoop down*, or *forward*, in order *to look at* something. occ. Luke xxiv. 12, (where see Kypke.) John xx. 5, 11. Comp. Ecclus. xxi. 23. [Ἑαυτόν seems always suppressed in this use of the verb. Arrian. D. E. i. 1. 16.]

II. *To look into* or *at.* occ. Jam. i. 25. 1 Pet. i. 12. Comp. Ecclus. xiv. 23.—It is used in both senses by the profane writers, particularly Lucian. See the passages in Wetstein and Kypke on Luke xxiv. 12.—In the LXX, it answers to the Heb. השגיח *to view attentively*, Cant. ii. 9, and to שקף *to look, look towards*, Gen. xxvi. 8. [Judg. v. 28. Prov. vii. 6. & al.]

Παραλαμϐάνω, from παρά, *to, with*, and λαμϐάνω *to take, receive.*

I. [*To take, receive*, as in Xen. Mem. iv. 7. 2.]

II. *To receive, obtain.* Heb. xii. 28. The phrase ΒΑΣΙΛΕΙ͂ΑΝ ΠΑΡΑΛΑΒΕΙ͂Ν is not only used 2 Mac. x. 11, but is common in the profane writers. Comp. Dan. vii. 18. [Col. iv. 17. Æl. V. H. xii. 47. Xen. Mem. iv. 7. 2.]

III. *To receive* by tradition or communication, as a doctrine. Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12, & al. Thus Herodotus, lib. v. cap. 58, speaks of the Ionian Greeks, οἱ ΠΑΡΑΛΑΒΟ'ΝΤΕΣ διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, who *received* letters by instruction, or *learnt* letters from the Phenicians. So lib. ii. cap. 19, twice. [Diod. Sic. i. 6. Polyb. xii. 22. 5. Xen. Mem. iii. 5. 22.] On 1 Cor. xi. 23, Kypke shows that Polybius and Dionysius Hal. use the V. for *receiving*, or *being informed of*, historical facts.

IV. [*To take to*, or *with one, to take as a companion.*] Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10. & al. On Mat. iv. 5 *, see Elsner, Alberti, and Wolfius, who show that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place.* [Add Mat. xvii. 1. xx. 17. xxvi. 37. xxvii. 27. Mark v. 40. ix. 2. x. 32. xiv. 33. Luke ix. 10, 28. xi. 26. xviii. 31. John xiv. 3. xix. 16. Acts xv. 39. xvi. 33. xxi. 24, 26, 32. xxiii. 18. Numb. xxii. 41. Arrian. Exp. Al. vii. 4. 11. Ælian. V. H. ii. 18. Lucian. Dial. Deorr. xii. 2. Xen. Cyr. i. 1. 4. To these passages, I should add Mat. i. 20, which with

* [Many commentators, as Hammond, Simon, and others, have fancied, that in this place the verb meant, *to take up through the air;* but the word does not admit such a meaning, nor does the context require it. See Deyling Obss. Sacr. ii. 27. 12. p. 362.]

John xiv. 3. Parkhurst says is, *To take* or *receive to one's self;* while Schleusner makes it *To lead a wife home;* in support of which sense, he quotes Arrian. Exp. Al. vii. 4, which has been adduced above as an example of the sense *To take with one.* The passage is that where Arrian, relating the marriages of Alexander and his generals, says, that at the marriage feast after supper, the brides came in and sat down, and then οἱ παραλαβόντες ἀπῆγον τὴν ἑαυτȣ̃ ἕκαςος. I have brought this passage to show that Schleusner's citations are not to be entirely trusted. The simple verb has, however, this sense.]

V. *To receive, acknowledge,* with faith. John i. 11. Col. ii. 6.

VI. *To seize, take,* as a captive in war. occ. [Mat. xxiv. 40.] Luke xvii. 34, (where see Elsner) 36. [See Thuc. i. 19. Pol. iii. 69. 2.] —as a criminal to be punished, John xix. 16.

☞ Παραλέγομαι, from παρά *near,* and λέγω *to collect,* which from the Heb. לקח *to take.* As a term of navigation, *To sail near* a place or shore, but properly *to collect* or *shorten* the ropes that hold the sails, in order to pass safely. So Servius on Virgil, Æn. iii. lin. 127,

——— *crebris* legimus *freta consita terris,*
We *pass'd* the seas with islands interspersed,

explains legimus by præterimus, and says, *tractus autem sermo à nautis, quòd* funem legendo, *id est,* colligendo, *aspera loca prætereunt,* "the expression is borrowed from sailors, who pass through dangerous places by *gathering up* their ropes." Comp. lin. 292, 532. Diodorus Siculus, [xiii. 3.] cited by Elsner and Wolfius, uses the Greek V. in the same manner, ΠΑΡΕΛΕΓΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

Παράλιος, ȣ, ὁ, ἡ, q. παρά τῇ ἁλί *near the sea.* It is properly an adjective signifying *Near the sea, maritime;* but Παράλιος, ἡ, is used as a substantive for *the sea-coast* (χώρα *country* or γῆ *land* namely being understood) not only by St. Luke, but also by the best Greek writers, as by Thucydides, [ii.56.] Aristotle, Plutarch, Josephus, Isocrates, and Strabo, whom see in Wetstein. Josephus, Cont. Apion. lib. i. cap. 12, has ΠΑΡΑΛΙΏΝ ΧΏΡΩΝ, and Thucydides, lib. ii. ΠΑΡΑΛΙΑΝ ΓΗ͂Ν. occ. Luke vi. 17. [Polyb. iii. 39. 3. Diod. S. iii. 16. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. xi. 2.]

Παραλλαγή, ῆς, ἡ, from παρήλλαγα perf. mid. of παραλλάττω *to change alternately,* q. d. *to pass from one change to another,* which from παρά denoting *transition,* and ἀλλάττω *to change.*—*Change, variableness.* occ. Jam. i. 17. Comp. Mal. iii. 6. [In 2 Kings ix. 10, it is *madness.*]

Παραλογίζομαι, from παρά giving an *ill* sense, and λογίζομαι *to reckon.*

I. *To reckon falsely.* [Dem. 822, 25.]

II. *To deceive* or *impose upon.* occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in Galen, and especially the phrase παραλογίζεσθαι σφᾶς αὐτȣ̀ς, *to deceive* themselves *by false reasoning.* See Wetstein. [Gen. xxix. 25. Josh. ix. 22. Judg. xvi. 10. Diod. Sic. xx. 8. Polyb. xxxi. 9, 10. Arrian. D. E. ii. 207.]

☞ Παραλυτικός, ȣ, ὁ, from παραλύω.—*A paralytic, a person sick of the palsy.* Mat. iv. 24. viii. 6, & al. Comp. Παραλύω II. [See Cels. ii. 1. iii. 27. Aurelian. Morb. Chron. ii. 1. p. 342. Bartholin. de Morbis Publicis Fasc. v. Opusc. Phil. p. 337.]

Παραλύω, from παρά intens. and λύω *to loose.*

[I. Properly, *To dissolve,* or *separate.* Thus Lev. xiii. 45, where the meaning is *to cut asunder.* See 2 Sam. viii. 4. Xen. Ven. vi. 14. *To separate,* Diod. Sic. xiii. 106.]

II. *To* [*enfeeble, weaken.*] So Josephus, De Bel. lib. iii. cap. vii. § 6, speaking of the Jews who were going to kill him in the cave, but relented, Τῶν δὲ καὶ παρὰ τὰς ἐσχατὰς συμφορὰς ἔτι τὸν ϛρατηγὸν αἰδȣμένων, ΠΑΡΕΛΥΟΝΤΟ αἱ δεξιαί. "But of those who yet revered their general in this extreme distress, the hands *failed.*" occ. Heb. xii. 12, which is an allusion to Isa. xxxv. 3, where γόνατα παραλελυμένα answers in the LXX to the Heb. ברכים כשלות, *stumbling* or *tottering knees. Feeble* or *bending knees* are often mentioned in the O. T. as marks of a *weak* habit of *body;* see Job iv. 4. Ps. cix. 24. Ezek. vii. 17. See Theocritus's Idyll. xiv. lin. last, and Horace's Epod. xiii. lin. 6. See Wetstein on Heb. [In Jer. vi. 24, and l. 43, it is used of *the hands* in the same sense, and Hesychius explains παρελύθησαν by ἠσθένησαν. Comp. Aristoph. Lys. 216. Hom. Od. E. 297.—Hence Παραλελυμένος, &c.]

Παραλελυμένος, Part. pass. perf. "resolutus," Cels., [signifies] *One who is afflicted with the* παράλυσις or *palsy,* a disease in which the muscles are *relaxed,* and incapable of action. See Solomon's Portrait of Old Age by Dr. Smith, p. 187, 3d edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω from παρὰ *with,* and μένω *to remain.*

I. *To remain, stay, abide.* occ. 1 Cor. xvi. 6. [See Gen. xliv. 33. Judith xii. 3. Thucyd. i. 65. Parkhurst puts James i. 25. under this head, but the sense seems rather to be, as the German Lexicographers say, *To persevere in, observe constantly.* See Diod. § ii. 29. Polyb. ii. 30. 7.]

II. *To remain alive.* occ. Heb. vii. 23. [So Herod. i. 30, according to most critics. Perhaps the meaning rather arises from the context. See also Artem. ii. 27 and 72.]

☞ Παραμυθέομαι, ῦμαι, from παρὰ *to,* and μυθέομαι *to speak,* which from μῦθος *a word, a speech.*

I. *To speak to, exhort, advise.* Thus used in the profane writers. Comp. 1 Thess. ii. 11. [Thuc. viii. 72. In this place of Thucydides it seems to be, *To address gently;* and so the following noun is used in Greek.]

II. *To comfort in words, speak comfortably to.* occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So Æschines in Ctesiph. has γύναικα—πενθῦσαν ΠΑΡΑΜΥΘΕΙ'ΣΘΑΙ, *to comfort* a weeping woman. In Thucydides [ii. 44. iii. 75.] also the V. signifies *to comfort.* See Wetstein on John. [Symm. Job ii. 11. Is. xl. 2. Xen. Cyr. iii. 1. 13.]

☞ Παραμυθία, ας, ἡ, from παρὰ and μῦθος. See under παραμυθέομαι. [*Gentle speech.* Xen. Ages. v. 3.*]—*Comfort, consolation given by words.* occ. 1 Cor. xiv. 3. [Æsch. Soc. Dial. iii. 3. Ælian. V. H. xii. 1. Wisd. xix. 12.]

☞ Παραμύθιον, ȣ, τὸ, from the same as παραμυθία.—*Comfort* or *consolation afforded by words.* occ. Phil. ii. 1. [Wisd. iii. 18. Thuc. v. 103. Soph. El. 129. The passage in Philippians is by some rendered, *If love has any power to win or bend your minds,* i. e. *winning address;* by others, *If there is any exhortation to love.* Bretschneider says, *If there is any consolation from my love to you.*]

Παρανομέω, ῶ, from παρὰ *beside,* and νόμος *a law.*—*To transgress the law.* occ. Acts xxiii. 3. Xenophon uses the V. in the same sense, Memor. Socrat. lib. iv. cap. iv. § 21. Καὶ γὰρ ἀλλὰ πολλά, ἔφη, ΠΑΡΑΝΟΜΟΥ͂ΣΙΝ. "But, says he, they *transgress the laws* in many other instances." [See Ps. cxix. 51. Xen. de Rep. Lac. viii. 4. Ælian. V. H. xiv. 29. Thucyd. iii. 65. Poll. Onom. viii. 9. 14.]

Παρανομία, ας, ἡ. See Παρανομέω.—*A transgression, offence.* occ. 2 Pet. ii. 16. [Prov. v. 22. 3 Mac. iii. 4. Thuc. iv. 98. Polyb. i. 7. 4. Dem. 808, 7.]

Παραπικραίνω, from παρὰ intens. and πικραίνω *To make bitter, imbitter.*—*To provoke to bitter anger, to exasperate,* exacerbo. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. מר *to imbitter,* i. e. *provoke to bitter anger.* [Ps. lxvi. 7. lxviii. 6. 3 Esdr. vi. 15. Ez. ii. 5, 6, 7, 8. Deut. xxxii. 16.]

Παραπικρασμός, ȣ, ὁ, from παρπαπεπίκρασμαι perf. pass. Attic of παραπικραίνω.—*A bitter provocation, exasperation.* occ. Heb. iii. 8, 15. [This is a quotation from Ps. xcv. 8. Schleusner thinks it may be the name of a place, so called from the sedition of the Israelites there. See Ex. xvii. 7.]

Παραπίπτω, from παρὰ intens. and πίπτω *to fall**.—*To fall off* or *away.* Heb. vi. 6.—In the LXX it is used for the Heb. נפל *to fall* or *fail,* Esth. vi. 10. for אשם *to be guilty,* Ezek. xxii. 4; and with παράπτωμα or παραπτώματι added, for the Heb. מעל מעל *to trespass a trespass,* i. e. *to trespass grievously,* Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes *apostasy* from the true God. [Pol. xii. 7. 2. Xen. Hell. i. 6. 4.]

☞ Παραπλέω, ῶ, from παρὰ denoting *transition,* and πλέω *to sail.*—*To sail by, to pass by in sailing.* occ. Acts xx. 16.

☞ Παραπλήσιος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from παρὰ *to,* or intens. and πλησίος *near.*—*Near to, very near to, like.* [Arrian. Exp. Al. vii. 1. 9.] Παραπ λιον, Neut. used adverbially. occ. Phil. ii. 27. [Thuc. vii. 19.]

* [*Allocutio* signifies *consolation* in Sueton. Tib. c. 23. And for a somewhat similar use of *alloquor,* see Senec. Troad. 620. Val. Max. ii. 7. iv. 6.]

* [It occurs in Greek in a different sense, *To fall near, to light upon, meet with,* as Xen. Cyr. i. 2. 10.]

☞ Παραπλησίως, Adv. from παραπλήσιος.—*Likewise, in the same manner.* occ. Heb. ii. 14, where Chrysostom, cited by Raphelius, urges this word against the heretics in the sense of ού φαντασίᾳ ούδὲ εἰκόνι ἀλλ' ἀληθείᾳ, not in show, nor in appearance, but *in truth.* And so in the Greek writers it signifies not *in like,* or *nearly the same, manner,* but *in absolutely the same manner,* as may be seen in Raphelius, Wolfius, and Wetstein on the place. [See Diod. Sic. v. 45. Xen. Œc. iii. 5. Pol. i. 42. 1.]

Παραπορεύομαι, from παρὰ *near, by,* or denoting *transition,* and πορεύομαι *to go, pass.*

[I. *To walk by the side of.* Pol. ii. 27. 5. Josh. viii. 33.]

II. *To pass* or *go by.* occ. Mat. xxvii. 39. Mark xi. 20. xv. 29.

III. *To pass through.* occ. Mark ii. 23. ix. 30. [It is *to go* or *walk* in Prov. ii. 19. Deut. ii. 14.]

Παράπτωμα, ατος, τὸ, from παραπέπτωμαι perf. pass. of παραπίπτω (which see), or rather of the obsolete V. παραπτόω the same.

I. Properly, *A fall;* but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass,* whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1, where see Macknight, in which view it is particularly spoken of Adam's *transgression* or *fall,* Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) —or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16. [It occ. for עול Ez. iii. 20. מעל Ez. xv. 8. xx. 27. See Pol. ix. 10. 6.]

Παραῤῥύω, or Παραῤῥυέω, from παρὰ denoting *ill,* and ῥύω *to flow,* which from ῥέω the same.

[I. *To flow by,* as a river. See Xen. Cyr. iv. 5. 2. The same sense is expressed by παραῤῥέω. Is. xliv. 4. See Vitringa Obss. S. i. Diss. iii. 7. 3.]

[II. *To recede,*] *to fall off, fall away,* namely, from the true religion and saving grace. occ. Heb. ii. 1. This interpretation, which is that of Chrysostom, Schoetgenius, Elsner, and Wolfius, appears to me, after attentive consideration, the best. It is observed that Plutarch applies this V. in a like view to a ring, ὡς μὴ ΠΑΡΑῬῬΥΗ͂Ι, δεδιώς, fearing lest it should *fall.* See more in Elsner, Wolfius, and Wetstein. In the LXX this V. answers to the Heb. לוז *to decline, depart,* Prov. iii. 21, where the Heb. בני אל ילזו מעיניך, *My son, let them not* depart *from thine eyes,* is in that version rendered, Υἱὲ, μὴ ΠΑΡΑῬῬΥΗ͂Σ, *My son,* decline *not,* or fall *not* off, *from them;* those translators applying that to the *person,* which the original does to the *thing.* But in Prov. iv. 21, Symmachus renders almost the same Heb. words by Μὴ ΠΑΡΡΥΗΣΑΤΩΣΑΝ ἐξ ὀφθαλμῶν σου, *Let them not* depart, or slip away, *from thine eyes.* But comp. Eng. Translat. and Marg. in Heb. ii. 1. [Biel says, that *properly* that place by which a river flows is said παραῤῥυεῖσθαι; and that *metaphorically* the word παραῤῥυεῖσθαι is used of any thing *passed by* or *omitted.* See Luc. Diss. cum Hesiod. p. 489, εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραῤῥυὲν λάθῃ. It is especially used of scholars by whom their masters' precepts pass like water (Quintil. ii. 5. xi. 2.), or who *let these precepts pass by* and pass away from them. Hence in the LXX it is the same as ἀμελεῖν and παρακούειν, i. e. *to neglect.* The Lexicographers explain παραῤῥυῆς differently, and say that in these places of Proverbs (iii. 21.) and Hebrews it is *to fall away* (like ἐκπέσῃς, &c. see Hesychius and the Lex. Cyrilli MS. Brem. et Alberti Gloss. in N. T., p. 169.) These interpretations, however, suit the active παραῤῥυεῖν rather than the passive παραῤῥυεῖσθαι; therefore, in the passage of Proverbs, Biel would rather read with Bos παραῤῥυῇ, understanding ἀπὸ τῶν ὀφθαλμῶν σου. Both in Hebrews and Proverbs the part used is the subj. of the 2d aor. pass.]

☞ Παράσημον, ου, τὸ, from παρὰ *to, at,* and σῆμα *a sign.*—*A sign* or *ensign* of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. "It was the custom of the ancients," says Doddridge, "to have *images* on their ships, both at the *head* and *stern;* the first of which was called παράσημον, *the sign,* from which the ship was * named;

* "The *Tutela* (or *tutelar deity*) and Παράσημον are frequently distinguished in express words, that being always signified by the *image of a god,* this usually of some *creature* or *feigned representation.* Hence Ovid, (Trist. lib. i. El. ix. lin. 1, 2.)

*Est mihi, sitque, precor, flavæ* Tutela Minervæ,
Navis & à pictâ casside nomen habet.

Where the *tutelar deity* was Minerva, the παράσημον *a helmet.*" Potter's Antiquities of Greece, book iii. chap. 15, which the reader may consult for further satisfaction. [It may, however, be ob-

and the other was that of the tutelar *deity* to whose care the ship was committed:—There is no doubt but they had sometimes *deities* at the *head*, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop Potter further informs us, that the παράσημον was sometimes *carved*, and sometimes *painted;* and it is well known, that our modern ships have usually some carved figure at the head, as *a lion*, *a seahorse*, *an unicorn*, or &c. from which the ship is named. Herodotus, lib. iii. cap. 37, mentions the Παταικοὶ or *graven idols* (from the Heb. פתח *to engrave*), τὸς οἱ Φοίνικες ἐν τῇσι πρώρῃσι τῶν τριήρεων περιάγυσι, which the Phenicians carry in the fore-part of their galleys, and which he there says were of a human form, but of a Pigméan size. See Bochart, vol. i. 712, Selden De Diis Syris, Syntag. ii. cap. 26, Suicer Thesaur. Παράσημον, and Alberti, Wolfius, [Biscoe Boyle Lectures, i. p. 326.], and Wetstein on Acts xxviii. 11. [The construction of this passage of the Acts does not seem to have called forth any remark; yet πλοῖον παρασήμῳ *a ship with a sign** is at least a very singular phrase. Schleusner and Wahl *seem* to have felt this, and after Stephens (vide Thes. in voce) derive παρασήμῳ here from the adjective παράσημος, thus translating the passage *A ship marked Dioscouroi.* But for such an active use of the adj. παράσημος, my limited reading and library furnish no example, though the construction, if defended by examples, is perfectly admissible. The word is used of various marks, 3 Macc. ii. 29. Diod. Sic. i. 88. iii. 3. Dion. Hal. Ant. ii. 67. Artem. ii. 44.]

Παρασκευάζω, from παρὰ intens. and σκευάζω *to prepare*, which from σκεῦος *an instrument*, *furniture of whatever kind.* —*To prepare*, *make ready*. 2 Cor. ix. 2, 3. [(in which place the meaning is, that "*the people of Achaia had their collection of money ready in the former year;*" and the perfect pass. is used, according to Schl., in the middle sense, *hath prepared itself;* but Wahl takes it in the passive sense, *hath been prepared*)]—particularly *to prepare* for *food*. Acts x. 10; thus applied likewise by the profane writers, as may be seen in Elsner and Kypke [(see Herod. ix. 15.—Δεῖπνον (Athen. iv. p. 183.) σιτία καὶ ποτά (Xen. Cyr. iv. 2. 37.) συμπόσιον 2 Macc. ii. 28.) or κλίνη (Ælian. V. H. xii. 51.) are sometimes added)]; for *battle*, 1 Cor. xiv. 8; so also the Greek authors cited in Wetstein. It occurs only in these three texts. [The middle sense of the verb which obtains in 1 Cor. xiv. 8, is found also in Jer. xii. 5. (where, as in l. 41, it refers to *war*) Thucyd. iv. 114. Herodian. ii. 14. v. 4. 15. Herodot. i. 71. See Dresig. i. 99. p. 365. Comp. Polyb. i. 25. 7. Xen. Cyr. i. 5. 9.]

Παρασκευή, ῆς, ἡ, from παρασκευάζω.

I. *A preparation*. In 2 Mac. xv. 21, it is applied to the *preparation* of arms. [In Judith ii. 8. Thucyd. i. 1. ii. 17. iv. 75. it is *war-equipments* in general. See Exod. xxxv. 24. xxxix. 43.]

II. *A preparation-day*. Παρασκευή, ὅ ἐςι προσάββατον, *The preparation-day, which is the day before the Sabbath*, says St. Mark expressly, ch. xv. 42. occ. Mat. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 31, 42. So in a decree of Augustus Cæsar cited by Josephus, Ant. lib. xvi. cap. 6. § 2, *The day before the Sabbath* is called τῇ πρὸ ταύτης (ἡμέρας τῦ Σαββάτυ namely) ΠΑΡΑΣΚΕΥΗῙ. [Parkhurst, thinking with Bynæus (iii. de Mort. J. C. p. 117.) and Baronius (see Casaubon. Exercc. Antib. xvi. 17. p. m. 342.) that only the Sabbath had its parasceve, refers John xix. 14, to the last sense; but that feasts had their *eves* or *preparation-days* is quite clear from Rabbinical writers. See Deyling. Obs. Sacr. i. 52. § 2. 3. 4.]

Παρατείνω, from παρὰ intens. and τείνω *to stretch out.*—*To stretch out, prolong.* occ. Acts xx. 7, where Wetstein shows, that the Greek writers in like manner apply ἀποτείνω and ἐκτείνω *to discourses;* but I cannot produce an instance of their using παρατείνω in this sense. [It is *To stretch along* in Numb. xxiii. 28. 2 Sam. ii. 29. Thucyd. iv. 8. Xen. An. i. 7. 12. —*to be wearied*, in the passive, Xen. Mem. iii. 3. 5.—*to be tortured*, Xen. Cyr. i. 3. 10.]

served with Doddridge in the text, that beyond all doubt in some cases the Tutela and παράσημον were the same. See Heinsius, Drakenborch, and Ruperti on Sil. It. xiv. 40. 9. Salmas. ad Solin. p. 403. Bochart. Geog. Sacr. ii. 3. p. 712. Meurs. ad Lycoph. 110, 1299. Burmann. ad Petron. c. 105. ad Val. Flacc. i. 301. Heyn. ad Virg. Æn. x. 171. Schütz. ad Æsch. Sept. Theb. 210.]

* [The ellipse of σὺν here is not admissible, nor is the expression defended by such phrases as κινήσεις τῷ σώματι (Plat. Leg. i. p. 18.), as the *mean* or *instrument* is there intended.]

Παρατηρέω, ῶ, from παρὰ intens. or denoting *ill*, and τηρέω *to keep, observe.*

I. *To observe* or *watch narrowly*, as the gates of a city. occ. Acts ix. 24.

II. *To observe* or *watch* a person *insidiously.* Thus it is often used in the Greek writers. See Raphelius and Wetstein on Mark iii. 2, and Elsner on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20. [See Polyb. xvii. 3. 2. ix. 25. 6. Wahl and Schl. quote it also in Ps. x. 8; but Schl. does not repeat the quotation in his edition of Biel, and I cannot find the word either in Bos or in the Basle edition (1545). It occ. in this sense Ps. xxxvii. 12. The word occurs in a good sense Theoph. Char. vii. 2. Xen. Mem. iii. 14. 4.]

III. *To observe*, or *keep*, as days or times, *scrupulously and superstitiously.* occ. Gal. iv. 10.

☞ Παρατήρησις, ιος, Att. εως, ἡ, from παρατηρέω.—*Observation.* occ. Luke xvii. 20, Μετὰ παρατηρήσεως, *With observation*, i. e. *In such a manner that it needs to be accurately watched* or *observed.* Comp. ver. 21, 23, 24, 26, 30, and see Elsner and Kypke, who show, that Παρατήρησις is thus used by the Greek writers. [Schl. construes this word, *splendour, what strikes the eye*, and says that even if we construe the passage as Parkhurst, Wahl, and almost all the commentators do, that the meaning is the same, viz. "that the Messiah's kingdom does not come so as to catch observation by its external appearance." The word occurs both in a good and bad sense in classic writers. See Pol. xvi. 22. 8. Arrian. D. E. iii. 16. 15. Plutarch Quæst. R. p. 266.]

Παρατίθημι, from παρὰ *near*, and τίθημι *to put.*

I. *To put* or *set* somewhat *near* or *before* persons to eat. Mark vi. 41. viii. 6, 7. Luke [ix. 16. x. 8.] xi. 6. [1 Cor. x. 27.] Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See Wetstein on Mark vi. 41. [Prov. xxiii. 1. Ælian. V. H. ii. 17. Xen. Cyr. ii. 1. 30. v. 2. 16. Diod. Sic. i. 45. Schl. quotes Thuc. i. 130. where, however, the sense is the proper and original one of the verb, *To put near*, as in Xen. An. vi. 1. 4. Æl. V. H. viii. 16.]

[II. *To lay before, propose, teach, prove and set clearly before one by argument*, Mat. xiii. 24, 31.—and especially, *to prove by citations from writers.* Acts xvii. 3, where "it refers," says Parkhurst, "to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7, in LXX." See the Schol. on Pind. Ol. x. 83. Athen. vi. p. 269. and ix. p. 375. Xen. Cyr. i. 6. 12. Hemsterh. ad Aristoph. Plut. 720. Schl. and Wahl take 2 Tim. ii. 2, ταῦτα παράθου πιστοῖς ἀνθρώποις in the sense of *teaching* or *proving.*]

III. *To commit, commend, intrust to* any one's care and fidelity. Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts iv. 23. xx. 32. 1 Pet. iv. 19. [It is *to commit as a deposit* Levit. vi. 4. Xen. de Rep. Ath. ii. 16. See Vales. ad Harpoc. p. 16. Polyb. xxxiii. 12. 3.]

☞ Παρατυγχάνω, from παρὰ *near*, and τυγχάνω *to be.*—*To be* or *come near* [*by chance*], *to meet.* occ. Acts xvii. 17. [Diod. Sic. iii. 48. Pol. x. 15. 4. Xen. Apol. S. 11.]

Παραυτίκα, Adv. from παρὰ *at*, and αὐτίκα *immediately*, or *at this present time.*—*Immediately*, or *at this present time.* With the neut. article, Παραυτίκα, τό, applied as a N. *Present, instant.* occ. 2 Cor. iv. 17. Raphelius shows, that Xenophon in like manner uses τὸ ΑΥΤΙ΄ΚΑ ἡδὺ and τὰς ΠΑΡΑΥΤΙ΄ΚΑ ἡδονάς for *present* pleasure. See other instances of the same kind in Wetstein. [Schl. offers two translations of 2 Cor. iv. 17. (1.) *Our affliction which lasts for a moment and is soon gone, and is very light*, as if the Apostle had said, ἡ θλίψις ἡμῶν, ἡ παραυτίκα καὶ ἐλαφρά, and (2.) *Our present affliction, being very trifling.* See for the word Ps. lxx. 3. Job iv. 18. Xen. Mem. iv. 7. 2. Cyr. ii. 2. 24. Œc. xix. 18. Polyb. iv. 32. 1.]

Παραφέρω, from παρὰ and φέρω *to carry.* [This verb, like other compounds of παρά, has very different meanings, according to the sense in which παρὰ is taken.]

[I. *To bring to one.* Xen. Cyr. i. 3. 6. *To set by one*, as food, like παρατίθημι sense I. See Athen. ix. p. 380.]

[II. *To take from one, make to pass away, remove.* Mark xiv. 36. Luke xxii. 42*. In Ezra x. 7, it is *To carry abroad.*]

* [Some consider παρενέγκειν here as used for the imperative, a very common Grecism; and Raphelius, as Parkhurst observes, quotes many instances from Arrian. de Exp. Al. (as v. 2. 5. and 27. 12 and 14. vii. 16. 10. & al.) where it is used in petitions, and even with εἰ βούλει. See also Hom. Il. A. 582. Herod. i. 55. iii. 134. Others, with Grotius, consider εἰ as meaning *utinam*, and construe, "Oh! that thou wouldest be pleased to take this cup from me."]

[III. *To hurry away, carry this way and that, abripere.* (1.) Properly, occ. Jude v. 12. (of clouds tost by the winds) according to Mill (Prol. p. cxxxi.), Wetstein, and Griesbach. Others read περιφερόμεναι. See Diod. Sic. xvii. 56. xviii. 35. Xen. de Ven. v. 27. (2.)] Figuratively, *To carry away*, as by various and strange doctrines. occ. Heb. xiii. 9, where likewise very many MSS. read παραφέρεσθε*; and this reading also is approved by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach. And Kypke cites Plutarch in Timoleon, p. 238, using the V. in a like figurative sense. "The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, Σείονται καὶ ΠΑΡΑΦΕ'ΡΟΝΤΑΙ ῥᾳδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων, are easily shaken and *carried away* by the praises or censures they meet with." The ancient Syriac version (which does not contain the epistle of Jude) renders the V. in Heb. xiii. 9, by תתדברון, which from דבר "duxit, abduxit," (Castell), rather favours the reading παραφέρεσθε, than περιφέρεσθε. So Vulg. *nolite abduci.* [This verb is used of demoniacal possession (Hesych. has παρεφέρετο· ἐδαιμονίζετο. see 1 Sam. xxi. 13.), and παραφορὰ is *madness*, παράφορος *mad* (Hesychius, ἐξεστηκώς.)]

Παραφρονέω, ῶ, from παρὰ inversive, or denoting *ill*, and φρονέω *to be wise.*—*To be unwise, foolish,* or *a fool.* occ. 2 Cor. xi. 23. This word is used both by Aristophanes [Plut. 2.] and Isocrates [de Pace, p. 396.] See Elsner, Wolfius, and Wetstein. [The Etym. M. p. 651, 30. and 652, 44. says παρὰ σημαίνει τὴν ἔξω σχέσιν. See Soph. El. 472. Œd. C. 525. for similar senses of παρά. We say *to be beside one's self.* The Schol. on Aristophanes, Plut. 2., repeating the words of the Etymologist above cited, explains the word as either (1.) *mad*, and not knowing what to do, or (2.) *foolish*, thinking contrary to what is right and probable. So Thom. M. p. 691. In Zach. vii. 11, it seems to be *To despise*, or *reject.*]

☞ Παραφρονία, ας, ἡ, from παράφρων *mad, out of his senses* or *mind,* q. d. παρὰ τὴν φρένα *beside his mind.*—*Madness, want of wisdom.* occ. 2 Pet. ii. 16.

☞ Παραχειμάζω, from παρὰ *at*, and χειμάζω *to winter.*—*To winter, spend the winter at* a place. occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12. [Dem. 909. 14. Pol. ii. 64. 1.]

☞ Παραχειμασία, ας, ἡ, from παραχειμάζω.—*A wintering, spending the winter at* a place. occ. Acts xxvii. 12. [Pol. iii. 34. 6. Diod. Sic. xix. 68.]

Παραχρῆμα, Adv. from παρὰ *at*, and χρῆμα *a thing*, q. d. in ipsâ re, dum ipsa res agitur.—*Immediately, instantly.* Mat. xxi. 19, 20. Luke i. 64. [Numb. vi. 9. Is. xxx. 18. Thucyd. i. 22. ii. 17.]

Πάρδαλις, ιος, Att. εως, ἡ.—*A leopard*, [the felis pardus of Linnæus] from the masc. πάρδος, which may be derived either from the Heb. פרד *to divide, separate dispart,* on account of the animal's *distinct spots*, or from the Greek πέρθω *to destroy*†, a derivative from the same Heb. V. פרד, or from פרץ *to break, break through,* or *burst forth with violence.* occ. Rev. xiii. 2.—In the LXX πάρδαλις answers to the Heb. נמר, an animal in which the Prophets remark its *spotted* skin, Jer. xiii. 23; its *cruelty* and *insidiousness* Isa. xi. 6. Jer. v. 6. Hos. xiii. 7; its *swiftness* or *activity*, Hab. i. 8. All which properties seem to be alluded to in the *emblematic beast* mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned Bochart's Hierozoic. lib. iii. cap. 7.

[Παρεδρεύω, from παρὰ and ἕδρα *a seat* or *sitting.*—*To sit by* or *near, assidere.* and thence *To be assiduous* or *constantly occupied on any thing.* So some MSS. read in 1 Cor. ix. 13. See Prov. i. 21.]

Πάρειμι, from παρὰ *near, with,* and εἰμὶ *to be.*

[I. *To be come and be present.* Mat. xxvi. 50. Luke xiii. 1. John vii. 6. x. 28. Acts x. 21, 33. xii. 20. xvii. 6. xxiv. 19. *(to appear).* 2 Cor. x. 2, 11. Col. i. 6. (*the doctrine which is come to you, which you have received.* Comp. Herod. vi. 24. Polyb. xviii. 1. 1.) In the following places the participle seems used simply for *being present,* without any notion of *coming.* 1 Cor. v. 3. Gal. iv. 18, 20. 2 Pet. i. 12. Perhaps also in 2 Cor. x. 2, 11, cited above, the notion of *presence* is predominant. This verb, like the simple one and *sum* in Latin, is used impersonally to express *possession* or *property.* 2 Pet. i. 9, *He who has not these things.* See Wisd. xiii. 1. Xen. Symp. iv. 43. and Cyr. i. 4. 19; and hence the participle τὸ παρό...

* [The old reading is περιφέρεσθε.]

† [Schl. derives it from παρὰ and ἅλλομαι.]

τὰ παρόντα, is used for *a man's actual property, what he has.* It generally implies, however, *trifling and small possessions,* and it distinguishes, says Raphelius, what a man has *himself* from the property *of others,* and from what is *grand* or *sumptuous.* See Xen. Apol. Soc. 16. Conviv. iv. 42. Mem. i. 6. 9. Anab. vii. 7. 21. occ. Heb. xiii. 5. Comp. 1 Tim. vi. 8. Again, the participle is used in the common sense of the verb in Heb. xii. 11, πρὸς μὲν τὸ παρόν, where Parkhurst understands πρᾶγμα; but Schl. and Wahl more correctly understand it of *time.* Supply μέρος τȣ̃ χρόνȣ. See Xen. Cyr. iii. 1. 29. Lucian. T. iii. p. 247. Diod. Sic. iv. 22. Dion. Hal. Ant. J. p. 668. and see Schäfer on Bos v. Καιρός.]

☞ Παρεισάγω, from παρὰ denoting *ill,* and εἰσάγω *to bring in, introduce.*—*To bring in craftily* or *privily, to introduce by stealth,* as it were. occ. 2 Pet. ii. 1; on which text Raphelius produces a passage from Polybius, where the V. is plainly used in this sense, though he observes, that it does not always import *privily* or *subtilely.* See also Wetstein. [Pol. i. 18. 3. Diod. Sic. xii. 41.]

☞ Παρείσακτος, ȣ, ὁ, ἡ, from παρεισάγω.—*Brought in privily, introduced by stealth, that had crept in.* occ. Gal. ii. 4. [Prol. Ecclus.]

☞ Παρεισδύω, from παρὰ denoting *ill,* and εἰσδύω *to enter in,* which from εἰς *in, into,* and δύω *to enter.*—*To enter in craftily* or *privily, to creep in.* occ. Jude ver. 4; where Wetstein has given many instances of this use of the verb in the Greek writers. Comp. also Kypke. [Herodian. i. 62. vii. 9. 18. Demad. 263. last line.]

[☞ Παρεισέρχομαι, from παρὰ *ill,* εἰς, and ἔρχομαι. *To enter in by stealth;* νόμος δὲ παρεισῆλθεν, Rom. v. 20.—Most commentators with Schl. understand νόμος here of the Mosaic law; and as it was ushered in with pomp and solemnity, deprive this verb of its ordinary sense, translating it simply *To enter.* But Macknight contends* that νόμος here means *the law of nature,* or, as Middleton better puts it, *a rule of life.* The two instances from Philo (i. p. 104, and iii. p. 240, ed. Pfeifer) given by Schl. to prove that the verb has the plain sense *To come in,* seem to me, especially the last, rather to favour the translation here given. In Gal. ii. 4. Chrysostom expressly says that this word describes the *crafty entrance* of the spies. See for this sense Pol. i. 7. 3. ii. 55. 3. Diod. Sic. xii. 27.]

[☞ Παρεισφέρω, from παρὰ *besides* or *in addition,* εἰς, and φέρω *to bring.*]—*To contribute to, confer besides,* "conjunctim in *vel* ad aliquid confero, adinfero." Mintert. occ. 2 Pet. i. 5, where Piscator observes, that παρὰ in this composition refers to the *gifts* of God mentioned ver. 3, 4, q. d. *contributing* our diligence *to* the divine grace, or *concurring with* God's gifts by our diligence. Wetstein cites from Diodorus Siculus and Josephus, Ant. lib. xx. cap. 8. § 2. the similar phrase ΠΑ'ΣΑΝ 'ΕΙΣΕΝΕ'ΓΚΑΤΟ ΣΠΟΥΔΗ'Ν, *he employed the greatest diligence.* See other instances in Kypke.

☞ Παρεκτός, Adv. from παρὰ *at,* and ἐκτὸς *without, except.*

I. *Without,* as opposed to *within.* occ. 2 Cor. xi. 28; where Raphelius seems most inclined to refer χωρὶς τῶν παρεκτὸς, *besides those things that are* without, to those *external* inconveniences the Apostle had just enumerated; "(and) beside (these) *outward* (troubles)." Worsley's Translat. Chrysostom, however, whose interpretation is embraced by Wolfius, explains τὰ παρεκτὸς by τὰ παραλειφθέντα, *the things which were omitted* or *not expressly enumerated* by the Apostle. Comp. Bowyer's Conject. [Schl. says, that the Apostle means here "the things which happened in addition to the ordinary labour of his office from other quarters." Wahl says, *quæ præterea eveniunt*; Bretschneider, *ut taceam quæ præterea eveniunt, videlicet,* &c. supposing τὰ παρεκτὸς to refer to what *follows,* which from the construction seems impossible. The word occurs in Aq. Deut. i. 36. (where Wahl wrongly quotes it from LXX.) Pamphil. in Geopon. xiii. 15. 7. Inc. Lev. xxiii. 38. sec. Coisl.]

II. With a genitive following, *Except, save.* occ. Mat. v. 32. Acts xxvi. 29. Test. xii. Pat. p. 631.

* [If νόμος meant *the law of Moses,* it would be difficult to make sense of the passage. It cannot, as Macknight justly observes, be contended that no offence abounded in the world which could be punished with death till the law of Moses was promulgated, nor that grace did not superabound till the offence against that law abounded (see Rom. i. 30.) The Apostle therefore means, that after the offence of Adam and Eve, as God gave them a respite of punishment, the law of their nature took place anew, or *entered silently* into the world. This interpretation of νόμος accords also with Middleton's canon as to the article. See Νόμος.]

Παρεμβολή, ῆς, ἡ, from παρεμβέβολα perf. mid. of παρεμβάλλω *to insert near somewhat else**, and hence *to place* or *pitch tents in rows*, and *in proper order*, and *at due distance from each other*, *to encamp*, [Gen. xxxiii. 18. Exod. xiv. 9.], from παρὰ *near*, and ἐμβάλλω *to put* or *place in*, which see.

I. *A regular encampment, a camp*. occ. Heb. xiii. 11. (comp. ver. 13.) Rev. xx. 9. [Schl., Bretschn., and Wahl say, that in ver. 13. it is used for the city of Jerusalem, which was to the Jews what their camp in the desert was. The meaning, says Schl., is, *Let us follow him even to death*; while Bretschn. makes it, *Let us quit the church and rites of the Jews, who have expelled Jesus ignominiously*; though he adds, that perhaps παρεμβολὴ may here be the *uncertain habitations of this world*† opposed to τὴν μένουσαν πόλιν in ver. 14; and then the sense is, *Let us be ready to suffer as Christ did*. The word occ. in this sense Judg. vii. 9, 10. Joseph. Ant. vi. 6. 2.]

II. *A castle, a fortress* where a garrison is kept. So Hesychius explains it, inter al. by κάστρον, a word evidently made from the Latin castrum, which signifies *a castle*, or *fortress*. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which passages it denotes the castle Antonia, which was built by Herod the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by Josephus, De Bel. lib. v. cap. 5, § 8, from whom the above circumstances are taken. The reader may also consult Prideaux, Connex. part ii. book v. anno 107, and Lardner's Credibility of Gospel History, vol. i. book 1, ch. 2, § 14. Tacitus, Hist. lib. v. cap. 11, informs us, that the fortress was called by Herod Antonia, in honour of Marc Antony, who, we learn from Josephus, was Herod's particular friend.

III. *An army*. occ. Heb. xi. 34. This last sense seems Hellenistical, and to be taken from the LXX, who use παρεμβολή for the Heb. מחנה, not only in the sense of *a camp*, but of *an army*, as Jud. iv. 15, 16. [viii. 11.] 2 Kings vi. 24. Ps. xxvii. 3. So in Ecclus. xlviii. 21. 1 Mac. iv. 30. vi. 40, & al. freq. [Ælian. V. H. xiv. 47.]

* [Or *to insert between, mix in*, as Demosth. p. 1026, 20. and Æsch. c. Ctes. p. 403. has παρεμβολή for *a throwing in* or *mixing in*.]

† [Philo (3 Leg. Alleg. p. 89.), on the word in Deut. xxiii. 12, interprets it of *the body* which the soul must leave.]

Παρενοχλέω, ῶ, from παρὰ denoting *ill*, and ἐνοχλέω *to disturb*, which see.—Governing a dative, *To disturb, disquiet, give uneasiness to*. occ. Acts xv. 19. [In Judg. xiv. 17. xvi. 17. Jer. xlvi. 26, & al. it takes an acc.; in Job xvi. 3. Micah vi. 3, & al. a dative*. See also 1 Macc. x. 63. xii. 14. Dem. p. 242. 16. Arrian. D. E. i. 9.]

Παρεπίδημος, ου, ὁ, from παρὰ *to, at*, ἐπὶ *in, among*, and δῆμος *a people*. Comp. Ἐπιδημέω.—*A stranger, sojourner*. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. [Gen. xxiii. 4. Ps. xxxix. 12. Pol. xxxii. 22. 4. (of Greek exiles at Rome.)]

Παρέρχομαι, from παρὰ denoting *transition, by, near to*, or *beyond*, and ἔρχομαι *to go*.

I. *To go*, or *pass by*. Mat. viii. 28. Luke xviii. 37. [So Acts xv. 8, and Mark vi. 48, where, however, it is rather *to pass by so as to get before*. Ps. xxxvii. 36. (which Schl. and Wahl, I know not why, refer to sense II.) Ceb. Tab. c. 9. Ælian. V. H. ii. 30 and 35. Xen. Cyr. ii. 2. 7. Anab. i. 4. 4.]

[II. *To pass by*, as time. Mat. xiv. 15. Acts xxvii. 9. 1 Pet. iv. 3. Ælian. V. H. xiv. 6. Pol. iii. 31. 4. and metaphorically (1.) *To pass by*, or *away, fail, perish*, as of the heaven and earth. Mat. v. 18. xxiv. 35. Mark xiii. 31. Luke xvi. 17. xxi. 33. 2 Pet. iii. 10. Rev. xxi. 1.—of a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32.—of a flower, James i. 10.—old things, 2 Cor. v. 17. See Aristænet. ii. 1. Theoc. xvii. 8. Homer. Od. Θ. 230. (2.) *To fail*, or *become void*, of the law, Mat. v. 18.—of Christ's words of prophecy and warning, Mat. xxiv. 35. Mark xiii. 31. Luke xxi. 33.]

III. *To come forth*, [*forward, come, approach*]. Luke xii. 37; on which text Wetstein shows, that the purest Greek writers use the 2d aorist both of the V. and Participle in the sense of *coming forth*. Comp. Acts xxiv. 7. [(It is used of orators who *come forward* to address the people. See Ælian. V. H. ii. 1 and 16. vii. 20. Xen. Hell. vii. 1. 3.) It is *to approach* or *come in* in Luke xvii. 7. as in Xen. An. ii. 4. 6. vii. 1. 20. Arrian. de

* [The simple verb has both acc. and dative. See Matthiæ, § 382.]

Exp. Al. i. 8. ii. 1; and Xenophon uses it especially of coming into that part of the house where they ate their meals. Conviv. i. 7. ix. 3.]

IV. *To pass by* in a moral sense, *to neglect*. occ. Luke xi. 42. xv. 29, where Kypke shows, that it is thus applied by the Greek writers. [Dan. vi. 12. Jer. xxxiv. 18. Dion. H. Ant. i. 58.]

☞ Πάρεσις, ιος, Att. εως, ἡ, from παρίημι, which see.—*A remission* of sins, or rather *a passing* of them *by* (Eng. Marg. "*passing over*") without punishment. occ. Rom. iii. 25, where comp. Acts xvii. 30. Heb. ix. 15, and see Wolfius, and Vitringa, Observ. Sacr. lib. iv. cap. iii. § 2. On the above text Macknight remarks, "God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long *passed by* the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully proved.—That the phrase διὰ τὴν πάρεσιν is rightly translated *in passing by*, or *with respect to passing by*, may be gathered from Micah vii. 18.* The word πάρεσιν is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus. xxiii. 2, Μὴ παρῇ τὰ ἁμαρτήματα, which is translated, *Pass not by my sins*.

Παρέχω, from παρὰ *near*, and ἔχω *to have, hold*.

I. *To have* or *hold near*. This seems the primary and proper sense of the V. So Eustathius explains it by παρὰ ἔχω, i. e. ἐγγὺς ἔχω; and thus it is used in Homer, Odyss. xviii. lin. 316,

Ἀυτὰρ ἐγὼ τούτοισι φάος πάντεσσι ΠΑΡΕ'ΞΩ.

But I *near* all of these will *hold* the light.

II. In the N. T. *To hold near*, *offer*, *present*, as the cheek to be smitten. Luke vi. 29. [See Lucian. Dial. Deor. iv. 5. Diod. Sic. 5. 70. Athen. vi. 13.]

[III. *To afford*, *confer*, *show*, *be the cause of*. Thus Luke vii. 4†, worthy of having this favour shown or *conferred* on him. 1 Tim. vi. 17. (*To confer* or *bestow*. Comp. Ps. xxx. 7.) Acts xvi. 16. xix. 24. (where we may observe that the act. and mid. are used in the same sense‡), *To afford* or *be the cause of profit* (παρέχειν or παρεχέσθαι ἐργασίαν). So 1 Tim. i. 4, *To afford* or *be the cause of contentions*. Comp. Wisd. xvii. 3. Herodian. v. 3. 1. Polyb. iv. 33. 7. Xen. Cyr. ii. 2. 13. And the same meaning may be clearly traced through all the following phrases.] Σεαυτὸν παρεχόμενος τύπον, affording or showing *thyself a pattern*. Tit. ii. 7. Xenophon applies the V. in like manner, Cyropæd. lib. vii. at the end, Ὡς βέλτιστα ΠΑΡΑΔΕΙ'ΓΜΑΤΑ ἩΜΑ͂Σ ἈΥΤΟΥ͂Σ ΠΑΡΕ'ΧΕΙΝ, *to make* or *show ourselves* as good *examples* as possible. So lib. viii. 1. 13. ΠΑΡΑ'ΔΕΙΓΜΑ μὲν τοίονδε ἙΑΥΤΟ'Ν ΠΑΡΕΙ'ΧΕΤΟ, He *showed himself* such an *example*. Comp. Kypke.—Παρέχειν φιλανθρωπίαν τινί, *To afford* or *show kindness to one*. occ. Acts xxviii. 2. So Homer, Il. iii. lin. 354—ΦΙΛΟ'ΤΗΤΑ ΠΑΡΑ'ΣΧΗι—ἰσοτητα *equity*. occ. Col. iv. 1.—Παρέχειν κόπους τινί, *To give any one trouble*. Mat. xxvi. 10. Mark xiv. 6. [Luke xi. 7. xviii. 5. Gal. vi. 17. Ecclus. xxix. 4. Aristoph. Plut. 20.†]—Παρέχειν ἡσυχίαν, *To keep silence, be still*, that another may be the better heard in speaking, Acts xxii. 2. So Dionysius Halicarn. Ant. II. 32, cited by Wetstein on the place, Τοῖς περιεστῶσι διασημήνας ἩΣΥΧΙ'ΑΝ ΠΑΡΑΣΧΕΙ͂Ν, λέγει τοιάδε. "Having beckoned to those who stood about him to *keep silence* he speaks thus."—Παρέχειν πίστιν τινί, *To give a proof* or *demonstration to any one*, fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase Raphelius has abundantly shown in his notes on this text, particularly by parallel instances from Polybius. To the passages he and Wetstein have produced I add from Josephus, De Bel. lib. vii. cap. 1, § 1, where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, Τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκηθῆναι ΠΙ'ΣΤΙΝ ἂν ἔτι ΠΑΡΑΣΧΕΙ͂Ν τοῖς προσελθοῦσι. "The persons employed did so entirely raze to the ground all the rest of the city, that it could no longer *afford* any *proof* to those who came thither that it had ever been inhabited." And Cont. Apion, lib. ii. § 30. ΤΟΥ͂ ΘΕΟΥ͂ τὴν ΠΙ'ΣΤΙΝ ἰσχυρὰν ΠΑΡΕΣΧΗΚΟ'ΤΟΣ, God having *given* strong *proof*.

☞ Παρηγορία, ας, ἡ, from παρηγορέω

* [The phrase there is, ὑπερβαίνων ἀσεβείας.]

† [The word is παρέξει, 2d pers. sing. of the 1st fut. middle, used, it would seem, for the fut. act. (see Matthiæ, § 496.) and also put in the indic. instead of the subj. See Matthiæ, § 197.]

‡ [See Herod. ii. 35. Ps. xxx. 7.]

* [See also Aleiph. i. 30. and Bergler's note.]

*to advise, comfort**, from παρὰ *to, near,* and ἀγορέω *to speak.* See Ἀγορεύω, and comp. Παραμυθέομαι.—*A comfort, consolation.* occ. Col. iv. 11, where see Kypke. [4 Macc. v. 12. vi. 1. Plut. T. i. p. 48. vi. p. 205. ed. Reisk.]

Παρθενία, ας, ἡ, from παρθένος.—*Virginity, state of virginity.* occ. Luke ii. 36. [Schl., in his new edition of Biel, suggests, in observing on the phrase in Ecclus. xv. 2, γυνὴ παρθενίας (which in his Lex. of the N. T. he observes is the same as our phrase here), that παρθενία probably here means *youth,* and that such is a common application of παρθένος. But he gives no satisfactory examples. Παρθενία occ. Deut. xx. 14, 17, 20. Jer. iii. 4. Diod. Sic. iii. 69. Apol. Rhod. ii. 504. Herodian. iv. 6. 9.]

Παρθένος, ου, ὁ, ἡ. The word may, I think, be best derived from παραθεῖναι *to lay up, set apart,* and so allude to the *retired* life of *virgins* in the eastern countries, and among the ancient Greeks †. Thus the Heb. name for *a virgin* עלמה (to which παρθένος several times answers ‡ in the LXX) refers to the *secluded, concealed* state in which she lived. So in 2 Mac. iii. 19, are mentioned, αἱ κατάκλειστοι τῶν παρθένων, *the virgins who were* shut up, i. e. says the Gloss, who went not out of their parents' houses from regard to virgin modesty and purity. And 3 Mac. i. 15, we read of αἱ κατάκλειστοι παρθένοι ἐν θαλάμοις, *the virgins who were* shut up *in the chambers.* Comp. Ecclus. xlii. 9, where, with Grotius and others, we may perhaps best apply ἀπόκρυφος *hidden* to θυγατήρ.

I. *A person in a virgin state.* The word plainly includes *both sexes,* 1 Cor. vii. 25. (comp. Rev. xiv. 4.) [and so Suidas expressly says in voce]; but generally denotes *the female, A virgin, a maiden, a maid.* Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36, where see Doddridge; and observe, that several ancient MSS. for γαμείτωσαν read γαμείτω. And so the Syriac version תהוא let her *be married.*—On 1 Cor. vii. 36, Kypke remarks, that τὴν παρθένον αὐτοῦ is an elegant phrase for *his virgin-daughter;* and from Euripides Iphig. in Aul. lin. 714, cites Clytemnestra saying to Agamemnon, Ἐκεῖσ' ἀπάξει ΣΗΝ ἘΜΗ͂Ν τε ΠΑΡΘΕ΄ΝΟΝ; Will he carry away thither *yours* and *my virgin-daughter?* and from Sophocles, Œdip. Tyr. ταῖν δ' ἀθλίαιν οἰκραῖν τε ΠΑΡΘΕ΄ΝΟΙΝ ἘΜΑΙ͂Ν, *my* two miserable and pitiable *virgin-daughters.* [On this difficult passage Locke gives it as his opinion that by the phrase ἡ παρθένος αὐτοῦ is meant his *virgin state,* though he knows of no instance of such an use of the word. His argument rests upon what is doubtless true, namely, the difficulty of applying the expressions in v. 37. (Μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περί τοῦ ἰδίου θελήματος) to the feelings of any one but the party spoken of directly. Le Clerc, however, has written in answer to Locke, and thinks that the 37th verse may relate to the power a father has of disposing of his marriageable daughter or not, as he may think best.]

II. It is spoken of the church of Corinth, considered as pure from *corrupt doctrines* and *practices.* occ. 2 Cor. xi. 2.

III. It is applied to believers as *unpolluted by idolatrous abominations.* occ. Rev. xiv. 4. Elsner observes, on the authority of Suidas, that this word is applied to *men* as well as *women.*

Παρίημι, from παρὰ denoting *ill,* and ἵημι *to send**.—*To remit, relax.* Hence Παρίεμαι, Pass. *To be relaxed, enfeebled, fatigued.* Comp. Παραλύω. occ. Heb. xii. 12. Χεῖρες παρειμέναι and γόνατα παραλελυμένα are in like manner mentioned together, Ecclus. ii. 12. xxv. 23. Josephus also, Ant. lib. xiii. cap. 12, § 5, has the expression, Αὐτοῖς—ΑΙ ΧΕΙ͂ΡΕΣ ΠΑΡΕΙ΄ΘΗΣΑΝ, their hands were *tired.* Comp. Wetstein. [See Jer. xx. 9. 2 Sam. iv. 1. Zeph. iii. 16. Ecclus. ii. 13. Eur. Phœn. 869.]

Παρίστημι, or παριστάνω, from παρὰ *near,* and ἵστημι *to place, stand.*

[I. Transitively, *To place near, juxta sistere.* Mat. xxvi. 53. Acts xxiii. 24. (in both which places there is the notion of *placing near for one's service.* See Pol. xxx. 9. 3.) and hence *to present.* Acts ix. 41. xxiii. 33. Rom. vi. 16. 2 Cor. iv. 14. xi. 2. Eph. v. 27. 2 Tim. ii. 15. Æl. V. H. xii. 2. Herodian. v. 5. 11. Park-

* [See Spanheim on Julian. Op. p. 148. Æsch. Soc. Dial. iii. 2.]

† See Potter's Antiquities of Greece, book iv. ch. 10. and Duport's Gnomologia Homerica, p. 186, Note g.

‡ [See Gen. xxiv. 14, 16. xxxiv. 3. 1 Kings i. 2. Is. vii. 4. On the Hebrew עלמה used in this prophecy, see Kidder's Demonstration of a Messiah, Pt. ii. p. 97.]

* [Like other compounds of παρά, this verb has different meanings; as, *to pass by, to neglect* (Xen. Cyr. vi. 2. 35.), *to deliver over to* (Eur. Phœn. 521.)]

hurst adds Acts i. 3. to this head; Schl. and Wahl refer it to sense IV. The next sense is only a particular application of this.]

II. *To present, offer* to God, Luke ii. 22.—as a sacrifice, Rom. vi. 13. xii. 1. So Lucian, Deor. Concil. tom. ii. p. 958. Κἂν μυριὰς 'ΕΚΑΤΟΜΒΑ'Σ ΠΑΡΑΣΤΗ'ΣΗι, Though he should *offer* ten thousand hecatombs. See more instances in Elsner, Alberti, and Wetstein. [Æl. V. H. vii. 44.]

III. *To commend, recommend.* 1 Cor. viii. 8. So Wolfius cites from Josephus, Ant. lib. xv. cap. 7. § 3. 'Εξίοντι δὲ Μαριάμμη ΠΑΡΑΣΤΗΣΑΜΕ'ΝΗ τὸν Σόεμον— But Mariamne, when he was going, *recommending* to him Soemus—. But in 1 Cor. viii. 8, Bp. Pearce, with the Alexandrian and four other MSS., reads παραςήσει, which he renders *will bring—in judgment*, and observes, after Ulpian, that the word παριςάναι is a law term used by Demosthenes in the sense of *bringing* a man *before a tribunal*. Comp. sense VIII. The bishop adds, "Our Eng. translation, which runs thus, *meat commendeth us not to God, &c.* is (I think) very improper, for then these words can relate only to one part of the following words in this verse; I mean to the first." [Schl. and Wahl, however, agree with Parkhurst, and cite Arrian. D. E. i. 16.]

IV. *To prove, show, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. [Joseph. Ant. viii. 2. 5. Arrian. D. E. ii. 2. 26. Lysias 417, 18. Xen. Œc. xiii. 1. M. Antonin. vi. 21.]

V. Intransitively, *To stand by* or *near*. See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23, in which text it is applied to *a divine vision*, as Elsner and Wetstein show it is likewise in the Greek writers. Comp. Acts i. 10, and under 'Εφίςημι I. [Add Mark xv. 35, 39. John xviii. 22. xix. 26. Acts iv. 10. xxvii. 23. See Diod. Sic. xvii. 43 and 99. Æl. V. H. ii. 17. Philost. Vit. Soph. i. 10. Herodian. viii. 3. 6. Xen. Mem. iii. 11. 2. To this head too Wahl refers Acts iv. 26. He would translate, I suppose, *came near* (i. e. to one another.) Schl. says, *To stand by, enter into alliance*; and Parkhurst, *To stand up*, as the word answers to the Heb. יתיצבו in Ps. ii. 2, whence it is quoted.]

VI. *To stand before* a judge, or a tribunal for judgment. Acts xxvii. 24. Rom. xiv. 10. So in 1 aor. *To present* for judgment, Acts xxiii. 33. [Herodian. i. 4. 1.]

[VII. *To stand near*, as an attendant. Luke i. 19. xix. 24. Acts xxiii. 2. See 1 Kings x. 8. Esth. iv. 5. Exod. xxiv. 13. Lucian. Dial. Deor. xx. 17. xxiv. 1 and 2.]

VIII. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17. [Epict. Enchir. 32. Demosth. 366, 20. 1120, 26. Xen. Cyr. v. 3. 19.]

Πάροδος, ου, ἡ, from παρὰ *by* or *through*, and ὁδός *a way, journey*.

[I. Properly, *A way* or *pass to any place*. See Thuc. iii. 21. Xen. An. iv. 7. 3. Gen. xxxviii. 13.]

II. *A passing by* or *through*, occ. 1 Cor. xvi. 7, 'Εν παρόδῳ, *By the way*, en passant. [So Thuc. i. 126. Xen. An. iv. 2. 15.]

Παροικέω, ῶ, from παρὰ *at*, and οἰκέω *to dwell**.—*To be a stranger, to dwell* or *sojourn as a stranger, to dwell at a place only for a short time*. occ. Luke xxiv. 18. Heb. xi. 9. In this sense it is often used in the LXX for the Heb. גור, and thus Wetstein cites from Dio Chrysostom [xlvi. p. 521. D.] ΠΑΡΟΙΚΕΙ͂Ν ἐπὶ ξένης *to sojourn* in a foreign country. [Gen. xii. 10. xix. 9. xxiv. 37. Isoc. Paneg. c. 43.]

Παροικία, ας, ἡ, from πάροικος.—*A sojourning, temporary dwelling in a strange* or *foreign country*. occ. Acts xiii. 17. [See Ezra viii. 34. Zach. ix. 12. Wisd. xix. 10. But it is often used simply for *inhabitation* (as is παροικέω, see Suicer ii. p. 598.), as Habb. iii. 15. Ps. lv. 15, et al. It is used for *man's life*, considered as *a sojourning*, in 1 Pet. i. 17. Comp. Gen. xlvii. 9. Heb. xi. 13. On the word παροικία in Ps. lv. 15. (Ps. liv. 16.) Theodoret, p. 610, says, παροῦσα ζωὴ παροικία ἐςίν· ἐν αὐτῇ γὰρ παροικοῦμεν οὐ κατοικοῦμεν.]

Πάροικος, ου, ὁ, ἡ, καὶ τὸ—ον. See under Παροικέω.—*A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is*. occ. Acts vii. 6, 29. Applied spiritually. occ. Eph. ii. 19. 1 Pet. ii. 11. [Comp. Gen. xxiii. 4, for the direct, and (the same phrase in) Ps. xxxix. 12, for a metaphorical use of the word.]

Παροιμία, ας, ἡ, from παρὰ *by*, and οἶμος *a way, highway*, which perhaps from εἶμι *to go*.

I. *A by-word, a proverb, a common saying, such as one often hears in the*

* [It is used in the sense of *living near* in Xen. Vect. i. 5.]

*highways and streets.* So Basil, Homil. 12, on the beginning of Proverbs: Τὸ τῶν παροιμίων ὄνομα ἐπὶ τῶν δημωδεςέρων λόγων παρὰ τοῖς ἔξωθεν τέτακται, καὶ ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλυμένων, ὡς τὰ πολλά· Ὄιμος γὰρ παρ' ἀυτοῖς ὁδὸς ὀνομάζεται, ὅθεν, καὶ τὴν παροιμιὰν ὁρίζονται, ῥῆμα παρόδιον, τετριμμένον ἐν τῇ χρήσει τῶν πολλῶν καὶ ἀπὸ ὀλίγων ἐπὶ πλείονα ὅμοια μεταληφθῆναι δυνάμενον. "The name of παροιμίαι is given by those who are without (i. e. the Heathen) to popular sayings, and commonly to such as are used in the public *ways:* for ὄιμος with them signifies *a way;* whence they define παροιμιὰ *a by-word, become trite* by frequent use, and such as may be transferred from some few things to many similar ones. So Hesychius, Παροιμία· λόγος παρὰ τὴν ὁδὸν λεγόμενος ὄιον παροδία, ὄιμος γὰρ ἡ ὁδὸς. "Παροιμία is *a saying used on the highway,* q. παροδία, for ὄιμος signifies *a way.*" See more in Suicer, Thesaur. on the word. occ. 2 Pet. ii. 22; where see Wetstein, who cites Lucian and Sophocles [Aj. 673.] using παροιμία in this sense; and in one of the passages which he quotes from Lucian, there is the same phrase as that in 2 Pet. ΤΟ' ΤΗ῀Σ ΠΑΡΟΙΜΙ'ΑΣ, *that of the proverb,* which is again used by Lucian, Dial. Mort. [viii. 1.] tom. i. p. 228, produced by Kypke.

II. Because *proverbs* are often expressed by way of *simile* or *comparison* (comp. Παραβολὴ III.) as in the instance just cited from St. Peter, hence the word denotes *a comparison, similitude, parable.* occ. John x. 6.

III. On account of the *obscurity* which frequently attends *proverbial* and *parabolical* expressions, παροιμία seems to mean *an obscure saying, not easily understood.* occ. John xvi. 25, 29, where it is opposed to παῤῥησίᾳ, *plainly.* Comp. Παραβολὴ II. and see Suicer, Thesaur. [The Etym. M. defines παροιμία as a λόγος ὠφέλιμος μετ' ἐπικρύψεως, μετρίας, ἀυτόθεν ἔχων τὸ χρήσιμον καὶ πολλὴν τὴν ἐν τῷ βάθει διάνοιαν, and refers to this place of John. Phavorinus and Suidas say, λόγος ὠφέλιμος—λόγος ἀπόκρυφος, δι' ἑτέρυ προδήλυ σημαινόμενος. See John xiv. 5, 9. xvi. 18. Prov. i. 1. xxv. 1.]

☞ Πάροινος, υ, ὁ, ἡ, from παρὰ *near, by,* and ὄινος *wine.*—*A tippler, one who sits long at the wine,* whether to *drunkenness* or not, Ὄινῳ πολλῷ προσέχων. So Lucian, Timon. tom. i. p. 94, mentions a person, μεθύσων καὶ ΠΑ'ΡΟΙΝΟΣ, ὐκ ἄχρις ᾠδῆς καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς πρόσετι, "drinking and *tippling,* not only till he sings and dances, but till he becomes abusive and enraged." occ. 1 Tim. iii. 3, (comp. ver. viii.) Tit. i. 7, (comp. Tit. ii. 3.) See Raphelius and Wolfius on 1 Tim. iii. 3, where comp. Kypke. [From Hesychius (vocc. πάροινος and παροινία *), Thom. M. p. 693. Philost. Vit. Soph. xi. 2. p. 591. and the Scholiast on Aristoph. Acharn. 978, it appears that πάροινος denotes rather *one who is drunk and abusive,* or *abusive like a drunkard.* And so of the substantive above noticed, and of παροινέω, which occurs in the sense of *being insolent* in one of the versions of Is. xli. 12. Herod. iii. Xen. Anab. v. 8. 2, where see Morus in Ind. Græc. in voce.]

☞ Παροίχομαι, from παρὰ denoting *transition,* and ὄιχομαι *to go, go away.*—*To pass away, pass.* occ. Acts xiv. 26. So Wetstein cites from Plutarch Camill. tom. i. p. 135. D. 'ΕΝ ΤΗ῀ι ΠΑΡΩιΧΗΜΕ'ΝΗι νυκτί, *In the* night *past.* [Xen. An. ii. 4. 1. Hom. Il. K. 252. Joseph. Ant. viii. 12. 3.]

☞ Παρομοιάζω, from παρόμοιος.—*To resemble, be like.* occ. Mat. xxiii. 27. [4 Mac. xviii. 16.]

☞ Παρόμοιος, οια, οιον, from παρὰ *near,* and ὅμοιος *like.*—*Nearly resembling, similar, like.* occ. Mark vii. 8. 13. [Pol. vi. 3. 11. Demosth. ii. 12, 8. Xen. Hell. iii. 4. 13. Thuc. i. 88. 1.]

Παροξύνω, from παρὰ intens. and ὀξύνω *to whet, make sharp,* which from ὀξὺς *sharp.*

[I. Properly, *To sharpen,* as in Deut. xxxii. 41, of *sharpening a sword.*]

[II. Metaphorically, *To incite, stir up.* Xen. Mem. iii. 3. 13. Diod. Sic. xi. 11. Polyb. ii. 1. 14. To this head Parkhurst refers Acts xvii. 16.]

[III. *To irritate, provoke to anger.*] occ. Acts xvii. 16. "The word παρωξύνετο signifies that *a sharp edge was,* as it were, *set upon his spirit,* and that he was wrought up to a great *eagerness of zeal.*" Doddridge. Comp. 1 Mac. ii. 24, 26. 1 Cor. xiii. 5, where Theodoret thus explains the Apostle's expression: Κἂν τι λύπηρον παρά τινος γένηται φέρει μακρόθυμως δι' ἣν ἔχει φιλοςοργιάν. "And if

[* Παροινία occurs in Xen. Conviv. vi. 1 and 2, where it is defined as τὸ παρ' οἶνον λυπεῖν τὸς συνόντας.]

any thing grievous is done (to it) by any one, it *bears it patiently* from its affectionate temper;" and Theophylact, ὀκ ἀναπήδα εἰς ὀργὴν, *doth not burst out into anger:* to the same purpose our Translators, *is not easily provoked:* "But ὀ παροξύνεται signifies rather," says Bp. Pearce, "*is not imbittered,* (the English Bible of 1568, has, *is not bitter*), or *is not highly provoked,* as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diodati translates it, non s'innaspriscе, *is not exasperated;* so the French, ne s'aigrit point. [See Numb. xiv. 11, 23. Is. v. 24. lxv. 3. Deut. ix. 18. & al.]

Παροξυσμός, ὁ, ὁ, from παρώξυσμαι perf. pass. Attic of παροξύνω.

I. In a good sense, *A stirring up, an inciting.* occ. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, Ad Demon. cap. 20. Μάλιστα δ' ἂν ΠΑΡΟΞΥΝΘΕΙΉΣ ὀρεχθῆναι τῶν ΚΑΛΩ῀Ν ἜΡΓΩΝ—But you will be most excited to the love of *good actions.* Comp. Kypke.

II. In a bad sense, *A sharp fit of anger.* occ. Acts xv. 39. It is used in the medical writers for the *fit* or *paroxysm* of a distemper. [Deut. xxix. 28. Jer. xxxii. 37. Demosth. 1105, 24.]

Παροργίζω, from παρὰ intens. and ὀργίζω *to anger, irritate.*—*To provoke to violent* or *bitter anger, to irritate, exasperate.* occ. Eph. vi. 4. Rom. x. 19; where παροργιῶ is the 1 fut. Attic for παροργίσω, and the correspondent Heb. word to παροργιῶ of the Apostle and of the LXX in Deut. xxxii. 21, is אכעיס, for which V. the LXX have in many other places used παροργίζω. [Schleusner translates the verb in Rom. x. 19. *To excite emulation,* and in Eph. vi. 4. *To treat with harshness,* observing, that ἐρεθίζω, *to provoke,* has the same meaning in Col. iii. 21. Add Ecclus. iii. 16. The word occ. 1 Kings xv. 30. Jer. vii. 18. 2 Sam. xii. 4. Is. i. 4 & al.]

Παροργισμός, ὁ, ὁ, from παρώργισμαι 1 pers. perf. pass. of παροργίζω. [Properly, *a provoking to anger,* as in 2 Kings xix. 3. Neh. ix. 18, 22, and thence *anger excited.* Eph. iv. 26. 1 Kings xv. 30.]

Παροτρύνω, from παρὰ intens. and ὀτρύνω *to urge, excite,* which the learned Damm, Lexic. col. 1765, derives from ὄρω *to excite;* ὄρω, ὀρύνω, ὀτρύνω, inserting τ.—*To stir up, excite.* occ. Acts xiii. 50. [Lucian, Concil. Deor. § 4. Plut. T. viii. p. 153. ed. Reiske.]

Παρουσία, ας, ἡ, from παρῶν, παροῦσα, παρόν, particip. pres. of the verb πάρειμι, which see.

I. *A being present, presence.* 2 Cor. x. 10. Phil. ii. 12. [Schleusner adds here Phil. i. 26. διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς; and I am inclined to think from the context, rightly. Πρὸς is often so used, as 2 Thess. ii. 5, ἔτι ὢν πρὸς ὑμᾶς. Wahl (citing it erroneously, as Phil. i. 12.) refers it to the next head.]

II. *A coming to* a place. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's *coming to* the destruction of Jerusalem, Mat. xxiv. 3. 27, 39. Jam. v. 7, 8, where see Macknight. Comp. Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final *advent,* 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15. [v. 23. 2 Thess. ii. 1. 8. 2 Pet. iii. 12. It is used of the coming of the *man of sin.* 2 Thess. ii. 9. —See 2 Mac. viii. 13. xv. 21.]

Παροψίς, ίδος, ἡ, from παρὰ *with,* and ὄψον (which see under ὀψάριον), q. d. σκεῦος ἐν ᾧ ΠΑΡΑτίθεται τὸ ὄψον, a vessel in which the victuals are set *before* the guests. Comp. Παρατίθημι I.—*A dish* or *platter,* in which *victuals* are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies *the victuals,* but is sometimes, even by the Attic writers, used for *a dish,* as paropsis is also applied in Latin. See Wetstein and Wolfius, [Petron. c. 34.] and Juvenal, sat. iii. lin. 142. [Phrynichus (p. 176. ed. Lobeck) and Thomas M. condemn this use, but it is found in Athen. ix. p. 368. Arrian. D. E. ii. 20. Plutarch T. vii. p. 173. ix. p. 388. xii. p. 173. ed. Hutten. Alciphron. ii. 20. Xen. Cyr. i. 3. 4.]

Παῤῥησία, ας, ἡ, from παρὰ intens. (or πᾶν, παντός, *all,*) and ῥῆσις, *a speaking.*

I. *Freedom* or *freeness in speaking, saying freely* all that a man thinks, or that he pleases. [Acts iv. 13, and (the dative adverbially, see Matth. § 404.) John vii. 13, 26. So in the phrases μετὰ παῤῥησίας, Acts ii. 29. iv. 29, 31. xxviii. 31.—ἐν παῤῥησίᾳ, Eph. vi. 19. Phil. i. 20. Diod. Sic. i. 53. xii. 63. Polyb. ii. 38. 6. ii. 42. 4. Ælian. V. H. viii. 12. See Reisk. Ind. Gr. Demosth. p. 581. To this head are referred the expressions in Prov. i. 20. xiii. 5. Job xxvii. 10.]

II. *Confidence,* or *boldness.* Eph. iii.

12. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6, and Macknight there. [Add 2 Cor. vii. 4. Heb. iv. 16. x. 19, 35. Joseph. Ant. v. 1. 13. Wisd. v. 1. Schleusner puts 1 Tim. iii. 13. under this head, while Wahl (erroneously, I think,) refers it to the last. It appears to me to be *boldness*. In Philemon ver. 8. it has even a stronger meaning, *licence*. See Zosim. iii. 7. p. 255.]

III. *Plainness, perspicuity of speech.* John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12. [To this head Schleusner and Wahl, rightly, I think, refer Mark viii. 32.]

IV. It denotes *being public*, or *publicly known*, in opposition to *being concealed*. Thus John vii. 4, Ἐν παῤῥησίᾳ εἶναι, *To be* in public, *to be* publicly known, comp. ver. 10. Οὐκ ἔτι παῤῥησίᾳ περιεπάτει, John xi. 54, *He no longer walked* openly, or in public. Comp. Col. ii. 15. [Add John xviii. 20, for which Parkhurst makes a separate head *.]

Παῤῥησιάζομαι, from παῤῥησία.—*To speak freely, plainly, boldly.* Acts ix. 27, 28. xiii. 46. [xiv. 3. xviii. 26. xxvi. 26.] Eph. vi. 20, & al. On 1 Thess. ii. 2. see Macknight. [Prov xx. 9. Job xxii. 26. Polyb. xii. 13. 8. Dem. 287, 13.]

ΠΑ͂Σ, πᾶσα, πᾶν.—In general, *All, the whole.*

I. *All, every one, the whole,* universally, Mat. ii. 3. v. 22, 28. John i. 3.† 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2, see Kypke. In Col. i. 18, Kypke, after Beza, understands ἐν πᾶσι not of things, but of *persons*, i. e. of *believers*; so as to make the expression ἐν πᾶσι πρωτεύων parallel to πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29; and he shows that πρωτεύειν ἐν or πρωτεύων ἐν—is by Plutarch several times applied to *persons*, and that Demosthenes uses the phrase τὸ ΠΡΩΤΕΥΕΙΝ ἘΝ ΠΑΣΙ, for *being preeminent among all*.—On Col. iii. 11, we may observe, that Lucian, De Syr. Dea, tom. ii. p. 892, uses πάντα in a similar view: Καὶ οἱ ΠΑ'ΝΤΑ Κομβάβος ἦν, And Combabus was *all things* or *every thing* to her. So Tyrannicid. tom. i. p. 786, ΠΑ'ΝΤΑ ὁ παῖς ἦν αὐτῷ, His son was *all things* to him. Compare 1 Cor. xv. 28, where see Wetstein and Kypke *.

II. With a cardinal N. of number, *All*, collectively. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered *in all;* and thus the word is often used by Josephus, as in Ant. lib. xii. cap. 2, § 2. Τάχεως ἐν ἕπτα ταῖς ΠΑ'ΣΑΙΣ ἡμέραις τέλος εἰλήφει τὰ δοχθέντα τῷ Βασιλεῖ, The king's orders were accomplished speedily in seven days *in all;* and cap. xi. § 1. Τῷ Ἰούδᾳ δ' ἦσαν οἱ ΠΑ'ΝΤΕΣ χίλιοι, Judas had *in all* a thousand men. See also Wetstein on Acts xxvii. 37. [Hom. Il. H. 161. Herod. vi. 89. Thuc. ii. 101. We may observe, after Hermann, not. 94. on Viger, that the article is necessary in this sense. See Arrian. de Exp. Al. ii. 5 and 13. Thucyd. iii. 85. Ælian. V. H. xii. 35.]

III. *Of all kinds* or *sorts*, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1. [See Valck. ad Herod. iv. 87.]

IV. *All*, in a qualified sense, i. e. *All*, in general, though not each individual, *most, a great many,* Mat. [ii. 3. iii. 5.] iv. 8, 24. x. 22. Mark i. [5.] 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18, *Every (other) sin that a man doeth is without* (ἐκτός, *external, to*) *the body*,—i. e. most, by far the greater number of, other sins *are without the body;* for it is certain that in gluttony, drunkenness, &c. *a man sinneth also against his own body*. [The word is also obviously often qualified by the circumstances under which it is used. On Mat. xxvii. 45. much has been written, but the prevailing opinion is, that by πᾶσα ἡ γῆ there, the land of Judæa only is meant. Again, in Acts ii. 5. ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν, the expression evidently denotes only *very many* †, i. e. perhaps all that the writers remembered and enumerated in verses 8 and following. In John x. 8, it is clear that Christ does not mean to reflect on the prophets and teachers really sent by God; but on those, perhaps, who

* [Schleusner omits the passage, saying, that he has given all which occur in the N. T.]

† [Schleusner says, that πάντα here signifies, omnes res creatas, visibiles et invisibiles, quas Græci fere τὸ πᾶν *universum* dicere solent.]

* [See Hermann's note 95. on Viger, where he indicates Alciph. ii. 3, and the examples there adduced by Bergler. Herod. iii. 157. vii. 156. Τὰ πάντα, in Herod. i. 122, he justly points out to be different.]

† [Erasmus asks, whether they who defend the opposite opinion would affirm that there were any English or Scotch present.]

proposed any other way of salvation than Christ (see v. 7.), as the doctors who depended on the law *. See also Mat. xvii. 11, and Acts iii. 21, 22. (where the limitation is expressed.) In several of the above instances πᾶς is used for ὅλος, and then has the article preceding it, or the word with which it is joined. We may add some more instances of the same usage, where *the whole of the thing spoken of* only is understood. Mat. xiii. 2, 41. xviii. 31, 32. Mark i. 5. οἱ Ἱεροσολυμῖται πάντες. iv. 13. vi. 33. John v. 28. Acts v. 21. 1 Tim. ii. 2. & al.]

V. *Any, any one, any whatsoever.* Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. כל. See inter al. Exod. xx. 4. Lev. iv. 2. Numb. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19.—Joined with a negative particle, *No, none, none at all.* See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 29. v. 3, 5. Heb. xii. 11. 1 John ii. 19. Blackwall, Sacred Classics, vol. ii. p. 6, proves from Theognis, lin. 177, 8, that this is not a *mere Hebraical* phrase. [We have μὴ πᾶς, 1 Cor. i. 28. Rev. vii. 1.—οὐ πᾶς, Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. (In Mat. vii. 21, it means, *not every one*, and in Acts x. 41. has no peculiarity.—οὐδὲ πᾶς, in Rev. vii. 16. ix. 4. (*not any.*)—οὐδέποτε πᾶς, Acts x. 14.† —πᾶς μή, John vi. 39. Eph. iv. 29. —πᾶς οὐ, Eph. v. 5. 2 Pet. i. 20. 1 John ii. 21. iii. 6. Rev. xxii. 3.—πᾶς οὐ μή, Rev. xviii. 22, and οὐ μὴ πᾶς, Rev. xxii. 27.]

VI. *Every*, quilibet. Mat. xix. 3, Κατὰ πᾶσαν αἰτίαν, *For* every *cause*, however *slight* and *trifling*. Many of the Pharisees, from Deut. xxiv. 1, maintained the lawfulness of divorce for *trifling* causes. ΚΑΘ' ἍΣ ΔΗΠΟΤΟΥΝ ΑἸΤΙΑ'Σ, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοιντο, *for any causes whatsoever*, and to men many such happen—as Josephus explains the Law, Ant. lib. iv. cap. 8, § 22. And Josephus himself, a zealous Pharisee, in his Life, § 76, tells us, that "he put away his wife, though the mother of three children, *because he was not pleased with her manners.*" See Whitby's Note on Mat. xix. 3, and Wetstein's on Mat. v. 32. Polybius, cited by Raphelius, uses πᾶς in the same sense as St. Matthew in the above text: Καὶ τοὺς πρότερον κατὰ τῶν μηδὲν ἀδικούντων, ΠΑ͂ΣΑΝ ἱκανὴν ποιουμένους πρόφασιν εἰς τὸ πολεμεῖν, διὰ τὴν πλεονεξίαν. "Those who formerly out of covetousness made *every* pretence *(however slight)* sufficient for engaging in war against those who had in no respect injured them." So Josephus, speaking of *Herod the Great*, "ΠΑΣΑΙ͂Σ ΤΑΙ͂Σ ΑἸΤΙΑ'ΙΣ ἑτοιμοτέρως εἰς τιμωρίαν τῶν ὑποπεσόντων ἐχρῆτο, He very readily made use of *all causes* (i. e. *however slight*) to punish those who fell under his displeasure." Ant. lib. xv. cap. 7. § 8.

VII. *The greatest, the highest*, summus. Acts iv. 29. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2.* Tit. ii. 10. 1 Tim. v. 2. i. 16, Τὴν πᾶσαν μακροθυμίαν, *The* greatest *long-suffering*, or highest *clemency*. "Great," says Raphelius, "is the emphasis of the article prefixed to πᾶς, as appears from this very place." He afterwards produces a similar passage from Polybius: Τὸ γὰρ τοῖς ἀνθρώποις ὀργιζόμενον εἰς τοὺς Θεοὺς ἀσεβεῖν, ΤΗ͂Σ ΠΑ'ΣΗΣ ἀλογιστίας ἐστὶ σημεῖον. "For that one who is angry with men should be impious against the gods is a sign of *the highest* madness." So Herodotus, lib. i. cap. 111, cited by Raphelius, "ΠΑ͂ΣΑ ἀνάγκη, the *highest* necessity, *absolutely* necessary," which phrase Arrian likewise uses, Epictet. lib. i. cap. 19, twice. So Herodian i. 19, edit. Oxon. "For a few years Commodus τιμὴν ΠΑ͂ΣΑΝ ἐπένεμε τοῖς πατρῴοις φίλοις, showed the *highest* respect for his father's friends." So cap. 31. "When these things were told to Commodus, μετὰ ΠΑ'ΣΗΣ ὀργῆς καὶ ἀπειλῆς ἐπιστέλλει τοῖς τῶν ἐθνῶν ἡγουμένοις, he writes with the *greatest* anger and threats to the governors of those nations—" [Pol. i. 15. 6. Xen. Cyr. vii. 2. 22. Pindar. Mem. viii. Aristoph. Pac. 372.]

VIII. [We may add here some notice of peculiar usages of this word. Thus πᾶς, *the sing.*, is used for the plural in many phrases above cited. See also Mat. xv. 13. xviii. 6. Luke xvi. 16. John ii.

* [Lampe gives the various schemes for explaining this text in the note on his commentary. See Glass.]

† [If the reading be good in Acts xi. 8, we have πᾶς οὐδέποτε.]

* [So Schleusner. Raphelius understands it there, and ib. 17, as *mere, pure, unmixed*, but unnecessarily.]

10. Acts iii. 23.—and especially when followed by a participle with the article, as Luke xvi. 18. xviii. 14. John iii. 15. The neut. sing., by a common Grecism, is used for masc. plur. as πᾶν τὸ φανερώμενον for πάντες οἱ φανερώμενοι. See also 1 John v. 4. Plutarch T. vii. p. 49. ed. Hutten. Xen. Cyr. v. 3. 25. Xen. Mem. i. 1. 19. The neut. plural is used in the adverbial way. Acts xx. 35. 1 Cor. ix. 25. Eph. iv. 15. Phil. iii. 8. Col. iii. 8. (according to Schleusner, but others supply μέλη.) See Hom. Il. Ε. 807. Aristoph. Nub. 1432. Ran. 1248. Theogn. 441. 1159. Ælian. V. H. xii. 25.—Διὰ πάντος sc. χρόνε *always*. Mat. xviii. 10. Acts ii. 25. x. 2. 2 Thess. iii. 16. Comp. Heb. ii. 15. Æsch. Soc. Dial. iii. 6. Soph. Aj. 705. Herod. i. 122.—Ἐν παντί is a phrase where the context requires sometimes τρόπῳ; sometimes μέρει, or καιρῷ or τόπῳ *to be understood*. See 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4. Eph. v. 24. Phil. iv. 6. 2 Cor. vii. 5, 11, 16. viii. 7. ix. 8. 11. xi. 6, 9. Phil. iv. 12. 1 Thess. v. 18.]

ΠΑ'ΣΧΑ, τὸ. Undeclined. It is plainly from the Heb. פסח *the passover* *, so called from the V. פסח *to pass* or *leap over*, according to that of Exod. xii. 13, *And the blood* (of the paschal lamb) *shall be to you for a sign upon the house where ye are; and when I see the blood* ופסחתי עליכם *then I will pass* over *you*.—In general, *the passover*.

I. *The paschal lamb*. Mat. xxvi. 17, 18, 19. Mark xiv. 12. Luke xxii. 7, & al. So the LXX frequently use πάσχα for the Heb. פסח. [The LXX have the phrase of St. Luke xxii. 7. θύειν τὸ πάσχα, in Ex. xii. 21. and Justin. Dial. c. Tryph. p. 259. ed. Par. has θύειν τὸ πρόβατον τῦ πάσχα.]

II. *The paschal feast*, or *feast of the passover*. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the *peace-offerings* which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22, and xxxv. 7, 8, 9, 13, used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards *ate*. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning *after the paschal lamb* was eaten, apprehensive, that their being defiled would *prevent* their eating τὸ πάσχα. Comp. under Παρασκευή I.*

IV. It is spoken of Christ, *The true paschal lamb*, *the great reality of all the typical ones*. occ. 1 Cor. v. 7.

ΠΑ'ΣΧΩ. [This is one of the verbs called μέσα, from their admitting either a *good* or *bad* sense, like the word *to experience* for example, in English. It is,]

[I. *To be affected*, either with *good* or *evil*. Ἐυ πάσχειν is, *to be well treated*, *to experience favours*, as in Xen. An. i. 3. 4. & passim. Κακῶς πάσχειν, *to be ill treated*, *suffer injury*, *hurt*, *inconvenience*, as Mat. xvii. 15, and so κακόν πάσχειν, Acts xxviii. 6. See Xen. Cyr. v. 2. 25. Anab. v. 5. 7. Ælian. V. H. xiii. 17.]

[II. *To suffer evil*, *punishment*, *pain*, *sickness*, &c. Mat. xvi. 21. xvii. 12. xxvii. 19. Mark viii. 31. ix. 12. Luke ix. 22. xiii. 2. xvii. 25. xxii. 15. (where it denotes *suffering death*, as in Acts i.

* [This derivation is doubtless the correct one; but Tertull. adv. Jud. c. 10. Ambros. Lib. xl. de Myst. Pasch. c. 1. derive it from πάσχω. Schl. cites Justin in the Dial. c. Tryphone to the same effect, but does not give the place. I presume he refers to p. 259, ed. Par., where Justin plays on the word, but does not give this derivation.]

* [I have not thought it worth while to alter Parkhurst's arrangement; but in order that the reader may see the various opinions on the places where πάσχα occurs, I subjoin Wahl and Schleusner's arrangements.]

[Wahl.]

[I. *Paschal lamb*. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 11, 15, and John xviii. 28. (see 2 Chron. xxx. 17, 18. comp. Ex. xii. 43); and again, Mat. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Luke xxii. 7. Metaphorically for Christ, 1 Cor. v. 7.]

[II. *The day for eating the lamb*. (14th Nisan, after sunset) Mark xiv. 1. Mat. xxvi. 18. Heb. xi. 28. (instituted the day as a feast.)]

[III. *The whole feast of seven days called the passover*, *from the evening of 14th of Nisan*, *to 21st Nisan in the evening*. Mat. xxvi. 2. John ii. 31. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. and with the word ἑορτή, Luke ii. 41. John vi. 4.]

[Schleusner.]

[I. *Paschal lamb*. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 7, 8, 11, 15. John xviii. 28. 1 Cor. v. 7. (metaphorically). Heb. xi. 28. (See Ex. xii. 43. Numb. ix. 10 and 11. 2 Chron. xxx. 18.); all the victims sacrificed through the feast are called Pascha. Deut. xvi. 2. seq.]

[II. *The feast of the passover*, *and especially the day when the lamb was eaten*. Mat. xxvi. 1. Mark xiv. 1. Luke ii. 41. John ii. 13, 23. vi. 4. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. 2 Kings xxiii. 22.]

[III. *Paschal supper*. Mat. xxvi. 18, 19. Mark xiv. 16. Luke xxii. 13. And he translates Mat. xxvi. 17. (in sense I.) by *cœna paschalis* also.]

3. and perhaps iii. 18. Heb. ix. 26.* xiii. 12. 1 Pet. iii. 18.) Luke xxiv. 26, 46. Acts iii. 18. ix. 16. xvii. 3. 1 Cor. xii. 26. 2 Cor. i. 6. Phil. i. 29. 1 Thess. ii. 14. 2 Thess. i. 5. 1 Tim. i. 12. Heb. ii. 18. v. 8. 1 Pet. ii. 19, 20, 21, 23. iii. 14, 17. iv. 1, 15, 19. v. 10. Rev. ii. 10. See Amos vi. 6. Eur. Phœn. 640.]

[III. In Gal. iii. 4, Schleusner and Wahl give the sense *to experience good*, and Wahl interprets it especially of the Galatians receiving the Spirit. See Esth. ix. 26. Theoc. Idyll. xv. 138. Arrian. D. E. ii. 1.]

ΠΑΤΑ'ΣΣΩ, from the Heb. פטש *to smite;* whence the N. פטיש *a large kind of hammer.*

I. *To smite*, as, [gently,] with the hand. occ. Acts xii. 7.—with a sword, occ. Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15. [Diod. Sic. iv. 31. Pol. x. 18. 4. Thuc. viii. 92.]

II. *To smite to death, to kill.* occ. Acts vii. 24, where, as also in the LXX of Exod. ii. 12, it answers to the Heb. יך *he smote*, from the V. נכה, which often (as in this passage) denotes *a mortal stroke.* And as some persons may doubt whether Moses acted right in thus *killing* the Egyptian, I would observe, that the *smiting* of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by מכה a participle of the same V. נכה, which consequently ought in all reason to be explained of the Egyptian's *smiting* him so as, at least, to *endanger his life.* Now it was the general law of God to Noah, Gen. ix. 6, *Whoso sheddeth man's blood, by man shall his blood be shed:* and we are told by Diodorus Siculus, that by the particular law of Egypt, "He who saw a man *killed* or *violently assaulted* on the highway, and did not endeavour to rescue him, if he could, was punished with death †." Moses, therefore, in *smiting* the Egyptian even *to death*, acted agreeably to the divine law; nor did he violate the law of Egypt: he acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining *public justice* on the *Egyptian murderer.* Wolfius and Wetstein cite from Plutarch, Alcib. p. 205. "ΠΑΤΑΞΑ'ΝΤΟΣ ἐγχειριδίῳ καὶ διαφθείραντος, *Striking* with a dagger and killing." [Numb. iii. 13. viii. 17.]

III. *To smite, afflict*, as Christ was smitten and afflicted. occ. Mat. xxvi. 31. Mark xiv. 27. [Schleusner and Wahl refer these places to the last sense.]—*To smite, afflict*, as with a disease. occ. Acts xii. 23.—with a plague or damage. occ. Rev. xi. 6. [—with evil. Rev. xix. 15. See 1 Sam. xxv. 38. Deut. xxxii. 39. Gen. viii. 21.]

Πατέω, ῶ, q. βατέω, from βαίνω or βάω *to go, walk*, or rather perhaps from πάτος *a path, a beaten way.*

I. *To tread*, as a wine-press. occ. Rev. xiv. 20. xix. 15. So Anacreon, Ode iii. lin. 5. "Ἄρσενες ΠΑΤΟΥ͂ΣΙ σαφυλὴν, The men *tread* the grapes." Comp. Heb. and Eng. Lexicon in דרך V. [So to *tread* a threshing-floor. Is. xxv. 10.—a wine-press. Neh. xiii. 15. Jer. xlviii. 33. So πατητὴς ληνῦ in Is. lxiii. 2.]

II. *To tread, trample upon, have in subjection.* occ. Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60, *Lest the Gentiles coming* ΚΑΤΑΠΑΤΗ'ΣΩΣΙΝ ἀυτὰ should tread *them* down, i. e. Mount Sion and its fortifications. [Wahl construes the verb in these two passages thus, *To tread the land*, or *city*, for *to walk* or *be in the land*, or *city;* and he cites Is. xlii. 5. Soph. Phil. 1060. Theoc. xviii. 20. Grotius translates in both cases, *to hold by right of conquest.* Schleusner agrees with Parkhurst nearly, saying, *to lay waste, treat contumeliously*, &c. Add Luke x. 19, where the expression *to tread on serpents*, probably means, *to overcome enemies.* See Wolf.]

ΠΑΤΗ'Ρ, πατέρος, and by syncope πατρός, ὁ. The Greek Lexicons derive it, some from σπείρω *to sow*, q. σπάτερ, others from πάω *to acquire, get*, or *feed*, because a father *acquires* or *feeds* his children, others from παῖδας τηρεῖν, *keeping* or *preserving his children.* But as this word is found not only in Greek and Latin, but with little variation in the * Northern

* [The Greek phrase is πάσχειν τι. See Diod. Sic. xiii. 98. Herodian. i. 17. 22. Diog. Laert. v. 61. Isæus 5, 5. Æsch. Dial. Soc. iii. 14. Xen. Anab. vii. 2. 14. and my Inscript. Gr. Vetust. p. 89, where the phrase ἄικα πάσχῃ without τι occurs. The phrase πάσχειν was also used of the punishment of death in the Attic law. See Plat. Apol. 26.]

† Ancient Universal History, vol. i. p. 464, 8vo. The original Greek of Diodorus runs thus. Ἐὰν δέ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν ΦΟΝΕΥΟ'ΜΕΝΟΝ ἄνθρωπον, ἢ 'Ο ΚΑΘΟ'ΛΟΥ ΒΙΑΙΟ'Ν ΤΙ ΠΑΣΧΟ'ΝΤΑ μὴ ῥύσαιτο, δυνατὸς ὤν, θανάτῳ περιπεσεῖν ὤφειλεν. Lib. i. § 77, edit. Wesseling.

* "*Father*, Anglo-saxon ꝼæꝺeꞃ, Al. fater, Islandic and Danish fader, Belg. vader." Junius Etymol. Ang.

languages, and even in the * Persic, I would rather, with Pasor and others, deduce it from the Heb. אב by transposition, and adding the termination τηρ. Comp. Μητήρ, and observe that Æschylus, Eumen. lin. 899, has the word βα, which the Scholiast there explains by Πατέρ. In general, *A father.*

I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22, & al. freq.—Πατέρες, plur., is used for *both parents*, Heb. xi. 23. Thus Parthenius, Erot. 10, in Wetstein. "Cuanippus falling in love with Leucone, and παρὰ τῶν ΠΑΤΕ΄ΡΩΝ αἰτησάμενος, asking her of her *parents*, married her;" and so the Latin *patres* is used for *both parents* in two monumental inscriptions produced from Gruter by Jortin, Tracts, vol. ii. p. 157, edit. 1790. Comp. Γονεύς. [Schleusner and Wahl so understand the word in Eph. vi. 4.]

II. [*A progenitor, head*, or *origin of a family*. Mat. iii. 9. Luke iii. 8. Mark xi. 10. Luke i. 32, 73. John viii. 56. Acts vii. 2. (πατρὸς) Rom. iv. 1, 17, 18. ix. 10. So Gen. xxviii. 13. And hence, in the plural, it is *ancestors*. Mat. xxiii. 30, 32. Luke i. 55, 72. vi. 23, 26. xi. 47, 48. John iv. 20. vi. 31, 49, 58. Acts vii. 11, 12, 19, 38, 39, 45, 51, 52. Rom. ix. 5. 1 Cor. x. 1. 1 Kings viii. 21. Thucyd. i. 4. Pindar. Ol. ii. 13. Eur. Orest. 512.]

III. *A person respectable*, for his *age* or *dignity*. Acts [vii. 2. (πατέρες) xxii. 1. Wahl adds 1 John ii. 13, 14, though Schleusner says, this sense does not suit these two verses. I cannot see why it does not suit them as well as the two passages of Acts. Schleusner adds 1 Tim. v. 1, where it seems to me to have the simple meaning *father; Treat him* (with respect) *as* (you would your) *father*.]

IV. [Metaphorically, *A father*, i. e. *one who has the affection of a father, and treats others like a benevolent parent*. Thus 2 Cor. vi. 18, *I will be a father to them*, i. e. *I will bestow every kindness on them*. (The writer of the Epistle to the Hebrews i. 5. (see 2 Sam. vii. 14.) interprets the same phrase of the Father's relation to Christ.) Somewhat in this sense it is put for] one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming *a child of God*, 1 Cor. iv. 15. But when Christ forbids his disciples, Mat. xxiii. 9, to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any *mere* man which *young children* are apt to have in their *parents*, and which the Jews gave to their teachers and Rabbis, whom they also honoured with the title of *Fathers* *. See Whitby on Mat. xxiii. 8.

V. *One whom another resembles in disposition and actions*, as *children* usually do their *parents*. So the murderous Jews are said, John viii. 44, to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30, 31, 32. [Wahl adds Rom. iv. 11, 12. 1 Mac. ii. 54.]

VI. *A first author* or *beginner* of any thing, John viii. 44, where the devil is called *the father of lying*. [Bishop Middleton justly observes, that nothing can be harsher than to construe ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ by, *He is a liar, and the father of it*, i. e. *of lying;* that the words cannot bear that sense, but must be construed, *He is a liar, and (so) is his father;* and that the article would be wholly improper before πατὴρ in the sense attributed, if there were no other objection. Such, however, is the translation of many of the ancient, and almost all the modern critics. Grotius, indeed, embraces the right construction, and suggests that the devil spoken of as the father of the Jews was not the prince of the devils, but an inferior spirit. Middleton's solution is, that there is an ellipse of τις after λάλῃ, as in Soph. Œd. T. 315. Xen. Mem. i. 2. 55. Œc. i. 12. Apol. 7. De Re Eq. viii. 13. Then the whole verse will run thus: *Ye are of your father the devil;—when then* (any one of you) *speaks what is false, he speaks after the manner of his kindred; for he is a liar, and so is his father.* Wahl and Schleusner refer James i. 17. and Heb. xii. 9. to this head. See Gen. iv. 19.]

VII. It is spoken of *God*.

1. Essentially. It denotes *the Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former* of the *lights* of heaven. Jam. i. 17, (comp. under Φῶς IV.), and as the *Father* of *men* by *creation*

* See under Θυγατήρ.

* [On this custom, see Schœtg. i. p. 745. Not only disciples (2 Kings vi. 1.), but persons of the highest rank (2 Kings vi. 21.), gave this title to prophets and teachers.]

(comp. Isa. lxiv. 8. Mal. i. 6. ii. 10, Luke iii. 38.), so He is called *the Father of Spirits* or *Souls*, Heb. xii. 9. (comp. Isa. lvii. 16. Deut. xxxii. 6. Zech. xii. 1. Isa. lxiii. 16.):—and by *redemption*, Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18, & al. Comp. Deut. xxxii. 6. Isa. lxiii. 16. As to the form of the Lord's Prayer in Luke xi. 2, &c. see Wetstein and Griesbach, who, on the authority of two or three MSS., and of Origen and the Vulg., are for omitting the clauses *ἡμῶν ὁ ἐν τοῖς ὀυρανοῖς—γενηθήτω τὸ θέλημά σου, ὡς ἐν ὀυρανῷ, καὶ ἐπὶ τῆς γῆς*—and—*ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*; comp. also Mill and Campbell's translation and note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS., so especially in the Alexandrian, and in the ancient Syriac version. Should they not therefore be retained?

2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6, 7, 8, 9, 10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24, and especially Luke i. 35.

3. Personally. It denotes *The Father* in the ever blessed Trinity, as distinguished from the *Son* (*God-man* *) and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7, see Note on that text under Λόγος XVI.

☞ Πατραλῴης, ου, ὁ, Att. for *πατραλοίας*, which from *πατήρ,—τρός, a father*, and *ἀλοιάω to smite*, which from *ἀλοάω to thrash*.—*A parricide*, i. e. *murderer of his father*, or rather *a striker of his father*. occ. 1 Tim. i. 9. Comp. under Μητραλῴης. [The Attic form occ. Dem. 732, 14. Lys. 348, last line. Plat. Phæd. c. 62. Pollux. (iii. 2. 13.) defines it as *one who sins against his father*. Hesychius, *one who dishonours his father, a striker of his father*; and again, *one who beats or kills his father*.]

Πατριά, ᾶς, ἡ, from *πατήρ,—τρός, a father*.—*A family*, [*tribe, nation*,] descended from a common *father*. occ. Luke ii. 4, (comp. Ὀῖκος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7. [Gen. xii. 3. Ex. vi. 15, 17, 19. Ex. xlv. 15. Herodot. i. 200. Joseph. Ant. vii. 14. 7.]

Πατριάρχης, ου, ὁ, q. *πατριᾶς ἀρχη* *, *the head of a family*.—*A patriarch*. It is applied to Abraham, as being *the head of the family* of the Israelites, and of Christ. occ. Heb. vii. 4, —to David, as being *a head of* Christ's *family*, who is accordingly called *Son of David*, *Son of Abraham* (Mat. i. 1.) occ. Acts ii. 29.—to the twelve sons of Jacob, as being *heads* of the twelve Israelitish *tribes*. occ. Acts vii. 8, 9.—The LXX use this word for ראש אבות *a head*, or *chief of the fathers*. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικός, ή, όν, from *πατήρ,—τρός, a father*.—*Paternal*, *of* or *belonging to one's fathers* or *ancestors*, [or rather, says Schleusner, *What is received or handed down from one's fathers, and done in compliance with their customs*.] occ. Gal. i. 14. So Josephus, Ant. lib. xiii. cap. 16. § 2, mentions the institutions which the Pharisees introduced *κατὰ τὴν* ΠΑΤΡΩ͂ΙΑΝ ΠΑΡΑ'ΔΟΣΙΝ, according to the *tradition of the fathers*. Comp. under Παράδοσις. [See Gen. I. 8. Levit. xxii. 13. Josh. vi. 25. Ecclus. xxii. 14.]

Πατρίς, ίδος, ἡ, from *πατήρ,—τρός, ἡ*.

I. *One's own country*, *the place where one's fathers* or *ancestors lived*, patria. Mat. xiii. 54. Luke iv. 23, where it is spoken of the *town* of Nazareth. Thus in Josephus *πατρὶς* is often applied to a single *town* or *city*, as De Bel. lib. ii. cap. 21, § 2. So Ibid. § 7, and lib. iii. cap. 6, § 1, and cap. 7, § 21. And in Polybius, lib. iv. p. 342, edit. Paris, 1616, *πατρίδος* is twice used for *a native city*. On John iv. 44, Kypke remarks that *πατρὶς* is never used for *a native country* either in the N. T. or in the LXX (but comp. Jer. xlvi. 16, in Heb. and LXX), and adds other examples of its signifying *a native city* from the Greek writers, particularly Josephus. [Herodian. viii. 3. 2. Achill. Tat. i. p. 11.]

II. It denotes *heaven*, *the proper country of holy and devout men*, who are but strangers or sojourners on earth. occ. Heb. xi. 14.

☞ Πατροπαράδοτος, ου, ὁ, ἡ, from *πατήρ,—τρός, a father, ancestor*, and

* See an ingenious and learned pamphlet, printed for White, in 1768, and entitled, The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures, p. 61, &c.

* [See Ex. vi. 25.—or *ἄρχων*. See Numb. xxxi. 26.]

παράδοτος *delivered*, from παραδίδωμι *to deliver.—Delivered down from one's fathers* or *ancestors, received by tradition from one's fathers.* occ. 1 Pet. i. 18.—This word is used by the Greek writers. Diod. Sic. [iv. 8. xv. 74.] Dionysius Halicarn. [Ant. iv. 8. v. 48. Thucyd. i. 85.]

Πατρῶος, or πατρῷος, α, ον, from πατήρ, *a father.—Paternal, of* or *belonging to one's fathers* or *ancestors.* [Schleusner says, *What comes to a man from his parents,* and also *what was instituted by a man's ancestors, suitable to the customs of one's fathers,* like πατρικος *. occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14, observe, that the expression ΠΑΤΡΩ῀ΙΟΙ ΘΕΟΊ is used by Thucydides, Xenophon, and Josephus, Ant. lib. xviii. cap. 7. § 7, for *the gods worshipped by one's fathers.* See more in Elsner, Alberti, Wetstein, and Kypke. [Comp. Prov. xxvii. 10. 2 Mac. iv. 15. v. 10. vi. 1. Thucyd. vii. 69. Polyb. iii. 12. 4.]

ΠΑΥ΄Ω. In general it signifies *to put an end* or *termination* to a thing.

I. *To cause to cease, refrain, restrain.* occ. 1 Pet. iii. 10. [Xen. Mem. i. 2. 2. Cyr. v. 5. 9. Is. i. 16. Job vi. 26.]

II. Παύομαι, Pass. and Mid. *To cease, leave off.* It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8. [Job vi. 9.] —with a participle following, as Luke v. 4. Acts v. 42. [vi. 43. xiii. 10. Eph. i. 16.] & al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers—with a genitive following, as 1 Pet. iv. 1, πέπαυται † ἁμαρτίας, hath ceased *from sin.* So Homer, Il. iii. lin. 150, "ΠΟΛΕΜΟ῀ΙΟ ΠΕΠΑΥΜΕ΄ΝΟΙ, *Having ceased from war,*" (comp. Il. xviii. lin. 125.); and Socrates, in Plato, speaking of the soul recollected in herself, says, "ΠΕ΄ΠΑΥΤΑΙ ΤΟ῀Υ ΠΛΑ΄ΝΟΥ, *she ceases,* or *hath ceased, from error.*" Phædon. § 27. p. 213. edit. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by, *is freed from sin,* in which sense he shows, that the particip. πεπαυμένοι is used by Plutarch, and the V. παύσασθαι by Diodorus Siculus, Diogenes Laert., and Hippocrates. [See Dresig. i. 101. p. 370. Xen. Cyr. i. 4. 2. de Re Eq. x. 12. Ælian. V. H. viii. 10.]

Παχύνω, from παχὺς *thick, gross, crass,* [*fat.*]

[I. *To fatten, make thick,* or *fat,* and so the passive is used in Deut. xxxii. 15. Eccl. xii. 5. Xen. Œc. xii. 20. παχὺς in this sense is of constant occurrence. See Ps. cxliv. 14. Ezek. xxxiv. 3. Hence]

[II. *To render stupid* or *dull,* as if from fat. Mat. xiii. 15. Acts xxviii. 27. after Is. vi. 10 (where the Hebrew is השמן), which Schleusner (after Lowth) rightly translates, *make fat the heart of this people;* and observes, that the meaning is, *Tell this people that their heart will wax gross.* For similar examples of the use of active verbs in only declaratory senses, Lowth mentions Jer. i. 10. Ez. xliii. 3.—The phrase παχύνειν νῦν, in the sense of *rendering stupid,* occurs Philost. Vit. Apoll. c. 8. So παχὺς τὴν διάνοιαν, &c. in Ælian. V. H. xiii. 15. Aristoph. Nub. 840. Herodian ii. 9. 15, where see Irmisch, and also Cic. de Amic. 5. and Casaubon on Persius, Sat. iii. 33. p. 381.]

Πέδη, ης, ἡ, from πῦς, ποδός, *the foot;* so the Latin pes, pedis, pedica, &c. from πῦς, ποδός: or else with the Etymologist we may derive πέδη from πῦς *the foot,* and δέω *to bind.—A fetter, a chain* or *shackle for the feet,* pedica, compes. occ. Mark v. 4. Luke viii. 29. See Wetstein. [It is used in this sense Hom. Il. μ. 36; but it often means, generally, *any chain,* as is observed by Blomfield on Æsch. Prom. 6. So in Eurip. apud Athen. ix. 422. A. Lycoph. Cass. 1332. and in the LXX, Judg. xvi. 21. 2 Kings xxv. 7. & al. See Salmas. de Mod. Usur. p. 812. Polyb. iii. 82. 8. Diod. Sic. xi. 24. Herodot. iii. 23. Hence πεδάω *to bind.* Dan. iii. 20, 21. Ps. lxviii. 6. & al.]

Πεδινός, ἡ, όν, from πεδίον, *a field, a plain,* which from πέδον, *the ground,* from πῦς, ποδός, *the foot.* This derivation is intimated by the Etymologist, when he says, πέδον ἐστι ἐφ' ὃ βεβήκαμεν τοῖς ποσί, πέδον is that upon which we go with our *feet.* Comp. under Πέδη.—*Champaign, flat, plain,* as opposed to a hill. occ. Luke vi. 17. So Diodorus Siculus, [ii. 38.] cited by Wetstein, ἀπαγαγεῖν τὸ στρατόπεδον ἐκ τῶν ΠΕΔΙΝΩ῀Ν ΤΟ΄ΠΩΝ εἰς τὴν ʼΟΡΕΙΝΗ΄Ν, to lead his army from

* [On the difference between these words, see Ammon. p. 111. and Krebs de Decr. Rom. pro Judæis, p. 218. On their constant interchange, see Jens. Lectt. Lucian. p. 381.]

† [On the frequent use of the perfect passive as a perfect middle, see Matthiæ, § 493.]

the *plain* to the *hilly country*. [Deut. iv. 43. Jer. xxi. 13. 2 Chron. i. 15. Xen. Cyr. i. 6. 43. Polyb. i. 34. 8. 1 Macc. iii. 10.]

☞ Πεζεύω, from πεζός, which see under Πεζῇ. *To go* or *travel on foot* or *by land*, as opposed to going by sea. occ. Acts xx. 13. So Libanius, cited by Wetstein, on Mat. xiv. 13, opposes πεζεύειν to πλέειν *sailing*. [Xen. An. v. 5. 4. Polyb. xvi. 29. 11.]

Πεζῇ, Adv. It is properly the dative case fem. of the adjective πεζός, ή, όν, *performed on foot*, pedestris, from πεζὰ *the sole of the foot*, which from πȣ̃ς *the foot*, or according to the Etymologist παρὰ τȣ̃ ἐν ΠΕ'ΔΩι "ΕΖΕΣΘΑΙ, from *being set on the ground*. So πεζῇ, is q. πεζῇ ὁδῷ, *by a journey on foot.—On foot, afoot*. occ. Mat. xiv. 13. Mark vi. 33. In both which texts πεζῇ is used in opposition not to *riding* on beasts, or in carriages, but to *going by sea;* so it denotes no more than *by land**. Thus in Plato, Thucydides [iv. 32.], and Xenophon, πεζῇ is opposed to κατὰ θάλασσαν *by sea;* and in Homer the Nom. πεζός, to *coming on ship-board*. Odyss. i. lin. 173. Πεζὸς moreover plainly includes *riding in a carriage*. Odyss. iii. lin. 324, where Nestor, after telling Telemachus, that he might depart in his own ship, and with his own companions, adds,

> Ἐι δ' ἐθέλεις ΠΕΖΟ'Σ, παρά τοι δίφρος τε καὶ ἵπποι———
>
> But if you rather choose to go *by land*, *a chariot and horses* are ready.

Josephus also, speaking of Vespasian, De Bel. lib. iii. cap. i. § 3, Περάσας δὲ ἀυτὸς τὸν Ἑλλήσποντον, ΠΕΖΟ'Σ εἰς Συρίαν ἀφικνεῖται. "But he himself, passing the Hellespont, comes *by land* into Syria." Comp. lib. iv. cap. xi. § 1 and § 5. See [also Diod. Sic. i. 30. Demosth. p. 1046, 13. Xen. de Rep. Ath. ii. 4. 5.] Blackwall's Sacred Classics, vol. 2. p. 204.

Πειθαρχέω, ῶ, from πείθομαι *to obey*, and ἄρχων *a ruler*, or ἀρχὴ *authority*.

I. *To obey*, God or man. occ. Acts v. 29, 32. particularly magistrates. occ. Tit. iii. 1. where see Macknight. [Polyb. i. 45. 4. Xen. Cyr. viii. 1. 9. De Mag. Eq. 1. 24.]

II. *To obey* or *conform to* advice. occ. Acts xxvii. 21. [Dan. vii. 27. Ezra x. 3. Diod. Sic. i. 27. Pol. iii. 4. 3.]

☞ Πειθός, ή, όν, from πείθω *to persuade.—Suasive, suasory, persuasive, persuasory*. occ. 1 Cor. ii. 4. Comp. ver. 13. and see Wolfius, Wetstein, Bp. Pearce, Bowyer, and Kypke. [This is a very unusual word, and probably occurs no where else. Many MSS. and Eusebius (Præp. Ev. i. 3. p. 6.) read ἐν πειθοῖ (λόγων) a word derived from]

☞ [Πειθώ, όος.]

[I. The name of the goddess of persuasion.]

[II. *Persuasive speech*. Longin. i. 4. xxxix. 1. Diod. Sic. xvii. 19. Xen. Mem. i. 7. 5.]

ΠΕΙ'ΘΩ, from the Heb. פתה *to entice, persuade*, as Jer. xx. 7; whence also the Eng. *faith* (comp. Πίστις), and Latin *peto* to ask, whence Eng. *petition*, &c. [This verb has a double meaning, i. e. it signifies *to use persuasion*, and *to use effectual persuasion*, and occasionally it is not easy to know positively which sense is meant.]

[I. *To use persuasions*. (1.) Simply, Mat. xxvii. 20. (where ἵνα follows). See Matthiæ, § 53. (and not. 2.) Diod. Sic. xiii. 95. Heliod. x. 14. (2.) In the sense of *exhorting*, Acts xiii. 43. (with acc. and inf.) Xen. An. vi. 2. 8. Palæph. de Incred. 7. Herodian. iii. 5. 4. (3.) In the sense of *teaching, trying to persuade one, of a truth*, Acts xix. 8. (Schl. adds ver. 26; but this *may* perhaps belong to the next head.) xxviii. 23, in which two examples the verb is followed, as Parkhurst notes, by an acc. both of the person and thing. In Acts xviii. 4, an acc. of the person only follows. See Diod. Sic. iv. 26. v. 60. Xen. An. v. 5. 9. (4.) In the sense of *seeking to win over, please*, or *conciliate*. Gal. i. 10. (comp. 1 Thess. ii. 14.) according to Parkhurst, Locke, Rosenmüller, Schleusner, Hammond, Grotius, &c. after Theophylact, though Grotius and Hammond, with Macknight and Erasmus, seem to vary a little between *seeking to please* and *pleasing* actually. Michaelis (Paraphrase ad loc.), with Vitringa, Beza, Cocceius, Le Clerc in his French version, and others, make it, *Do I teach and persuade the doctrines of men or of God?* See II. (2.)]

[II. *To use effectual persuasion, to*

* [Fischer (Prol. xxii. p. 515, 19.) thinks that πεζῇ has been introduced by the grammarians for πεζοί, which would more distinctly express *on foot;* for he adds (and truly) that we cannot doubt that the journey of the Apostles and attendants of Jesus was *on foot*. The LXX do not use πεζῇ usually, but Mill (i. e. the MS. Vat.) has it in 2 Sam. xv. 7, where others read πεζοί.]

*prevail by persuasion.* (1.) Simply, Acts xxvi. 28, and frequently in the passive voice, as Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14. Rom. viii. 38. xiv. 14. xv. 14. 2 Tim. i. 5. Heb. xi. 13.* and Heb. vi. 9, with acc. of the thing, as in Xen. Cyr. viii. 7. 19. (For other uses of the passive see head III.) See Polyb. i. 49. 4. ii. 27. 5. iv. 64. 2. Xen. Mem. i. 6. 4. iii. 6. 15. An. i. 3. 19. Diod. Sic. xi. 15. xii. 39. The passive also frequently governs a dative (see Matthiæ, § 381.), and signifies *To obey, comply with, assent to,* i. e. *to be persuaded so as to obey,* &c. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Rom. ii. 8. Gal. iii. 1. v. 7. Heb. xiii. 17. James iii. 3. See also Ælian. V. H. i. 34. iii. 23. Polyb. iv. 17. 7. Xen. Cyr. i. 1. 1. (2.) In the sense of *bringing over, winning over,* Mat. xxviii. 14. Acts xii. 20, where in both cases Schl. supposes money to have been the means of persuasion, which is expressed in 2 Macc. iv. 45. x. 20. Comp. 1 Sam. xxiv. 7. Xen. Hell. ii. 4. 20. vii. 3. 4. Plat. de Leg. x. p. 960. Some so interpret Acts xiv. 19; others say it is *to stir up by persuasion.* In 1 John iii. 19, Wahl and Schl. say it is to persuade in the sense of *appeasing, tranquillizing, winning over.* Parkhurst also explains it *To assure, make confident, free from fear and doubt.*]

[III. The perfect middle is used in various constructions in the sense of *I am persuaded, I am confident in, I trust to, I depend on,* &c. (1.) *I am persuaded,* thus with ὅτι 2 Cor. ii. 3. (where ἐπὶ is *respecting.* See Matthiæ, § 586 and 282. Porson ad Eur. Or. 1338. Med. 518. Hermann ad Vig. p. 860.) Heb. xiii. 18. With acc. of the thing, Phil. i. 25. (ὅτι is added ver. 25.) (2.) *I am confident in, I trust to,* with acc. and inf. Rom. ii. 19. With dat. Phil. i. 14. Philem. 21. Prov. xiv. 16. Is. xxviii. 17. See Matthiæ, § 403. With ἐν and dat. Phil. iii. 3. Comp. 2 Thess. iii. 4. with the next head. With ἐν and ὅτι Gal. v. 10. Phil. ii. 24. Judg. ix. 15. and on this pleonastic use of ἐν see Pors. ad Eur. Med. 629. Soph. Œd. T. 1112. With ἐπὶ and a dat. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. Heb. ii. 13. See Job vi. 20. Is. viii. 17. With ἐπὶ and acc. Mat. xxvii. 43. Ps. cxxv. 1.]

* [The words καὶ πεισθέντες, says Parkhurst, are omitted by many MSS. (three ancient) the Vulgate, both the Syriac, several other old versions, and almost all the ancient commentators, and are ejected by Griesbach from the text.]

Πεινάω, ῶ, from πεῖνα, ης, ἡ, *hunger,* which from πένομαι *to labour, prepare,* particularly *food,* also *to be poor.* See under Πένης.

I. *To hunger, be hungry,* in a natural sense. Mat. iv. 2. xii. 1, & al. freq. [Add Mark ii. 25. xi. 12. Luke iv. 2. vi. 3. Rom. xii. 20. 1 Cor. iv. 11. xi. 21. 34. Aristot. H. An. ix. 21. Æl. H. An. vii. 20. By synecdoche it means generally *To be in want,* as in 1 Cor. iv. 11. Phil. iv. 12. Rev. vii. 16, and so Jer. xxxi. 25. Schl. adds Luke i. 53. (which Wahl explains with Parkhurst under sense II.), observing that the phrase *He hath filled the hungry with good things,* is opposed to *The rich he hath sent empty away.*]

II. *To hunger,* in a spiritual sense, *to desire earnestly.* Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35.* Rev. vii. 16. Xenophon in like manner applies this word to the *mind* as well as to the body. Thus in Œcon. xiii. 9. ΠΕΙΝΩ͂ΣΙ τοῦ ἐπαινοῦ οὐχ ἧττον ἔνιαι τῶν φυσεῶν ἢ ἄλλαι τῶν σιτῶν τε καὶ ποτῶν. "Some tempers *hunger* after praise no less than others after meat and drink." In which and other passages of Xenophon cited by Raphelius on Mat. v. 6, this V. is followed by a genitive, which seems to be governed by ἕνεκα *on account of* understood, as the accusative δικαιόσυνην in Mat. by the preposition διὰ *on account of, after.* In Plutarch, De Irâ Cohib. tom. ii. p. 460, cited by Grotius, Elsner, and Wetstein, πεινᾷν and διψᾷν are used together, as in Mat. Ὁ μὴ ΠΕΙΝΩ͂Ν μηδὲ ΔΙΨΩ͂Ν αὐτῆς (τιμωρίας namely). "He who neither *hungers* nor *thirsts* after revenge." Comp. under Διψάω II. and see more in Wetstein and Kypke.—To the Greek πεινάω is related our Eng. *to pine.*

ΠΕΙ͂ΡΑ, ας, ἡ, from πείρω *to perforate, pierce through,* by doing which we *make trial* of the internal constitution of things, or simply *to pass through.* See Πείρω. *Experience, trial,* [*attempt*]. It is used [in the N. T.] in the phrase πεῖραν λαμβάνειν, which signifies [1.] *to make a trial* or *attempt,* periculum facere, occ. Heb. xi. 29. [Ælian. V. H. xii. 22. Pol. ii. 32. 2. Herodian. i. 8. 10. Xen. Mem. i. 4. 18. Deut. xxviii. 56.]; and [2.] *to have trial* or *experience* of evil, *to experience* evil or suffering. occ. Heb. xi. 36. [2 Macc. viii. 9. Diod. Sic. iii. 36. xv. 88.

* [Others (I think more rightly) say that in this place the sense is rather *to feel want* (spiritually) than *to desire earnestly.*]

Pol. xxviii. 9. 7. Xen. An. v. 8. 15. Mem. i. 4. 18. See on this word Irmisch on Herodian. i. 8. 10.]

Πειράζω, from πεῖρα.—In general, *To make trial.*

I. *To make trial, try, attempt.* Acts xvi. 7. xxiv. 6. [(in which last place it seems to be rather *he dared, he audaciously undertook.*) See Judg. vi. 39. Polyb. Frag. 60.]

[II. *To try, put to the proof.*]

[(1.) Generally, of those who make trial of any one's strength, opinions, disposition, condition, and this either with a good purpose, as John vi. 6. 2 Cor. xiii. 5. Heb. xi. 17. Rev. ii. 2, or with a bad one, as Mat. xvi. 1. (where Grotius has *seeking occasion for calumniating him*), xix. 3. (where many critics say *laying snares for him*), xxii. 18. Mark viii. 11. x. 2. xii. 15. Luke xx. 23. John viii. 6. Acts v. 9. (*to try whether God will punish you,* according to Hammond; or, according to Schleusner, *whether the apostles have power from God.*) See 1 Kings x. 1. Dan. i. 12. 24. Schl. adds Mat. xxii. 35. to the first class (the good sense), otherwise I could not have hesitated to put it in the second. Luke xi. 16. is doubtful, though, from verse 29, I should put this place also in the second class.]

[(2.) *To try* or *tempt God.* They who make trial of God's power or providence distrust it, and so the expression *To try God* seems to me, as Wahl says, to mean *To distrust him.* Schl. makes it *To resist* or *rebel against him.* Acts xv. 10. 1 Cor. x. 9. (Comp. Numb. xxi. 5, 6.) Heb. iii. 9. Comp. Ex. xvii. 7.]

[(3.) *To try one's faith and patience by calamity.* 1 Cor. x. 13. Heb. ii. 18. iv. 15. (though this may refer to all sorts of trials, as well by calamity as by actual temptation to sin.) xi. 37.* where compare Judith viii. 22, 23. Wisd. iii. 5. xi. 10.]

III. *To tempt, prove by soliciting to sin.* Mat. iv. 1. 1 Thess. iii. 5. Jam. i. 13, 14. Hence the particip. Ὁ πειράζων used as a N. *The tempter,* i. e. *the devil.* Mat. iv. 3. 1 Thess. iii. 5.

IV. *To tempt effectually, to overcome by temptation.* 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See Bp. Bull's Harmon. Apostol. Dissert. Post. cap. xv. § 20, p. 501, edit. Grabe.

* [Parkhurst thinks that the verb here may mean *to tempt to sinful compliances* by the offer of present ease and prosperity, instead of the torments they were to suffer for persevering in their duty. See Dan. iii. 14. vi. 10. 2 Macc. vi. 21. This word, as he observes, is omitted in two Greek MSS. and the Syriac version, and the omission approved by Erasmus, Grotius, Hammond, Whitby, and others; but there is not any good ground for this. Different learned men (see Wolf) have suggested various readings, as ἐπυρώθησαν, ἐπυράσθησαν, ἐπρήσθησαν, ἐπηρώθησαν, ἐπέρθησαν, ἐπράθησαν.]

Πειρασμός, ῦ, ὁ, from πεπείρασμαι perf. pass. of πειράζω.

I. *A trial, trying, proving,* i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12. [1 Pet. i. 6. 2 Pet. ii. 9. Rev. iii. 10. Deut. iv. 34.]

II. *A tempting* or *temptation* to sin. Luke iv. 13. [xxii. 40, 46.] Comp. Mat. vi. 13. [and Luke xi. 4.] xxvi. 41. [and Mark xiv. 38. 1 Tim. vi. 9.]

III. *A proving* or *tempting,* as of God by wicked men. Heb. iii. 8. [Deut. vi. 16. ix. 22.]

Πειράω, ῶ, from πεῖρα*.—*To try, attempt,* occ. [in the middle voice] Acts ix. 26. xxvi. 21. [2 Macc. xi. 19. Pol. i. 20. 12. Ælian. V. H. i. 34.]

I. Transitively, *To pierce, pierce through,* as with a weapon, a spear, a spit. Thus used by Homer. Il. xvi. lin. 405. Il. xx. lin. 479, 80. Il. vii. lin. 317, & al.

II. Intransitively, *To pass through.* In this sense also Homer applies it Odyss. ii. lin. 434. This simple V. occurs not in the N. T., but it is inserted on account of its compounds and derivatives.

Πεισμονή, ῆς, ἡ, from πέπεισμαι perf. pass. of πείθω *to persuade.*—*A persuasion.* occ. Gal. v. 8. [Schl. understands the word of the Galatians, and explains it *Credulity, facility in being persuaded.* Wahl, after Koppe and others, understands it of the Judaizing teachers, and translates it *Sedulity and craft in persuading.* The Lexicographers only find it here and in Eustathius (Iliad. A. p. 21. 46. B. p. 637. 5. Od. x. p. 785. 22.)].

ΠΕ΄ΛΑΓΟΣ, εος, ους, τό.

I. *The* or *A sea.* occ. Acts xxvii. 5. [2 Macc. v. 21. Xen. Cyr. vi. 410.]

II. Τὸ πέλαγος τῆς θαλάσσης, *The depth of the sea,* or *the main sea.* Raphelius shows that πέλαγος is used by Arrian and Polybius for the *open* or *main sea.* See also Wetstein, and Kypke who

* [In some MSS. of Prov. xxvi. 18, this verb occurs in the same sense as πειράζω, sense III.]

cites from Pindar in Plutarch. Sympos. p. 705, 'Ἐν ΠΟ'ΝΤΟΥ ΠΕ'ΛΑΓΕΙ, In the *midst of the sea.* occ. Mat. xviii. 6. [See Diod. Sic. iv. 77. xiv. 54. Pind. Pyth. iv. 13. Long. de Subl. 34. Nicet. in Manuel. Comnen. vi. 7. τῦ ποταμῦ τὸ πέλαγος.]

Πελεκίζω, from πέλεκυς *an axe,* which from the Heb. פלך *to cleave, cut.*—*To cut with an axe,* i. e. *to behead with an axe.* The Greek writers [not the older ones, says Lobeck on Phryn. p. 341,] apply the V. in the same sense. [Pol. i. 17. 12. Diod. Sic. xix. 101.] So the Latins use securi percutere *to strike with an axe,* for *beheading.* occ. Rev. xx. 4.*

Πέμπτος, η, ον, An ordinal N. of number, from πέντε, Æol. πέμπτε, *five.*—*The fifth.* occ. Rev. vi. 9. ix. 1. xvi. 10. xxi. 20. [Gen. i. 23. Josh. xiv. 10.]

ΠΕ'ΜΠΩ.

I. In Homer [and other Greek authors] it sometimes signifies to *conduct,* deduco, deducendum curo. See Il. i. lin. 390. Comp. lin. 184, and see Dammi Lexicon.

II. *To send.* See Mat. xi. 2. John i. 33. iv. 34. v. 23, 24, 30. xiv. 26. xvi. 7. Gal. iv. 6. On Mat. xi. 2, Wetstein cites from Xenophon, ΠΕ'ΜΠΕΙ—'ΕΙΠΩ'Ν, and ΠΕ'ΜΨΑΣ—'ΕΙΠΕΝ. On Mat. xiv. 10, I observe, that we have a very similar expression in Herodian, lib. i. cap. 28. edit. Oxon. 'Ο Κόμμοδος ΠΕ'ΜΨΑΣ, 'ΑΠΟΤΕ'ΜΝΕΙ ΤΗ'Ν ΚΕΦΑΛΗ'Ν. Commodus *sends, and cuts off his head.* Comp. Mark vi. 27. [Gen. xxvii. 42. Ezra iv. 14. v. 17.† We may just notice, that the verb often in the N. T. signifies *to send forth to take some office,* or *discharge some duty.* See for example John i. 22, 23. iv. 34. & al. freq.]

III. *To dismiss, permit to go.* Mark v. 12. The profane writers, Herodotus and Homer, apply the verb in the same sense, as Raphelius has shown. [In 2 Thess. ii. 11, Schl. says the verb has this sense. Wahl classes it under the next head. Comp. Wisd. xii. 25.]

IV. *To put forth,* as a sickle into the harvest. occ. Rev. xiv. 15, 18. This seems an Hellenistical sense of the word, taken from the similar use of the Heb. שלח. Comp. Αποςέλλω III. and Heb. and Eng. Lexicon under שלח IV. [Wahl and Schl. translate the verb in this place by immitto, *to send in,* quoting Apollodor. ii. 7. 1. Ælian. H. An. xii. 5. Wahl adds 2 Thess. ii. 11.]

Πένης, ητος, ὁ, from πένομαι *to labour, take care, prepare,* particularly food (thus generally used in Homer), also *to be poor.* —*Poor, a poor man,* properly such a one as gets his living by his *labour,* in which it differs from πτωχός. So Ammonius, Πένης καὶ Πτωχὸς διαφέρει· Πένης μὲν γὰρ ὁ ἀπὸ τῦ ἐργάζεσθαι καὶ πονεῖν πορίζόμενος τὸν βίον, Πτωχὸς δὲ ὁ ἐπαίτης, ὁ τῦ ἔχειν ἐκπεπτωχώς, ἢ ἀπὸ τῦ πτώσσειν. Πένης and Πτωχὸς differ; Πένης is one who *gets his living by work and labour,* but Πτωχὸς *a beggar,* one ἐκπεπτωχὼς who has *lost* his goods; or it may be derived from πτώσσειν *to fear, shrink for fear.* This distinction is authorized by Aristophanes, Plut. lin. 551—3,

ΠΤΩΧΟΥ̃ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐςὶ μηδὲν ἔχοντα,
Τῦ δὲ ΠΕ'ΝΗΤΟΣ, ζῆν φειδόμενον, καὶ τοῖς ἔργοις προσέχοντα,
Περιγίνεσθαι δ' αὐτῷ μηδὲν, μὴ μέντοι μηδ' ἐπιλείπειν.

"The life of a πτωχός, which you speak of, is *to live without having any thing;* but the life of a πένης is *to live sparingly, and employed in labour,* to abound indeed in nothing, but neither to want any thing." occ. 2 Cor. ix. 9. [Schl. thinks, however, that in this place it is used for πτωχός, as in Amos ii. 6. iv. 1. v. 12, & al. Pollux, too, he observes, confounds these words (iii. 22. vi. 7.)]

Πενθερά, ᾶς, ἡ, from πενθερός, ὁ, which see.—*A wife's* or *husband's** *mother,* in this sense *a mother-in-law.* Mat. viii. 14. x. 35. [Mark i. 30. Luke iv. 38. xii. 53, twice, and nowhere else. Ruth i. 14. ii. 11, 18. Micah vii. 6.]

ΠΕΝΘΕΡΟ'Σ, ῦ, ὁ.—*A wife's father,* in this sense, *a father-in-law.* occ. John xviii. 13. [Gen. xxxviii. 13. 1 Sam. iv. 19, 20.]

Πενθέω, ῶ, from πένθος †—*To mourn, grieve.* [(1.)] Properly upon the death of a friend. See Mark xvi. 10. [Gen.

* [Schl. says this word does not occur in the O. T.; but in his edition of Biel he gives it in 1 Kings v. 18, where in Mill, however, I find ἐπελέκησαν from πελεκέω, as Schl. says in his Lex. N. T. It is used of stones cut with the axe.]

† [It is singular that so common a word should be so rarely used in the O. T. These three places, and a doubtful one, Gen. xix. 3, are the whole.]

* [The distinction may not be always observed; but Parkhurst is here incorrect, for the word is properly only a *wife's* mother. See Hesychius and Phavorinus.]

† [Schleusner deduces the noun from the verb πένθω, quasi πένθος, from πέπονθα.]

xxiii. 2. Is. iii. 26. (2.) Generally, *To grieve.* Mat. v. 4. ix. 15. Luke vi. 25. 1 Cor. v. 2. James iv. 9. Rev. xviii. 11, 15, 19. Lucian Dial. Deor. xiv. 1. In 2 Cor. xii. 21, Parkhurst says the sense is *To bewail, mourn over* or *for* (as in Gen. xxxvii. 33. 1 Sam. xv. 35.); but Wahl says *afficio dolore,* meaning *To cause to grieve,* and Schl. thinks the meaning is *To cause to grieve by* severe *punishment.* Macknight says in his paraphrase, *I shall with lamentation punish,* observing in his note that excommunication of an offender was accompanied with great grief on the part of the bishop and the church, and that hence *to mourn* or *bewail,* in the language of those times, means *to punish.* Schl. explains the verb in Mat. ix. 15, *to fast,* referring to the following words, and to Mark ii. 19. Luke xv. 34. Joel ii. 12, and he observes that in Mat. v. 4. and Luke vi. 25. the effect is put for the cause, the meaning being *to have cause to mourn,* i. e. *to be vexed, afflicted* ]

Πένθος, εος, ους, τό. The Etymologist deduces it from πάθος *suffering*, as βένθος *depth* from βάθος the same. *Mourning, sorrow, grief.* occ. Jam. iv. 9. Rev. xviii. 7, 8. xxi. 4. [See Sam. v. 5. Gen. l. 4. Prov. xiv. 13. Hos. ix. 4. The word properly means *Grief for the death* of friends, &c. See Diod. Sic. i. 72. Ælian. V. H. vii. 8. Xen. Cyr. iv. 66. Schl. (as in the verb) thinks that in these places of the N. T. *grief* is put for the *cause of grief*, i. e. *affliction.*]

Πενιχρός, ά, όν, from πένης *poor.*—*Poor, miserably poor, poor and mean,* pauperculus. occ. Luke xxi. 2. [Exod. xxii. 25. Prov. xxviii. 15. Polyb. vi. 21. 7. Demosth. 422. 14.] Theognis, Γνωμ. lin. 165, 181.

Πεντάκις, Adv. from πέντε *five,* and κις *a numeral termination.*—*Five times.* occ. 2 Cor. xi. 24. [2 Kings xiii. 19.]

Πεντακισχίλιοι, αι, α, from πεντάκις *five times,* and χίλιοι *a thousand.*—*Five thousand.* Mat. xiv. 21. xvi. 9, & al. [1 Kings v. 12. Xen. Hell. i. 2. 1.]

Πεντακόσιοι, αι, α, from πέντε *five,* and ἕκατον *a hundred.*—*Five hundred.* occ. Luke vii. 41. 1 Cor. xv. 6. [Numb. i. 21. Xen. Hell. i. 4. 9.]

Πέντε, οἱ, αἱ, τά. Undeclined.—A cardinal N. of number, *Five,* Mat. xiv. 17, 19, & al. freq. The learned Mons. Goguet* says, that every thing inclines us to think, that the fingers were the first instruments used by men to assist them in the practice of *numeration.* We may observe in Homer*, that Proteus counts his sea-calves by *five* and *five,* that is, by his *fingers.* Martinius derives the Greek πέντε *five,* from πᾶς, παντός *all,* q. πάντε, as the number is equal to that of *all* the fingers on each hand. "The Tououpinambos (certain American Indians)," says Mr. Locke†, "had no names for numbers above *five;* any number beyond that they made out by showing their *fingers,* and the *fingers* of others who were present." —It may perhaps be worth adding, that our Eng. *five,* and the Saxon ꝼıꝼ, are from the German funf or Gothic fimf, which two latter names of *five,* as also the Welsh *pump,* Cornish and Armoric *pemp,* have a manifest resemblance to the Æolic πέμπε *five.*

Πεντεκαιδέκατος, η, ον, from πέντε *five,* καί *and,* and δέκατος *tenth.*—*Fifteenth.* occ. Luke iii. 1. [1 Chron. xxiv. 14.]

Πεντήκοντα, οἱ, αἱ, τά. Undeclined, from πέντε *five,* and ήκοντα the *decimal* termination, which see under Ἑβδομήκοντα.—*Fifty.* Mark vi. 40. John viii. 57, & al.

Πεντηκοστός, ή, όν, from πεντήκοντα *fifty.*

I. *Fiftieth.* [Levit. xxv. 10, 11.]

II. Πεντεκοστή, ῆς, ἡ, *The feast of Pentecost,* so called because it began on the *fiftieth*‡ day, reckoned from the first day of unleavened bread (i. e. the day after the Passover was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11. and 7.) occ. 1 Cor. xvi. 8. Ἡμέρα τῆς Πεντηκοστῆς is this very *fiftieth* day, *The first day of the feast of Pentecost.* occ. Acts ii. 1. xx. 16. See Doddridge's Note on Acts ii. 1. [Some understand ἑορτή.]—The Hellenistical Jews, before our Saviour's time, used Πεντηκοστή for *the feast of Pentecost,* as appears from Tobit ii. 1. 2 Mac. xii. 32. [The feast was instituted, as the Jews say, to commemorate the lawgiving on Mount Sinai. It was called also the feast of weeks, from being kept *seven* weeks after the Passover (Joseph. Ant. iii. 10.), and the feast of harvest, because the first

* Origin of Laws, &c. vol. i. book 3, ch. 2. p. 216, edit. Edinburgh.

* "Odyss. iv. ver. 412. Homer uses the word πεμπάζειν, which signifies *to assemble by five and five.* Plutarch and several Lexicographers tell us, that in the infancy of the Greek language they had no other word for *calculating.* It then signified what is now expressed by the term ἀριθμεῖν."

† Essay on the Human Understanding, book ii. chap. 16, § 6.

‡ [So Joseph. de Bell. ii. 3. 1.]

fruits of the finished harvest (which began directly after the Passover) were offered up in two cakes made of new wheat. See Exod. xxxiv. 25. The feast lasted only one day.]

Πεποίθησις, ιος, Att. εως, ἡ, from πέποιθα perf. mid. of Πείθω, which see.

I. *Trust, confidence.* occ. 2 Cor. i. 15, (where see Wetstein.) iii. 4. viii. 22. x. 2. Eph. iii. 12. [Joseph. Ant. i. 3. 1. iii. 2. 2. Zosim. i. 18. Sext. Pyrrh. iii. 24. 187. It would seem not to be a very pure word, from Phrynichus, p. 295, ed. Lobeck.]

II. *The object of trust* or *confidence, that on which one trusteth.* occ. Phil. iii. 4. [Comp. 2 Kings xviii. 19.]

[Περ. An enclitic particle, signifying sometimes nearly the Latin *cunque*, or our *soever*, sometimes having no translateable sense. See Hermann on Viger.]

Πέραν, An Adv. governing a genitive, from περάω *to pass over.*

I. *Beyond, over, on the other side.* Mat. iv. 25. John [i. 28. iii. 20.] vi. [1, 17, 22, 25. x. 40. xviii. 1.] With the neut. article used as a N. Πέραν, τό, *The other* or *further side.* Mat. viii. 18, 28. [xiv. 22. xvi. 5.] Mark [iv. 35.] v. [1,] 21. vi. 45. viii. 13. [Luke viii. 22.] Διὰ τῦ πέραν, *By the further side.* Mark x. 1.

II. *About, near,* Mat. iv. 15. "That πέραν sometimes has this signification will appear by comparing Josh. xii. 1, 7, and Numb. xxxii. 19, in the LXX." Doddridge. Comp. Mat. xix. 1, and Bp. Pearce on this text, and on Mat. iv. 15. [Schl. translates πέραν in Mat. iv. 15. and John i. 28. by *cis, on this side,* or *ad, at* or *by,* and in Mat. iv. 25. by *ad.* Grotius and Vitringa also, and many following commentators, translate it in the first passage by *juxta.* Junius (Parall. i. 14.) says, that עבר in Hebrew (the word used in Isaiah ix. 1, whence this place of Mat. is taken) signifies any tract of ground washed by a river, or separated by its stream, whether on this side or that, and so of the Greek πέραν.* Others, to explain the difficulty, have supposed that what is here called *Galilee of the Gentiles* did literally extend beyond Jordan; and doubtless this attributing of two exactly opposite senses to the same word is so objectionable, that almost any remedy is preferable. If it could be proved, indeed, that the Hebrew word had such an ambiguity, there would be little question as to the Greek, because we might then say that the translators, without reflection, translated the Hebrew word by that Greek one which usually represents it. Schleusner, in his edition of Biel, has picked up somewhere two passages from Pausanias, by which he attempts to fix on the Greek word the sense of *near.* Why he says so, I cannot divine.* In Mat. xiv. 22, where Christ is said to have gone from the desert εἰς τὸ πέραν (and from Mark vi. 45, it appears that he went to Bethsaida), Casaubon says, the meaning is only *to a distance*—a more remote part of a country on the same side; for the desert and Bethsaida were on the same side. But Fischer, in a very ingenious passage (Diss. xix. p. 441.), shows from John xii. 21, and other places, that there were perhaps two Bethsaidas, one in Galilee, and another in Gaulonitis. On John i. 28. nothing decisive can be said, it not being clear whether the reading should be Bethabara or Bethania.]

ΠΕ'ΡΑΣ, ατος, τό.

I. *A bound, limit, end.* occ. Mat. xii.

* [Glassius (Phil. Sacr. i. 6. p. 469.) treats of this subject, and, after quoting Junius, gives as an instance Deut. i. 1. *These are the things which Moses spake to all Israel* בעבר הירדן, i. e. says Glassius, "*on this side Jordan*, for Moses never went beyond Jordan;" and so Rosenmüller, ad loc., using the words of Junius and Glass without acknowledgment. Witsius (*Misc.* i. 14. 46.) says the same; but in his proof does not attempt more than to show that the Hebrew phrase means *at the passage, along.* He cites 1 Sam. xiv. 40, to prove that עבר means *a side;* and then appeals to I Kings iv. 24. (comp. 21.) Deut. iii. 8. Josh. v. 1 and ix. 1; and Graves on the Pentateuch adds Josh. xii. 1 and 7, to show that words translated *on the other side Jordan* and *on this side* (a translation defended by the addition of *toward the rising of the sun* in one case, and *on the west* on the other) are expressed by the same word. Fritzsche (on Mat. iv. 15.) objects like myself to this double use of πέραν, and appears not to allow any ambiguity in the Hebrew word; for the places (Deut. i. 1. iv. 46. Josh. i. 14.) he explains with Le Clerc by the hypothesis of a later writer living in Palestine. B. Witsius observes justly, that the Pseudo-Moses would then have bungled in ascribing to Moses words which he could not have used, if בעבר can only mean *across.* Cocceius and Schulz do not recognize any ambiguity in the Hebrew.]

* [The passages are Paus. ii. 20. 3. Πέραν τῦ Νεμείῦ Διός, Τύχης ἐςὶν ἐκ παλαιοτάτυ ναός. Referring to the place, the reader will see that there is nothing whatever to prevent the word having its usual meaning. The other is in the same book 22. 2. and the same remark applies. Schl. has probably copied them from some commentator, for he cites only the page, and not the chapter and section, as if he had not himself looked to the passage.]

42. Luke xi. 31. Rom. x. 18, Πέρατα τῆς γῆς, *The ends* or *extremities of the earth*, is an expression frequently used in the LXX for the Heb. אפסי ארץ, Ps. ii. 8. xxii. 27. lxvii. 7. lxxii. 8. & al. and for קצה ארץ, *the end of the earth*, Ps. xlvi. 9. lxi. 3, and denotes *the most*, or *very, distant* parts of it*; not that the phrase is merely Hebraical or Hellenistical, for Homer, Odyss. iv. lin. 563, and Hesiod, Oper. lin. 167, in like manner, use ΠΕΙ'ΡΑΤΑ ΓΑΙ'ΗΣ, and Thucydides, i. 69. 'ΕΚ ΠΕΡΑ'ΤΩΝ ΓΗ͂Σ. See more instances from the Greek writers in Wetstein and Kypke, on Mat. xii. 42. [Xen. Aq. ix. 4. Diod. S. iii. 52.]

II. *An end, finishing*, as of controversy, &c. Heb. vi. 16. [Pol. i. 41. 2. Dem. 258, 9.]

ΠΕΡΙ'. A Preposition.

I. Governing a genitive.

1. *Concerning, about*, de. Mat. ii. 8. iv. 6. [which Schl. and Wahl refer to sense 3.] vi. 28. Luke i. 1. [Add Mat. xi. 10. xv. 7. (and Mark vii. 6.) xvi. 11. xvii. 3. Mark v. 16. Luke xxii. 37. John i. 7. Acts xxv. 16. Rom. xiv. 12. & al.] Comp. Mat. xx. 24. John vi. 41. 3 John ver. 2. In the two former of which texts some interpret it *against*. [Schl. does so, and adds other texts to them, viz. Mark vii. 6. x. 41. John vi. 41. Acts xxv. 16; but this explanation is not necessary.] On Acts xix. 40, see Markland in Bowyer's Conject. Τὰ (πράγματα namely) περί τινος, *The things concerning one*. Eph. vi. 22. Luke xxiv. 19, where Wetstein cites from Xenophon, Hellen. i. ἔφρασε ΤΑ' ΠΕΡΙ' 'ΕΤΕΟΝΙ'ΚΟΥ.

[2. *With respect to*. Mat. xx. 24. (and Mark x. 41.) ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. xxii. 31. Luke ii. 27. Acts xxi. 25. xxviii. 22. 1 Cor. vii. 1. xiii. 1. Xen. Mem. i. 3. 15. Cyr. i. 6. 15. Isoc. Evag. 4. Plat. Crat. 20. This meaning often sinks into the last. Mat. xxiv. 36, for example, is referred to this head by Wahl; but it may belong to the preceding one. See 1 Cor. vii. 25. In Mat. ix. 36, Parkh. and Schl. take Mat. ix. 36 for *towards*, and Schl. quotes Xen. Cyr. vi. 1. 24. In 1 Cor. vii. 37, Parkh. says it is *over*, in respect of power. Schl. translates it by *in*, or *circa*, and the whole phrase by *And lives as he pleases*. Wahl refers the passage to this head, and translates *Is free with relation to his own determinations*. This is probably right;—the sense is the same in all. Wahl refers 3 John 2. to this place, and must therefore, like Parkhurst, join περὶ πάντων with εὐοδοῦσθαι. Schl. construes it by *above*, and must therefore join these words with εὔχομαι.]

3. *For, because of*, propter. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. בעבור, Gen. iii. 17, & al. [Add Mark i. 44. (Luke v. 14.) Luke iii. 19. Acts xx. 15, 24. xxvi. 7. Heb. x. 18, & al. Diod. Sic. i. 88. Herodian. i. 11. 4. Xen. Cyr. ii. 122. Thuc. ii. 124.]

4. *For, on the behalf*, or *for the sake, of*, pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. בעבור (see Amos ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect (see Heb. and Eng. Lexicon in עבר XIV.) though I do not find it ever used by the LXX for that Heb. preposition. [Add Luke iv. 38. xxii. 32. John xvi. 26. xvii. 9, 20. Acts viii. 15. Col. i. 3. iv. 3. Eph. vi. 8. Xen. Cyr. i. 2. 13. Eur. Phoen. 534.—There is little reason why all these senses should not be referred to *one* head.]

II. Governing an accusative.

1. [*Of place*,] *about*, circum. Mat. iii. 4. [Mark iii. 34, & al. freq.]

2. *About*, of time [not fully defined.] Mat. xx. 3, 5, 6, 9. [Mark vi. 48. Acts xxii. 6, & al. freq.] It is thus frequently used in the Greek writers, see [Xen. An. i. 7. 1. Thuc. iii. 39.]

[3. *About, with respect to*. 1 Tim. i. 19. vi. 4, 21. 2 Tim. ii. 8. (In Tit. ii. 7, the sense is *as to*, or *in*.) See Æl. V. H. iii. 31 and 42. Xen. An. iii. 5. 7.]

4. Οἱ περί—*Those about* or *with*, i. e. *the companions*, including the *person mentioned* himself. Thus, Οἱ περὶ τὸν Παῦλον, Acts xiii. 13, is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. Polybius, cited by Raphelius, likewise plainly uses it in this sense—ΤΟΥ'Σ δὲ ΠΕΡΙ' ΤΟ'Ν ΓΕ'ΣΚΩΝΑ λαβόντες, ὄντας ὡς ἑπτακοσίους—"Taking *those that were with* Gescon, to the number of seven hundred." But, what is more remarkable, οἱ or αἱ περὶ frequently in the best Greek writers mean only *one* person,

* [Schl. thinks that often this phrase may only signify countries out of Palestine; and he adds that Vorst (De Hebr. c. 23.) has shown that in Mat. xii. 42. and Luke xi. 13. Sabæa, in Arabia Felix, is meant.]

namely, *him* or *her* who is expressly mentioned. Thus οἱ περὶ Πλάτωνα is *Plato*, οἱ περὶ Ἀριστοτέλην, *Aristotle;* and so in John xi. 19, τὰς περὶ Μάρθαν καὶ Μαρίαν means only *Martha* and *Mary;* on which text see Raphelius and Wetstein. [On the first of these usages see Ernest. ad Xen. Mem. i. 1. 18. Fischer on Weller, p. 381, and see Ezek. xxxviii. 6. xxxix. 4; on the second compare Æsch. Soc. D. iii. 12 and 20. Hom. Iliad, Γ. 146. Xen. An. ii. 4. 1. Mor. ad Longin. p. 89. Drakenborch. ad Liv. xxi. 49.]

III. In composition it denotes,

1. *About, round about*, as in περίαγω *to go about*, περιβλέπω *to look round about.*

2. *Acquisition*, as in περιποιέω.

3. *For, on account of*, as in περιμένω *to wait for.* In this sense περὶ out of composition is often used by the profane writers.

4. *Above, beyond*, as in περίουσιος *abundant, excellent.* The profane writers often use it in this sense also, both in and out of composition.

5. *Intenseness*, as in περίεργος *a busybody.* But in this sense περὶ seems the Adv. which denotes *very much, exceedingly.*

Περιάγω, from περὶ *about*, and ἄγω *to lead, carry, go.*

I. *To lead* or *carry about.* occ. 1 Cor. ix. 5. [Ezek. xxxvii. 2. 2 Macc. iv. 38. Xen. Cyr. ii. 2. 28.]

II. *To go about*, used either absolutely, occ. Acts xiii. 11; or with an accusative following, occ. Mat. iv. 23. ix. 35. xxiii. 15. Mark vi. 6. [Ceb. Tab. 6.]

Περιαιρέω, ῶ, from περὶ *round, about*, and αἱρέω *to take.*

I. *To take away on all sides, to take entirely away.* [2 Cor. iii. 16, of taking away *a veil* (Æl. V. H. i. 20 and 21. Xen. Cyr. viii. 1. 47.); and hence *to cut off.*] Acts xxvii. 40. "*and* having cut off *the anchors, they let them fall into the sea*, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had *cut off her anchors.*—Hesych. Περίελαι, κόψον—ἄφελε," *cut, take away.* Markland in Bowyer. So Wetstein, "absciderunt funes, *anchoris in mari relictis.*" [In Acts xxvii. 20, we have the word metaphorically used in this latter sense, *to cut off all hope;* an expression found in other languages. See Livy xxxv. 46. xlv. 3. 5. Again, in Heb. x. 11, the use is figurative, *to take away sins*, meaning *to atone* or *make satisfaction for them.* See Zephan. iii. 15.—The word occurs in the sense of *removing, turning away*, in Deut. vii. 15. Josh. xxiv. 14, 23.]

☞ Περιαστράπτω, from περὶ *about, around*, and ἀστράπτω *to shine like lightening.*—*To shine like lightening around, to lighten around.* It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιβάλλω, from περὶ *about, round about*, and βάλλω *to cast, put.*

I. Transitively, *To put* or *cast round.* occ. Luke xix. 43. The LXX have the same phrase περιβαλεῖν χάρακα, Ezek. iv. 2, for the Heb. שפך סללה *to pour out*, i. e. *raise, a bank, mount*, or *rampart;* not that this expression is peculiar to the Hellenistical style; for, as Raphelius shows on Luke, both Polybius and Arrian have used the very same. See also Wetstein. [See Prov. xxviii. 4. Ælian. V. H. vi. 12. Xen. Cyr. iii. 3. 14.]

[II. *To clothe, put clothes on any one*, with an accusative of the person and another of the thing, Luke xxiii. 11. John xix. 2.—The 2d acc. is left out in Mat. xxv. 36, 43. Then the passive is *To be clothed by any one*, and takes an acc. of the thing, as Mark xiv. 51. xvi. 5. Rev. vii. 9, 13. x. 1. xi. 3. xii. 1. xvii. 4. xviii. 16. xix. 13. Instead of the acc. we find the dative in some copies of Rev. xvii. 4; and so in the act. in Herodian vi. 29. χλαμύδι πορφυρᾷ περὶ βάλλουσιν, and see Matthiæ, § 394; and the dative with ἐν in Rev. iv. 4, and we may add Rev. iii. 5, where the 2d fut. midd. occ. in pass. sense. On this use of ἐν see Pors. ad Med. 629. Soph. Œd. T. 1112.—Thirdly, the middle is *To clothe one's self.* Mat. vi. 29. Luke xii. 27; and we find it with an acc. of the thing in Mat. vi. 31. Acts xii. 8. Rev. iii. 18. xix. 8. See Æl. V. H. xii. 1. Xen. Œc. ii. 4. Herodian. ii. 8. 10.]

Περιβλέπω, from περὶ *round about*, and βλέπω *to look.*—*To look round.* [It is found only in the middle voice in the N. T., and] is used either absolutely, as Mark ix. 8. x. 23; or transitively, with an accusative following, as Mark iii. 5, 34. xi. 11. [Luke vi. 10. In Mark xi. 11, Schl. says the sense is *To go about*, and refers to Ecclus. ix. 7. in proof that such an explanation is admissible. But it is not necessary in either passage, nor can such a sense of the word be shown in other

places. It occ. Ex. ii. 12. Josh. viii. 20. Æsch. Soc. D. ii. 11.]

Περιβόλαιον, ου, τό, from περιβολὴ *clothing*, which from περιβέβολα, perf. mid. of περιβάλλω *to put round, clothe*, which see, 1 Cor. xi. 15. [Properly, *Any thing thrown round another*, as in Ps. civ. 6. Job xxvi. 6; and hence, specially, *a veil*, as being something thrown round the head. 1 Cor. xi. 5, and see Gen. xxiv. 65; and *a vesture* as thrown round the body. Heb. i. 12. See Judg. viii. 26. Ex. xxii. 27. Is. l. 8. Dion. Hal. Ant. iii. 61.]

Περιδέω, ῶ, from περὶ *about*, and δέω *to bind*.—*To bind about*. occ. John xi. 44. [Job xii. 18.]

☞ Περιεργάζομαι, from περὶ *very much*, and ἐργάζομαι *to work*.—*To be a busy-body, impertinently meddling with what does not concern one*. occ. 2 Thess. iii. 11; where observe the paronomasia. [The first meaning is *to do a thing with over-care and anxiety*. See Æl. V. H. ii. 44. iv. 11. then *to do what is unnecessary*. Herod. iii. 46. It is found in the same sense as in the N. T. in Pol. xviii. 34. 2. Plat. Ap. Soc. c. 3. ed. Fischer. In Symm. Eccl. vii. 30. and 2 Sam. xi. 3. it has nearly the same meaning.]

☞ Περίεργος, ου, ὁ, ἡ, from περὶ *intensive*, and ἔργον *work, business*.

I. In an active sense, *Curious* or *impertinently meddling into other people's affairs, a busy-body*. occ. 1 Tim. v. 13. [Xen. Mem. i. 3. 1. Arrian. D. E. iii. 1. 21.].

II. *Curious*, in a neuter sense*. occ. Acts xix. 19. Περίεργα, τὰ, *Curious*, i. e. *magical arts*. In the old Latin version of † Irenæus, lib. i. cap. 20, the word is used in this sense, concerning Simon Magus; and ‡ Origen applies the particip. περιεργαζόμενοι in the same view, to which he opposes ἀπερίεργον ἦθος, a life *free from these curiosities*. The Greek writers also cited by Wolfius and Wetstein on Acts xix. 19. use the adjective περίεργος in an *active* sense for *one who uses curious* or *magical* arts; and from Plato, Apol. Socrat. § 3, edit. Forster, we learn, that the accusers of Socrates alleged that Σωκράτης ἀδικεῖ, καὶ ΠΕΡΙΕΡΓΑ'ΖΕΤΑΙ ζητῶν τά τε ὑπὸ γῆν καὶ τὰ ἐπουράνια. "Socrates does wrong, and is *over-curious* by searching what is under the earth and what is in heaven." "Philostratus, Chrysostom, and a variety of *more ancient authors*, quoted by many, and particularly by Mr. Biscoe (at Boyle's Lect. ch. viii. § 1, p. 290—293.), have mentioned *the Ephesian letters* ('Εφέσια γράμματα); meaning by them the *charms* and other *arts of a magical kind* which the inhabitants of that city professed: and as these practices were in so much reputation there, it is no wonder that the *books* that taught them, how contemptible soever they might be in themselves, should bear a *considerable price*." Doddridge. See also Wetstein, who cites a number of the Greek writers who have mentioned the 'Εφέσια γράμματα. [See Deyling. Obs. S. iii. p. 277.]

Περιέρχομαι from περὶ *about*, and ἔρχομαι *to go*.

[I. *To go about*, or *from one place to another*. 1 Tim. v. 13. (with an acc.); in the sense of *wandering* (of persons under persecution) Heb. xi. 37. Dion. H. Ant. vi. 86. of *leading a vagabond life*, (used of Jewish exorcists.) Acts xix. 13. In this latter place Schleusner suggests, that it *may* signify *to circumvent* or *trick*, as in Aristoph. Eq. 1139.]

[II. *To go round*, in the sense of *coasting*. Acts xxviii. 13. The word occ. in sense of *surrounding* in Josh. vi. 15. xviii. 14.]

Περιέχω, from περὶ *about*, and ἔχω *to have, hold*.

[I. Properly, *to surround*. Thuc. iii. 22. Dem. p. 1274, 15. Ezek. xvi. 56. Jer. xlvi. 5; and hence

II. *To contain*, as a writing. occ. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So Josephus, Ant. lib. xiv. cap. 12, § 2. Διάταγμα ΠΕΡΙ'ΕΧΟΝ ταῦτα, A degree *containing* these things or orders; and lib. xi. cap. 4, § 9, 'Η μὲν ΕΠΙΣΤΟΛΗ' ταῦτα ΠΕΡΙΕ'ΙΧΕΝ.—In 1 Pet. ii. 6, seven MSS., one of which ancient, for ἐν τῇ γραφῇ have ἡ γραφὴ, so Vulg. Scriptura. But. Er. Schmidius, retaining the common reading, supplies Θεὸς as the Nom. case to περιέχει, *Wherefore (God) saith summarily in the Scripture*. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of

* [See Hor. Epod. xvii. 77.]

† "*Amatoria quoque & agogima, & qui dicuntur paredri, & oniropompi, & quæcunque sunt alia perierga apud eos studiosè exercentur.*"

‡ See Whitby's Note.

such a supplement, or of altering the received reading. Raphelius has observed, that the simple V. ἔχειν is very frequently used for *being, subsisting*, particularly by Herodotus; and Kypke cites Josephus, Ant. lib. xi. cap. 4. (§ 7, edit. Hudson) applying the compound V. act. περιέχει for the pass. περιέχεται *is contained.* "I send to you a copy of the letter, which I found among the records of Cyrus, καὶ βούλομαι γενέσθαι παντὰ καθὼς ΈΝ ΑΥ-ΤΗ͂Ι ΠΕΡΙΕΧΕΙ, and I will that all things be done, as *it is contained in it*, (quemadmodum in eis prescriptum est. Hudson.)" The ancient Syriac version in 1 Pet. ii. 6, has אמיר הו גיר בכתובא, *For it is said in the Scripture.* [Schl. and Wahl agree with Parkhurst.]

II. *To seize, possess, surround*, as astonishment. occ. Luke v. 9, Θάμβος γὰρ περίεσχεν αὐτόν, *For astonishment* possessed or surrounded *him*. Grotius observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3, and that the Latins have the similar phrase, circumstitit horror. See Homer, Il. iii. 342. and Il. iv. lin. 79.

Περιζώννυμι, from περὶ *about*, and ζώννυμι *to gird*.

I. *To gird round* or *about*, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. Ἀναζώννυμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6 Hence,

II. *The loins girded*, Luke xii. 35, denote figuratively and spiritually *readiness* to receive, and, as servants, to attend upon our heavenly Master. See Grotius on the place. And Eph. vi. 14, the Christian soldiers are directed to have *their loins girded about* with truth, i. e. with uprightness and sincerity of heart, in allusion to the "*military girdle*, which was not only an ornament, but a defence, as it hid the gaping *joints of the armour*, and kept them close and steady, as well as fortified the *loins* of those that wore it, and rendered them more vigorous and fit for action." See Doddridge and Wetstein on the place. Comp. Ὀσφὺς III. Homer mentions the ζωστὴρ or *girdle* among the *defensive armour* of the ancient Greeks, Il. iv. lin. 186, 215. Comp. Il. ii. lin. 479. [Schleusner mentions, that from the use of the ζωστήρ, or περίζωμα, this verb in the middle meant *To arm one's self, prepare for battle.* See 1 Sam. ii. 4. Ps. xviii. 32, 39. Ex. xii. 11. 2 Kings i. 8. Polyb. xxx. 13. 10. Diod. Sic. i. 62.]

☞ Περίθεσις, ιος, Att. εως, ἡ, from περιτίθημι *to put about, put on.* Comp. Περιβάλλω.—*A putting on.* occ. 1 Pet. iii. 3. [Περιτίθημι is used of *clothing* or *ornamenting the person.* See Diod. Sic. xii. 21. Ælian. V. H. i. 26. Comp. 1 Cor. xii. 23. The word περίθεσις occ. 1 Mac. vi. 53. in the Complutensian edition.]

Περιΐστημι, from περὶ *about*, and ἵστημι *to make to stand.*

[I. *To place round, make to stand round.* Xen. Cyr. vii. 5. 16. Ælian. V. H. iii. 19. Herodian. vii. 10. 13. and thence in the neuter tenses *to stand round.* John xi. 42. Acts xxv. 7. Diod. Sic. xiii. 56. Polyb. v. 42. 6. Xen. Cyr. vii. 5. 41. Thuc. viii. 15. The word occ. 2 Sam. xiii. 31.]

II. Περιΐσταμαι, *To stand round about*, and hence *to restrain, repress.* Raphelius shows it is thus used by Polybius; and to this sense he refers 2 Tim. ii. 16. But it is no less certain, that περιΐσταμαι signifies *to avoid, decline, stand aloof*, as it were, or *at a distance.* Thus Josephus, Ant. lib. i. cap. 1, § 4, says, that "Adam, after his transgression, φεύγει ταύτην καὶ ΠΕΡΙΙ͂ΣΤΑΤΑΙ, flies from and *avoids* or *shuns* God's company." So Lucian, Hermotimus, tom. i. p. 619. ὅπως ἐκτραπήσομαι καὶ ΠΕΡΙΣΤΗ͂ΣΟΜΑΙ, ὥσπερ τὰς λυττῶντας τῶν κυνῶν, I will turn out of the way and *avoid* him, as people do mad dogs. See other instances in Wetstein. And I must confess myself most inclined to this sense of *avoiding*, as being also most conformable to that of παραιτοῦ, 1 Tim. iv. 7. 2 Tim. ii. 23, and of ἐκτρεπόμενος, 1 Tim. vi. 20. (comp. 1 Tim. i. 4. Tit. i. 14.) occ. 2 Tim. ii. 16. Tit. iii. 9. See also Hammond on 2 Tim. ii. 16, and Suicer Thesaur. in Περιΐσταμαι. [Schleusner and Wahl agree with Parkhurst. See Casaubon. ad Athen. xv. p. 955. Græv. ad Luc. T. iii. p. 566. Gataker ad M. Anton. iii. 4. p. 92.]

Περικάθαρμα, ατος, τό, from περικαθαίρω, *to purge* or *cleanse all around*, or *thoroughly*, (used by the LXX, Deut. xviii. 10. Jos. v. 4, and by Josephus, De Bel. lib. v. cap. 1. § 3.) which from περὶ *around*, or intens. and καθαίρω *to cleanse, purge.*—*Filth*, or else, *An human expiatory victim.* occ. 1 Cor. iv. 13, *We are made*, ὡς περικαθάρματα, as the filth *of the world, (and are)* the off-scouring *of*

*all things to this day.* Thus our Translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the prophet Jeremiah, Lam. iii. 45, *Thou hast made us* (as) the off-scouring (Heb. סחי) *and* refuse (Heb. מאוס) *in the midst of the people:* but the terms περικαθάρματα and περίψημα may also refer to the *human expiatory sacrifices* which were offered among the Greeks and Romans, or, to borrow the words of Doddridge, may signify those "wretches who, being taken from the dregs of the people, were offered as *expiatory sacrifices* to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. Suidas says, that these wretched victims were called καθάρματα, as their death was esteemed an *expiation:* and when their ashes were thrown into the sea, the very words Γίνε Περίψημα, Γίνε Κάθαρμα, *Be thou a propitiation,* were used in the ceremony." Comp. Περίψημα. I do not, however, find, that these *human victims* are in any of the profane Greek writers called by the compound name περικαθάρματα; and therefore instead of ὡς περικαθάρματα in 1 Cor. iv. 13, I would rather, with the New College MS. cited by Mill and Wetstein, read ὥσπερ καθάρματα, or with that of Leicester and the edition of Er. Schmidius, ὡσπερεὶ καθάρματα. See Wetstein's Lect. Var. on the place, and comp. 1 Cor. xv. 8. In defence, however, of the common reading, it may be observed, that the LXX use περικάθαρμα for the Heb. כפר *a ransom, expiation,* Prov. xxi. 18; and if this reading be embraced, περικαθάρματα will be best explained in the same sense as καθάρματα, concerning which the reader may not be displeased to see some further account in the note below*. [Schl. prefers περικαθάρματα (as does Griesbach) because in Diog. L. vi. 32. and Arrian. Diss. Ep. iii. c. 22. 78. p. 318. περικαθάρματα (as purgamenta in Curtius x. 2. 7.) is used for *impure and abominable persons.* He says, that περικάθαρμα, like κάθαρμα, signifies, *Filth collected in cleansing and thrown away,* (see Deut. xviii. 10. Josh. v. 4.) and that it is applied by the Greeks (1) *to every thing that was impure,* (see Schwarz on Theoph. Char. 16.) and especially (2) to *human victims offered to appease the gods,* (he means, I suppose, as covered with the impurity for which they were to satisfy the anger of the gods); and he says the word is so used in Prov. xxi. 18. (where it is, I think, only *expiation;* nor does he adduce any instance of περικάθαρμα used elsewhere in this sense); hence, 3dly, it signified *any very wicked* or *vile man,* because such were the persons offered up in sacrifice. Wahl says, simply, *Filth;* and metaphorically, *a contemptible* or *wicked person.*]

Περικαλύπτω, from περὶ *about,* and καλύπτω *to cover.*—[*To cover,* as the face, with a veil, Mark xiv. 65. In Luke xxii. 64, we have περικαλύψαντες αὐτὸν, but the sense is the same as in St. Mark; for it was the custom to take condemned

* The Scholiast on Aristophanes, Plut. lin. 453, speaks thus: "Those who were sacrificed to the gods for a *lustration* or *purification* of some famine, or any other calamity, were called ΚΑΘΑ'ΡΜΑΤΑ PURIFIERS. This custom likewise prevailed among the Romans. It was also called ΚΑΘΑ'ΡΙΣΜΟΣ A PURIFICATION." On the Equites, lin. 1133, he says, "For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to *purify* themselves from the pollution, sacrificed these, whom also they called ΚΑΘΑ'ΡΜΑΤΑ PURIFIERS."—The people of Marseilles, originally a Grecian colony, had a like custom; for we learn from Servius on the 3d Æneid, that as often as they were afflicted with the pestilence, they took a poor person, *who offered himself willingly,* and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.—The Mexicans had a similar custom of keeping a man a year, and even *worshipping* him during that time, and then sacrificing him. See Picart's Ceremonies and Religious Customs of all Nations.—On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned Spearman, in his Letters on the Septuagint, p. 411, Note, that such sacrifices as these, being called by the Greeks ΚΑΘΑ'ΡΜΑΤΑ PURIFIERS, strangely answer to the ברית, or *purification-sacrifice,* of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called ברית, Isa. xlii. 6. xlix. 8; so in the New, *His blood* is said ΚΑΘΑΡΙ'ΖΕΙΝ to cleanse *us from all sin,* 1 John i. 7; and it is declared, Heb. i. 3, *that He made* ΚΑΘΑΡΙΣΜΟΝ, a purifying or cleansing *of our sins.* (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. ברית a *feminine* N. it is no more impropriety in language to call Christ, the great *purification-sacrifice,* by this name, than the Greeks were guilty of when they used the *neut.* N. κάθαρμα for their supposed *purification-sacrifices of men,* especially if it be considered that feminine nouns in Heb. often answer to neuter ones in Greek.

criminals to punishment with their heads covered. See Dougt. Anal. V. T. Exc. 122. Esth. vii. 8. and Parkhurst's Heb. Lex. in חפה. In Heb. ix. 4, the word is used in the sense of *covering* (wood) with a layer of metal. See 1 Kings vii. 42. viii. 7. Xen. Cyr. vii. 3. 13.]

☞ Περίκειμαι, from περὶ *about*, and κεῖμαι *to lie, be put*.

I. *To be put about* or *round*. occ. Mark ix. 42. Luke xvii. 2. [There is a common Græcism, by which verbs taking in the active a dative *of the person* are referred to this person as a subject in the passive, and then also take *the thing* in the accusative, while in other languages only *the object* in the active can be the subject in the passive. Thus (ἐγώ) κεχειροτόνημαι ἀρχὴν for ἀρχή μοι κεχειροτόνηται (Aristoph. Eccl. 517.) And in Virgil, imitating the Greek, Inscripti nomina regum flores. And after this analogy, the verb περίκειμαι takes an acc. of the object, which in the two examples from St. Mark and St. Luke was *the subject*. Acts xxviii. 20. τὴν ἅλυσιν ταύτην περίκειμαι, *I am surrounded with this chain*. So Herod. i. 171. Athen. xv. 8. Herodian. ii. 13. 17. (in all of which it is used of *dress* or *ornaments*. Joseph. de Mac. c. 12. (*of a chain*.) In Heb. v. 2. (where there is the same construction) the sense is figurative, *I am encompassed with infirmity*, i. e. *it surrounds me like a garment*. In Heb. xii. 1. it is simply, *to lie round, surround*. See Xen. de Re Eq. v. 3. Herodian. ii. 11. 16.]

Περικεφαλαία, ας, ἡ, from περὶ *about*, and κεφαλὴ *the head*.—*A head-piece, a helmet, a defensive armour of the head*. occ. Eph. vi. 17. 1 Thess. v. 8. [Comp. Is. lix. 17. In both these places it is used figuratively. It occurs in its proper sense 1 Sam. xvii. 5. 2 Chron. xxvi. 14. Polyb. iii. 71. 4.]

☞ Περικρατὴς, έος, ὲς, ὁ, ἡ, from περὶ intens. and κρατέω *to lay hold of*.—*That hath obtained his desire* or *purpose*, compos, *a master of*. occ. Acts xxvi. 16.*

☞ Περικρύπτω, from περὶ *about*, and κρύπτω *to hide*.—*To hide, conceal*. occ. Luke i. 24, where Campbell, "*lived in retirement*." [Lucian. Dial. Mort. x. 8.]

Περικυκλόω, ῶ, from περὶ *about*, and κυκλόω *to surround*.—*To surround on all sides, to compass round*. occ. Luke xix. 43. [Josh. vii. 9. 2 Kings vi. 14. Xen. An. vi. 3. 7. Aristoph. Av. 345.]

☞ Περιλάμπω, from περὶ *about*, and λάμπω *to shine*.—*To shine round about*. occ. Luke ii. 9. Acts xxvi. 13. [Diod. Sic. iii. 11. and 68. Plut. T. 1. p. 531 and T. viii. p. 233. ed. Reiske.]

☞ Περιλείπω, from περὶ intens. and λείπω *to leave*.—*To leave*. Περιλείπομαι, *To be left*, i. e. alive, *when many others are dead*. occ. 1 Thess. iv. 15, 17. So Wetstein cites from Herodian, II. i. 10, (or lib. ii. § 4. edit. Oxon.) Μόνος τε τῶν πατρῴων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φίλων ἔτι, "And being the only one of his father's friends who was still *left*." [See Hom. Il. xix. 230. It occurs simply in the sense of *being left*. Polyb. i. 37. 2. iii. 79. 12. 2 Mac. i. 31. viii. 14.]

Περίλυπος, ου, ὁ, ἡ, from περὶ intens. or *about*, and λύπη *sorrow*.—*Exceedingly sorrowful*, or *surrounded with sorrow on all sides*. Mat. xxvi. 38. [Comp. Ps. xlii. 5, 11. xliii. 5.) Mark vi. 26. xiv. 34. Luke xviii. 23, 24. Aristot. Eth. iv. 3. Demades 274, penult. 3 Esdr. viii. 73, 74. See Foes. Œc. Hipp. p. 300.]

Περιμένω, from περὶ *for*, and μένω *to remain, wait*.—Transitively, with an accusative, *To wait for*. occ. Acts i. 4. [See Gen. xlix. 18. Wisd. viii. 13. Thucyd. ii. 8. Aristoph. Plut. 643. Demad. 1314, 6. Xen. An. v. 6. 16.]

☞ Πέριξ, Adv. from περὶ *about, round about*.—*Round about*. With the prepositive article used as an adjective, *Circumjacent*. occ. Acts v. 16. Thus Josephus, De Bel. lib. ii. cap. 19. § 1. and § 4. "ΤΑΣ ΠΕΡΙΞ κωμάς, *The circumjacent* villages." So lib. iii. cap. 7. § 1. [Anton. Lib. Met. c. 30. Eur. Phœn. 715. (See Valck. ad 717.) Polyb. i. 45, 8. Xen. An. iv. 4, 4. See Spanh. ad Call. H. in Ap. 63. Hesychius πέριξ, κύκλῳ.]

☞ Περιοικέω, ῶ, from περὶ *about*, and οἰκέω *to dwell*.—*To dwell round about*. occ. Luke i. 65.

Περίοικος, ου, ὁ, ἡ. See Περιοικέω. [Xen. An. v. 6. 7.]—Περίοικοι, οἱ, Plur. *Persons dwelling round about, neighbours*. accolæ. vicini. occ. Luke i. 58. [Gen. xix. 29. Deut. i. 7. Thuc. viii. 6. Xen. de Rep. Lac. xv. 3.]

* [The sense of this passage is not certain; some suppose *the boat* to have been tied to the ship, and that the mariners wished to haul it in, lest, as Grotius says, it should dash against the ship. Others seem to think it was on board, and that they wished to get it into the water, that they might go in it, and do what was required to the sides of the ship.]

Περιούσιος, ου, ὁ, ἡ, from περιούσια *abundance*, from περὶ *beyond*, and οὐσία *being*.—*Abundant, excellent, peculiar.* I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it *, in order to express the Heb. סגלה *a peculium, a peculiar treasure* or *property*, for which Heb. word they use the adjective περιούσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive περιουσιασμὸς *a peculium*, Ps. cxxxv. 4. Ecclus. ii. 8. Λαὸς περιούσιος, "*A supernumerary people*, a people wherein God had a *superlative propriety* and *interest above* and *besides* his common interest to (in) all the nations of the world," says the learned Jos. Mede, p. 125, fol. See also Wolfius, and Suicer Thesaur. on the word. occ. Tit. ii. 14. [The four places above cited from LXX are the only ones where the word occurs; and in each case we find the phrase λαὸς περιούσιος. The *sense* of it is obviously a *peculiar people*, a *people peculiarly God's choice.* Wahl explains it by περιποιηθείς; Schleusner says, *populus peculiaris, a reliquis segregatus, studiosè collectus et maxime gratus.* Suidas has περιούσιος λαός· ὁ ἔγκτητος.]

Περιοχή, ῆς, ἡ, from περιόχα perf. mid. (if used) of περιέχω *to contain.*—*A passage* or *portion*, of Scripture namely, occ. Acts viii. 32. The profane writers use it in like manner for a *period* or *sentence* in a writing or book. See Wetstein on Acts †.

Περιπατέω, ῶ, from περὶ *about*, and πατέω *to walk.*

[I. *To walk.* Mat. iv. 18. ix. 5. * xi. 5. xiv. 25. xv. 31. Mark i. 16. ii. 9. v. 42. vi. 19, 48, 49. viii. 24. x. 23. xi. 9, 10, 27. xii. 38. xvi. 12. Luke v. 23. vii. 22. xi. 44. xx. 46. xxiv. 17. John i. 36. v. 8, 9, 11, (which three passages Schleusner explains, *To go away*, as some do Mark ii. 9.) xi. 19. viii. 11. x. 23. xi. 9, 10. xii. 35. xxi. 18. Acts iii. 6, 8, 9, 12. † 1 Pet. v. 8. Rev. ix. 20. xvi. 15. Xen. Mem. iii. 13, 5. Dem. 1258, 22. Gen. iii. 8.]

[II. *To walk*, in a figurative sense, i. e. *to be, to live, to dwell in any place.* John vii. 1. xi. 54. Rev. ii. 1, and so John vi. 66.]

[III. *To live* or *be*, used with reference to the condition in which one is. 2 Cor. v. 7. x. 3. Wahl refers 1 Cor. vii. 17. to this head, while Schleusner translates it (after his manner) by a new sense of περιπατέω, viz. *To remain in any way of life.* It appears, I think, to belong to the next head.]

IV. *To behave, conduct one's self.* The rule or way of such conduct is expressed (1) by an adverb in Rom. xiii. 13. and 1 Thess. iv. 12. Eph. iv. 1. Col. i. 10. and 1 Thess. ii. 12. Eph. iv. 17. 1 Thess. v. 8. Phil. iii. 17. 1 John ii. 6. See also 1 Thess. iv. 1. 2 Thess. iii. 6, 11; (2) by a dative, construed *after* or *according to.* Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16; (3) with ἐν and a dative, showing the manner, as Rom. vi. 4. 2 Cor. iv. 2. Eph. v. 2. Col. iii. 7. 1 John i. 6, 7, ii. 11. Here, the dative and ἐν are a periphrasis for an adverb; but in some cases it must be construed as in (2) by *after, according to, by the rule of.* Col. ii. 6. 2 John 4 and 6. 3 John 3 and 4. In Eph. ii. 10. Heb. xiii. 9. περιπατεῖν ἐν ἔργοις αγαθοὶς is simply *To be in*,

* [From περιούσια, a good Greek word, expressing *abundance.* Thuc. ii. 13. v. 71. Ælian. V. H. iv. 19.]

† [This word is by Wahl (and apparently by Schleusner) made to have a *passive* signification, viz., *that which is contained in any thing;* but like the other words of the same formation, προσοχή, κατοχή, ἐποχή, &c. I believe it to be active, viz., *that which goes round* or *contains any thing*, whence it is often used in the LXX for *fortifications*, as 2 Kings xix. 24. 1 Chron. xi. 7. Ps. xxxi. 21. * and for *a net* in Ez. xii. 13. It is used by Greek writers in the sense of *argument* or *contents*, (i. e. what *goes round, embraces* the whole subject, or gives a summary of it,) as Stobæus Ecl. Phys. p. 164. A.; and so Erasmus, Wahl, and Bret. make it here. Stephens (Thes. in Voc.) agrees with Beza and Parkhurst, and thinks Beza's explanation right. Περιοχὴ quum proprie significet complexionem et quantum uno ambitu contineri potest, optima ratione possunt istæ sectiones sic etiam vocari quasi partem dicas certis terminis comprehensam et a reliquis distinctam. This is, however, going from the active to the passive sense. The word *Periocha* is used of the arguments to Terence's plays by Sulpicius Apollinaris, and Cicero (ad Att. xiii. 25.) has περιοχὴ in the sense of *periodus* or *perfect sentence.* It occurs in an active sense for the *integument covering the seed* in Theoph. de Caus. Pl. i. 21.]

* [Schleusner interprets this and other passages where the lame are miraculously healed, *to recover the power of walking;* but this is quite unnecessary. The fact that the lame *walked* is sufficient, and such an use of the verb is unknown.]

† [Parkhurst gives Bowyer's explanation of the construction of this passage. He supposes κεκοιμηκόσι to be for ποιηταῖς οὖσι, and thinks the genitive in Ps. xxvii. 13. and Acts xxvii. 1. may be explained by a similar resolution of the verb into a substantive.]

* [I presume this is the place which Schleusner cites as Ps. xxx. 28; and Bretschneider as Ps. xxxi. 28.]

*the practice of doing.* (4) With κατὰ, Mark vii. 5. Rom. viii. 1, 4. xiv. 15. 1 Cor. iii. 3. 2 Cor. x. 2. Eph. ii. 2.] —The LXX use it in this sense, 2 Kings xx. 3. Eccles. xi. 9, for the Heb. התהלך and הלך *to walk.* [See] Isocrates ad Demon. p. 17. edit. Fletcher. So Arrian, Epictet. lib. ii. cap. 19. [See also Arrian D. E. i. 18. iii. 14 and 26. Schwarz. p. 1081, and Vitringa on Vorst. Phil. Sacr. p. 217.]

☞ [Περιπείρω, from περὶ *round about,* and πείρω *to pierce through.*]—*To pierce* or *stab through,* properly *on all sides,* or *all over,* from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the particip. perf. pass. of the simple V. πείρω is in like manner joined with ὀδύνῃσι, Ionic for ὀδύναις, Il. v. lin. 399, 'ΟΔΥ'ΝΗΙΣΙ ΠΕΠΑΡΜΕ'ΝΟΣ, *With sorrows pierced.* But Josephus uses the compound V. περιπείρω in its proper sense, De Bel. lib. iv. cap. 7. § 4. ΠΕΡΙΕΠΕΙ'ΡΟΝΤΟ δὲ τοῖς ἐκείνων βέλεσιν, They were *pierced through on all sides* (undique transfigebantur, Hudson) with the Roman darts. [So Diod. Sic. xvi. 80. Ælian. H. A. vii. 48.]

Περιπίπτω, from περὶ *round about,* and πίπτω *to fall.*—[*To fall upon,* either of persons or things.]

[(1.) Of persons, *to fall upon* or *amongst,* as thieves, Luke x. 30. (in vs. 36. the same is expressed by ἐμπίπτειν εἰς.) Diog. Laert. iv. 50. Artemid. iii. 5. Polyb. i. 76. 8. Joseph. B. J. iii. 9. 5.]

[(2.) *To light upon,* Acts xxvii. 41, of a ship being driven into a place. Raphelius, says Parkhurst, shows that this word is used especially of ships being driven any where by force of a tempest, and cites Herod. vii. 108. Wetstein cites Arrian. περιπίπτειν εἰς τόπους πετρώδεις. The word occurs 2 Sam. i. 6.]

[(3.) Figuratively, *To fall upon,* or *meet with.* James i. 2. *of falling into trials* or *misfortunes.* So Demosth. p. 1417, 18. Thucyd. ii. 54. 2 Mac. x. 4. ix. 21. Isoc. de Pace, p. 176. A. Some writers, as Parkhurst and Bretschneider, think the preposition in this word emphatic, so as to make the word denote, *To fall into any thing so as to be quite surrounded by it.* But Schleusner thinks that there is no emphasis in it; and certainly in the generality of cases where the word occurs it is not admissible.]

Περιποιέω, ῶ, from περὶ denoting *acquisition,* and ποιέω *to make.*—*To acquire, gain.* Περιποιεόμαι, οῦμαι, Mid. *To acquire, gain, purchase* [*for one's self,*] "acquiro, meum facio, emereor," Mintert. occ. Acts xx. 28. 1 Tim. iii. 13. [Gen. xxxi. 18. xxxvi. 6. 1 Chron. xxix. 3. Xen. Mem. ii. 7. 3. Ælian. V. H. ix. 9. Diog. L. vii. 177. 1 Mac. vi. 44. The verb means *to preserve* very often in the LXX, as Gen. xii. 12. Ex. i. 16, and so in Herod. iii. 36.]

Περιποίησις, ιος, Att. εως, ἡ, from περιποιέω.

I. *An acquiring, obtaining, purchasing,* occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9, where λαὸς εἰς περιποίησιν, *a people for an* acquisition or purchase, means *a people* acquired or purchased *to himself in a peculiar manner.* So the LXX in Mal. iii. 17, Ἔσονται μοι, λέγει Κύριος Παντοκράτωρ — 'ΕΙΣ ΠΕΡΙΠΟΙ'ΗΣΙΝ, *They shall be to me, saith the Lord Almighty*—for an acquisition; where περιποίησιν answers to the Heb. סגלה *a peculium, a peculiar property;* and in this view περιποιήσεως alone, without λαός, Eph. i. 14, means, I think, *the people* acquired or purchased, *the Church, which* περιεποιήσατο he hath purchased *with his own blood,* Acts xx. 28. See Wolfius and Doddridge on Eph. [Schleusner explains 1 Pet. ii. 9. to be either the same as λαὸς περιούσιος, or λαὸς ὃν περιεποίησατο Ἰησοῦς διὰ τοῦ ἰδίου αἵματος Acts xx. 28. i. e. *A people peculiar to God, whom God made his own especial property, and Christ by his death acquired as it were for himself.* The Christians are here so called, as the Jews were before עם סגלה. See Mal. iii. 17. Deut. vii. 6. comp. Ex. xix. 6. Wahl and Bretschneider say simply, *a people whom God has made his own.* In Eph. i. 14, there is some difference of opinion. Schleusner, however, (and so Rosenmüller, Hammond, and M'Knight,) agrees with Parkhurst, translating the whole εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *until the time when Christ shall free his worshippers (whom He made his own by his death,* Acts xx. 28.) *from this body.* Wahl (after Koppe) thinks that τῆς περιπ' is put for the participle περιποιηθεῖσαν, and translates *that the freedom prepared for us may become ours* *.]

* [Bretschneider has *ad redemtionem, qua vitæ (eternæ) servamur et a morte liberamur,* but does not explain how he connects this with the preceding words, whether by *quod attinet,* or *usque.* He refers περιποίησις to the second head.]

II. *A saving* or *preserving*. occ. Heb. x. 39. Thus the word is used by the profane writers; and in the LXX, 2 Chron. xiv. 13, for the Heb. מחיה *a preserving*, or *preserving alive*, in which sense the V. περιποιέω is very frequently applied in that version [and in good] Greek writers. [So Bretschneider. Schleusner translates, *that we may get eternal life;* and Wahl tacitly refers the passage to sense I. But as ψυχὴ does not mean *eternal life*, Parkhurst seems right.]

☞ Περιῤῥήγνυμι, or περιῤῥήσσω, from περὶ *about*, and ῥήγνυμι or ῥήσσω *to break, tear*.—*To tear off, strip off by tearing*. occ. Acts xvi. 22. (It was agreeable to the Roman custom for the officers to *tear off* the clothes of criminals before they scourged them, as may be seen in Grotius, Whitby, and Doddridge on the place; and in Mr. Biscoe, Boyle's Lecture, ch. ix. § 4. p. 347.) Plutarch in Public. p. 99. F. Ὁι δὲ (ὑπηρεταὶ) ἐυθὺς συλλαβόντες τὺς νεανίσκυς, ΠΕΡΙΕΡΡΗΓΝΥΟΝ ΤΑ ἹΜΑΤΙΑ—ῥάβδοις ἔξαινον τὰ σώματα. "But the victors immediately taking the young men, *tore off their clothes*, and beat their bodies with rods or twigs." See also Wolfius on Acts. [2 Mac. iv. 38. Diod. Sic. xvii. 35. Herodian. viii. 8. 14. comp. Tacit. Hist. iv. 27. Aul. Gell. N. A. i. 13. The word occurs Diod. Sic. iv. 44. Xen. An. iv. 3. 8. Demosth. 403, 3. Bergler. ad Alciph. Ep. p. 130.]

Περισπάω, ῶ, from περὶ *about, around*, and σπάω *to draw*. [*To pull away all round, take away from, strip one of anything*. It is often used in the same sense as the last word, as Xen. Cyr. iii. 1. 8. (in the middle). Then (in later writers *, see Fisch. Prol. 31. p. 706. Phrynich. p. 415. ed. Lobeck.) it signifies *to distract* or *draw all round*, i. e.] *different ways at the same time;* hence, *To distract with different cares and employments at the same time*, one *drawing*, as it were, one way, and another, another. Comp. Μερίμνα. occ. Luke x. 40. In Ecclus. xli. 2. we have the phrase ΠΕΡΙΣΠΩΜΕΝΩι ΠΕΡΙ πάντων, and in Diodorus Sic. lib. i. [74.] ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΥΣ. [The word occurs in this sense Eccl. i. 13. iii. 10. v. 19. and περισπασμὸς is found in the sense of the *distraction occasioned by cares* Eccl. i. 13. ii. 23, 26. In 2 Sam. vi. 6. it seems to be *to disturb, to shake*, or (as Bretschneider thinks) *to draw aside to another place*.] [Pol. iv. 10. 3. Arrian. D. E. iii. 26. ii. 30.]

* [Budæus, p. 424. cites from Aristotle, Eth. v., an instance of its use in the sense *to distract*, or *draw a different way*.]

Περισσεία, ας, ἡ, from περισσεύω.

I. *Abundance*. occ. Rom. v. 17. 2 Cor. viii. 2. x. 15, Ἐις περισσείαν. "*So as to abound* yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else Providence may lead us." Doddridge. [Schleusner, Bretschneider, and Wahl, say, the phrase is simply *very much, abundantly*. Ἐις with an acc. sometimes is used for an adverb.]

II. *Superfluity*. occ. Jam. i. 21. Comp. under Κακία I. [So Schleusner, observing after Loesner, that the metaphor is taken from trees, from which all that is superfluous is cut away; *superfluity of vice* then is, "vice which is superfluous, and so ought to be cut away." Bretschneider says, the word means *gain, emolument*, and the phrase *desire of bad gain*. But such a meaning is not applicable in this place. The word occ. Eccl. i. 3. iii. 9. vi. 8. & al.]

☞ Περίσσευμα, ατος, τό, from περίσσευμαι perf. pass. of περισσεύω.

I. *Abundance, exuberance, overflowing*. [2 Cor viii. 14, of *abundance of riches*. In Mat. xii. 34. and Luke vi. 45. the meaning of the phrase *abundance of the heart*, is, *that of which the heart is full, thoughts, desires, &c.*]

II. *Somewhat remaining over and above*. occ. Mark viii. 8.

Περισσεύω, from περισσός.

I. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17. [John vi. 12, 13.]

II. In a neuter sense, *To abound, be abundant*. See [Mark xii. 44, and Luke xxi. 4. Luke xii. 15. and (with a genitive of *relation*) xv. 17. Rom. xv. 13. 2 Cor. ix. 8. (2d time) Phil. i. 26. Parkhurst makes a separate head for Luke xii. 15, making it occur there with the genitive, which it does not. He also makes it transitive in 2 Cor. ix. 8, not noticing that it is neuter the 2d time. He refers Mat. v. 20. to this head, while Wahl and Schleusner refer it to sense V. In the one case our Lord is made to require *more*, in the other *a better* piety than

that of the scribes.—Xen. Cyr. vii. 2. 30. Ecclus. xi. 12.]

III. *To increase, be increased.* Acts xvi. 5. Comp. 1 Thess. iv. 10. [Schleusner adds Rom. xv. 13. 1 Cor. xiv. 12. xv. 58. Phil. i. 9, 26. Col. ii. 7; but Wahl refers 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7. to sense V. The difference is so very little, that a division of the senses of this word, except into neuter and transitive, is hardly worth making.]

IV. In a transitive sense, governing an accusative, *To cause* or *make to abound.* 2 Cor. [iv. 15.] ix. 8. [(1st time) Eph. i. 8.*] 1 Thess. iii. 12. So περισσεύομαι, pass. *To be caused or made to abound.* Mat. xiii. 12. xxv. 29.

V. *To be better,* i. e. than others in the sight of God. 1 Cor. viii. 8, where, says Bp. Pearce, "I read with the Alex. and some other Gr. MSS. (Wetstein and Griesbach cite but *one* more) ὅτε γὰρ ἐὰν μὴ φάγωμεν, περισσεύομεν, ὅτε ἐὰν φάγωμεν ὑστερούμεθα; and render it, *for neither if we eat not, are we the better; nor if we eat, are we the worse:* and the Copt. version agrees with this, as do the Lat. MSS. in general. Undoubtedly the particle μὴ belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols." [Add Rom. iii. 7. 2 Cor. iii. 9. viii. 7. ix. 12. (and, according to Wahl, 1 Thess. iv. 10. and 1 Cor. xiv. 12. xv. 58. Phil. i. 9. and Col. ii. 7.]

[VI. With εἰς, this verb means *To befall in abundance, come abundantly to.* Rom. v. 15. 2 Cor. i. 5. (1st time); and in 2 Cor. viii. 2. the meaning of the phrase, *Their great poverty hath abounded to the riches of their liberality,* is, that it turned out so as to cause their liberality to be abundant.]

Περισσός, ή, όν. The Greek Etymologists derive it from περὶ denoting *very much, exceedingly.* (See under Περὶ III. 5.)

[I. *What is over and above.* Mat. v. 37. (So Ælian. V. H. xiv. 32. τὰ γὰρ περιττὰ τούτων.) The genitive after it in this case shows a latent comparative*. Ἐκ περισσοῦ is *Beyond, above measure,* in Mark vi. 51; and this phrase is joined with μᾶλλον in Mark xiv. 31.† and with ὑπὲρ, (ὑπὲρ ἐκ περισσοῦ) in Eph. iii. 20. 1 Thess. iii. 10. v. 13. (Dan. iii. 23.) where, as Parkhurst says, the writer seems to labour for an expression sufficiently strong, *Quite above measure.* Ὑπερεκπερισσῶς. occ. Clem. i. ad Cor. § 20.—Again, περισσότερον (used adverbially) is *moreover, besides,* in Heb. vii. 17. Closely connected with this meaning is that of *superfluous,* which is found 2 Cor. ix. 1, and see 2 Mac. xii. 44. From it too comes sense]

[II. *Abundant, much, plentiful.* John x. 10. (comp. Ælian. V. H. iv. 32. Xen. Hieron. i. 19.) The comparative occ. Mat. xxiii. 13. Mark xii. 40. Luke xii. 4, 48. xx. 47. 1 Cor. xii. 23. 2 Cor. ii. 7. x. 8. in the sense of *more;* and adverbially 1 Cor. xv. 10, and Mark vii. 37. It is used for μᾶλλον in Heb. vii. 15. See Eccl. ii. 15.]

[III. *Exceeding, excellent,* as Mat. v. 47. and the comp. Mat. xi. 9. Luke vii. 26, where it is *superior.* In Rom. iii. 1. the positive has the same sense, *What is the superiority of the Jew?* i. e. *what is his advantage?* as (with a dative) in Eccl. vii. 1. The word occ. Diod. Sic. xii. 15. Isoc. Pan. c. 1.]

☞ Περισσοτέρως, A comparat. adv. from περισσοτέρος.

I. *More abundantly.* Mark xv. 14. 2 Cor. i. 12, & al. [Wahl translates these places, and 2 Cor. vii. 15. xi. 23. Gal. i. 14. Phil. i. 14. 1 Thess. ii. 17. Heb. ii. 1. xiii. 19. by *more vehemently.*]

II. In a superlative sense, as comparatives are often used, *Very much, especially.* Thus it *may* be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

Περισσῶς, Adv. from περισσός.

I. *Abundantly, exceedingly.* occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25. is σφόδρα *very much.* [Wahl makes it *vehemently, much,* and cites 2 Mac. viii. 27. Plutarch. T. viii. p. 101. ed. Hulten. Diod. Sic. i. 47. See also Eccl. vii. 77. Is. lvi. 12.]

* [The ἧς in this passage should be governed by ἐπερίσσευσεν, but it is attracted by its antecedent into the genitive.]

* [Wahl thinks this comparative is also shown by the genitive in Eph. iii. 20, but that might arise from ὑπέρ.]

† [Schleusner and Bretschneider make ἐκ περισσοῦ in this place to be *moreover, besides.* Wahl says, *very much.*]

II. *More, the more.* occ. Mat. xxvii. 23.

Περιστερά, ᾶς, ἡ.—*A dove, a pigeon.* Mat. iii. 16. x. 16. xxi. 12. & al. [It occ. Is. xxxiii. 14. Xen. An. i. 4. 9. Ælian. V. H. xii. 1.]

Περιτέμνω, from περὶ *round about,* and τέμνω *to cut, cut off.*

I. *To cut off round,* i. e. the prepuce, *to circumcise.* Luke i. 59. ii. 21. John vii. 22, & al. freq. [Acts vii. 8. xv. 1, 15, 24. xvi. 3. xxi. 21. 1 Cor. vii. 18. Gal. ii. 3. v. 2, 3. vi. 12, 13.] In this sense it is not only very frequently used by the LXX for the Heb. מל or מול *to circumcise,* but is thus applied by Herodotus, lib. ii. cap. 104, and Diodorus Siculus, lib. i. [28.] See Grotius De Verit. Relig. Christ. lib. i. § 16. Not. 70, 71, and Herm. Witsii Ægyptiaca, lib. i. cap. 7, § 1. Comp. lib. iii. cap. 6, § 2, 8, 9, 10. [See Strab. xvii. p. 824. Gen. xvii. 10.]

II. It denotes spiritually, *the mortification of the sins of the flesh.* Col. ii. 11.

Περιτίθημι, from περὶ *about,* and τίθημι *to put.*—*To put about* or *round.* See Mat. xxi. 33. [Mark xii. 1.] xxvii. 28, 48. Mark xv. 17. (comp. Ecclus. vi. 31, or 33.) 1 Cor. xii. 23, where Raphelius observes, that " τιμὴν περιτιθέναι signifies in general *to show* or *give honour,* honorem exhibere: but in this passage, by a metonymy, *to cover over with a garment* those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of *honour.* Properly περιτιθέναι is spoken of raiment, Mat. xxvii. 28, but is very often in Polybius applied metaphorically, as p. 478, lin. 13, ΠΕΡΙΘΕ'ΝΤΑΣ ἐκείνῳ ΤΗ'Ν ΒΑΣΙΛΕΙ'ΑΝ, *investing* him with the *kingdom;* p. 572. lin. 5. Τὴν ὅλης τῆς Ἀσίας ἈΡΧΗ'Ν Σελεύκῳ ΠΕΡΙΘΕΙ'-ΝΑΙ, " *to invest* Seleucus with the *government* of all Asia," &c.—The LXX use περιθήσουσι τιμὴν for the Heb. יתנו יקר *shall give honour.* Esth. i. 20. [The word is used in its proper sense in Gen. xxvii. 16. Lev. viii. 13. Diod. Sic. xii. 21. xx. 53. Xen. de Re Eq. v. 1. vi. 8. With 1 Cor. xii. 23. comp. Job xxxix. 19. Diod. Sic. i. 95. iii. 46. Thuc. vi. 89. Demosth. 1417, 2. Xen. de Rep. Ath. i. 2.]

Περιτομή, ῆς, ἡ, from περιτέτομα perf. mid. of περιτέμνω *to circumcise.*

I. *Circumcision, cutting off the prepuce.* John vii. 22, 23, & al. freq. Οἱ ἐκ περιτομῆς, *They of the circumcision,* i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under Ἐκ. [Exod. iv. 26. In Rom. ii. 25, 26, it denotes *the state of circumcision, the being circumcised.* See also Rom. ii. 28. iii. 1. 1 Cor. vii. 19. Gal. v. 6. vi. 15.]

II. The abstract being put for the concrete. *Persons circumcised,* i. e. the Jews, as opposed to the *uncircumcised* Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7, 8, 9. Eph. ii. 11. Comp. Phil. iii. 5, and Bowyer there.

III. It denotes *spiritual circumcision* of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh*. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called *the circumcision made without hands,* and *the circumcision of Christ,* as being what he both requires and performs. See Macknight.

IV. *The persons* thus *spiritually circumcised.* Phil. iii. 3. Comp. sense II.

☞ Περιτρέπω, from περὶ *about,* and τρέπω *to turn.* [It occ. often in Symmachus, as Job xii. 20.]—Transitively, *To turn about, turn* [*to any thing*], *drive.* occ. Acts xxvi. 24. [Lysias, p. 210, 2.]

[Περιτρέχω, from περὶ *round,* and τρέχω *to run.*—*To run round.* The 2d aor. (from the obsolete περιδρέμω) occ. Mark vi. 55. See Jer. iv. 1. Ceb. Tab. c. 14. Xen. Hell. vii. 2. 15.]

Περιφέρω, from περὶ *about,* and φέρω *to carry.*—*To carry* or *bear about* or *hither* and *thither,* whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. [(on which see νέκρωσις.)] Eph. iv. 14. Heb. xiii. 9. Jude ver. 12, on which two last texts comp. under Παραφέρω. [Either περιφέρομαι or παραφέρομαι gives good sense. The LXX have περιφόρεια and περιφορὰ for *error,* as Eccl. ix. 3, and ii. 12. Hesychius has περιφέρεται, πλανᾶται. See Prov. x. 25. Schwarz, p. 1088.]

☞ Περιφρονέω, ῶ, from περίφρων *very wise* (which from περὶ intens. and φρὴν *mind, wisdom.*) Also, *a despiser, contemner;* thus used by Josephus, De Maccab. § 9. Ἦσαν γὰρ ΠΕΡΙ'ΦΡΟΝΕΣ τῶν παθῶν. " For they were *despisers of,* i. e. they *despised,* sufferings."

[I. *To consider on every side, contem-*

* [See Philo de Migr. Abrah. T. i. p. 450.]

*plate.* Aristoph. Nub. 1565. Ælian. V. H. xii. 52.]

II. *To despise, contemn,* as persons, who think themselves *very wise,* are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 22, where we have *καταφρονείτω*; and the Scholiast on Aristophanes, Nub. lin. 225, says of Περιφρονῶ, *ἶσον τῷ καταφρονῶ,* it is equivalent to *καταφρονῶ to despise.* So Plutarch, cited by Scapula and Wetstein, has ΠΕΡΙΦΡΟΝΗ͂ΣΑΙ *τῶν Λακεδαιμόνιων, to despise* the Lacedemonians. [This sense of *despising* comes from a different quarter from the first. There *περὶ* is *round;* here probably it is taken in the sense of *over, above. To be over any one in one's thoughts, to look down on.* 4 Macc. vi. 8.]

Περίχωρος, *ȣ, ὁ, ἡ,* from *περὶ about, round about,* and *χώρα a country.—A neighbouring,* or more strictly *a circumjacent, country, γῆ* being understood, *a country round about, the environs.* Mat. iii. 5. xiv. 35. [See Deut. iii. 13, 14. Neh. xii. 28, & al. Γῆ is added in Gen. xix. 28. In Mat. iii. 5, and elsewhere, the word is put for *the inhabitants of the surrounding country.*]

☞ Περίψημα, *ατος, τό,* from *περιψάω to scour* or *scrape off all around,* "circumcirca abstergo vel defrico," Scapula, from *περὶ about,* and *ψάω to scour* or *scrape off.*

I. Properly, *Off-scouring, filth scoured off.* Hence [many of the Greek Lexicographers explain it as *τὸ ὑπὸ τὰ ἴχνη πατούμενον.*]

II. It was by the Heathen applied to those wretched men who, after suffering all kind of indignities, were offered as * *expiatory sacrifices* to their gods; and St. Paul applies the word to the Apostles of Christ, occ. 1 Cor. iv. 13; as Ignatius doth also to himself, Epist. to the Eph. § 8, 18. Comp. Περικάθαρμα. [It probably means, "we are so despised as to be thought like the wretched men who are made expiations." The word occurs as *satisfaction for* in Tobit v. 18. See Symm. Jer. xxii. 28, where it is used as by St. Paul. Consult Le Moyne Obs. ad Var. Sacr. p. 582.]

☞ Περπερεύομαι, from *πέρπερος,* which Hesychius explains *ὁ μετὰ βλακείας ἐπαιρόμενος,* [and so Suidas], *he who sets up himself, and is at the same time indolent and contemptible.—To vaunt* or *boast oneself.* Hesychius explains *περπερεύεται* by *κατεπαίρεται,* sese effert, *sets up itself,* and Œcumenius (p. 465.) by *ἀλαζονεύεται, boasteth,* or *vaunteth itself.* Casaubon, however (p. 183. Casaubonian. cited by Wolfius), observes, that *περπερεύεσθαι* has not exactly the same sense as *ἀλαζονεύεσθαι,* the latter signifying *to boast falsely of excellencies which one has not,* the former, *to make too great an ostentation of those one really has.* Wolfius further remarks, that *περπερεύεται* implies *boasting* or *vaunting oneself in words,* and that it is different from *φυσιῦται,* which denotes *pride* or *elation of mind.* The Vulg. renders *περπερεύεται* by perperàm *agit,* which seems to have led some persons into the mistake (for such I think it is), that *περπερεύεσθαι* was formed from the Latin perperàm *. It seems rather a pure Greek word. The adjective *πέρπερος* is found both in Polybius and Arrian [(D. E. ii. 2.)] the former of whom applies it in such a † connexion as determines its meaning to be *boasting, a boaster, bragger,* or the like; and Wetstein has produced the verb itself from Marcus Antoninus, V. 5. *Ἀρεσκεύεσθαι καὶ* ΠΕΡΠΕΡΕΥ͂ΕΣΘΑΙ *καὶ τόσαυτα ῥιπτάζεσθαι τῇ ψύχῃ;* and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb *ἐμπερπερεύεσθαι* in his 14th Epist. to Atticus, lib. i. (edit. Gruter and Olivet) "*Ego autem ipse, Dii boni! quomodo ἐνεπερπερευσάμην novo auditori Pompeio?*" Where, according to Dr. ‡ Middleton, *ἐνεπερπερευσάμην* signifies,

* Suidas in the word Περίψημα—Οὕτως ἔλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν. ΠΕΡΙ͂ΨΗΜΑ ἡμῶν γένου ἤτοι σωτηρία καὶ ἀπολύτρωσις· Καὶ ἐνέβαλον τῇ θαλάσσῃ, ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτιννύντες. "They said thus to him who was every year devoted for the averting of calamities, '*Be thou our περίψημα,* i. e. *our salvation and redemption,*' and then they threw him into the sea, as a *sacrifice* to Neptune." Comp. Photii Amphiloch. in Wolfius Cur. Philol. vol. v. p. 742. [For τῶν κακῶν in the above place of Suidas, Schl. reads πάντων κακά. Hesychius explains the word also by ἀντίλυτρον, ἀντίψυχον See Cæs. B. G. vi. 16. Lev. vii. 6. Lactant. Opp. 1. c. 21.]

* [This is Schleusner's derivation, and he cites the Latin word *perperus* from Accius. Stephens, after the Etym. M., derives the verb from περιφέρεσθαι. Salmasius makes πέρπερος a Cilician word (Fun. Ling. Hell. p. 132.)]

† He is drawing the character of a certain person in his Exc. Leg. 22, and says that he was κατὰ δὲ τὴν ἰδίαν φύσιν σωμύλος καὶ λάλος καὶ ΠΕ͂ΡΠΕΡΟΣ διαφερόντως, in his own nature remarkably noisy, talkative, and *boasting.*

‡ Life of Cicero, vol. i. p. 265. 4to.

that *he exerted himself with all the pride of his eloquence* before his new hearer, Pompey; or, as Suicer more particularly explains it, that * *he set himself off, and vaunted in a juvenile kind of manner; that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor.* occ. 1 Cor. xiii. 4, where see Wolfius and Wetstein. [In the meaning given by Parkhurst, Heinsius (Ex. S. vii. 10.), Muretus (Var. Lect. xiv. 7.), Gataker, Suicer, Fesselius (Adv. iii. 10.), and others agree; but there is another meaning adopted by Schleusner also after many writers. Πέρπερος is explained by προπετής in several Glosses, and by Œcumenius; and thence Chrysostom (Hom. 33. in 1. ad Cor. p. 459.) and after him Theophylact (p. 275.) explain the verb here by προπετεύεσθαι *to act precipitantly*; for, says he, ὁ πέρπερος is ὁ μετεωριζόμενος ὁ κοῦφος, ὁ βλακευόμενος, i. e. *one tossed about, light, foolish;* and Theodoret (p. 186.) explains the place, "Love does not busy itself about what does not belong to it, as the measures of the divine substance, &c. He who loves cannot endure to do any thing rash (προπετές)." Zonaras (Lex. col. 1544.) has περπερεύεται, προπετὲς ποιεῖ· ἀρακτεῖ· κατεπαίρεται.]

☞ Πέρυσι, An Adv. of time, from περάω *to pass, pass through.*—*The past year, last year.* So Demosthenes, ΠΕ'ΡΥΣΙ ἐπιδημῶν, residing *last year;* and Philostratus, εἶδον ἀυτὸν ΠΕ'ΡΥΣΙ, I saw him *last year.* See more in Mintert's Lexicon and Wetstein's Note on 2 Cor. viii. 10. [Lucian (Sol. vii. 220.) finds fault with ἐκ πέρυσι. Demosthenes 467, 14. has πρὸ πέρυσι †.]—In the N. T. it is used only with ἀπὸ preceding, 'Απὸ πέρυσι, *From last year, a year ago.* occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑ'Ω, ῶ.

I. *To open, expand, stretch out.* Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. Πετάομαι, ῶμαι, mid. or pass. *To fly,* properly *to be expanded, to expand himself* or *his wings in flying.* occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17. [Prov. xxvi. 2. Job ix. 26. Diod. Sic. iv. 77. Πέτομαι is a better form. See Buttman, § 101. and Lobeck ad Phryn. p. 587.]

Πετεινόν, ῦ, τό, from πέτομαι *to fly.*—*A bird, a fowl,* which Eng. word is in like manner from the Saxon ꝼleon *to fly.* Mat. vi. 26. [viii. 20. xiii. 4, 32. Mark iv. 4, 32. Luke viii. 5. ix. 58. xii. 24. xiii. 19. Acts x. 12. xi. 6. Rom. i. 23. James i. 7. Deut. xiv. 19, 20. Is. xviii. 6. Hom. Il. viii. 247. Herod. ii. 123.]

Πέτομαι, the same as πετάομαι; see under Πετάω.—*To fly.* occ. Rev. xii. 14.

Πέτρα, ας, ἡ, from πέτρος.

[I. *A rock.* Mat. vii. 24, 25. xvi. 18. xxvii. 51, 60. Mark xv. 46. Luke vi. 48. Rom. ix. 33. (*a rock of offence, a rock to stumble over,* i. e. a ground of offence, spoken of Christ; the phrase comes from Is. viii. 14, or xxviii. 16.) 1 Cor. x. 4. (*the spiritual rock which followed the Jews,* which is interpreted by Schl. to be *the water from the rock which followed* them, i. e. ran through their camp, according to Schl.; or, according to others, ran down from Horeb to the sea, the Israelites going by it.) 1 Pet. ii. 7. Exod. xvii. 6. Jer. iv. 29. Ceb. Tab. 15. Xen. An. iv. 7. 4. Herodian. viii. 1. 13.]

[II. *A cave in a rock.* Rev. vi. 15, 16. Jer. xlviii. 28. 1 Sam. xiii. 6.]

[III. *Rocky ground.* Luke viii. 6, 13.]

ΠΕ'ΤΡΟΣ, ȣ, ὁ.

I. Homer uses it, constantly I believe, for *a large stone,* but such as a strong man might throw. See Il. vii. lin. 270. Il. xvi. lin. 411, 734, and Il. xx. lin. 288. [Job xli. 20. 2 Macc. i. 16. iv. 41. Xen. An. iv. 5. 8. Eur. Med. 28.]

II. Peter, the surname of Simon, translated into Greek from the oriental Κηφᾶς, which see. John i. 43, & al. freq. On Mat. xvi. 18. we may observe, that as our Lord himself probably used the same original word כיפא in both parts of the sentence (see under Κηφᾶς), so the French translation well expresses both Πέτρος and πέτραν by the same word *Pierre;* but Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πέτρος by *Pietro,* and πέτραν by *pietra.*

☞ Πετρώδης, εος, ȣς, ὁ, ἡ, καὶ τὸ—ες, from πέτρος *a stone,* or perhaps *a rock.* (Comp. Luke viii. 6.)—*Stony, rocky.* occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωρίον *place,* or χωρία *places,* are understood.

☞ Πήγανον, ȣ, τό, from πήγνυμι or πήγω *to fix.* The name of an herb, *Rue,*

* "Me ostentavi et quasi juveniliter jactavi, omnibus adhibitis fucis, et ornamentis orationi meæ, quasi exultavi, et placere illi studui." Thesaurus in Περπερεύομαι. See also the Note in Olivet's edition of Cicero.

† [See Lobeck ad Phryn. p. 47.]

which Dr. Quincey observes is replete with a *viscous* juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its *viscidity bridles* those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42. [See Plin. H. N. xx. 13. Ol. Cels. Hierobot. ii. p. 251. Salm. de Homon. Hyl. Iatr. p. 43. Dioscor. iii. 52. Theoph. H. P. i. 15.]

ΠΗΓΗ', ῆς, ἡ. The Greek Lexicographers deduce it from πηδάω *to leap up*, because πηδᾷ ἐκ γῆς, it *leaps* or *springs* out of the earth (see John iv. 14.)

[I.] *A fountain, or spring.* See Jam. iii. 11, 12. [Is. lviii. 11. Lev. xi. 36. xii. 7. Ecclus. xxi. 13. Xen. An. i. 5. 7. Diod. Sic. v. 43. It is metaphorically used Rev. iv. 7, 17. xxi. 6, and especially John iv. 14. Is. xii. 3. Prov. x. 12, & al. freq.]

[II. *A well.* John iv. 6. Comp. 2 Pet. ii. 17.]

[III. *A running, flow.* Mark v. 29. Ῥύσις occ. in the parallel place in Luke viii. 44. Πηγὴ is used in good Greek of other things besides water, as Soph. El. 888. of *milk*. See Jer. ix. 1. Achill. Tat. vi. p. 375. Stanley on Æsch. Prom. 401.]

Πήγνυμι * in the LXX answers to the Heb. קפא, Exod. xv. 8. [This verb signifies properly, *to fix, to bind together*. (Xen. An. iv. 5. 3.) and then *to build by joining together*. So it comes *to be* used of *building* or *erecting* tents, because, according to Schleusner, they are fixed by pins into the earth.]—*To fix, pitch,* as a tent. So the word is often applied by the LXX for the Heb. נטה *to expand, stretch out,* and twice for the Heb. נטע *to plant, fix, pitch;* and the phrase σκηνὴν or σκηνὰς πῆξαι is very common in the purest Greek writers. See Wetstein. occ. Heb. viii. 2. [See Gen. xxvi. 25. xxxv. 21. Pol. iii. 46. 1. Herod. v. 82. vi. 12.]

☞ Πηδάλιον, ου, τό, from πῆδον *an oar*, which from πηδάω *to leap*, as an *oar* is made to do in the water.—*A rudder* of a ship. occ. Acts xxvii. 40. Jam. iii. 4. That the ancient ships had frequently *two rudders* may be seen abundantly proved in Bochart, vol. iii. col. 453, in Elsner, and especially in Wetstein on Acts xxvii. 40. These *rudders* were a kind of very large and broad *oars* on each side of the hinder part of the ship. See Scheuchzer, Phys. Sacr. tab. cclvii., where several such *two-ruddered* vessels are represented to the eye. On Acts xxvii. 49, says the learned Markland in Bowyer's Conject. "They likewise unloosed the *rudders* (i. e. as well as *cut off the anchors*) and let them too drop. The *rudders*, πηδάλια, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn ships) had *two rudders* *."

☞ Πηλίκος, η, ον, *from* ἡλίκος *how great.—How great*, of dignity. occ. Heb. vii. 4. [See Zach. ii. 2. Parkhurst says that in Gal. vi. 11. it is used of *quantity* or *size*. In this place, St. Paul says, "Ye see πηλίκοις γράμμασιν I have written to you with my own hand." Some suppose that the Apostle uses the word in its sense *of what sort*, and means to apologise for the awkward writing by observing that it was his own, and not that of an amanuensis as usual. So Chrysostom, Theodoret, Jerome, Zonaras, (Lex. Col. 1547.) Whitby, Doddridge, and others. This is on the supposition that γράμμα denotes a *letter* of the alphabet; but in Acts xxviii. 21. we have the plural used to express *epistles*, or, more probably, *an epistle*. If that sense be admitted, πηλίκος may have its proper meaning *How great, Ye see in how large a letter I have written to you*, &c. So Beza, Le Clerc, Beausobre, Wolf, Lardner, Macknight, Schleusner.]

ΠΗΛΟ'Σ, ῦ, ὁ, from Heb. פלש *to roll oneself in dust;* whence also παλάσσω to *defile*, from which V. Eustathius deduces πηλός.

[I. *Mud*, i. e. dust or sand, and liquid. John ix. 6. See Job iv. 19. xxx. 9. xxxviii. 14. Chariton Aphrod. i. 3. Xen. An. i. 5. 8. Thuc. ii. 4.]

[II. *Potters' clay.* Rom. ix. 21. Is. xli. 25. Nahum iii. 14. (referred by Schl. to sense I.) Ecclus. xxxiii. 3. Pol. xii. 15. 6. Dem. 313, 17.—It seems to be *dust*, or *earth*, in Job x. 9.]

☞ ΠΗ'ΡΑ, ας, ἡ, [perhaps] from φέρω *to carry.—A scrip, a satchel, a little bag to carry provisions in* †. Mat. x.

* [The verb πήγω is obsolete.]

* [See also Perizon. ad Ælian. V. H. ix. 40. Græv. ad Hesiod. Op. & D. 45. or Lect. Hesiodd. 2.]

† [This word answers to *pera* and *mantica*, while βαλάντιον is the *crumena*, or *bag for money*. It is used precisely in this sense in Symmachus, 1 Sam. xvii. 40. 2 Kings iv. 42, & al.]

10. Mark vi. 8. & al. The word is used in the same sense by the Greek writers. Thus Homer, Odyss. xvii. lin. 410. Πλῆσαν δ' ἄρα ΠΗ'ΡΗΝ σίτυ καὶ κρεῖων, They filled his *scrip* with bread and meat; and Plutarch, De Profect. in Virtut. tom. ii. p. 79, E. Διόγενης δὲ τὸν πινόντα ταῖς χερσὶν θεασάμενος ἐξέβαλε τῆς ΠΗ'ΡΑΣ τὸ ποτηρίον. "Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his *scrip*." See more in Wetstein.

[Πηρόω, *To injure the body in any way* (Aristoph. Ran. 636.), and especially *To blind.* (Job xvii. 7. See Fœs. Œc. Hipp. in voce.) Some MSS. have πεπηρωμένη for πεπωρωμένην in Mark viii. 17.]

[☞ Πήρωσις, *Blindness.* Some MSS. so read for πώρωσις in Mark iii. 5. So Euseb. H. E. i. 18. Phil. T. ii. p. 432. ed. Mang. and Inc. Deut. xxviii. 28.]

Πῆχυς, εος, ὁ.

I. Properly, *The lower part of the human arm from the elbow.* Thus used in Homer, Il. v. lin. 314,

> 'Αμφὶ δ' ἑὸν φίλον υἱὸν ἐχεύατο ΠΗ'ΧΕΕ λευκω.
>
> About her much-lov'd son her *arms* she throws.
>
> Pope.

So Odyss. xxiv. lin. 346,

> 'Αμφὶ δὲ παιδὶ φίλῳ βάλε ΠΗ'ΧΕΕ.——

II. *A cubit measure,* equal [as Suidas says] to the length of a man's arm from the elbow to the end of his middle finger, i. e. about 17½ inches. occ. John xxi. 8. Rev. xxi. 17. Thus the Heb. אמה Deut. iii. 11, and the Latin cubitus, signify both *the lower part of the arm,* and *a cubit measure.* [Gen. vi. 15.]

III. It denotes *a short time,* as the Heb. טפחות *a hand-breadth* does Ps. xxxix. 5, or 6. So the English *span* is used for "*any short duration.*" Johnson. occ. Mat. vi. 27. Luke xii. 25. The word in these two passages is plainly determined to the sense of *time* by Luke xii. 26, where our Saviour speaks of προσθεῖναι ἐπὶ τὴν ἡλικίαν ἀυτῦ ΠΗ͂ΧΥΝ ἕνα, as being ἐλαχιςὸν *a very small thing,* whereas adding *a cubit to a man's stature* would indeed be a *great one.* For this remark I am indebted to Wetstein on Mat. vi. 27. Πήχυιος is applied to *time* by Mimnermus, [ii. 3. (in Gaisford's Poetæ Min. Græci)]

> Τοῖς ἴκελοι ΠΗ'ΧΥΙΟΝ ἐπὶ χρόνον ἄνθεσιν ἥϐης
> Τερπόμεθα,——
>
> Like these, for a *short* time the spring of youth
> We taste.——

See Hammond on Mat. vi. 27. [This notion as to πῆχυς is not assented to by Wahl or Schl. The latter says, however, that if ἡλικία *be* used of age, πῆχυς may certainly well denote a *very short time.*]

Πιάζω, from πιέζω.

I. *To press by laying one's hand upon.* So Scapula, injectâ manu premo.

II. *To take hold on another,* as by the hand, in a friendly manner. Acts iii. 7.

III. *To lay hold* or ***hands on,*** *to catch, apprehend,* in a violent and hostile manner. John vii. 30, 32. [viii. 20. x. 39. xi. 57. Acts xii. 4. 2 Cor. xi. 32.]

IV. *To take, catch,* as fish. occ. John xxi. 3, 10. [Rev. xix. 20. S. of Sol. ii. 15.*]

ΠΙΕ'ΖΩ, [perhaps from πέζα *a foot.*]—*To press, press* or *squeeze down.* occ. Luke vi. 38. [Micah vi. 15. Thuc. ii. 52. Xen. Mem. iii. 10. 13. Cyr. vii. 2. 7.]

☞ Πιθανολογία, ας, ἡ, from πιθανὸς *persuasory, persuasive* (which from πείθω *to persuade,* and λόγος *a word, speech.*—*Persuasive speech, plausible* or *enticing words,* or *discourse.* occ. Col. ii. 4. [Πιθανολογέω occ. Diod. Sic. i. 39. and πιθανολόγος in the Etym. M. 729, 29.]

Πικραίνω, from πικρὸς *bitter.*

I. *To make bitter* [*in taste*], *imbitter.* Πικραίνομαι, Pass. *To be made bitter, to be imbittered.* occ. Rev. viii. 11.

[II. As *bitterness* is used to express what is *disagreeable,* hence the word has the sense *To cause trouble, inconvenience,* or *pain.* It is used of *causing pain* in Rev. x. 9, 10. Job xxvii. 2.]

[III. Metaphorically, *To imbitter, irritate, provoke;* and hence in the passive, *To be provoked,*] *to be bitterly severe* or *angry.* occ. Col. iii. 19. So in the LXX it denotes *to be bitterly angry,* answering to the Heb. קצף *to foam with anger.* Exod. xvi. 20. Jer. xxxvii. 15. Philo likewise, cited by Wetstein on Col., several times uses it in the same sense; and Dio Cassius [Exc. Vales. p. 621. Schl., however, thinks the word is used in the *middle voice,* and translates it *To act harshly towards, treat harshly.* Comp. Job xxvii. 2. 1 Macc. iii. 7. The passive occurs in the sense *To be angry* in Theoc. Idyll. v. 120. Demosth. p. 1464, 18.]

Πικρία, ας, ἡ, from πικρός.

* [Wahl and Schl. quote this word as occurring in the LXX, Job x. 16; but I do not find it in Mill. 'Αγρεύομαι is the word there, and πιάζω is used in one of the minor versions.]

[I. *Bitterness.* Deut. xxxii. 32. Jer. ii. 31.]

[II. Metaphorically, *Bitter anger, hatred, malice.* Eph. iv. 31. Comp. Jer. xv. 17. Lam. iii. 19. It may perhaps be *bitter invective.* (See Is. xxxvii. 29. Menander, p. 338. l. 327. ed. Cleric.) which would seem also to be the sense in Rom. iii. 14, though Schl. suggests that the meaning there may be *fraud,* as in Ps. x. 7, whence the words are taken: the Heb. has מרמה, which signifies *deceit.* Bretschneider refers this passage to the last sense.]

[III. By a Hebraism (the derivatives from מרר signifying *gall* and *poison* (as in Job xx. 14, 25), *poisoned* (Deut. xxxii. 24)). *Poison.* It is used only metaphorically to express *vice* and *evil* in this sense in the N. T. Thus in Heb. xii. 15, we have ῥίζα πικρίας (i. e. by an Hebraism* for ῥίζα πικρά) *a poisonous root.* Referring to Deut. xxix. 17, we find, "*Lest there should be among you a root, sending forth a poisonous and bitter plant,*" where the LXX has ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ. The meaning is, "lest there should be one who, like a poisonous plant, should infect others with his poison, i. e. should seduce them to idolatry." And so in the place of Hebrews, *Lest there be any poisonous root, i. e. any vicious man among you.* So in Acts viii. 23, where we have εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα (i. e. ὁρῶ σε εἶναι χολὴν πικράν †), the meaning is to be explained in the same way, and perhaps by reference to the same place of Deuteronomy, *I see that you are poisonous gall,* i. e. *complete poison, entirely wicked.* Some, however, explain εἰς χολὴν as if it were ἐν χολῇ (which is the reading of one MS.) i. e. *I see that you are* (wrapped up) *in the most exceeding vice.* Some again think that the metaphor is rather from the bitter taste given by gall to every thing it touches, than from its poisonous quality.]

ΠΙΚΡΟ'Σ, ά, όν.

I. *Bitter* to the taste, *brackish,* as water. occ. Jam. iii. 11, where see Wetstein. Thus Herodotus, lib. iv. cap. 52, mentions the Scythian river Hypanis, which for some distance from its source is ΓΛΥΚΥ'Σ *sweet,* but afterwards becomes ΠΙΚΡΟ'Σ δεινῶς excessively *bitter,* ἐκδιδοῖ γὰρ ἐς αὐτὴν κρήνη ΠΙΚΡΗ, for a *bitter* spring runs into it; and Josephus, De Bel. lib. vii. cap. 6, § 3, speaking of the springs of *water* near the castle of Machærus, says, ΠΙΚΡΑΙ—αὐτῶν τινες εἰσίν, αἱ δὲ ΓΛΥΚΥΤΗ'ΤΟΣ οὐδὲν ἀπολείπουσαι. "Some of them are *bitter,* others by no means deficient in *sweetness.*" [See Hom. Od. E. 322. Ex. xv. 23. Jer. xxiii. 15. Is. v. 20. xxiv. 9.]

II. *Bitter, cruel, malignant.* occ. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus Aristotle, Eth. iv. cap. 5, cited by Scapula, Οἱ δὲ ΠΙΚΡΟΙ δυσδιάλυτοι, καὶ πολὺν χρόνον ὀργίζονται. "Men of a *bitter* disposition are hardly placable, and retain their anger a long time." [Æl. V. H. xiv. 18. Polyb. v. 41. 3. Diod. Sic. i. 78.]

Πικρῶς, Adv. from πικρός.—*Bitterly.* In the N. T. it is applied only figuratively to *weeping.* occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρῶς κλαίειν for the Heb. בכה מר *to weep bitterly,* Is. xxxiii. 7, and for מרר בבך *to be bitter in weeping.* Is. xxii. 4. [Comp. also Hom. Od. Δ. 153. Aristæn. i. 22. Eur. Phœn. 901. Ruth i. 20. Ez. xxvii. 30, 31. Ecclus. xxv. 20. Πικρῶς is used for *vehemently* in Menander fr. p. 4. v. 9.]

[Πιμπλάω, or Πίμπλημι. See Πλήθω.]

☞ [Πιμπράω, or] Πίμπρημι, [or Πρήθω].—*To burn, inflame.* [Diod. Sic. ii. 12. Æl. V. H. xii. 22.] Πίμπραμαι. Pass. *To be inflamed,* or *to be swollen from inflammation.* Bochart shows, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373, &c. occ. Acts xxviii. 6, where comp. Wolfius, Wetstein, and Scheuchzer, Phys. Sacr. [Ælian. H. A. i. 57. iii. 18. and Luc. in Dipsad. p. 482. use the word in the sense of *swelling* from inflammation.]

☞ Πινακίδιον, ου, τό. A diminutive of Πίναξ. See Πίναξ II.—*A little writing-board* or *table, a writing-tablet.* occ. Luke i. 63. [So] Arrian Epictet. lib. iii. cap. 22, p. 318. Dr. Shaw, Travels, p. 194, informs us, that the Moorish and Turkish boys in Barbary are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably," adds he, for the Jewish children use the

* [On this common Hebraism in the N. T. see Glass Phil. Sacr. l. i. 8. 2. Vorst. de Hebraism. p. 247.]

† [On this use of εἰς, compare Mat. xix. 5. Heb. i. 5. viii. 10.]

same, "was the *little board* or *writing-table* (as we render it, Luke i. 63.) that was called for by Zacharias." [Symm. Ez. ix. 2.]

☞ Πίναξ, ακος, ὁ, q. from πίνος, ἡ, *a pine-tree.*

I. *A board*, or *plank*, properly made of *pine*. Thus it is used by Homer, Odyss. xii. lin. 67, for the *planks* of a ship,

ΠΙ'ΝΑΚΑ'Σ τε νεῶν.

II. *A board*, or *small plank of wood*, which the ancients used to smear with wax, and then write on it, *a writing-table*, or *tablet*. Thus applied by Homer, Il. vi. lin. 169. Comp. under Γράφω II. and Πινακίδιον. [These writing-tables, at first made of pine-wood, were afterwards of ivory, brass, &c. The word occ. in this sense in Demosth. 1055, 16.]

III. *A large dish, a platter, a charger*, in which meat is brought to the table. So Homer, Odyss. i. lin. 141, Od. iv. lin. 57. Od. xvi. lin. 49, speaks of ΠΙ'ΝΑΚΑΣ κρειῶν, *dishes* of flesh-meats, which were set on the table. It is highly probable, that, as the Etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. [See also Athenæus vi. p. 228. to the same point, and Poll. On. viii. 16. x. 82.] occ. Mat. xiv.* 8, 11. Mark vi. 25, 28. Luke xi. 39.

ΠΙ'ΝΩ and ΠΙ'Ω.

[I. *To drink*. Mat. vi. 25. xxvi. 27. Mark xiv. 25. xv. 34. Luke i. 15. xxii. 18. & al. freq. It is joined with the acc. in Xen. Cyr. vi. 1. 10. Hell. ii. 3. 56. Diod. Sic. iii. 44.; with ἐκ and a gen. Ælian. V. H. i. 4.; with ἀπὸ in Xen. Cyr. iv. 5. 4. See Schaëfer on Greg. Cor. p. 123. on the Attic construction with the genitive. These formulæ, φαγεῖν καὶ πίνειν, ἐσθίειν καὶ πίνειν, &c. denote (1.) *luxurious feasting*. Mat. xxiv. 38, 49. Luke xii. 19, 45. xvii. 27, 28. 1 Cor. xv. 32. *With a negation*, they imply, of course, *to use no luxury*, i. e. *to live severely*, as Mat. xi. 18, 19. Luke vii. 33, 35. See 1 Kings i. 25. Job i. 4.]

[(2.) *To live in the usual manner*, i. e. *not to fast*. Luke v. 33. 1 Cor. ix. 4. though both of these are by Schleusner referred to (1.)]

[(3.) Joined with μετὰ, these phrases mean *to live familiarly with*, as Mark ii. 16. Luke v. 30. xiii. 26. xxii. 30.—We may notice, that God, in his distribution of good or evil to man, is spoken of as giving a cup of a wholesome or deadly nature to him*. See θυμὸς and οἶνος. Hence, perhaps, come the phrases in John xviii. 11. *(Shall I not undergo in patience the lot assigned to me by God?)* Mat. xx. 22, 23. Mark x. 38, 39. There is not, however, perhaps any occasion to refer this easy metaphor to any particular notion among the Hebrews. Plautus has (Casin. v. 2. 42.) "ut senex hoc eodem poculo quo ego bibi, biberet." Others say, that the phrase in John iv. 4. implies *who shall become my disciple*, because, *to drink the waters given by any one*. was a Hebrew phrase for *becoming his disciple*. See Schöttgen. H. H. and Talm. p. 218.]

[II. Figuratively, *To absorb*. Of the earth *drinking* the rain. Heb. vi. 7. Deut. xi. 11. Anac. xix. 1. Xen. Symp. ii. 25. Herod. iii. 117. Virg. Ecl. iii. 111.]—Observe πίεσαι, in Luke xvii. 8, is the 2 fut. mid. 2 pers. sing. according to the Ionic, or rather the ancient dialect, from πιῶ, as φάγεσαι in the same verse from φάγω. So πίεσθε plur. Mat. xx. 23. See Wetstein on both texts.

Πιότης, ητος, ἡ, from Πίος, εος, ως, τὸ, *the fat.*—*Fatness*, as of the olive-tree, to which also it is applied in the LXX, Jud. ix. 9. for the Heb. דשן *fatness*. occ. Rom. ix. 17. [See 1 Kings xiii. 3. 5. Gen. lxxvii. 28.]

Πιπράσκω, from πράω, by sync. for περάω, [which is *to make to pass over*, and so *to bring from a distance, as if to sell*.] Thus in Homer, Od. xiv. lin. 297,

Κεῖθι δέ μ' ὡς ΠΕΡΑ'ΣΗ.ΣΙ.——
That he might *sell* me there.

[I. *To sell*. Mat. xiii. 46. xviii. 25. (where Parkhurst refers to Exod. xxii. 3.

* To illustrate the horrid history in Mat. xiv. and show that others have been guilty of like barbarities, I add from Bayle's Dictionary in Fulvia, Note (E), that "Mark Antony caused the *heads* of those he had proscribed to be brought to him [even] *while he was at table*, and entertained his eyes a long while with that sad spectacle. Cicero's head he ordered to be put on the very pulpit where Cicero had made speeches against him. Fulvia [Antony's wife] took that *head*, spit upon it, and putting it in her lap, she drew its tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against Cicero." See also Wetstein on Mat. xiv. 11.

* [See Ps. xvi. 5. cxvi. 13.]

Lev. xxv. 39, 48. 2 Kings iv. 1. Neh. v. 5. 8. Is. l. 1.) xxvi. 9. Mark xiv. 5. John xii. 5. Acts ii. 45. iv. 34. (comp. Appian. B. C. v. p. 1088.) v. 4. See also Deut. xv. 12. 2 Mac. viii. 14. Ælian. V. H. xii. 12.]

[II. *To give up entirely to any one's power like a slave who is sold.* Rom. vii. 14. Comp. 1 Kings xxi. 25. 1 Mac. i. 16. 1 Sam. xxiii. 7. Baruch iv. 4. Demost. 215, 6.]

Πίπτω.

I. *To fall.* [Mat. xv. 14. xvii. 15. Luke vi. 39. xvi. 21. Acts xx. 9. Rev. viii. 10. ix. 1. —of *seed falling* or *being sown.* Mat. xiii. 4, 5, 7, 8. John xii. 24. & al.]

[II. *To fall down*, used of men falling from weakness, fear, veneration, in supplication, &c. Mat. ii. 11. iv. 9. xvii. 6. xviii. 26, 29. xxvi. 39. Mark v. 22. ix. 20. xiv. 35. Luke v. 12. viii. 41. xvii. 16. John xi. 32. xviii. 6. Acts v. 10. ix. 4. xxii. 7. 1 Cor. xiv. 25. Rev. iv. 10. v. 8, 14. vii. 11. xi. 16. xix. 4, 10. xxii. 8. Comp. 1 Sam. xxv. 23. (נפל.)]

III. *To fall down.* —as a house, Mat. vii. 25, 27. [Luke vi. 49.] —a tower, Luke xiii. 4. —or walls, Heb. xi. 30. [—a tent, Acts xv. 16.] On Rev. xiv. 8. xviii. 2, comp. Isa. xxi. 9. Jer. li. 8; not that this application of πίπτω to a city or community is a *mere* Hebraism, for Kypke, on Rev. xiv. 8, cites from Euripides, [Troad. 1160.] Τροίαν ΠΕΣΟΥ-ΣΑΝ, Troy *fallen*, and from Plutarch, Σπάρτῃ ΠΕΣΟΥΣΗι *falling* Sparta.

IV. With ἐπὶ following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

V. *To fall, perish, be destroyed.* See Mat. x. 29. Luke xxi. 24. [Acts xxvii. 34.] 1 Cor. x. 8. Heb. iii. 17. [Rev. xvii. 10.] Comp. Rom. xi. 11. [Eur. Phœn. 1166. 1443. Hom. Od. X. 254. Herodian. i. 11. 5. Hom. Od. X. 254. Virg. Æn. x. 830. Com. Nep. Pausan. i. So נפל in Numb. xiv. 32. 1 Chron. xxi. 14. Ez. vi. 11. The word is used to express the destruction of the heavenly bodies, i. e. their fall from heaven. See Mat. xxiv. 19. Rev. vi. 13. Comp. Job xxix. 24. Is. xxxiv. 4. Hom. Il. Θ. 485. Philost. Ep. 23. ed. Morell. Virg. Æn. ii. 9. Manil. Astron. i. 910.]

VI. *To fail.* Luke xvi. 17, where see Wetstein. [See Josh. xxi. 45. xxiii. 14. 1 Sam. iii. 19. Eur. Hipp. 41. Iph. Taur. 121. Vorst. Ph. S. v. p. 163.]

VII. *To fall into sin and a state of disfavour with God.* Rom. xi. 22. 1 Cor. x. 12.

VIII. *To fall* in judgment, *to be condemned and punished.* Rom. xiv. 4. [This Schleusner refers to VII. See Rom. xi. 1. Heb. iv. 11.]

[IX. *To fall* or *impinge upon.* See Mat. xxi. 44. Luke xx. 8. Comp. Is. xxviii. 13. lix. 10.]

[X. It seems sometimes used like the verb *to come*, without expressing any *fall.* Schl. thinks, however, that something sudden is implied. James v. 12. *(to fall* or *come into condemnation.)* Rev. xi. 11. *(Fear came* or *fell on them.)* Comp. Job iii. 11. 1 Mac. iv. 45. Ælian. V. H. iii. 32.]

[Πιστεύω, from πίστις *belief.*]

[I. *To believe, give credit to,* either of persons or things.]

[(1.) Generally, with a dative, Mark xvi. 13, 14. Luke i. 20. John ii. 22. iv. 50. v. 46. xii. 38. (Rom. x. 16.) Acts viii. 12. xiii. 41. xxiv. 14. xxvi. 27. 1 John iv. 1. Xen. Cyr. iv. 2. 8. v. 3. 17. Polyb. viii. 23. 11. Lysias 655, 14.—with ἐπὶ and dative, Luke xxiv. 25. Acts xiii. 12. —with ἐν and dative, Mark i. 15. (See Matthiæ § 382.) —with ἐις, Rom. x. 14. 1 John v. 10. —with acc. and infin. Rom. xiv. 2. (where, perhaps, it is rather used of *belief* in the sense of *opinion*). Xen. Cyr. iv. 5. 45. Symp. iv. 8. Ælian. V. H. ii. 21. —with ὅτι, Acts ix. 25. 1 Thess. iv. 14. Heb. xi. 6. James ii. 19. Herodian i. 14. 10. —with a dative and ὅτι, John iv. 21. —with περὶ, a genitive and ὅτι, John ix. 18. —with an acc. John xi. 26. 1 John iv. 16. Herodian i. 9. 13. —absolutely, Mat. xxiv. 23, 26. Mark xiii. 21. John iii. 12. xx. 8, 25, 29. Rom. x. 14. 1 Cor. xi. 18. Heb. iv. 3. James ii. 19. Jude 5. Thuc. i. 1.]

[(2.) Of *belief* in Jesus as the Messiah, with dative, John v. 38, 46. vi. 30. viii. 45, 46. x. 37, 38. —with ἐπὶ and dative, Mat. xxvii. 42. —ἐπὶ and acc. Acts ix. 42. xxii. 19.—with ἐις, John ii. 11, 23. iv. 39. vii. 48. ix. 35, 36. x. 42. xi. 45, 48. xii. 11, 37, 42, 47. xiv. 29. xvi. 9. —with ὅτι, John vi. 69. viii. 24. x. 38. xi. 42. xvi. 27, 30. xvii. 8, 21. —absolutely, Mark xv. 32. John i. 7, 51. iv. 41, 42, 48, 53. vi. 36. ix. 38. x. 25, 26, 38. xii. 39, 47. xvi. 31. xix. 35.—And the word is similarly used of credit given to Moses as a divine messenger, John v. 40. and to John Baptist, Mat. xxi. 25, 32. Mark xi. 31. Luke xx. 5. It seems often used to express a true and cordial recep-

tion of and obedience to the Gospel doctrines *; —with dative, John viii. 31. Acts v. 14. 1 John iii. 23. —with ἐπὶ and dative, Rom. ix. 33. x. 11. 1 Pet. ii. 6. 1 Tim. i. 16. —with ἐπὶ and acc. Acts xi. 17. xvi. 31. —with ἐν and dative, Acts xiii. 39. —with εἰς, Mat. xviii. 6. and Mark ix. 42. John iii. 15, 16, 36. vi. 29, 35, 40, 47. vii. 38, 39. xi. 25, 26. xii. 36, 44, 46. xiv. 12. xvii. 20. Acts x. 43. xiv. 23. xix. 4. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8. 1 John v. 10. —with ὅτι, John xi. 27. (comp. the preceding verses) xiii. 19. (the words being used here to the Apostles, who had long before signified their belief in Jesus as the Messiah, must probably refer to a higher faith.) xiv. 10. Rom. x. 9. 1 John v. 1, 5. —absolutely, Mark xvi. 16, 17. Luke viii. 13. *(for a time they have a right faith.)* John vi. 64. (The meaning could hardly be, that Iscariot did not believe that Jesus was the Messiah, but he had no *sincere faith*. Wahl adds here v. 36. of this chapter.) xi. 15. xx. 31. Acts xiii. 48. (or this may be referred to the subsequent division.) Rom. i. 18. iii. 22. iv. 11. x. 4, 10. xv. 13. 1 Cor. i. 21. xiv. 22. xv. 11. (though this may be understood of belief in the resurrection, and referred to (1).) Gal. iii. 22. Eph. i. 13, 19. 1 Thess. ii. 13. 2 Thess. i. 10. 1 Tim. iii. 16. 1 Pet. ii. 7.] —Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence, *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. [xi. 21.] xiii. 12. [xiv. 1. xv. 5, 7. xvii. 12, 34. xviii. 27.] xix. 2, [18. xxi. 20, 25. 1 Cor. iii. 5. xv. 2. 1 Thess. i. 7. ii. 10.] & al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS., and in the ancient Syriac version, and is accordingly marked by Wetstein as what ought to be expunged, and is thrown out of the text by Griesbach. I own it sounds to me of a later age than the Apostolic. [I should add to these passages Rom. xiii. 11. *(nearer than when we first believed* in Christ.) We may add, finally, some passages where this word is used of *believing in God*, as Acts xvi. 34. Titus iii. 8. 1 John v. 10; and with reference to a saving faith. Rom. iv. 3, 17, 24. Gal. iii. 16. James ii. 23. See Ps. lxxviii. 22 and 32. Is. xxviii. 16.]

[II. *To trust in, have a confidence*, with a dative, 2 Tim. i. 12. (Ceb. Tab. 7. 31. Polyb. vi. 2. 10. Æschin. 17. 21. Xen. Cyr. i. 6. 9.) —with ἐπὶ and acc. Rom. iv. 5. —with εἰς, John xiv. 1. and perhaps 1 Pet. i. 21. —with infinitive, Acts xv. 11. (Xen. An. vii. 7. 47.) —with ὅτι and fut., Luke i. 45. Acts xxvii. 25. Rom. viii. 8. In Mark xi. 23. the pres. is put for the future; —absolutely, Mat. viii. 13. 2 Cor. iv. 13. See also Rom. iv. 8. 1 Cor. xiii. 7. The word is also used especially of *confidence* in the power of Jesus to aid and cure. Mat. ix. 28. Mark v. 36. ix. 23, 24. Luke viii. 50. John xi. 40.]

[III. *To trust any thing to any one, commit it to his charge*. Luke xvi. 11. John ii. 24. And in the pass. Πιϛεύομαί τι, is *To be trusted with any thing*, as Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3. See Jer. xii. 6. 1 Sam. iii. 21. Diod. Sic. i. 72. xvii. 80. xx. 19. Xen. Cyr. iv. 2. 8. Hiero. v. 8. Polyb. iii. 69. 1.]

☞ Πιϛικός, ή, όν, from πίϛις *fidelity*. —*Genuine, unadulterated, pure*. occ. Mark xiv. 3. John xii. 3. Thus Theophylact says, that by Ναρδὸν πιϛικὴν is meant τὴν ἄδολον ναρδὸν καὶ μετὰ ΠΙΣΤΕΩΣ κατασκευασθεῖσαν, "Nard unadulterated and *faithfully* prepared." So Jerome, veram & absque dolo. See this interpretation further confirmed in Suicer, Thesaur. under Ναρδός, and by Kypke. I add from Menandri Fragment. p. 218, lin. 142, edit. Cleric. ΠΙΣΤΙΚΟ'Σ λόγος, "His discourse is *genuine*, or *commands belief*." [The word is used in the sense of *persuasive*, or *adapted to persuade*, in Xen. Cyr. i. 6. 10. It is *faithful* or *trustworthy*, Artem. ii. 32.]

Πίϛις, ιος, Att. εως, ἡ, from πέπεισαι, 3 pers. perf. pass. of πείθω *to persuade*, and in pass. *to be persuaded, believe*.

I. *A being persuaded, faith, belief*. Rom. xiv. 22, 23, where see Macknight; and Campbell's Prelim. Dissertat. p. 112.

* [It must be evident to every person who considers the matter, that in many cases it must be very difficult to ascertain whether *simple belief in Jesus as the Messiah*, or *a belief of a higher order* is intended. Accordingly, the Lexicographers contradict one another unnecessarily in their arrangement of passages. I have followed Wahl in his *arrangement of the senses*, but not *of the passages*. For example, he puts John v. 38, 46. vi. 30. viii. 45, 46. with many others implying *simple belief* most clearly, under this second division. At the same time, I must beg the reader to use his own judgment.

It generally implies such a *knowledge of*, *assent to*, and *confidence in*, certain divine truths, especially those of the gospel, as produces *good works*. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, * 25, † 28. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of* and *assent to* religious truths, such an one namely as *may* be *without good works*. See Jam. ii. ‡ 14, 17, 18, 24, 26.

II. *Miraculous faith*, or *that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles*, Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. Jam. v. 15. (where see Macknight). Mark xvi. 17.

III. *The doctrine of faith*, or of the gospel, promising justification and salvation to a live *faith* in Christ. Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion*. See Gal. vi. 10. Coll. ii. 7. 1 Tim. iv. 1. Jude ver. 3.

V. *Fidelity, faithfulness*. Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12, where see Macknight.—On 2 Tim. iv. 7, comp. under Τηρέω IV.

VI. *Assurance, proof.* Acts xvii. 31. Josephus uses πίςις for *proof* or *evidence*, De Bel. lib. iv. cap. 5. § 4. and cap. 8, § 4, at the end. Thus likewise Plato, Phædon, § 14. Τῦτο δὲ ἴσως ὀκ ὀλίγης δεῖται παραμυθίας καὶ ΠΙΣΤΕΩΣ—— "But this perhaps wants no little discourse and *proof*—" Comp. under Παρέχω VIII. [Comp. Diod. Sic. i. 37. Dion. Hal. vii. 61. Polyb. iv. 33. 7. Demost. 659. 6. Xen. An. i. 2. 26.]

VII. *Belief*, or *persuasion, of the lawfulness of an action*. Rom. xiv. 23. §

* See Wetstein, Griesbach, and Bowyer.

† See Randolph's Sermon on this text.

‡ See Doddridge's Paraphrase and Note on this verse.

[§ As it may be desirable to the reader to see more than one scheme of arrangement of the senses of this word, I have allowed Parkhurst's article to stand, and I give in this note Wahl's article on Πίςις unaltered.]

[I. *Belief given to any one, belief that what he says* or *professes is true*. (Diod. Sic. i. 39 and 86. Xen. Cyr. i. 6. 19.) In the N. T. it is used (1) properly, —of belief given to Jesus claiming to be Messiah, Luke xxii. 32. —of belief on a clear narration, Heb. xi. 3. —belief that the doctrine taught by Jesus is divine, true, and worthy of credit, (followed by Ἰησῦ Χριςῦ,) Gal. ii. 16. iii. 22. Eph. iii. 12. Phil. iii. 9. James ii. 1. Rev. ii. 13. xiv. 12. —(by τοῦ υἱῦ τῦ Θεῦ,) Gal. ii. 20. —(by ἐν Χριςῷ,) Gal. iii. 26. Eph. i. 15. Col. i. 5. 1 Tim. iii. 15. —(by εἰς Χριςὸν.) Col. ii. 5. —(by πρὸς,) Philem. 5. —(by τῦ εὐαγγελίυ,) Phil. i. 27. —(by ἀληθείας,) 1 Tim. ii. 13. It is joined with ὑπακοὴ, Rom. i. 5. xiv. 26. —with ὑπακύω, Acts vi. 7. —with ἀκοὴ, Gal. iii. 2, 5, and these phrases imply *an obedience to God shown by believing in Jesus*. Other instances of the word in this proper sense, are found Rom. i. 17. (Gal. iii. 11.) ix. 32. Gal. iii. 8, 24. v. 5. James ii. 24. In Gal. iii. 7, 9, οἱ ἐκ πίςεω, is for οἱ πιςεύοντες. In Gal. iii. 12, the meaning is, *The law has nothing to do with belief; it requires not belief, but obedience.* Δικαιοσύνη ἐκ πίςεως, Rom. ix. 30. x. 6, is, *God's favour arising from man's belief in Jesus*, and δικαιοσύνη ἐπὶ τῇ π· *God's favour on condition of belief.* See also Rom. x. 8. xi. 20. xii. 3, 6. 2 Cor. viii. 7. —(διὰ τῆς π·) Gal. iii. 14. Eph. ii. 8. iii. 17. 1 Pet. v. 9. —ἡ π· ὑμῶν, Rom. i. 8, 12. 1 Cor. ii. 5. 2 Cor. i. 24. x. 15. Phil. ii. 17. 1 Thess. iii. 5, 6, 7, 10. 2 Thess. i. 3, 4. 2 Tim. i. 5.—1 Tim. i. 5. 2 Tim. i. 5.—1 Tim. i. 14. 2 Tim. i. 13.—2 Tim. iii. 8.—Gal. v. 6. Eph. iv. 13. vi. 23. Phil. i. 29. 1 Thess. iii. 2, 5. Philem. 6. James i. 3. ii. 1, 5, 14, 20, 22, 24, 26. 2 Pet. i. 5. (2.) By metonymy, πίςις is put for πιςεύοντι; in the phrase εἰς πίςιν, Rom. i. 17.]

[II. *The thing believed, the doctrine of Jesus*, (1.) As received by men and acted on. Acts xiv. 22, 27. xv. 9. 1 Cor. xvi. 13. 2 Cor. xiii. 5. Col. i. 23. ii. 7. 1 Tim. ii. 15. (2.) Generally, either absolutely, as Gal. i. 23. vi. 10. Eph. iv. 5. 1 Thess. i. 3. 2 Thess. i. 11. 1 Tim. i. 2, 4, 19. iii. 9. iv. 1. v. 8. vi. 10. Tit. i. 1, 4, 13. ii. 2. iii. 15. 2 Pet. i. 1. Jud. 3.—or with ἐν Χριςῷ as 2 Tim. iii. 15. (3.) As requiring belief, Gal. iii. 23, twice, 25.]

[III. *Confidence, trust.* (1.) Generally, Heb. xi. 1. (Thuc. i. 120. Dem. 464. 20.) (2.) Used of *certain hope*, as the hope of future life, 2 Cor. v. 7. 1 Pet. i. 5, 7, 9. (3.) Of trust in God, with Θεῦ, Mark xi. 22.—with ἐπὶ Θεόν, Heb. vi. 1.—absolutely, Mat. xvii. 20. (and Luke xvii. 6.) xxi. 20. Luke xviii. 8 xvii. 5. 1 Cor. xii. 9. (explained differently by different persons) 2 Cor. iv. 13. (the same Spirit, the author of *trust* in God) viii. 7. Eph. vi. 16. Heb. iv. 2. vi. 12. xi. 4—8, 9, 11, 13, 17, 20, 21—24, 27—31, 33, 39. xii. 2. xiii. 7. James i. 6. v. 15. 1 John v. 4. Rev. ii. 14. xiii. 10. (4.) Of trust in Jesus (a.) As the Saviour, generally (with εἰς), Acts xx. 21. xxiv. 24. xxvi. 18.—in the promises annexed to his death (with ἐν τῷ αἵματι), Rom. iii. 25. (with Ἰησῦ Χ.), Rom. iii. 22, 26. (b.) Absolutely, Rom. iii. 27, 28, 30, 31. v. 1, 2. 1 Cor. xv. 14, 17. (c.) Of trust in the divine power of Jesus to work miracles, Mat. viii. 10. (Luke vii. 9.) Mat. ix. 2. Mark ii. 5. Luke v. 20, 22. Mark v. 34. x. 52. Luke vii. 50. viii. 48. xvii. 19. xviii. 42. See also Mat. xv. 28. Mark iv. 40. Luke viii. 25. Acts iii. 10. (5.) Of trust in the power of the Apostles to do miracles, Acts xiv. 9. 1 Cor. xii. 9. (6.) Of trust built on rational grounds, certain persuasion, Rom. xiv. 1, 22, 23.]

[IV. *Faith*, i. e. *truth, honesty, religion*. Mat. xxiii. 23. Acts vi. 5. xi. 24. Rom. iii. 3. Gal. v. 22. 1 Tim. ii. 7. iv. 12. vi. 11. 2 Tim. ii. 22. 2

Πιςός, ἡ, όν.

I. *Faithful, true, just, observant of and stedfast to one's trust, word*, or *pro-*

*mises.* See Mat. [xxiv. 45.] xxv. 21, 23. Luke xii. 42. xvi. 10. [xix. 17.] 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2. comp. 1 Mac. xiv. 41, and see Bp. Chandler's Defence of Christianity, p. 38, &c. 1st. edit. [Add Col. i. 7. iv. 7, 9. 1 Thess. v. 24. 2 Thess. iii. 3. 1 Tim. iii. 11. 2 Tim. ii. 13. Heb. ii. 17. iii. 2, 5. x. 23. xi. 11. 1 John i. 9. 1 Pet. iv. 19. v. 12. Rev. xvii. 14. 2 Mac. i. 2. Diod. Sic. xviii. 58. Pol. x. 18. 15. Xen. Cyr. v. 2. 23.]

II. *Faithful, certain, worthy to be believed, true.* 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. & al. Thus in the profane writers it generally signifies *worthy of belief, credible.* Raphelius shows it is in this sense joined with λόγος by Polybius, and Arrian. Comp. Wetstein on 1 Tim. i. 15. [In the above places (to which add Acts xiii. 34. 2 Tim. ii. 11. Titus iii. 8. Rev. xxi. 5. xxii. 6, and see Pol. iii. 9. 4. Dem. 377, 27. Thuc. v. 14.) the word is applied to *things;* but it is also said by Wahl and Schleusner to be used of *persons.* Wahl cites 2 Tim. ii. 2. Rev. i. 5. ii. 13. iii. 14; Schleusner, with more justice, refers to 1 Cor. vii. 25. 1 Tim. i. 12. 2 Tim. ii. 2. Comp. Is. viii. 51. Prov. xiv. 5.]

III. *Believing* or *giving credit to another.* John xx. 27, where see Campbell's Note, and comp. Gal. iii. 9. [See also Fuller's Misc. Sacr. i. 19. Suicer. ii. p. 742.] Plato, according to Scapula, uses it in this sense. But Qu.? [See Soph. Œd. c. 1031.] Hence

IV. *One who believeth in the Gospel of Christ, a believer, a Christian.* Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. [Col. i. 2.] 1 Tim. [iv. 3, 10, 12. v. 16.] vi. 2. Tit. i. 6. [See 3 John 5.]

Πιςόω, ῶ, from πιςός.—[*To persuade one to believe.* 2 Mac. vii. 24. 1 Kings i. 36. See Polyb. xviii. 22. 6. *To make one trustworthy.* Thuc. iv. 88, which Wahl construes *fidem exigere,* i. e. *to bind to good faith.—To confirm, establish.* 2 Sam. vii. 25.] Πιςοόμαι, ϛμαι, pass. spoken of a person, *To be confirmed in, assured of.* occ. 2 Tim. iii. 14. See Wetstein on the place, and Suicer Thesaur. in Πιςόω. [It occurs in the passive in the sense of *being established* or *confirmed.* 2 Sam. vii. 16. 1 Kings viii. 26. In Ps. lxxviii. 8, 37. (in the 1 aor. pass.) it seems to mean, *To remain faithful,* not a very different sense.]

Tim. iii. 10. Titus ii. 10. (Diod. Sic. i. 79. Polyb. iii. 10. 1.)]

[V. The same as Parkhurst's sense VI.]

[VI. *Faith pledged, a promise.* 1 Tim. i. 19. v. 12. 2 Tim. iv. 7. Pol. i. 43. 3. Xen. An. i. 3. 26. Cyr. viii. 8. 3.—The word does not occur elsewhere in the N. T. So far Wahl. In the LXX we find the word expressing usually *honesty, firm promise, good faith,* as Neh. xi. 23.]

ΠΙ'Ω. See under Πίνω.

Πλανάω, ῶ, from πλάνη.

I. Properly. *To lead out of the way, cause to stray* or *wander.* It occurs not, however, strictly in this sense as a V. active in the N. T. [but we have] Πλανάομαι, ῶμαι, Pass. *To err, stray,* as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25. —*To wander,* as men. Heb. xi. 38, where see Harmer's Observations, vol. iv. p. 518. [See Deut. xi. 28. xxii. 1. Xen. An. i. 2. 25. Arrian. D. E. ii. 12. Eur. Phœn. 429.]

[II. Figuratively, *To mislead, seduce, believe,* and πλανάομαι *to be misled, to err, be mistaken.* So Mat. xxii. 29. xxiv. 4, 5, 11, 24. Mark xii. 24, 27. xiii. 5, 6. Luke xxi. 8. John vii. 12, 47. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. 2 Tim. iii. 13. Heb. iii. 10. James i. 16. 1 John i. 8. ii. 26. iii. 7. Rev. ii. 20. xiii. 14. Arrian. D. E. ii. 7. *To seduce from the path of virtue.* Titus iii. 3. Heb. v. 2. James v. 19. 2 Pet. ii. 15. Rev. xii. 9. xviii. 23. xix. 20. xx. 3, 8, 10. Is. xlvi. 8.]

ΠΛΑ'ΝΗ, ης, ἡ.

I. Properly, *A wandering out of the right way.* See Jam. v. 20. [Ez. xxxiv. 12. Ælian. V. H. iii. 29.]

II. *Error, a wandering from the way of truth and virtue.* occ. Rom. i. 27. Jam. v. 20. 2 Pet. ii. 18. iii. 17. Jude ver. 11. [Wahl puts 1 Thess. ii. 3. 2 Pet. iii. 17. (Diod. Sic. ii. 18.) as *error in opinion;* Rom. i. 27. James v. 20. 2 Pet. ii. 18. Jud. 11. as *error in conduct.* Schleusner puts them together, as Parkhurst does, but places 2 Pet. iii. 17. under the next head. Comp. Ez. xxxiii. 10. Jer. xxiii. 17.]

III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3. [and especially] *seduction, deceiving.* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. Comp. ver. 1, 2, 3. [See Prov. xiv. 8.] The above cited are all the passages of the N. T. wherein the word occurs.

Πλανήτης, ϛ, ὁ, from πλανάομαι *to wander.—A wanderer, wandering.* [See Hos. ix. 20. Xen. de Ven. v. 17.] occ. Jude ver. 13, where, I think, ἀςέρες

πλανῆται can mean nothing but those five *wandering* stars which we call *planets*, namely, Mercury, Venus, Mars, Jupiter, and Saturn. (Of which see Cicero, De Nat. Deor. lib. ii. cap. 30.) Thus the words are used by Philo Byblius in Eusebius, Præp. Evang. lib. i. cap. 9, p. 33. A. (comp. p. 28. A.), by Plato, lib. xi. cap. 30. p. 558. C., by Diodorus Siculus, lib. i. p. 73. [Xen. Mem. iv. 7. 5. Aristot. Meteor. i. 4.] "The Jews," says Doddridge on Jude ver. 13, "are said to have called their teachers *stars;* and they are represented under that emblem Rev. i. 16. ii. 1. And as the *planets* seem to have a very *irregular* motion, being sometimes *stationary*, and sometimes *retrograde*, they are proper emblems of persons so *unsettled* in their principles, and so *irregular* in their behaviour, as these men were." [So Schleusner. See Deyling i. Obs. 70.]

Πλάνος, ȣ, ὁ from πλάνη *error, deceit.*

[I. *A wanderer.* Ælian. V. H. iii. 29. and perhaps Job xix. 4.]

[II. *A misleading, fraud.* Xen. de Ven. iii. 6. Jer. xxiii. 32. Pierson. ad Mær. p. 315, and see notes on Thom. M. p. 717.]

[III. *A deceiver.* Especially used of false teachers, especially such as *go about to deceive.* (So the Latins *planus* Cic. Cluent. 26. Plin. N. H. xxxv. 10.) Hesychius has πλάνος· πλανήτης, ἀπατεών. See too Aristoph. Vesp. 868. Wessel. ad Diod. Sic. Ecl. 527. occ. Mat. xxvii. 63. 2 Cor. vi. 8. 1 John ii. 18. iv. 1. 1 Tim. iv. 1. Many MSS. and some editions in this last place have πλάνης and the Vulg. has *erroris.* Others (as Parkhurst) consider the word as an adjective, and so used in this place. But Schleusner thinks there is no occasion to take it as an adjective. He translates πνεύμασι πλάνοις *Teachers who are impostors.* The word, however, he admits, occurs as an adjective in Menand. fr. p. 102.]

ΠΛΑ'Ξ, πλάκος, ἡ. The Greek Etymologists deduce it from πλατὺς *broad,* q. πλάταξ*.—*A table* or *slab* of stone. occ. Heb. ix. 4. Hence applied to the heart. occ. 2 Cor. iii. 3. [Schleusner explains this place, "you are not an epistle *properly*, but figuratively, i. e. you have been brought up by my ministry to the Christian religion, which now shows its power in your hearts." By the words πλάξι λιθίναις, St. Paul, he thinks, refers to the stone tables of the law, or generally to the ancient custom of writing laws on tables set in public view. The form ἐν πλάξι κ· σαρκίναις is taken from Prov. iii. 3. vii. 3. and Jer. xvii. 1. xxxi. 34, whence it appears that the Hebrews said of any thing deeply infixed in the mind, that "it was written on the tables of the heart."]—In the LXX it is used as in the N. T. for the Heb. לוח *a smooth plank.* See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, τὸ, from πέπλασμαι, perf. pass. of πλάσσω *to form, fashion.*—*Somewhat formed* or *fashioned,* figmentum. occ. Rom. ix. 20. [Is. xxix. 16. Job xl. 14. Artem. i. 56. Dem. 1110, 18.]

ΠΛΑ'ΣΣΩ. The Greek Lexicographers deduce it from πηλὸς *clay.*

I. *To form, fashion, model,* as a potter doth his clay; though I know not that it hath any peculiar relation to the *potter's* business more than to the *statuary's*, or &c. Comp. next sense. occ. Rom. ix. 20. Comp. Isa. xxix. 16. xlv. 9, in LXX. [See Ælian. V. H. ii. 13. Lucian Dial. Deor. i. 1. Xen. de Mag. Eq. vi. 1. Xen. Mem. ii. 6. 37.]

II. *To form,* as Adam of the dust of the ground, and Eve of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of Adam's body, by the LXX, Gen. ii. 7, 8, for the Heb. יצר *to form, fashion.* [Wisd. xv. 11.]

☞ Πλαςός, ή, όν, from πλάσσω *to form,* also *to feign, devise.* [See Kings xii. 33. Reisk. Ind. Gr. Demosth. p. 602.] —*Artificial, artful.* occ. 2 Pet. ii. 3. ["Απλαςος occurs Gen. xxv. 27, to express *an honest* or *simple-minded man.*] Plato uses the phrase ΠΛΑ'ΤΤΕΙΝ ΛΟ'ΓΟΥΣ for *making an artificial laboured discourse,* Apol. Socrat. § 1. [Dem. 602, 1.]

Πλατεῖα, ας, ἡ. See under Πλατὺς II.

Πλάτος, εος, ȣς, τό, from πλατὺς *broad.* —*Breadth.* occ. Rev. xxi. 16, twice. Eph. iii. 18, where observe, that terms of *Architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of Diana. Comp. Eph. ii. 19—22, and under Ἄρτεμις. [See 2 Macc. xii. 16. Ælian. V. H. ii. 10. Xen. Cyr. vii. 5. 8.

* It may, I think, be better derived from πλάσσω *to form, fashion;* but best of all from the Heb. פלח *to cleave,* and as a N. *A fragment,* or *piece broken off,* see Jud. ix. 53, in Heb., whence also the Eng. *flake.*

In Rev. xx. 9, *πλάτος τῆς γῆς* is put, according to Wahl, for *planities*, a *plain part of the earth,* as in Habb. i. 6. Schl. thinks *πλάτος* a pleonasm like מרחב in Hebrew.]

Πλατύνω, from *πλατὺς broad.*

I. *To make broad, widen.* occ. Mat. xxiii. 5. [See Is. liv. 2. Jer. li. 58. 1 Macc. xiv. 6. Xen. de Mag. Eq. iv. 3. Cyr. v. 5. 10.]

II. *To dilate, enlarge,* as the heart in tender love and benevolence*. occ. 2 Cor. vi. 11, 13. Comp. Isa. lx. 5. and Heb. and Eng. Lexicon under רחב I. [In LXX it is hence used in the sense *To comfort,* as Ps. iv. 1. See also Ps. cxix. 32.]

ΠΛΑΤΥ'Σ, *εῖα, ύ.*

I. *Broad, wide.* occ. Mat. vii. 13.

II. Πλατεῖα, *ας, ἡ. A broad place* ([*ὁδὸς* or] *χώρα* being understood) of a city, *a broad street* or *open place,* platea. Mat. vi. 5. [xii. 19.] Luke [x. 10. xiii. 25.] xiv. 21. Acts v. 15. [Rev. xi. 8. xxi. 21. See Prov. vii. 6. Is. xv. 3. Ez. vii. 19. xxvi. 11.]

☞ Πλέγμα, *ατος, τό,* from *πέπλεγμαι* perf. pass. of *πλέκω to plait.* [Any thing *woven, twisted, knit, braided,* &c. It is used in the N. T. of *hair braided* or *twisted in locks* or *curls.* 1 Tim. ii. 9. Comp. 1 Pet. iii. 3. This curling of hair is said by Mart. de Roa (Sing. S. Loc. T. i. Lib. 3. 15.) to have been rather practised by women of loose character than others in ancient times. But any Italian statue gallery would refute that opinion. The Apostle is exhorting the women against *attention to ornament and vanity.* Salmasius (Ep. de Cæsarie Vir. & Mul. Coma. p. 266. 615. 651.) thinks that *πλέγματα* are generally *any ornaments of the hair.* The word occ. in Aq. and Theod. Is. xxxviii. 5.]

Πλείων, *ονος, ὁ, ἡ, καὶ τὸ—ον.*† An irregular comparative, from *πολὺς many.* [Plural Nom. *πλεῖυς* and *πλείονας* (Xen. Hel. iv. 2. 11.) acc. *πλεῖυς* and *πλείονας* (Thuc. ii. 37.) Neut. *πλείονα.*]

[I. *More, greater in number.* Mat. xx. 10. xxi. 36. xxvi. 53. Mark xii. 43. (and Luke xxi. 3.) where Parkhurst says *More in quantity.* Luke iii. 13. (See Lobeck on Phryn. p. 410. Xen. Œc. xxi. 43. Paus. viii. 29.) xi. 53. John iv. 1. vii. 31. Acts ii. 40. iv. 22. xiii. 31. xv. 28. xxi. 10. xxiii. 13, 21. xxiv. 11, (on the omission of *ἤ* see Lobeck ubi supra. Paus. viii. 21. x. 37.) 17. xxv. 6. xxvii. 20. xxviii. 23. Heb. vii. 23. 2 Tim. ii. 16. (Lobeck on Phryn. p. 280. Diod. Sic. i. 79. xii. 21. Xen. Mem. ii. 3. 1.) Οἱ *πλείονες* or *πλεῖυς, The greater part, most.* Acts xix. 32. xxvii. 12. 1 Cor. x. 5. xv. 6. 2 Cor. ii. 6. ix. 2. In 1 Cor. ix. 19, *οἱ πλ'* is *By so many the more.* In 2 Cor. iv. 15, it is for *πολλῶν,* says Schl.; and Wahl translates it *Plures, several.* The Neut. *πλεῖον* is used adverbially, *more.* Luke vii. 42. John xxi. 15, where Schl. translates it *more vehemently,* and cites Gen. xlvi. 30. Eur. Phœn. 1667. Then *ἐπὶ πλεῖον* is used of *time, longer.* Acts xxiv. 4. (Xen. Cyr. i. 3. 1.) and of place, *wider.* The comp. seems put for the positive in 2 Tim. iii. 9. Diod. Sic. iv. 74. xvii. 30.]

II. *More, greater, more excellent.* Mat. vi. 25. xii. 41, 42. Mark xii. 33. [Add Luke xi. 31, 32. Heb. iii. 3. xi. 4. Rev. ii. 19. Xen. Ages. ii. 24. Wahl and Schl. add also Mat. v. 20. See *περισσεύω.*]

ΠΛΕ'ΚΩ, perhaps from Heb. פלך *a distaff,* used in spinning or *twisting* flax *together.—To plait,* plico. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2. [Ex. xxviii. 14. Is. xxviii. 5. Xen. An. iii. 3. 18.]

Πλεονάζω, from *πλέων more.*

[I. *To become more, be increased, abound.* Rom. v. 20. (See chap. iii. 20. vii. 7, 8, 9.) vi. 1. 2 Cor. iv. 15. viii. 15. (where it is *To superabound, have more than enough,* according to Parkhurst, or *to have more than others* according to Schl. See Ex. xvi. 18.) Phil. iv. 17. 2 Thess. i. 3. and 2 Pet. i. 8, in which two last passages Schl. thinks that the actual *progress of increase* is expressed, and cites 3 Esdr. viii. 77. But a very good sense is made by translating simply *To abound.* 2 Chron. xxiv. 11. Prov. xv. 6.]

II. *To cause* or *make to abound.* 1 Thess. iii. 12. Comp. 2 Cor. ix. 8. [Numb. xxvi. 54. Jer. xxx. 15. 2 Macc. iv. 35.]

Πλεονεκτέω, *ῶ,* from *πλέον more,* and *ἔχω to have.*

I. *To have more* or *a greater share than others,* whether of good, as Thucydides, lib. vi. Τῶν *ὠφελίμων δ'* ΠΛΕΟΝΕΚΤΕΙ˜ *μόνον,* "*Hath* not only *the greatest share* of the benefits,"—or of evil, as Xenophon, Cyr. i. 6. 19. ΠΛΕΟ-

* I cannot forbear observing, that the expression *καρδία πεπλάτυνται* is strictly and philosophically just; *the heart* of man *is* really *dilated* by love and zealous affection, and in consequence, while he is under the influence of those *joyful* passions, his pulse becomes *strong* and *full.*

† [The neuter is both *πλέον* and *πλεῖον.* Thuc. vii. 63.]

ΝΕΚΤΕΙ͂Ν τῦ ψύχυς καὶ πόνων, "*To have the greatest share of,* or *to endure the most,* cold and labour." [vii. 5. 26.]

II. In the N. T. it is used only in a bad sense. Transitively, with an accusative of the person, *To make a gain* or *prey of, to defraud,* aliquem quæstui habere. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6. In which last text Theodoret, Chrysostom, Theophylact, and others of the Greek commentators, explain πλεονεκτεῖν of *defrauding* or *injuring* our brother by *adultery;* so likewise do many of the moderns, as Erasmus, Heinsius, Whitby, &c.; and indeed the context, both preceding and following, clearly proves that it relates to *this* sort of *injustice.* See more in Suicer Thesaur. under Πλεονεκτέω, and in Whitby and Kypke on the text. [Schl. and Wahl do not notice this explanation, but class this passage under the head *To defraud.* See Xen. Cyr. i. 6. 31 and 33. Mem. iii. 5. 2. Pol. vi. 56. 2. In the LXX it means *To be covetous, to seek* after more. See Ez. xxii. 27. Habb. ii. 9.]

III. *To get the better,* as an enemy, whether by force, conduct, or fraud. It is so applied by the Greek writers, who likewise use the passive πλεονεκτέομαι, ῦμαι, for *being worsted.* Thus Plutarch, * ΠΛΕΟΝΕΚΤΟΥ͂ΜΕΝΟΣ ὑπὸ τῶν πολεμιῶν, "Being *worsted* by the enemies." So 2 Cor. ii. 11, Ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τῦ Σατανᾶ, *Lest we should be* overcome *by Satan,* i. e. *Lest Satan should* get an advantage of *us,* as it is well rendered in our translation. See Wetstein.

☞ Πλεονέκτης, υ, ὁ, from πλεονεκτέω.

[I. Properly, *One having more than others.*]

II. *Covetous, avaricious,* q. ΠΛΕΌΝ ἜΧΕΙΝ βυλόμενος, *desirous of having more,* than his due namely. occ. 1 Cor. v. 10, 11. vi. 10. [Ecclus. xiv. 9. Xen. Mem. i. 5. 3. Diod. Sic. xx. 106.]

III. *A person exorbitantly addicted to carnal lusts, "a lewd, lascivious libertine."* Locke. occ. Eph. v. 5. [This sense is not required. See Πλεονεξία.]

Πλεονεξία, ας, ἡ, from πλέων, ονος, *more,* and ἔχω *to have.* [Properly, *What one has more than others.* See Xen. Mem. i. 6. 12. Pol. ii. 19. 3. Herodian. i. 5. 6.]

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches.* Luke xii. 15. Mark vii. 22, where Campbell, whom see, "*Insatiable desires.*" Comp. 2 Pet. ii. 14. [Add Rom. i. 29. 1 Thess. ii. 5. 2 Pet. ii. 3. Schl. and Wahl also add, and I think rightly, Eph. iv. 19. v. 3. Col. iii. 5, which places Parkhurst, after Locke, explains to be *inordinate desire in venereal matters.* Elsner (ii. p. 218.) has endeavoured to show that the word admits this sense; but Salmasius (de Fœn. Trapez. p. 121.) denies it. Parkhurst adduced two passages which prove nothing. Schl. observes on Col. iii. 5. (where the common explanation is "covetousness, which is as bad as idolatry") that perhaps the words ἥτις ἐϛὶν εἰδωλολατρεία were a gloss by St. Paul himself; for in the LXX πλεονεξία is used for *idols* and *idolatry.* See Ps. cxix. 36. The word occ. Jer. xxii. 17. Ez. xxii. 27. Habb. ii. 9. Xen. Cyr. i. 6. 28. Pol. vi. 56. 3.]

II. *A defraudation, extortion, a gift* or *kindness extorted by importunity and force,* as it were, *and conferred with grudging.* occ. 2 Cor. ix. 5, where see Macknight. [Schl. says here, *An action which shows avarice,* and observes, that πλεονεξία is opposed to εὐλογία. Wahl says *avarice.*]

Πλευρά, ᾶς, ἡ, q. from πέλω *to be,* and εὐρὺς *broad,* as *being the breadth,* as it were, of the body, or of whatever it is spoken of. *The side* of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. [Gen. ii. 21, 22. 2 Sam. ii. 16. Is. xi. 5. Dan. vii. 5. Xen. An. iv. 1. 18.*] Hence the Eng. *pleurisy, pleuritic.*

ΠΛΈΩ, from the Heb. פלח *to cut, cleave;* whence also the Eng. *plough.*—*To sail* in a ship, q. d. *to cut* the sea *in sailing.* Thus τέμνειν *to cut* is applied in Greek, as the words seco, sulco, &c. often are in Latin, and *cut, plough* in Eng. See Homer, Odyss. iii. lin. 174, 5. and Virgil, Æn. v. lin. 2. and x. lin. 166 and 197. occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24. [Is. xlii. 10.]

Πλέων, ονος. See πλείων.

Πληγή, ῆς, ἡ, from perf. mid. πέπληγα of πλήσσω *to strike.*

* [On the application of the word to *superiority in war,* see Spanh. ad Julian. p. 169. Irmisch. ad Herodian. i. 5.]

* [Schl. thinks it may be the *pericardium* in John xix. 34, because there is a fluid like water in that membrane; and he cites Homer, Iliad iv. 468, to show that πλευρὰ means sometimes τὰ ἐντὸς τῶν πλευρῶν. Very likely the pericardium might be pierced, but it is absurd to suppose that St. John meant to describe any thing but the outside place of the wound.]

I. *A stroke, a stripe.* See Luke x. 30. xii. 48. Acts xvi. 23, 33. [2 Cor. vi. 5. xi. 23. 2 Macc. iii. 26. Xen. Cyr. i. 3. 16. Pol. ii. 33. 6. If Acts xvi. 23. belongs to this head, we must understand τὰ τραύματα, or τὸ ἅιμα. Others consider ἀπὸ τῶν πληγῶν as put for τὰς πληγάς, and refer this passage to sense II.]

II. *A wound.* Rev. xiii. 3, 12. 2 Macc. vi. 30.

III. *A plague, calamity, affliction.* Rev. xi. 6. [20.] xv. 1, 6, [8. xvi. 9, 21. xviii. 4, 8. xxi. 9. xxii. 18. And perhaps Deut. xxv. 2. Numb. xiv. 37. xxv. 8, 9, 17. Is. x. 24. liii. 3, 4.*]

Πλῆθος, εος, υς, τό, from πλήθω *to fill.*

[I. *A multitude, quantity, great number.* Luke i. 10, 11, 13. v. 6. vi. 17. xix. 37. xxiii. 27. John v. 3. xxi. 6. Acts iv. 32. v. 14. xiv. 1. xvii. 4. xxi. 36. xxviii. 3. Heb. xi. 12. James v. 20. 1 Pet. iv. 8. Gen. xlviii. 19. Xen. Mem. i. 1. 14. Diod. Sic. i. 55. iii. 22. Eur. Phœn. 732.]

[II. *A multitude of people.* Mark iii. 7, (on the construction see Perizon. ad Æl. V. H. xiv. 22. D'Orville on Chariton, p. 298. Matthiæ, § 301.) 8. Acts ii. 6. v. 16. xiv. 4. xix. 9. In Luke xxiii. 1. Acts xxiii. 7, we may translate *the assembly*; and perhaps in Acts vi. 2, 5. xv. 12. xxi. 22, *the body* of disciples.]

Πληθύνω, from πλῆθος [*a multitude.*] —Transitively, *To multiply, increase, cause to multiply* or *increase.* 2 Cor. ix. 10. Heb. vi. 14. [(Gen. xvi. 10.) 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Gen. xlviii. 16.] Also, intransitively, *To multiply, be multiplied.* Acts vi. 1. [Ex. i. 20. 1 Sam. xiv. 19. Herodian. iii. 8. 14.] Πληθύνομαι, pass. *To be multiplied* or *increased, to abound.* Mat. xxiv. 12. Acts vi. 7. [ix. 31.] xii. 24; where it is applied to the word of God, considered as a *divine seed* bringing forth *abundant increase.* See Doddridge on the place, and comp. Ἀυξάνω III.

* It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλαγά, πληγή: but I must confess, when I * find that the Islandic *plaaga* denotes *a calamity*, the Swedish Plaga and Irish plagam *to plague*, the Welsh *pla*, and Dutch plaag *a plague*, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga* and Greek πληγή, not from the V. πλήσσω, but from the Heb. פלח *to cleave, cut* or *break in pieces.*

* "PLAGUE, pestis, C. B. *pla*, B. *plueg*, Gr. πληγή, Dor. πλαγά, Islandis *plaaga*, est calamitas, Suecis Plaga *to plague*, Hibernii *plagam*, L." Lye's Junius Etymol. Anglican.

Πλήθω, from the obsolete V. πλάω *to fill*, whence the reduplicate verbs πιμπλάω and πίμπλημι the same.

I. *To fill, make full,* as a spunge with vinegar, Mat. xxvii. 48. John xix. 29.—a marriage feast with guests, Mat. xxii. 10. [See also Luke v. 7. Gen. xxi. 19. Jer. li. 34.]

II. *To fill,* in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67. [Acts ii. 4. iv. 8, 31. ix. 17 xiii. 9.]—with fear, Luke v. 26.—with madness, Luke vi. 11.—with astonishment, Acts iii. 10.—with zeal, Acts v. 17. xiii. 45.—with confusion, Acts xix. 29.—[with anger, Luke iv. 28. See Gen. vi. 11, 13. Prov. xii. 22.]

III. In the Pass. *To be fulfilled, completed, ended,* of time. Luke i. 23, 57. ii. 21, where the meaning certainly is not that the *eight days were ended,* but that the *eighth day was come.* See Gen. xvii. 12. Lev. xii. 3, and comp. Συμπληρόω III.

Πλήκτης, ου, ὁ, from πλήσσω *to strike.*—*A striker* (so Plutarch in Marcell. p. 298. C. [(c. 1.)] τῇ χειρὶ πλήκτης [Pyrrh. c. 30.)]; or, *a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren.* Thus Theodoret, Chrysostom, and Œcumenius understand it: but Theophylact, joining both senses of the word together, explains it, μήτε διὰ χειρῶν πλήττοντα, μήτε διὰ πικρῶν λόγων καὶ ἀποτόμων ἀκαίρως, "neither *smiting with the hands,* nor unseasonably *with bitter and severe words.*" occ. 1 Tim. iii. 3, (where it is opposed to ἄμαχον.) Tit. i. 7. See Suicer Thesaur. and Elsner and Kypke on 1 Tim., the latter of whom explains the word by *vehement, impetuous, quarrelsome.* [Wahl takes the *first* sense, observing that the word is joined with πάροινος, because drunkenness and blows frequently go together. Schleusner agrees with Parkhurst. The word occ. Symm. B. xxxiv. 15.]

Πλημμύρα, ας, ἡ, from πλήμη* *the flow* of the sea, as opposed to the ebb (which from πλήμι or πλάω *to fill*) and μύρω *to flow,* which from the Oriental מור, the same.

I. *The flow of the sea, full* or *high tide.* Thus sometimes used in the profane writers.

II. *A flood, overflowing inundation,*

* [Suidas has πλήμη ἡ πλημμύρα τῆς θαλάσσης. Hesychius πλημμυρίς· τὸ ὅρμημα τῆς θαλάσσης, ἢ ἐπίῤῥυσις.]

whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job xl. 18, or 23, Ἐὰν γένηται πλημμύρα, *If there be* a flood, for the Heb. הן יעשק נהר, *Behold* the stream *may press;* so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake. [See Valck. ad Ammon. p. 197. Spanh. ad Callim. Hym. Del. 263.]

Πλὴν, An Adverb.

1. Governing a genitive, *Besides*, [*except*]. Mark xii. 32. John viii. 10. Acts viii. 1. xv. 28. xxvii. 22. [Thuc. iv. 54. Xen. An. i. 9. 9.] So with ὅτι and a verb following, *Except that*, q. d. *more than that*. Acts xx. 23. [Xen. An. i. 8. 20. Dem. 241. 9. Comp. Is. xlv. 14, 21. 2 Kings xxiv. 14. Ex. xx. 3.]

[2. *But, yet, nevertheless*. Mat. xviii. 7. xxvi. 39. (Comp. Mark xiv. 36.) Luke vi. 24. x. 11, 20. xviii. 8. xxii. 22, 42. It sometimes expresses the Latin *cæterum*, *but, for the rest*, and is used either in passing to a new subject or returning to an old one, as Luke xix. 27. 1 Cor. xi. 11. Eph. v. 33. (Comp. ver. 25 and 28.) Phil. iv. 14. 1. Pol. xi. 17. 1. In Luke xii. 31. xxiii. 28. Phil. i. 18. it is *But rather*. In Phil. iii. 16. it is *However*.]

3. *Moreover, but moreover*, q. d. *what is more*. Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. [Luke x. 14. xiii. 33.]

Πλήρης, εος, ες, ὁ, ἡ, καὶ τὸ—ες.

I. *Full*, in a passive sense, *filled*. Mat. xiv. 20. xv. 37. [Mark vi. 43. viii. 19. Lucian. Dial. Deorr. v. 3. Xen. An. i. 2. 7. 1. 5. 1. And hence it is *Abounding in, richly supplied with*, as Luke iv. 1. John i. 14. Acts vi. 3, 5, 8. vii. 55. ix. 36. xi. 24. xiii. 9. xix. 28, in which passages it refers to the Holy Spirit, and to various graces with which believers are filled. In Luke v. 12, πλήρης λέπρας, *Full of leprosy*, means *overrun* with that disease. See Neh. ix. 25. Ecclus. xix. 26. Pol. v. 15. 6. Xen. An. iii. 5. 2. Dem. 1445, 13.]

II. *Full, complete, perfect*. Mark iv. 28. So the LXX apply it to στάχυες *ears of corn*, for the Heb. מלא *full*, Gen. xli. 7, 22. [Schl. says that in Mark the phrase means either *plentiful, copious*, or " of such size as to fill the whole follicle in which it is contained." Wahl has, " which has its full and just size." He and Schl. refer 2 John 8. πλήρης μισθὸς (see Ruth ii. 8.) to this head. Parkhurst says it is *abundant, copious, ample*, in that place. Comp. Ecclus. l. 6. Hor. iii. Od. 18. 5.]

Πληροφορέω, ῶ, from πλήρης *full*, and φορέω or φέρω *to carry*.

[I. Properly, *To make full**, *make perfect, fulfil*, like πληρόω. It is used especially of *weights and measures* (see Alberti Obss. Phil. p. 430.); of *trees* bearing a full measure of fruit; and in the passive, of the fœtus passing its *full* time in the womb.]

II. *To fulfil, thoroughly accomplish*. occ. 2 Tim. iv. 5, where Chrysostom and Theophylact explain it by πλήρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. [So Wahl and Schleusner, *To satisfy* or *perform fully*. See Pearson Obss. ad Epp. Ignat. p. 9. Zon. Lex. c. 1567. (who explains it by πλήρωσον.) Suicer ii. p. 753.]

[III. *To make certain*, used either of persons or things. (1.) *To make one certain, persuade him firmly, convince*. Rom. iv. 21. xiv. 5, both times in the passive. So Clem. 1 Cor. 42, and Ignatius Magn. § 8. 11. (cited by Parkhurst) use the word. See also Ctesias Excerptt. c. 38. Isocr. Orat. Trapez. (p. 626. 4.) p. 360. Steph. Euseb. H. E. iii. 24. (2.) *To make a thing certain, confirm* or *prove it*. Wahl and Schl. put Luke i. 1. under this head. *About things fully proved to us*. So the Syriac. Parkhurst, after Campbell, considers the word as meaning in that place *accomplished;* and he refers to Mill Proleg. p. v. Again, Wahl refers 2 Tim. iv. 17. to this head; and Schl. notices this explanation of the text as held by some writers, and does not give any other. But Parkhurst refers this place also to sense I., and cites the Vulg. translation *Impleatur*, Chrysostom's explanation πληρώθῃ; and Theophylact's βεβαιωθῇ, ἢ εἰς πέρας ἔλθῃ καὶ πληρώθῃ, *might be established*, or *might be brought to an end and completed*. The word βεβαιωθῇ agrees with Wahl's and Schleusner's, which to me appear most satisfactory. The word occ. Eccles. viii. 1. Grab. Spic. Pat. i. p. 219.]

Πληροφορία, ας, ἡ, from the same as πληροφορέω, [which see].—*Full conviction* or *assurance*. occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. [In Col. ii. 2. Heb. x. 22, Wahl thinks it put for an adjective, πλήρης, and refers to Gesen. 644, 2.]

Πληρόω, ῶ, from πλήρης *full*.

[I. *To fill*, or *make full*. (1.) Properly, as a net with fish, Mat. xiii. 48.—a val-

* [Schl. says, *To go to any place quickly and vehemently*, from ships, which with *full sails* go quickly to port.]

ley with materials, Luke iii. 5. See Diod. Sic. ii. 39. xiii. 77 and 78. Thuc. i. 29. (2.) It is used of spaces filled with *noises*, *smells*, &c. John xii. 3. Acts ii. 2. (Wahl translates the verb in these cases *To penetrate;* and the phrase ἐπληρώθη ἐκ τῆς ὀσμῆς he compares with πληθύνειν ἀπὸ in Athen. xiii. p. 569. F., citing Schweigh. Addend. & Corr. p. 478. and on Book ix. p. 410. C.; but this is unnecessary.)—and (3.) Figuratively, of places filled with *opinions*, *rumours*, &c. as Acts v. 28. See Liban. Ep. 721, and Justin. xi. 7. Phrygiam religionibus implevit.]

II. *To fill*, in the sense of supplying copiously, and hence in the pass. *To be filled*, or *to be full*, in the sense of *possessing a large share of.* With a gen. Acts ii. 28.. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4. Plat. Sympos. p. 316, D. Plutarch in Fab. Max. c. 5.—with a dat. Rom. i. 29. 2 Cor. vii. 4. 2 Macc. vii. 21. —with ἐν and a dat. Eph. v. 18.—with εἰς and acc. for ἐν and dat. Eph. iii. 19.—with an acc. abs. Phil. i. 11. Col. i. 19.—absolutely, Eph. i. 22. iv. 10. Phil. iv. 18. Col. ii. 10. So in LXX, 1 Kings vii. 14. and *impleo* in Liv. vii. 7. xxxvi. 29. Ovid. Met. vii. 4. 28.—[The sense is perhaps rather *to occupy*, or *take full possession of*, in John xvi. 6, where it is used of *filling the heart*. The same phrase occurs Acts v. 3, and Wahl thinks it has the same sense; but Schl. says it is there *To supply with advice*, *incite*, *advise*, *solicit*, with a notion of *boldness*, and Parkhurst translates it *To embolden*, adding,] this is an Hebraical or Hellenistical expression, signifying *to embolden*, and corresponding to the Hebrew one, מלא את לב, used Esth. vii. 5. Eccles. viii. 11, and by the LXX in the former text rendered ἐτόλμησε *hath dared*, and in the latter 'ΕΠΛΗΡΟΦΟΡΗ'ΘΗ 'Η ΚΑΡΔΙ'Α.

III. *To fulfil*, *complete*, *accomplish*, *perform fully*. Mat. iii. 15. Luke ix. 31. (where see Kypke.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17, where see Elsner and Wolfius. [See Herodian. iii. 11. 9. Ælian. V. H. ii. 44. Zosim. ii. c. 41. extr. Cic. Cluent. 18. Tac. Ann. iii. 53. Plin. Ep. x. 56. Schl. adds Acts xiv. 26. xix. 21, and Wahl agrees with him in adding Rom. viii. 4. ` Many explain Mat. v. 17. in this sense simply, *I came to fulfil the law*, i. e. *the types and prophecies of the law*. Parkhurst thinks the word has a more extensive meaning, " *To fulfil* the types and prophecies, to *perform perfect obedience* to the law of God in *his own person*, and *fully to enforce and explain it* by his doctrine." Schl. takes the last clause nearly as the meaning, *To explain fully and confirm the authority of the law*. See sense IX. Wahl refers it to sense VIII. Again, most critics refer Gal. v. 14. to this sense. Schleusner translates it *to comprehend*, which is certainly a good sense there; but not borne out by other places *.]—*To preach* or *explain fully*. Rom. xv. 19. Col. i. 25.

IV. *To fulfil*, *accomplish*, or *perform*, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, Τότε ἐπληρώθη, *Then was fulfilled*, Ὅπως and ἵνα πληρώθῃ, *That it might* be, or *So that it was fulfilled*, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15. ver. 17, 18, and viii. 17. [Add to the instances of these phrases, Mat. iv. 14. xii. 17. xiii. 35. xxvi. 54, 56. xxvii. 9, 35. Mark xiv. 49. xv. 28. Luke i. 20. iv. 21. xxiv. 44. John xii. 38. xiii. 18. xv. 25. xvii. 12. xviii. 9, 32. Acts i. 16. iii. 18. James ii. 23. There have been two ways of getting rid of such citations from the Old Testament as do not seem susceptible of the sense put on them. The first is that suggested by Parkhurst, of supposing that the writers only meant to *allude to them*, but not to *cite* them as *actual prophecies*. The other, adopted by very many of the German rationalists, is, that the writers did mean to cite them as prophecies, because they thought that every event of Christ's life was foretold in the Old Testament, but they were mistaken. The assertion, that the Evangelists entertained such a belief is far more easily made than justified. But to me, both methods appear mere cutting of the knot. Before we can possibly decide that the passages cited are not susceptible of the sense put on them, we ought at least to possess *all* the light that the most extended researches into the Scripture and Jewish writings can give; and even then

* [He refers, indeed, to Eph. i. 23, translating "Qui omnes communi imperio complectitur et regit," making πληρουμένου the middle; to Eph. iv. 10. "Ut regnum suum solenne et universum instauraret."]

we should not be too hasty in deciding that much of the knowledge which might justify the Evangelists may not have passed away in the lapse of ages. The careful examination of difficulties like these, the throwing sunshine on the shady places of Scripture, so many of which still remain, and not, after the rationalist fashion, the reconstruction of Christianity, is the proper province of modern theology.] On Mat. ii. 15, observe that Hos. xi. 1, to which it refers, runs thus, *When Israel was a child, then I loved him, and called my son out of Egypt.* This latter part of the text, St. Matthew tells us, was *fulfilled* by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application, let us turn to Exod. iv. 22, 23, where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the LORD,* Israel (is) my son (even) my first-born. *And I say unto thee,* Let my son go, *that he may serve me.* In delivering which message to Pharaoh, Exod. v. 1, Moses and Aaron say, *Thus saith the LORD God* of Israel, *Let* my people go, *that they may hold a feast unto me in the wilderness.* Now, under the patriarchal dispensation, every *first-born son* in the holy line, reckoning from the *father*, i. e. every one who had the *rights of primogeniture*, was a type of the *Great First-born* *, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. *The people of Israel* then being thus solemnly declared by God himself to be his *Son,* even his *First-born,* must (like David afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, *in some respect,* an eminent *type* of the same exalted personage. And let it be particularly observed, that the LORD gave to *Israel* this high title, on occasion of his *calling him out of Egypt.* Believers, therefore, might naturally expect that something similar to the *calling of Israel out of Egypt* would happen to him whom Israel represented. If *Jesus* then was indeed the *Messiah the Son of God, the Great First-born,* St. Matthew very pertinently applied Hosea's words concerning *God's calling* Israel *when a child* (i. e. in a political sense, as not being yet formed into an independent nation) *out of Egypt,* to his calling *the antitype of Israel,* even *his beloved child Jesus, out of the same country.*—As to Mat. ii. 17, 18 *, if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11, we consider the church and people of Israel as *historical types* of the Christian church and people, and what happened to those as *types* of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon,* as the *emblem* of the more awful captivity of the latter in *death and the grave,* we shall see that the words of the prophet Jeremiah, ch. xxxi. 15, 16, 17, though in their primary, immediate, and outward sense, certainly relative to the *Babylonish captivity,* yet were, as the Evangelist asserts, *fulfilled* or *accomplished,* i. e. in their ultimate and highest view, by the *slaughter of the infants at Bethlehem, and its neighbourhood.* Yea, the expression that Rachel would not be comforted, *because they were not,* is more properly applicable to a *natural,* than to a *political death* †. Comp. under Εἰμὶ VIII. With regard to Mat. viii. 17, it is almost a literal translation of the Heb. of Isa. liii. 4, which undoubtedly may, and, I think, ought to be rendered, *Surely he himself* took away *our infirmities, and* carried off *our sicknesses* or *maladies*—an interpretation which the Greek in Mat. viii. 17. will likewise very well bear. Comp. Βαστάζω III.

[V. *To fulfil, complete,* of time. Mark i. 15. Luke xxi. 24. John vii. 8. Acts (vii. 23, 30. ix. 23. xxiv. 27. See Gen. xxv. 24. l. 3. Joseph. Ant. vi. 4. 1. Tobit viii. 20. Plin. H. N. vii. 16. Hor. Ep. i. 20. 27. Wahl adds Luke ix. 31. to this head; but it is difficult without torture to accommodate the passage to it.)]

[VI. *To complete, finish.* Luke vii. 1. (Acts xix. 21. See 1 Kings i. 14. and Pallad. Jun. 2.)]

[VII. *To supply, fill up what is wanting,* Mat. xxiii. 32. (See Phil. iv. 19.)]

[VIII. *To perfect.* John iii. 29. xv.

* See Πρωτοτόκος below, and Heb. and Eng. Lexicon under בכר I.

* [I would recommend to the reader a publication by Mr. Forster of Limerick, called, Critical Essays on Gen. ch. xx. and Mat. ii. 17, 18, in which he has suggested and very ingeniously supported the opinion, that the prophecy of Jeremiah was intended as a connecting link between the type and antitype.]

† See Mr. Lowth's Notes on Jer. xxxi. 15, and an excellent Sermon of Dr. George Horne's (late Lord Bishop of Norwich), vol. i. Disc. x.

11. xvi. 24. xvii. 13. 2 Cor. x. 6. Phil. ii. 2. 2 Thess. i. 11. Col. ii. 10. iv. 12. 1 John i. 4. 2 John 12. Rev. iii. 2. Schleusner and Wahl add Luke xxii. 16. *Until I make it more perfect with you in the kingdom of God.* Schleusner, *Until a more perfect feast (one in which we shall be disturbed by no sense of danger, as we now are,) shall be instituted in the kingdom of God.* Wahl.]

[IX. *To teach, explain fully.* This seems a Chaldaism, for the word גמר *to fill* or *perfect* is used by the Chaldee paraphrasts to express *teaching,* whence comes the name of the *Gemara.* See the paraphrase on Deut. vi. 7. Job xxii. 22. occ. Rom. xv. 19. (which passage, however, is by others referred to sense I., like Acts v. 28, and explained by an hypallage) Col. i. 25. and according to some, Col. ii. 10. See 1 Mac. iv. 19. Heins. Ex. S. 11. 8.]

**Πλήρωμα, ατος, τὸ,** from *πληρόω to fill.* [Verbals in *μα* have both an active and passive signification *. And hence, *πλήρωμα* may be either]

[(1.) *A filling* or *filling up,* or (2.) *That with which any thing is filled.* In the N.T. we find the following meanings.]

[I. *That with which any thing is filled, that which is in any thing, which is contained in any thing.* 1 Cor. x. 26, 28.† *The fulness of the earth,* i. e. says Parkhurst, "all the good things with which the earth is filled." Comp. 1 Chron. xvi. 32. Ps. xxiv. 1. xcvi. 11. xcviii. 7. Again, in John i. 16. *ἐκ τῦ πληρώματος ἀυτῦ the fulness of divine graces in Christ* (see verse 14.‡) Comp. Pol. i. 21. 1. i. 60. 1. Aristid. de Non. Ag. Com. p. 282. (of inhabitants of a city). Thuc. vii. 4 and 12. Diod. Sic. xi. 3. (Of *rowers,* i. e. *persons with which a vessel is filled,* and it is thus applied to *rigging, arms, lading,* &c. See Æschin. p. 488. ed. Reisk.) Casaub. ad Athen. viii. p. 612. and Lys. p. 702. ed. Reisk. It is used before a genitive for an adjective, according to Wahl, in Mark viii. 20. *πόσων σπυρίδων πληρώματα,* for *πόσας σπυρίδας πλήρεις,* (which place Parkhurst translates, *the fulnesses of how many baskets of fragments.* Schleusner translates it according to Wahl's explanation,) and in Rom. xv. 29, where Wahl explains *ἐν πληρώματι ἐυλογίας τῦ Χριςῦ,* to be for *ἐν ἐυλογίᾳ πλήρει with the full blessing,* omitting with Griesbach the words *ἐυαγγελίυ τῦ* before *Χριςῦ.* Parkhurst translates it in the same way, not noticing the omission. Schleusner retains the words and translates, *the very plentiful fruits of the Gospel.* So Eph. iv. 13, *to the measure of the stature of the fulness of Christ,* i. e. according to Parkhurst, "To that full stature or growth in spiritual graces which becomes the body of Christ," i. e. the church. Thus he makes *ἡλικίας* depend on *πληρώματος,* i. e. he would make *πληρώματος,* if an adj., agree with *ἡλικίας.* So Luther. Others make *τῦ Χριςῦ* depend on *πληρώματος,* and, if *πληρώματος* were an adj., would make it agree with *Χριςῦ. Christ,* say they, *as man, grew up to perfect wisdom, as he increased in stature.* (Luke ii. 40.) *His people,* i. e. *his church, are as far as they can to imitate him.*]

[II. *Plenty, abundance, all that is possessed by the subject.* Rom. xi. 25. *The fulness, complete number, abundance of the nations,* i. e. *all the heathen nations.* And in Rom. xi. 12. *πλήρωμα* seems to have the same meaning, and to import, as Parkhurst says, "a *general* conversion to Christianity" on part of the persons spoken of. Schleusner considers it as used in contrast with *παράπτωμα,* and construes it, *Happiness, happy state,* &c.;

* [See Storr. Opusc. Acad. i. p. 144.]

† Observe, that in 1 Cor. x. 28, the words τῦ γὰρ Κυρίῦ ἡ γῆ καὶ τὸ πλήρωμα ἀυτῆς are wanting in eleven MSS., seven of which ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Wetstein, to whom we may add Bp. Pearce (whom see), and omitted in Griesbach's text.

‡ "The expression Ἐκ τῦ πληρώματος ἀυτῦ is very observable. The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλήρωμα or *fulness,* by which they meant a *fictitious plenitude* of the Deity, in which the whole race of Æons was supposed to subsist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the elder Gnostics also), that they were themselves of the *spiritual* seed, had *constant grace,* and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal,* had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude,* but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all believers at large, have received of the *plenitude* or fulness of the divine *Logos,* and that not sparingly, but in the largest measure, *grace upon grace,* accumulated grace, or rather grace following in constant succession, *grace for grace.*" Thus the learned Waterland, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1, 2d edit. And indeed a person who knows a little of the history of heresy in the primitive church, can hardly doubt but St. John alluded to Cerinthus and his followers in the above expression.

and Wahl takes it in the same sense, translating it *better condition*. In Eph. iii. 19. *The fulness of God* seems to be, *The fulness of the presence of God*. The apostle, observes Macknight, having said that Jews and Gentiles are formed into an holy temple for an habitation of God by the Spirit, prays that this great temple may *be filled* with the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, ch. iv. 6. And so Theodoret, quoted by Parkhurst, ἵνα τελέως ἀυτόν ἔνοικον δέχωνται, "That they may receive him *entirely* for an inhabitant." Others, however, understand *the fulness of God* to be *the perfection of God*, and suppose the apostle to pray that the Ephesians may receive from God such strength and knowledge as to make progress towards his perfection. But I think the word πληρόω excludes the idea of *progress*, and denotes *full possession*, which is a sufficient objection to this interpretation. In Col. ii. 9. the word denotes *the fulness of the Godhead in Christ*, and comparing Col. i. 19.* with it, it can hardly be *doubted* that the same meaning is to be given there, though the construction is difficult in more respects than one. Schleusner says, indeed, that if the passage be taken in this sense, he does not see how to explain ἐνδόκησε. But I do not understand his remark; for in his own interpretation, he explains ἐνδόκησε by *Voluit Pater*, supplying ὁ πατὴρ or τῷ πατρί; and this is all that is required. Castalio has, Quoniam per eum visum est Patrem omnem universitatem habitare, observing, that the infinitive *after* ἐνδοκέω in the N. T. always expresses the action of the person pleased. Pierce for *universitatem* would have *Ecclesiam*, understanding *Jews and Gentiles;* and Beza explains the passage of the church. Dr. J. P. Smith translates, "It is the good pleasure (of God) that all the fulness should dwell in him," i. e. all the perfection of blessings which the context represents as bestowed by Christ on all who believe on him. But the context does not seem to me to refer to the blessings mentioned some verses back. Why might we not construe, *Since the whole fulness (of God*, i. e. *the full and perfect Godhead,) pleased to dwell in him*.]

III. *Somewhat put in to fill up*. occ. Mat. ix. 16. Mark ii. 21.

IV. Πλήρωμα νόμε, *A fulfilling* of the law. occ. Rom. xiii. 10. Comp. ver. 8.

V. *Completion*. The church is called *the* πλήρωμα *of Christ, who filled all in all*. Eph. i. 23. Ἐπλήρωσε γὰρ ἀυτὴν, says Theodoret, παντοδαπῶν χαρισμάτων καὶ οἰκεῖ ἐν ἀυτῇ, καὶ ἐμπεριπατεῖ κατὰ τὴν προφητικὴν φωνήν. Τῦτο δὲ ἀκριβέςερον κατὰ τὸν μέλλοντα βιόν γενήσεται. "For he hath *filled* it with all kinds of gifts, and dwelleth in it, and walketh in it, as the prophets express it. But this will be done more perfectly in the life to come." Locke also takes the word here in a *passive* sense for *a thing to be filled and completed*. But Theophylact's interpretation seems better, who says the church is the Πλήρωμα *Completion* of Christ, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the church, which is his body, Christ would not be complete *." Macknight on Rom. xi. 12.

VI. *The fulness of time* denotes *the completion of a particular period of time* before ordained and appointed. Eph. i. 10. Gal. iv. 4, where see Raphelius and Wolfius.—The above cited are all the passages of the N. T. wherein πλήρωμα occurs.

Πλησιόν, An Adv. governing a genitive, from πέλας, the same.

I. *Near*. John iv. 5. [Deut. xi. 30. Josh. xv. 46. xix. 45. Eur. Phœn. 163.

* The word Πλήρωμα in these expressions of St. Paul, as in that of St. John [in the 2d note on sense I.], seems likewise to glance at the fictitious Πλήρωμα of Cerinthus, whom, as we learn from * Jerome, the Apostle *often lashes*, and who was so far from teaching that the *Pleroma* or *Fulness of the Godhead dwelt bodily in Christ*, that, according to Irenæus, [adv. Hier. iii. c. 11. p. 218. ed. Grabe,] a very early witness, he taught that "the Creator and the Father of the Lord were different, as were likewise the Son of the Creator and Christ; the latter of whom came from above, and continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *Pleroma*." Ignatius also seems to allude to the Cerinthian heretics, when, in his salutation to the church of Ephesus, he calls it Ἐυλογημένη ἐν μεγέθει Θεῦ Πατρός, ΠΛΗΡΩ'ΜΑΤΙ. "Blessed in the greatness of God the Father, *The Pleroma* or *Fulness;*" and when he salutes the church of the Trallians, Ἐν ΤΩ῀Ι ΠΛΗΡΩ'ΜΑΤΙ, In *the Pleroma* or *Fulness*.

* Speaking of the seeds of the Cerinthian, Ebionæan, and other heresies, which denied that Christ was come in the flesh, he says, "*Quos & ipse (Johannes) in Epistolâ suâ Antichristos vocat, & Apostolus Paulus* frequenter percutit." Prolog. in Mat.

* [Elsner explains it another way, "Citizens live in a city, and are called its πλήρωμα (see sense I.); and so Christians live in Christ."]

Xen. Cyr. v. 4. 23. Irmisch. ad Herodian. i. 7. 4.]

II. Πλησιόν, with the prepositive article masc. ὁ, and sometimes without it, as Luke x. 29, 36, is used as a N. q. d. Ὁ ὢν πλησιών, *One who is near, a neighbour, a friend.* This character the Scribes and Pharisees seem to have confined to those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x., teaches us to extend it to all mankind, as St. Paul also doth, Rom. xiii. 8, 9, where in explaining the command *of loving* our neighbour *as ourselves,* he uses ἕτερον *another,* i. e. *any other man,* as a synonymous term with τὸν πλησιόν *a neighbour.* Raphelius, on Mat. v. 43, shows from Polybius, that the heathen Greeks, in this preferable to the Pharisaical Jews, by ὁ πλησιόν *a neighbour,* meant *any man,* even ἐχθρὸς *an enemy.* [It means *any one* in Rom. xv. 2. Pol. iii. 42. 3. xii. 4. 13. Diog. Laert. i. 69. and with μῦ, σῦ, &c. in Mat. xix. 19. xxii. 39. Mark xii. 31, 33. Luke x. 27, 29, 36. Rom. xiii. 9, 10. Gal. v. 14. Eph. iv. 25. James ii. 8. See in the Hebrew (רע) and LXX, Lev. xix. 18. Ex. xx. 17. In Mat. v. 43, however, it is more strictly *a friend,* as is רע in Job ii. 11. It seems to be *a relation, kinsman, countryman,* in the LXX, being used to express *father* in Mal. iv. 6. See also Gen. xxvi. 31. Lev. xxv. 14. Joel ii. 8. In Acts vii. 27. it seems put for ὁ ἕτερος.]

Πλησμονή, ῆς, ἡ, from πέπλησμαι perf. pass. of πλήθω *to fill,* of the same form as πεισμονή from πέπεισμαι.

[I. Properly, *Fulness, plenty.* See Prov. iii. 10. Ez. xvi. 48.]

II. *A repletion,* [*satiety,*] *satisfying,* occ. Col. ii. 23. The word is used by the LXX Exod. xvi. 3. [See Hagg. i. 6. Ez. xxxix. 19. Xen. Mem. iii. 11. 14. Diod. Sic. i. 70. Alciphron. iii. Ep. 6.]

ΠΛΗ'ΣΣΩ, or ΠΛΗ'ΤΤΩ.—*To smite, strike.* [Xen. de R. Eq. vi. 1. Demosth. 320, 24. in its proper sense.] occ. Rev. viii. 12, where it is applied to the *sun, moon,* and *stars;* and the learned Daubuz observes, that the Rabbinical Jews in like manner use the Chald. לקה, which in their style signifies * *to strike,* and the N. לקי *smiling,* to express *an eclipse* of the sun or moon: in which sense also the Latins apply the verbs percutere and icere *to smite, strike* *. Comp. Vitringa on Rev. [It occurs in the sense of *afflicting* in Is. i. 5. ix. 13. Ex. xvi. 3.]

☞ Πλοιάριον, ου, τό. A diminutive of πλοῖον.—*A little ship,* or *vessel, a sailing-boat.* Mark iii. 9. iv. 36.† [John vi. 22, 23. xxi. 8. Diod. Sic. ii. 55. Aristoph. Ran. 139.]

Πλοῖον, ου, τὸ, from πέπλοα perf. mid. of πλέω *to sail.*—[*A sailing vessel,* (very often *a vessel of burthen.* Diod. Sic. xiii. 78. Xen. An. i. 7. 15. Thuc. vi. 36.) Mat. iv. 21, 22. viii. 23. xiv. 22. & al. in which places it seems to denote a small fishing vessel. See Is. ii. 16. lx. 9. for אני, and Is. xxxiii. 21. for צי. Ναῦς is used, says Schleusner, for the larger order of ships.]

☞ Πλόος, ῦς; όυ, ῦ; ὁ, also Πλῦς, gen. πλοός, (comp. Νῦς) from πέπλοα perf. mid. of πλέω *to sail.*—*Navigation.* occ. Acts xxvii. 9. So Agrippa in Josephus, Ant. lib. xvi. cap. 2, § 1. ΤΟ'Ν—ΠΛΟΥ͂Ν, ἐπιϐαίνοντος τῦ χειμῶνος, 'ΟΥΚ ἐνόμιζεν 'ΑΣΦΑΛΗ͂, "thought that, as winter was approaching, *sailing was not safe.*" See also Acts xxi. 7. xxvii. 10. [The form πλοὸς for the genitive is not found in the better writers. It occurs Arrian. Peripl. Eryth. p. 176. See Lobeck on Phryn. p. 453.]

Πλούσιος, ια, ιον, from πλῦτος *riches.*

I. *Rich, having,* or *abounding in riches.* Mat. xxvii. 57. Luke xii. 16. xiv. 12. & al. freq. Add Mark xii. 41. Luke xv. 1. 19, 21, 22. xviii. 23. xix. 2. xxi. 1. 1 Tim. vi. 17. James ii. 6. Rev. vi. 15. xiii. 16. Ruth iii. 10. 2 Sam. xii. 1. Herodian. i. 8. 10. Xen. Mem. iv. 2. 37.]

II. *Rich,* in a spiritual sense, i. e. in faith, holiness, and good works. See Jam. ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. *Rich,* in glory and happiness, as Christ was before his incarnation. 2 Cor. viii. 9. Comp. John xvii. 5.

* Thus in the Talmudical Tract, Maccoth, ראלו הנו הלוקין, "And behold these are *beaten,*" & al. See Suicer, Thesaur. in Πλήσσω, and Castell, Heptaglot. Lexicon in לקה.

* Thus Lucan, Pharsal. i. lin. 538, 9.

*Jam Phœbe, toto cum fratrem redderet orbe*
*Terrarum subitâ* percussa *expalluit umbrâ.*

And Manilius, Astron. lib. i.

*Quod si plana foret tellus, simul* icta *per omnes*
*Deficeret toto pariter miserabilis orbe.*

† [The reading here is doubtful. Many good MSS. have πλοῖα, and Griesbach has received that reading.]

IV. *Rich, abounding,* as God in mercy. Eph. ii. 4.

Πλουσίως, An Adv. from πλούσιος.—*Richly, abundantly.* occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλουτέω, ῶ, from πλοῦτος.

I. *To be* or *grow rich.* 1 Tim. vi. 9. [Rev. xviii. 3, 15, 19. Prov. xxviii. 22. Ex. xxx. 15.]

II. *To be rich,* in a spiritual sense, and that whether in imagination only, Luke i. 53.* (comp. Rev. iii. 17. Mat. ix. 13. Mark ii. 17. Luke v. 31, 32.)—or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8, where it seems particularly to refer to the miraculous gifts of the Spirit. Πλουτεῖν εἰς Θεόν, Luke xii. 21, is, *To be rich for God's glory and service* in works of piety and charity. [See Vorst. de Hebraism. 5. 16.] So Wetstein and Wolfius cite from Lucian, Epist. Saturn. 24. (tom. ii. p. 830. B. edit. Bened.) 'ΕΣ τὸ κοινὸν ΠΛΟΥΤΕΙ͂Ν, "*To be rich for (the benefit of) the* community;" and from Philo Byzant. ΠΛΟΥΤΕΙ͂Ν 'ΕΙΣ Θεῶν ΚΟ'ΣΜΟΝ, "*To be rich for the honour of* the Gods." [Parkhurst has here, perhaps, mixed two meanings. Schleusner says, that this place of St. Luke is either, according to him, *To abound in true and heavenly riches,* or *to use one's (worldly) riches as God wishes,* and he cites ἐς τὸ κοινὸν πλουτεῖν from Philost. Vit. Ap. iv. 8, where it is *to use one's goods in relieving want.*]

III. *To be rich, abundant,* as God in grace and mercy towards all men. Rom. x. 12.

Πλουτίζω from πλοῦτος.

I. *To make rich, enrich.* occ. 2 Cor. ix. 11. [Gen. xiv. 23. 1 Sam. ii. 7. xvii. 25. Prov. x. 4, 23. Ecclus. xi. 21. Xen. Mem. i. 5. 3.]

II. *To enrich,* in a spiritual sense, as with the blessed truths and hopes of the Gospel. occ. 2 Cor. vi. 10. Πλουτίζομαι, pass. *To be enriched,* as with the gifts of the Holy Spirit. occ. 1 Cor. i. 5. [Xen. Mem. iv. 2. 9.)

Πλοῦτος, ου, ὁ. Eustathius says, that πλοῦτον is thus denominated q. πολύετον—ὅτι ἐκ πολλῶν ἐτῶν ἐστὶ συνηγμένος, because it is *collected from many years;* or it may be so called because it will *suffice for many years,* as the rich fool said in the Gospel, Luke xii. 19, *Soul, thou hast much goods laid up* εἰς ἔτη πολλὰ for many years.

I. *Riches, wealth, goods.* Mat. xiii. 22. 1 Tim. vi. 17. [Add Mark iv. 19. Luke viii. 14. James v. 2. Rev. xviii. 17. Is. xxx. 6. Prov. xii. 7. Is. xvi. 14. Diod. Sic. v. 34 and 77. Ælian. V. H. iii. 18. Xen. Cyr. vii. 2. 44.]

II. *Riches,* in a spiritual sense, *spiritual gain* or *advantage,* Rom. xi. 12. Heb. xi. 26.

[III. *Abundance.* It serves with a gen. following as a periphrasis for the adj. *abundant, very great.* Rom. ii. 4. *the immense goodness of God.* ix. 23. 2 Cor. viii. 2. Eph. i. 7, 18. ii. 7. iii. 16. Col. i. 27. ii. 7. And so Is. xvi. 14. xxix. 5, 7, 8. Plat. Euthyphr. c. 13. Themist. Or. xviii. p. 218. It is especially used for the abundant mercy and goodness of God and our blessed Saviour. See Rom. xi. 33. Phil. iv. 19. and] Eph. iii. 8, where it seems to denote that *superabundance* of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΛΥ'ΝΩ.—*To wash,* properly as clothes, by * *plunging* them in water (comp. Λούω). [See Gen. xlix. 2. Ex. xix. 10 and 14. Hom. Il. X. 155. Od. Z. 13. Artemid. ii. 4.] occ. Rev. vii. 14, where see Wetstein.

Πνεῦμα, ατος, τὸ, from πέπνευμαι perf. pass. of πνέω, πνεύσω, *to breathe.*

I. *The material spirit, wind,* or *air in motion.* So Aristotle, De Mundo, Ἄνεμος οὐδὲν ἐστὶ πλὴν ἀὴρ πόλυς ῥέων, ὅστις ἅμα καὶ πνεῦμα λέγεται, "Wind is nothing else but *a large quantity of air flowing,* which is also called πνεῦμα." Theophanes, Homil. xlvii. p. 325. Αὐτὸς ὁ κινούμενος ἀὴρ λέγεται πνεῦμα, "*The air itself in motion* is called πνεῦμα." occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61. Τὸ δὲ αὐτὸ καὶ ΠΝΕ͂ΥΜΑ ἐν πάσῃ χώρᾳ ΠΝΕΙ͂. In this sense the word is applied, not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7, or xi. 6. xlviii. 7, & al. for the Heb. רוח, but frequently in the profane writers. See Scapula †. To what he has observed I add, that Josephus, Ant. lib. i. cap. i. § 1, speaks of ΠΝΕΎΜΑΤΟΣ αὐτὴν (τὴν γῆν namely) ἄνωθεν ἐπὶ θέοντος, "the *spirit* which

* [Schleusner interprets the word here *To be proud from wealth,* and Wahl takes it of *actual* wealth.]

* See Homer, Odyss. viii. lin. 85, & seqt.

† [See Eur. Phœn. 804. Paus. v. 25.]

came upon the earth from above," at the formation, namely, Gen. i. 2; and he uses ΠΝΕΥ̃ΜΑ *βιαῖον* for a violent *wind*, Ant. lib. xiv. cap. 2. § 2, and De Bel. lib. iii. cap. 8, § 3, as Lucian also does *βιαίῳ* ΠΝΕΎΜΑΤΙ, Ver. Hist. lib. 1. tom. i. p. 714. So Plato, Phædon. § 24, edit. Forster, has *μεγάλῳ τινι* ΠΝΕΎΜΑΤΙ for a high *wind*. In like manner spiritus, from spiro *to blow*, *breathe*, is applied in Latin, as by Virgil, Æn. xii. lin. 365,

——— *Boreæ cum* spiritus *alto*
*Intonat Ægæo.*—————

——— When the northern *blast*
Roars in th' Ægean.———

Comp. Acts viii. 39. with 1 Kings xviii. 12. [The word denotes *the breath of life*, as in Mat. xxvii. 50. Luke viii. 55. John xix. 30. Rev. xiii. 15. So Ecclus. xxxviii. 24. & al. I so understand James ii. 26. and Rev. xi. 11, which Parkhurst puts under head II. In 2 Thess. ii. 8. we have *the breath of God's mouth*.] And because the air is a most *powerful*, though *subtle* and *invisible* agent, (see John iii. 8, above), hence Πνεῦμα denotes

[II. *The intellectual* or *spiritual part of man*, *the human mind*, or *soul*, distinct from *the breath of life* or *animal soul*, which is the ψυχὴ of the Greeks and the *anima* of the Latins, while this meaning is their *animus*. It is distinguished from ψυχὴ in 1 Thess. v. 23. and Jude ver. 19, and it is opposed in this sense to Σάρξ, Mat. v. 3. xxvi. 41. Mark viii. 12. xiv. 38. Luke i. 47, 80. xxiii. 46. (where, as in some other places it is used of Christ considered in his human character) John xi. 33. xiii. 21. Acts vii. 59. xviii. 25. xx. 22. Rom. viii. 1, 10, 13. 1 Cor. ii. 11. vi. 20. vii. 34. xiv. 15. 2 Cor. ii. 12. vii. 13. Gal. v. 16, 18, 25. vi. 8, 18. Col. ii. 5. Eph. vi. 18. Phil. iii. 3. Again, Rom. viii. 16. (τῷ Πνεύματι) Heb. xii. 23. 1 Pet. iii. 18, where Horsley (Sermon xx.) says, on θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ Πνεύματι, *Being put to death in the flesh, but quick in the spirit*, i. e. *surviving in his soul the stroke of death which his body had sustained;* and so Middleton. 1 Pet. iii. 19. iv. 8. See 2 Thess. ii. 13. In Heb. xii. 9. translate *spiritual father;* and for the Hebraism, see note on the phrase *spirit of grace* below. This meaning is often metaphorically used; for as in man there is *the flesh* and *the spirit*, so in *the law*, for example, there is *the letter* intelligible to all, and *the spirit* often eluding observation; and so of any system of instruction. See Middleton on John vi. 63. Rom. ii. 29. vii. 6. viii. 10. 2 Cor. iii. 6, bis, 8, 17. Gal. iii. 5 and 25. (πνεύματι et passim *) vi. 8. Eph. v. 18. *Do not fill your bodies with wine, but be filled spiritually*, i. e. *perfect your spiritual state*. (Similar turns on words sometimes, sometimes on ideas, are of perpetual occurrence in St. Paul. See 1 Cor. xiv. 20.) Others, however, as Hammond, Chandler, and Macknight, refer this to the Vth sense, and say, *Be filled with the spirit;* but was this at their own option? In 2 Cor. iii. 18. Middleton thinks this the sense, and translates with our version. Macknight and Schleusner say, *the Lord of the spirit*, i. e. *the author of the Christian religion;* but Middleton rightly says, that there is no instance of such a phrase in the N. T. In 1 Cor. xiv. 14. *the spirit* is opposed *to the understanding* or mere reasoning faculty.]

[III. By abstracting the spiritual principle from body or matter with which in man it is associated, is deduced the idea of the immaterial agent which we call *a spirit*. So Luke xxiv. 37, 39. (where, as Parkhurst † says, what is called πνεῦμα is by Ignatius (ad Smyrn. § 3.) called δαιμόνιον ἀσώματον *an incorporeal demon* or *ghost*.) John iv. 24. πνεῦμα ὁ Θεός. Acts xxiii. 8, 9. 1 Cor. xv. 32. Rev. i. 4. iv. 5. ‡ Under this head we must class the πνεύματα of the dæmoniacs, and construe πνεῦμα as] *an evil spirit*, *a devil*, whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words *unclean*, *evil*, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11, & al.—*A spiritual* or *incorporeal substance* or *being*. [Luke xxiv. 30.] John iv. 24. Acts xxiii. 8.—

* [Middleton observes, that when τῷ πνεύματι means *in his mind* or *spirit*, the preposition is not used, and cites Mark viii. 12. John xi. 33. xiii. 21. Acts x. 20. Luke x. 21. Without at all disputing the truth of these instances, I must be allowed to say, that I can see no reason for this canon, and that in the phrases *in my mind*, we actually have the preposition as Rom. i. 9.]

† [Parkhurst adds, that the leading sense of the old English word *ghost* is breath, (*spiritus* or *anima*, as Jensius says,) whence it is applied to the human *spirit*, and also to the Holy Spirit. He thinks *ghost* and *gust* words of the same root.]

‡ [Some refer Heb. xii. 23. and 1 Pet. iii. 19. to this head; and if it be explained that the disembodied spirit of man, in opposition to his soul while in the body, is meant, there is no objection.]

*A temper, or disposition of the soul.* Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *The third Person of the ever-blessed Trinity*, (as distinguished from the Father and the Son) whose agency in the *spiritual* world is described to us in Scripture by that of the *air* in the *natural* (see John iii. 8. xx. 22. Acts ii. 4.) [Bp. Middleton says, that when used of the Holy Spirit *personally*, the word *always* has the article, unless it loses it by a definite rule (See Appendix, § xvi. and xvii.*) ; and this, because there is but *one* Holy Spirit, and therefore he cannot be spoken of indefinitely. The addition of τὸ ἅγιον serves only to show to what class of spirits this pre-eminent spirit belongs. He also observes, that when an act is said to be accomplished by the agency of the Holy Spirit, some preposition is used.—Thus Πνεῦμα is applied,]

1. Either absolutely, as Mat. iv. 1. [xii. 31.] Mark i. 10, [12.] Acts viii. 29. xi. 28. xxi. 4, where see Bowyer. [John iii. 34. probably. Luke ii. 27. and iv. 1. ἐν τ. π. probably. See 1 Cor. xii. 4. See also Acts x. 19. xi. 12. (unless in this and similar phrases, as λέγειν διὰ τ' πν' Acts xxi. 4. we are to understand, *through the* (well known) *influence of the Spirit*) Rom. viii. 16. ἀυτὸ τὸ πν' and v. 26. Rom. xv. 30. 1 Cor. xii. 4, 8, 9, 11, 13. 2 Cor. i. 22. v. 5. (where ἀῤῥαβῶν denotes *the gifts and graces bestowed*.) Eph. iii. 10. In James iv. 5. Middleton thinks the personal sense is intended. See ἐπιποθέω. 1 John v. 5. There are some doubtful passages. In Eph. v. 19. Middleton understands *the person*. If it be *the influence*, he says, that the article will be in reference to that portion of it which each had received. In Luke ii. 26. the article may refer to the influence mentioned in v. 25; but as an act is imputed, Middleton thinks the *person* is here intended. In Luke iv. 1 ἐν τῷ πν' see the last observation on sense II. In Eph. iii. 5. the reading is doubtful. Some MSS. have τῷ, which seems requisite. But see sense V.]

2. Or with epithets added;—So he is called the *Holy Spirit*, not only because he is the author of *sanctification* to man, but because *HE* is himself infinitely *separated from and superior to* all creatures. Mat. xii. 32. xxviii. 19. [Mark xiii. 11. Heb. ix. 8. Luke xii. 10. Acts i. 8. iv. 31. Eph. iv. 30. 2 Cor. xiii. 13,] & al. freq. Comp. Rom. i. 4, where see Wetstein. [In Acts v. 32. Middleton thinks the personal sense is meant, from ἡμεῖς, though the article may be inserted in reference to ὃ ἔδωκεν. The use of ἔδωκεν is no objection against the *personal* sense. See John iii. 16. See also Acts x. 44. xi. 15. xiii. 2. (where Schl. most preposterously translates, "One of these doctors and teachers of the church of Antioch was admonished by a divine oracle.") xvi. 6. xx. 23. xxi. 11. In Acts ix. 31. I conceive the personal sense to be intended, from the similar form of the phrase τῷ φόβῳ τῦ Κυρίυ which precedes, and from the better sense thus given. Schleusner gives here a strange meaning, "the joy they felt at the progress of Christianity." I am at a loss to conceive by what rules of interpretation he could get at this explanation; and he appears to be quite doubtful as to the passage himself; for under παρακλῆσις he joins τῇ παρ' τῦ ἁγ' πν' ἐπληθύνοντο, and construes, "They enjoyed in abundance the advantages of Christianity." In Rom. xv. 13, the personal sense is, I think, required, as δυνάμις expresses the *power* or *influence*, and the article may be wanting by Article, Rule xvi. 6.* In Acts ii. 38, though the article might be taken from the word being in regimen, yet, when we look to the usual construction of Δωρέα, we shall see that it is followed by a genitive of the *giver*. Eph. i. 13. iv. 30.]—*The Eternal Spirit*. Heb. ix. 14, where see Bp. Fell and Doddridge.—*The Spirit of God*, or of the Lord, as being himself *very God, a Person of Jehovah*. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 11, 19. Comp. 2 Cor. vi. 16. [1 Pet. iv. 14.] Wherefore also Christ, speaking to his disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16.—*The Spirit of Christ the Son of God*, since

* [A careful reference to these rules is necessary in considering this important word. Such a phrase as ἐκ Πνεύματος ἁγίῦ may cause much discussion. But, as Bishop Middleton observes, it is impossible to prove incontestably that the Holy Spirit in the personal acceptation is here meant, for the preposition *may* have occasioned the omission of the articles. In Heb. ix. 14. διὰ πνεύματος ἀιωνίυ, Middleton thinks the prep. is omitted on the same account, and that the Spirit personally is referred to. Vitringa (i. 1631.) understands it of the divine nature of Christ. Schleusner strangely construes it *the eternal life or eternity* of Christ.]

* [See Appendix.]

his gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, he is now sent by Christ. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33.—*The Spirit of Adoption*, since he endues believers with a *filial* loving confidence in God, as their reconciled *Father* in Christ. Rom. viii. 15, where he is opposed to the *Spirit of Servitude*, or that slavish fear of God which the Mosaic law, considered merely as the *law of a carnal commandment*, had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. 1. 7.—*The Spirit of Grace*, [i. e. *the gracious Spirit**,] from the miraculous gifts and powers, which He *graciously* vouchsafed to the primitive believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom xii. 6. 1 Cor. xii. 11, and Χάρις V. —*The Spirit of Truth*, John xiv. 17. xv. 26; because he bore witness to Christ by his miraculous operation, and led his disciples into all the truth. John xvi. 13. —*The Spirit of Promise*, Eph. i. 13, principally in respect of those miraculous works he performed, agreeably to the *promise* of God, by the prophet Joel, ch. ii. 28, and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8, &c. Acts i. 4. ii. 33.

[V. The *influence* or *operation of the Holy Ghost*. Here, as the influences, operations, and gifts of the Spirit are many, πνεῦμα and πνεῦμα ἅγιον have *not* the article, unless in the case of renewed mention or other reference. Mat. iii. 11.† Luke i. 15, 35. ii. 25. iv. 1, (πν· ἅγ· πλήρης) 18. John xx. 22. Acts iv. 8, 31. v. 31. vi. 3. x. 38 and 47. (where the article, says Middleton, may refer to the *recent* dispensation of the divine gifts.) Rom. v. 5. (though this may be referred to the last head) xv. 13, 16, 19. 2 Cor. vi. 6. Gal. iii. 2. and 1 John iv. 13. *The* (well known) *gifts of the Spirit;* and so Gal. iii. 5 and 14. Heb. ii. 4. vi. 4. Rev. i. 10. In Acts xi. 28, if the personal sense is not intended, there may be reference to the gift of the Spirit implied in προφῆται in ver. 27. In Rom. xiv. 17, ἐν πν. ἅγ. seems to be taken in this sense, *Righteousness and peace and joy, produced by the influence of the Holy Ghost*. In Rom. viii. 23, πν., if not in the personal sense, has the article as being in regimen. Titus iii. 5. 1 Thess. i. 5, 6. 1 Pet. i. 22. Jude ver. 20. There is much difficulty as to Acts viii. 39, where we have πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον. By Bishop Middleton's canon, the truth of which I have never seen reason to doubt, the *personal* sense is inadmissible, while if ἥρπασε is to be translated by *caught away*, it seems required. But I doubt whether any thing miraculous is here intended, from what follows, viz. "*And* the eunuch saw him no more, *for* he (the eunuch) went on his way*." Here is a natural reason assigned by the writer for the eunuch's not seeing Philip again, which would be strange if there were a supernatural one. Some MSS. have a various reading, 'Αγγέλος, and Hammond seems to have had an inclination to adopt this. If the present reading be correct, I should refer the passage to this head, and give as the meaning, that "Philip went quickly away under the direction and influence of the Spirit." To this head we refer many of those places where the idea of *inspiration* is conveyed. Mat. xxii. 43. Luke i. 41. Acts vi. 10. (where the article is inserted with reference to ᾧ ἐλάλει) 1 Cor. vii. 40. xii. 3. xiv. 9. (where the meaning, in Schleusner's and Middleton's opinion, is, that "they who are divinely inspired are bound at proper seasons to give place to others, gifted with the same inspiration." Others say that the sense is, "that a really divine inspiration is under the controul of those who possess it, and is not a frenzy like that spoken of in the heathen sibyls and prophets") 2 Cor. iii. 3. 2 Pet. i. 21. If the present reading be right in Eph. iii. 5, it must be referred to this head. Mid-

* [The phrase τὸ πνεῦμα τῆς χάριτος is a common Hebraism. "Attributes in that and other oriental languages are often not expressed by adjectives, but as the genitives of the names of attributes made to depend on the noun to which the attribute belongs. Comp. Ps. xxiii. 2. Zech. xii. 10. Heb. iv. 16. 1 Pet. v. 10." Middleton.]

† [Sometimes the concrete seems put for the abstract, and they who enjoy or pretend to these gifts of the Holy Ghost are put for the gifts themselves. At least, some passages are thus more conveniently translated, and the sense is not altered. Thus, 1 Cor. xii. 10, the διακρίσις πνευμάτων was a gift bestowed for the purpose of knowing whether they who pretended to divine inspiration were really so inspired, or only by an evil spirit, or mere impostors. See 1 John iv. 1, 2, 3, 6. 2 Thess. ii. 2. Deyling's Dissertation xlv. (vol. iii. p. 442.)]

* [Our translators have taken a singular liberty here, for they translate "The Spirit of the Lord caught away Philip, *that* the eunuch saw him no more, *and* he went on his way rejoicing." Hammond notices the first of these liberties.]

dleton gives the sense of *inspiration* to 2 Cor. iii. 3.] Acts xix. 1, 2, *Paul finding certain disciples at Ephesus said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him,* Ἀλλ' ὐδὲ εἰ Πνεῦμα Ἅγιον ἐςὶν, ἠκύσαμεν, which we translate, *We have not so much as heard* whether there be any Holy Ghost, as if the words related to the *existence* of *that* Person in the Trinity. But this cannot be the meaning of them, because, ver. 3, *they had been baptized into John's baptism,* i. e. by John himself, having been in Judea during his ministry: and part of his doctrine, as recorded by all the four Evangelists, was, that *He that should come after him,* i. e. Christ, *should baptize them with* the Holy Ghost. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. These Ephesian disciples, therefore, could not be ignorant, that there *existed* such a Divine Person as the Holy Ghost; but they say, *We have not heard,* εἰ Πνεῦμα Ἅγιον ἐςί, *whether the Holy Ghost be,* that is, *in action,* or *actually sent* upon the disciples of Christ. There is an exactly parallel expression, John vii. 39, Οὔπω γὰρ ἦν Πνεῦμα Ἅγιον, *For the Holy Ghost* was *not yet* given (say our translators rightly), *because that Jesus was not yet glorified.* Ephesus being at a great distance from Jerusalem, these disciples had not yet heard of the *actual effusion* of the Holy Ghost on Christ's disciples according to the Baptist's doctrine. Πνεύματα Προφήτων, 1 Cor. xiv. 32, mean the *inspirations* of the Christian prophets by the Holy Spirit (see Whitby and Doddridge); so ver. 12, πνευμάτων are *spiritual gifts.*

[VI. The *effects* of the influence of the Spirit, as *faith, virtue, religion,* and hence even *temper, disposition,* or *character**. If evil dispositions are mentioned, these must be supposed to arise from the influence of the Evil Spirit. Luke ix. 55, ὐκ οἴδατε οἵυ πνεύματός ἐςε, *Ye know not of what temper ye are.* Rom. viii. 9, πνεῦμα Θεῦ † and πνεῦμα Χριςῦ seem to be *a godly temper, a Christian temper*, by a common Hebraism, referred to in a note on the last head. By the same Hebraism we have such phrases as πνεῦμα δυλείας Rom. viii. 15, πραότητος 1 Cor. iv. 21. and Gal. vi. 1, δειλίας, &c. 2 Tim. i. 7, τὸ πνεῦμα τῦ κόσμυ 1 Cor. ii. 12. Perhaps 1 Cor. vi. 17. may be so best explained. "To be one spirit with another," says Macknight, "is to have the same views of things, the same inclinations, the same volitions." Then the meaning is, "is of one mind or disposition with the Lord." 2 Cor. iv. 13.]

VII. It refers to *human nature,* or *man,* considered as *regenerated* or *born again of the Holy Spirit,* John iii. 6. Comp. 1 Cor. vi. 17.

[There are several passages of very doubtful meaning.* Thus, Col. i. 8, *Your love* ἐν πνεύματι. This, Grotius says, is *Your love on account of the spiritual gifts given to you;* Pierce, *Love on a spiritual account;* Whitby, *Love wrought in you by the Spirit;* Macknight, *Spiritual love;* Schleusner, *Love by revelation of the Christian religion.* Rom. viii. 2, ὁ νόμος τῦ πνεύματος τῆς ζωῆς. This is opposed to ὁ νόμος τῆς ἁμαρτίας καὶ τῦ θανάτυ at the end of the verse; and Schleusner, to make the contrast more complete, without any authority, reads καὶ ζωῆς, and paraphrases the passage, *The Christian religion,* which corrects mens' minds, leads them to virtue and happiness. Macknight says, the Apostle speaks of the Gospel called *The law of the Spirit,* because given by the Spirit, and accompanied with his gifts. Others say *The law of the mind,* (see ch. vii. 30.) consisting in the superiority of conscience through the grace of Christ, by which the Christian is led to eternal life. The rules as to the article give no help here, because πν· *may* take the article from ζωῆς having it.]

☞ Πνευματικός, ή, όν, from πνεῦμα *spirit.*

[I. *Spiritual, relating to the spirit* or *mind.* So Wahl and Schl. explain Rom. i. 11. xv. 27. 1 Cor. ix. 11. Eph. i. 3. 1 Pet. ii. 5. But I think that these places may perhaps be referred, with Parkhurst, to the next sense.]

[II. *Relating to the Holy Spirit,* i. e. *proceeding from him, done by him.*] (1.) Of persons, *Spiritual.* It denotes one who is endued with *spiritual gifts,* 1 Cor. xiv. 37. comp. Gal. vi. 1, and Macknight there; or one whose mind is illuminated and sanctified by the *Spirit of God.* Thus

* [Middleton (on 2 Cor. vi. 6.) says, he has never seen it used in these senses when joined with ἅγιος.]

† [On Phil. iii. 3. Middleton says that this phrase, unless there is a *reason* for omitting the article, is never used for the Holy Spirit.]

* [In others the reading is doubtful, as in Eph. v. 9.]

it is opposed to ψυχικὸς *an animal man,* 1 Cor. ii. 15, (comp. Jude ver. 19.) and to σαρκικοὶ *carnal men,* 1 Cor. iii. 1. (2.) Of things. It denotes *spiritual* things in general, revealed by the *Spirit of God,* 1 Cor. ii. 13;—*Spiritual gifts* bestowed on men by the *Holy Spirit.* See 1 Cor. xii. 1, &c. xiv. 1. Rom. i. 11;—The *spiritual blessings* of the gospel. 1 Cor. ix. 11. Rom. xv. 27. *Spiritual understanding,* Col. i. 9, is understanding in *spiritual* things bestowed by the *Holy Spirit. Spiritual* songs, Eph. v. 19. Col. iii. 16, are songs relative to *spiritual* things, and composed under the influence of the *Spirit.* Comp. 1 Cor. xiv. 15, 26.

III. The law is said to *be spiritual.* Rom. vii. 14, as requiring not merely outward but inward *spiritual* obedience. [So Chrysostom on the place, "To be spiritual, is to lead away from all sins, &c."] Comp. Rom. ii. 29. Christians are built up a *spiritual house* or *temple,* as opposed to the *material* one which was made with hands, and are in another view an holy priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5, where see Doddridge's paraphrase.

IV. *Typical, emblematical, symbolical of spiritual things, mystical.* 1 Cor. x. 3, 4. Comp. Πνεῦμα XI. and Πνευματικῶς II.

V. It is applied to the *glorified and spiritualized* bodies of the blessed after the resurrection. 1 Cor. xv. 44, [46.]

VI. Τὰ πνευματικὰ τῆς πονηρίας, Eph. vi. 12, mean the *wicked spirits.* So Theophylact and Œcumenius explain the expression by *dæmons* or *devils.* Comp. Πνεῦμα IV. and Luke vii. 21. viii. 2, and see Wolfius on Eph. and Suicer Thesaur. in Πνευματικὸς II. 1. [So τὰ λῃστικὰ for τοὺς λῃστάς, Polyæn. v. 14. and see Matthiæ, § 267. Lobeck ad Phryn. p. 242.]

☞ Πνευματικῶς, Adv. from πνευματικός.

I. *Spiritually, by the assistance of the Holy Spirit.* occ. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically.* occ. Rev. xi. 8. Comp. Rev. xvii. 5, 7. [Wahl explains this, *Which, according to the interpretation of the Holy Spirit, is called Sodom,* &c.]

ΠΝΕ'Ω, 1 fut. πνεύσω, from the Heb. נפח *to blow, breathe,* for which Symmachus and Theodotion use it, Gen. ii. 7, as the LXX do the compound διαπνέω, Cant. ii. 17. iv. 6, 16.—*To blow, breathe,* as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8. [vi. 18. Acts xxvii. 40. Is. xl. 24. Xen. An. iv. 5. 3.]

Πνίγω, q. πνοὴν ἄγω, *to break, interrupt the breath.*

I. *To choke, suffocate,* as by *drowning.* occ. Mark v. 13. Comp. Josephus De Bel. lib. iv. cap. 7. § 5. [Xen. An. v. 7. 15. Diod. Sic. xiv. 70.]

II. *To take* another *by the throat,* so as almost to *strangle* him, or rather *to twist* another's *neck behind him,* as Wetstein on Mat. shows merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28. [Schl. makes it here, *to frighten, force, offer violence, extort;* and says it is properly used of hard creditors, who seize debtors by the neck and drag them to trial. Ἄγχειν, he says, is the proper word in this sense. See Poll. On. iii. 25. 116. Hemst. ad Luc. Dial. Mort. 22. c. 1. In 1 Sam. xvi. 14, the word occ. in this metaphorical sense.—Xen. An.]

☞ Πνικτός, ή, όν, from πέπνικται 3 pers. perf. pass. of πνίγω *to suffocate, strangle.*—*Suffocated, strangled.* occ. Acts xv. 20, 29. xxi. 25. [It is used of things killed *without bloodshed.* Comp. Lev. xvii. 13. Athen. iv. p. 147. D.]

Πνοή, ῆς, ἡ, from πέπνοα perf. mid. of πνέω *to breathe, blow.*

I. *A wind, a blast of wind.* occ. Acts ii. 2. So in Homer, Il. v. lin. 697, we have ΠΝΟΙΉ (for ΠΝΟΗ̃) Βορέαο, *the breath* or *blast* of Boreas, the north-wind. [Job xxx. vii. 10.]

II. *Breath,* or rather *the air considered as proper for breathing.* occ. Acts xvii. 25. [Gen. ii. 7. Prov. xxiv. 11. Hom. Il. xxi. 355.]

Ποδήρης, εος, ους, ὁ, ἡ, from πούς, ποδός, *the foot,* and ἄρω *to fit.*—*Reaching down to the feet* (thus it is used as an adjective by the profane writers), see Wetstein in Rev., and ἐσθὴς being understood, *A garment* or *robe reaching down to the feet.* occ. Rev. i. 13, where Christ in *glory* (comp. Exod. xxviii. 2.) is represented as clothed with such a *garment,* like the Jewish high priest, whose outer robe, or, as it is sometimes called, *the robe of the ephod,* is described by the same term ποδήρης in the LXX of Exod. xxviii. 4, answering to Heb. מעיל *the outer garment* or *robe.* Comp. Heb. and Eng. Lexicon in עלה XII. [See Ex. xxviii. 31. Ez. ix. 2. Zach. iii. 4. Braun. de Vest. Sac. Heb. iii. 5. Xen. Cyr. vi. 4. 2.]

Πόδος, πόδι, πόδα, &c. Gen. Dat. Accus. &c. of Πῦς, which see.

Πόθεν, Adv. either from πὸ *where?* with the syllabic adjection θεν denoting *from* a place, or from πῦ *where?* and ὅθεν *from whence.*

[I. *Whence*, of place, properly, Mat. xv. 33. John iii. 8. iv. 11. vi. 5. viii. 14. Rev. vii. 13. Gen. xvi. 8. xlii. 7. Ceb. Tab. c. 1. Xen. Symp. ii. 5.]

[II. *Whence*, of dignity or perfection. Rev. ii. 17.]

[III. *Whence*, of origin. Mat. xxi. 25. John vii. 27, 28. (which, according to Bp. Chandler's Defence of Christianity, p. 333. (1st ed.), should be read interrogatively) ix. 29, 30. xix. 9.]

[IV. *Whence*, of the cause or author. Mat. xiii. 27, 54, 56. Mark vi. 2. Luke xx. 7. John i. 49. ii. 9. James iv. 1.]

[V. It is used in interrogations implying admiration. Luke i. 43. Epict. Enchir. 22. Aristæn. Ep. i. 22. Aristoph. Plut. 335.]

[VI. *How?* an interrogation implying difficulty or denial. Mark viii. 4. xii. 37. Ælian. V. H. xiii. 2. Arrian. D. E. i. 19.]

Ποιέω, ῶ.

[I. *To make.*]

(1.) *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26. [Add John ii. 15. ix. 6, 14. xviii. 18. xix. 23. Acts vii. 40, (of making images of gods) 43, 44. ix. 39. xix. 24. Rom. ix. 20, 21. Heb. viii. 5. Rev. xiii. 14. Æsch. Soc. D. ii. 19. Ælian. V. H. xiii. 43. Gen. xxxiii. 17. 1 Kings vi. 19. xxii. 19. In this sense it is used of *composing a literary* work, Acts i. 1. Most writers refer Luke xi. 40. to this head. Wahl gives the verb the sense *To make a thing as it ought to be,* and therefore there translates it *to cleanse.* He cites ποιεῖν τὸν μύστακα in 2 Sam. xix. 25, which, however, might be a sort of technical phrase, as in French *faire sa barbe.*]

(2.) *To make,* as implying *creation.* Acts iv. 24. xiv. 15. xvii. 24. [Mat. xix. 4. Mark x. 6.] So in the LXX it frequently answers to the Heb. ברא *to create,* as Gen. i. 1, 27, & al.

(3.) *To make, prepare* [as a feast]. Mat. xxii. 2. Mark vi. 21. Luke v. 29. [xiv. 12, 15. John xii. 2. Dan. v. 1. Gen. xxi. 8.] & al.

(4.) Intransitively, *To work, labour.* occ. Mat. xx. 12. The verb is used in the same sense by the LXX, Ruth ii. 19. 2 Kings xii. 11, for the Heb. עשה; and Isa. xliii. 13, for the Heb. פעל *to work.* [Them. Or. xx. p. 237.]

[II. *To effect, do, perform, bring about.*]

[(1.) Properly, Mat. xxi. 21. Mark iii. 8. Luke iv. 23. ix. 10, 43. John iv. 45. v. 16, 19, 20. vi. 6. Acts xiv. 11. xix. 21. Eph. iii. 20. Xen. Cyr. iv. 4. 2. Diod. Sic. i. 15. and 30; in several of which places it is used with reference to miracles, signs, as it is more expressly in Mat. vii. 22. ix. 28. xiii. 58. xxi. 15. Mark vi. 5. ix. 39. Luke i. 51. John ii. 11, 23. iii. 2. iv. 54. vi. 2, 30. vii. 31. ix. 16. x. 41. xi. 47. xii. 18, 37. xx. 30. Acts ii. 22. vi. 8. vii. 36. viii. 6. x. 39. xv. 12. xix. 11. Rev. xiii. 13, 14. xvi. 14, 19, 20. In these latter passages there is either σημεῖον, τέρας, δύναμις, &c. or their representatives. But the same meaning is given to the word absolutely in John vii. 3. ix. 33. x. 25, 38. xi. 45, 46. xiv. 10, 12. xv. 24. xxi. 25. Acts i. 1.]

[(2.) *To bring about, complete, fulfil,* of plans, decrees, promises, Acts xiv. 28. xi. 30. xv. 17. Rom. iv. 21. ix. 28. 2 Cor. viii. 10, 11. Eph. iii. 11. 1 Thess. v. 25.]

[(3.) *To bring about,* or *cause,* (a.) with the infin. Mat. v. 32. Mark i. 17. vii. 37. viii. 23. Luke v. 34. (which Schl. very preposterously translates *to ask* or *demand*) John vi. 10. Acts xvii. 26. xxv. 3. (with a case) Xen. Cyr. i. 6. 18. Anab. v. 7. 27. Mem. i. 3. 13. Herodian. viii. 3. 22.—(b.) with ἵνα, as John xi. 37. Col. iv. 16. Rev. iii. 9. xiii. 12, (with a case) 15. —(c.) with an acc., Acts xxiv. 12. Rom. xvi. 17. 1 Cor. x. 13. Eph. ii. 15. Heb. xiii. 21. (2d time). Xen. Cyr. ii. 2. 11.]

(4.) *To make, acquire, gain.* [(a.) generally] Mat. xxv. 16. Luke xix. 18. Plato and Aristotle use the V. in the same sense. See Wetstein on Mat. So we say, *to make* money, a fortune, &c. and the Latins, facere *pecuniam, rem.* [Theoph. Char. 24. Græc. Lect. Hesiod. c. 10. and ad Flor. i. 1. 9. Ter. Adelph. v. 4. 14.—(b.) *To acquire any thing for any one.* Luke xii. 30. Acts xv. 3. See Gen. xxxi. 1. Xen. An. i. 4. 17.—(c.) Of the goods acquired by one for another, or given by one to another, *To exhibit, afford, bestow, get.* Mark v. 19. vii. 12. x. 35, 36. Luke i. 49. xviii. 41. John xiv. 13. Acts vii. 24. James ii. 13. (In many of these cases we have the same phrase *To do.*)—Especially of alms *done* or given, Mat. vi. 2,

3. Acts ix. 36. x. 2. xxiv. 17. So, in a bad sense, of *evil done* to any one, Heb. xiii. 6. Acts ix. 13. Dem. 855. 15. In (b.) and (c.) the person benefited is put in the dative. But the expression ἔλεος ποιεῖν is followed by μετά τινος Luke i. 72. x. 37. Gen. xxiv. 12, 14. Judges i. 24. viii. 35. Ruth i. 8. Compare Rev. xi. 7. xii. 17. xiii. 7. xix. 19. and Gen. xiv. 2, where we have the phrase ποιεῖν πόλεμον μετὰ, meaning *to wage war against*. The phrase ποιεῖσθαι πόλεμον μετὰ means to wage war in company with. See Thuc. i. 57, which Parkhurst misunderstood.]

[III. *To render, make, cause to become.*]

[(1.) Properly, as *Ye have made my house a den of thieves*, Mat. xxi. 13. (and Mark xi. 17. and Luke xix. 46.) xxiii. 15. xxviii. 14. John ii. 16. iv. 1, 46. vii. 23. xvi. 2. Eph. ii. 14. Rev. xii. 15. Comp. also Mat. iii. 3. v. 36. xii. 16. xxvi. 73. Luke iii. 4. John v. 11, 15. Wahl makes the verb in Luke xv. 19. to be *To use as*, but I think it falls under this head as well as Heb. i. 7. Wahl refers Mat. iv. 19. to the next division (2.). I think it belongs more properly to this.]

(2.) *To make, appoint, constitute.* Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. [Rev. i. 6. iii. 12.] where see Wetstein, and comp. 1 Sam. xii. 6, in LXX. [Diod. Sic. xiii. 48. Xen. de Rep. Lac. ii. 2.]

(3.) *To make*, i. e. *to treat* or *esteem as*, 1 John i. 10. v. 10. Comp. Mat. xii. 33, where see Kypke. [Wahl says *To declare.*]

[IV. *To do.*]

[(1.) Universally, Mat. v. 46, 47. viii. 9. xii. 2, 3. xiii. 28. xix. 16. xx. 15. xxi. 23, 24. xxiii. 3, 5. xxiv. 46. xxvi. 12, 13. Mark ii. 24, 25. v. 32. x. 17. xi. 3, 5, 15, 28, 29, 33. xiv. 8, 9. Luke iii. 10, 11, 12, 14. v. 6. vi. 2, 3, 10, 33. vii. 8. ix. 15, 54. x. 25, 28. xii. 4, 17, 18, 43. xvi. 3, 4, 8. xviii. 18. xx. 2, 8, 13. xxii. 18. John ii. 18. iv. 29, 39. vi. 28. viii. 28, 29, 38—40. xi. 47. xiii. 7, 27. xv. 15. xix. 24. Acts ii. 37. ix. 6. x. 33. xii. 8. xiv. 15. xvi. 18, 21, 30. xix. 14. xxi. 13. xxii. 10, 16. xxvi. 10. Rom. xii. 20. 1 Cor. vii. 36—38. ix. 23. x. 31. xi. 25. xvi. 1. 2 Cor. xi. 12. Gal. ii. 10. Eph. vi. 8, 9. Phil. ii. 14. iv. 14. Col. iii. 17, 23. 1 Thess. v. 11. 1 Tim. i. 13. iv. 16. v. 21. Tit. iv. 5. Philem. 14, 21. Heb. vi. 3. vii. 27. xiii. 19. James ii. 12, 19. iv. 15, 17. 2 Pet. i. 19. 3 John 5, 6, 10. Rev. ii. 5.]

[(2.) *Of evil deeds*, Mat. xiii. 41. xxvii. 23. Mark xv. 7, 14. Luke iii. 19. xii. 48. xxiii. 22, 34. John vii. 51. xviii. 35. Acts xxi. 33. xxviii. 17. Rom. i. 28, 32. ii. 3. iii. 8. xiii. 4. 1 Cor. v. 2. vi. 18. 2 Cor. xi. 7. xiii. 7. James v. 15. 1 Pet. ii. 22. iii. 12. Rev. xxi. 27. xxii. 15. Herodian. i. 16. 13. Xen. Cyr. v. 3. 48.]

[(3.) *To be in the habit of doing, to aim at, pursue*, John iii. 21. (1 John i. 6.) v. 29. Rom. iii. 12. James iii. 18. 1 Pet. iii. 11. 1 John ii. 29. iii. 7, 10. See also John viii. 34. 1 John iii. 4, 8, 9. This is only the case in the present and aorist.]

[(4.) The word is especially used of *doing* or *complying with* any precepts, commands, &c. as Mat. i. 24. vii. 21. xii. 50. xxi. 6, 31. xxiii. 23. xxvi. 19. xxviii. 15. Luke ii. 27. vi. 46. xi. 42. xii. 47. xvii. 9, 10. John vii. 19. xiv. 31. xv. 14. xvii. 4. Acts xiii. 22. xxi. 23. Rom. ii. 14. vii. 15, 16, 19, 20, 21. x. 5. Gal. v. 17. 2 Thess. iii. 4. 2 Tim. iv. 5. Heb. xiii. 17, 21. 1 John iii. 22. Rev. xvii. 17. xxii. 14.]

[V. *To deal with, do to, treat.* (1.) With μετά, of God, Acts xiv. 27. xv. 4. (Judg. viii. 35. Gen. xxvi. 26.) (2.) Τινί τι, Mat. vii. 12. John xii. 16. xv. 21. Acts iv. 16. Xen. An. v. 8, 24. (3.) Ἔν τινί τι, Mat. xvii. 12. Luke xxiii. 31. (4.) With dat. and adv. Mat. xviii. 35. xxi. 36, 40. xxv. 40, 45. Luke i. 25. ii. 48. vi. 11, 26, 31. John ix. 26. xiii. 12, 13. Gen. xxxi. 43. Deut. iii. 2. Demosth. 582. 20. (5.) With acc. of person and adverb or pronoun instead of adverb, Mat. v. 44.* xii. 12. Mark vii. 37. xiv. 7. xv. 12. Deut. iii. 21. Zach. viii. 15. Xen. Mem. ii. 1. 19. Cyr. iv. 3. 7.—With dative of person, Luke vi. 27. See Zeun. ad Viger. v. 10. 16.]

VI. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. [Acts xviii. 21.] Heb. xi. 28. Thus the LXX use ποιεῖν πάσχα, *to celebrate the passover*, for the Heb. עשות פסח, Exod. xii. 48. Numb. ix. 6, 14. Deut. xvi. 1, 2, & al. and Xen. [Hell. iv. 2. 8. vii. 4. 28.] So Kypke quotes from Plutarch, Quæst. Rom. p. 267, Τὸν Τέρμινον ᾧ ΤΑ' ΤΕΡΜΙΝΑ'ΛΙΑ ΠΟΙΟΥ-ΣΙ, θεὸν νομίζοντες, "Reckoning Terminus, to whose honour they *celebrate the Terminalia*, for a god." See also Blackwall's Sacred Classics, vol. i. p. 32, 33.

[VII. *To lead*, as in the phrase] Ἔξω ποιεῖν, *To* [*lead*] *out*. Acts v. 34, where

* [Many MSS. here have τοῖς μισοῦσι.]

see Elsner and Hoogeveen on Viger. cap. v. § 10. reg. 6. [Job xi. 14. xxii. 23. Xen. An. vi. 5. 4. Abresch. ad Æsch. p. 606.]

[VIII. *To pass*, of time, Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. James iv. 13. Eccl. v. 12. Prov. xiii. 23. Lucill. Epig. 16. (Anthol. T. iii. p. 32. ed. Jacobs.) Demosth. 392, 18.]

IX. *To bring forth, bear, produce*, as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression *κάρπον ποιεῖν*, though applied by the LXX for the Heb. עשה פרי, Gen. i. 11, 12. 2 Kings xix. 30, yet it is not a mere Hebraical or Hellenistical phrase; for it is repeatedly used by Aristotle, cited by Wetstein on Mat. ii. 8. [Add Mat. xiii. 23, 26. xxi. 43. Mark iv. 32. Luke iii. 8, 9. vi. 43. viii. 8. xiii. 9. John xv. 5. James iii. 12. Rev. xxii. 2. Artem. Oneri. c. 36. Aristot. de Plant. ii. 10. Theoph. de Caus. Pl. iv. 11. Is. v. 4. Habb. iii. 17. Vorst. de Hebraism. c. 5.]

X. *To produce, send forth*, as a fountain does water. Jam. iii. 12. I know not of any classical writer who applies the V. in this manner. However, in Theophrastus, Eth. Char. cap. 3, and in Aristophanes, Vesp. lin. 31, Ζεὺς, i. e. *the heavens*, or *air*, are said *ποιεῖν ὕδωρ to produce water*, i. e. *to rain*.—Ποιεῖν κράτος, Luke i. 51. See under Κράτος.

[XI. Ποιεῖν, with a substantive, is often used as a periphrasis for the cognate verb, as with ἐκδίκησιν for ἐκδικεῖν Luke xviii. 7, 8. Acts vii. 24. Mic. v. 15. (See Pol. iii. 8. 10.)—τὸ ἱκανὸν Mark xv. 15. Pol. xxxii. 7. 13.—κρίσιν John v. 27. Jude 15. Gen. xviii. 25. Xen. Hell. iv. 2. 6. and 8.—λύτρωσιν Luke i. 68.—μονὴν John xiv. 23.—ὁδὸν Mark ii. 23. See Herod. vii. 42.—συμβούλιον Mark iii. 6. xv. 1.—συνωμόσιν Acts xxiii. 13. (with ποιεῖσθαι Diod. S. i. 5. Pol. i. 70. 6.)—And so with an adj. δῆλον Mat. xxvi. 73. Xen. An. iii. 5. 17.—ἔκθετον Acts vii. 19.—εὐθείας (τὰς ὁδὸς) Mat. iii. 3. Mark i. 3. Luke iii. 4.—λευκόν, μέλαν Mat. v. 36. ὑγιῆ John vi. 11, 15. vii. 23.—φανερὸν Mat. xii. 16. Mark iii. 12. Xen. Cyr. viii. 4. 33. So ποιεῖσθαι with a subs. ἀναβολὴν Acts xxv. 17.—αὔξησιν Eph. iv. 16. (See Diod. S. iii. 63.)—δεήσεις Luke v. 33. Phil. i. 4. 1 Tim. ii. 1.—ἐκβολὴν Acts xxvii. 18.—καθαρισμὸν Heb. i. 3.—κοπετὸν Acts viii. 2. Gen. l. 10. Herod. ii. 1.—λόγον Acts xx. 24. Diod. Sic. xx. 36.—μνείαν Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4.—μνήμην 2 Pet. i. 15. Pol. v. 67. 13.—πορεῖαν Luke xiii. 28. 2 Macc. iii. 8. Diod. Sic. i. 18. Xen. Cyr. v. 2. 31.—πρόνοιαν Rom. xiii. 14. Pol. iv. 6. 11. Dem. 14. 33. 15.—σπουδὴν Jude 3. Pol. i. 46. 2. v. 67. 2.—With an adj. βεβαίαν 2 Pet. i. 10.]

Ποίημα, ατος, τό, from πεποίημαι perf. pass. of ποιέω *to make*.—*Somewhat made, a work, workmanship*. [See Ezr. ix. 13. Neh. vi. 14. Eccles. viii. 7. It is used Rom. i. 20. of the *universe* as God's *workmanship*, and Eph. ii. 10. of *human beings*, also as the *work of God*.] Hence the Latin *poema* and Eng. *poem*; in which sense the Greek ποίημα also is generally applied in the profane writers.

Ποίησις, ιος, Att. εως, ἡ, from ποιέω *to act, do*.

[I. *A making, producing*. See Ps. xix. 1. Dan. ix. 14. Ex. xxxii. 35. Thuc. iii. 2. Dem. 702. 14.]

[II. *A doing, observing*. See Ποιέω IV. (4.) James i. 25. Ecclus. xix. 17.] Hence the Latin *poesis* and Eng. *poesy*; so the Greek ποίησις is often used for *the making of poems*.

☞ Ποιητής, ȣ, ὁ, from ποιέω *to do, make*.

[I. *A maker*. Xen. Cyr. i. 6. 19. and 38. Arrian. D. E. i. 9. Athenag. Apol. 26. 14.]

II. *A doer, a performer*. occ. Rom. ii. 13. Jam. i. 22, 23, 25. iv. 11. [1 Macc. ii. 67.]

III. *A poet, a maker of poems*. occ. Acts xvii. 28.* [Ceb. Tab. 13. Xen. Mem. i. 2. 56.]

ΠΟΙΚΙ'ΛΟΣ, η, ον.

I. *Various, of various colours*. Thus it is used not only in the LXX for the Heb. נקד *spotted*, Gen. xxx. 40. & al. פסים *pieces, stripes*, Gen. xxxvii. 3. & al. רקמה *embroidered*, 1 Chron. xxix. 2. & al., but also in the profane writers. See Scapula. [Xen. An. i. 5. 8. Mem. iii. 10. 14. Ceb. Tab. 21.]

II. *Various, different, manifold*. Mat. iv. 24. [Mark i. 34. Luke iv. 40.] Heb. ii. 4. xiii. 9. Jam. i. 2. 1 Pet. [i. 6.] iv. 10. [2 Tim. iii. 6. Tit. iii. 3. 2 Macc. xv. 21. Xen. Œc. xvi. 1. Ælian. V. H. ix. 8.]

Ποιμαίνω. The learned Damm, in his Lexicon, deduces it from πῶϋ *a flock*, (used by Homer, Il. iii. lin. 198. Il. xi.

* [See Euseb. Pr. Ev. xiii. 12, where the passage of Aratus is more fully cited.]

lin. 695. Il. xv. lin. 323, & al.) and *μάω to care, mind*, curo, studeo.

I. *To feed* or *tend a flock*, as a shepherd. occ. Luke xvii. 7. 1 Cor. ix. 7. [1 Sam. xxv. 16. Gen. xxx. 31, 36.]

II. [*To take care of, look after, direct, govern.* It is especially used of spiritual care and superintendence] John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. [ii. 27.] vii. 17. [xii. 5. xix. 15.] So Mat. ii. 6, it is spoken of Christ's *spiritual government* and *care* of his people. The correspondent Heb. word to ποιμανεῖ in Mat. is מושל *ruling*. [See Ps. ii. 9. xxiii. 1. Hos. xiii. 5. and comp. the Heb. and LXX of Is. xliv. 28.] But St. Jude, ver. 12, speaks of certain, ἑαυτὸς ποιμαινόντες, *who fed themselves*, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10, where the wicked *shepherds of Israel* are described as *feeding themselves*, ἐβοσκήσαν — ἑαυτὸς, LXX, whilst they neglected the flock.

Ποιμὴν, ένος, ὁ, from ποιμαίνω, which see.

I. *A shepherd*, "*one who tends sheep in the pasture.*" Johnson. [Mat. ix. 36. xxv. 32. Mark vi. 34. xiv. 27. Luke ii. 8, 15, 18, 20. John x. 2, 11, 12. Gen. iv. 2. xxxviii. 12, 20.]

[II. *One who has the care* or *superintendence of any thing.* It is used of kings in Homer, as Iliad A. 263. B. 245. Phil. de Agric. p. 416. Xen. Mem. iii. 1. 2. Ez. xxxiv. 23. xxxvii. 24. It is used by our Lord of himself as the head and guide of the apostles in Mat. xxvi. 31. (the words being taken from Zach. xiii. 7.) and especially of his spiritual superintendence of his church] John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and of the spiritual *pastors* of his flock. occ. Eph. iv. 11.

Ποίμνη, ης, ἡ, from ποιμὴν.

I. *A flock* of sheep. occ. Luke ii. 8. 1 Cor. ix. 7. [Gen. xxxii. 17. Demosth. p. 1155, 5.]

II. *A spiritual flock* of men. occ. Mat. xxvi. 31. John x. 16.

Ποίμνιον, ϐ, τό. [See the two last words.]—*A flock.* [Gen. xxxi. 4.] In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32. Wetstein shows that the purest Greek writers likewise join the adjective σμικρὸς or μικρὸς with a *diminutive noun.* [Some writers suppose ποίμνιον here to be a diminutive, but without any very strong reason. It occ. in the figurative sense Jer. xiii. 17. See Themist. Or. xxiii. p. 289.]

Ποῖος, α, ον, from οἷος, *such as, of which sort*, qualis.

[I. *Of what sort.* John xii. 33. xviii. 32. xxi. 19. 1 Cor. xv. 35. James iv. 14. 1 Pet. i. 11. Ceb. Tab. 12. Xen. Mem. iii. 12. 8.]

[II. The same as τὶς *Who? which? what?* Mat. xix. 28. xxi. 23, 24, 27. xxii. 36. xxiv. 42, 43. Mark iv. 30. xi. 28, 29, 33. xii. 28. Luke v. 19. (See Matthiæ, § 378.) vi. 32, 33, 34. xii. 39. xx. 2, 8. xxiv. 19. John x. 32. Acts iv. 7. vii. 49. xxiii. 31. Rom. iii. 27. 1 Pet. ii. 20. Rev. iii. 3. 1 Sam. ix. 18. 2 Sam. xv. 2. 1 Macc. ii. 10. Eur. Phœn. 724.]

Πολεμέω, ῶ, from πόλεμος.

I. *To war, wage*, or *make war.* Jam. iv. 2. Rev. ii. 16.

II. *To fight, engage.* Rev. xii. 7. So Diodorus Siculus, Καρχηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ καὶ ἡττηθέντων, "The Carthaginians *engaging* and being beaten." See Raphelius, and comp. Πόλεμος II. [So Wahl, who adds Rev. ii. 16. xiii. 4. xvii. 14. xix. 11. 2 Kings xiv. 15. But Schl. thinks that πολεμέω, which so often occurs in this sense in the LXX (as Jer. xxxii. 5. Josh. xi. 5. xix. 47.) is not so used in the N. T.; and he thus arranges its senses: (1.) *To contend, litigate.* James iv. 2. (and so Wahl.) Rev. xii. 7. xiii. 4.; and so of any hostile attack in LXX. Job xi. 19. Is. xix. 2. (2.) *To punish.* Rev. ii. 16. xix. 11. Jer. xxi. 5. (3.) *To throw off the yoke of any one.* Rev. xvii. 14.]

Πόλεμος, ϐ, ὁ, either from πολὺς *much*, or *many*, and ὀλέω *to destroy*, q. πολόλεμος, or, according to Damm, Lexic. from παλάμη *the hand*, [as the first instrument of warfare.]

I. *A war*, Mat. xxiv. 6. Mark xiii. 7. Ποιεῖν πόλεμον. [Schl. and Wahl refer Luke xiv. 31. to this head, and add Luke xxi. 9. Diod. Sic. iv. 50. Xen. Mem. iv. 4, 14. Schl. also adds 1 Cor. xiv. 8. Heb. xi. 34. (but Wahl agrees with Parkhurst, see sense II.) and Rev. ix. 7, 9.]

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. [Add (according to Wahl) Rev. ix. 7, 9. xi. 7. xii. 7, 17. xiii. 5, 7. xvi. 14. xix. 19. xx. 8. Diod. Sic. xiii. 79. Arrian. Indic. xiv. 4. Xen. Cyr. vi. 2. 4.]

[III. *Strife, contention.* James iv. 1. Schl. puts here the places of Rev. cited in sense II., except ix. 7, 9. See Palairet Obss. Philol. p. 501.]

Πόλις, ιος, Att. εως, ἡ.

I. *A city,* or *town,* urbs. Mat. ii. 23. iv. 5. (where see Wetstein.) v. 14. xi. 20, & al. freq. [With a genitive, Luke ii. 11. πόλις Δαβὶδ the *native* city of David. (See 1 Sam. xvi. 1.) In good Greek πόλις, even without the gen., has this meaning, as Xen. Cyr. i. 4. 25. In Acts viii. 5, πόλις τῆς Σαμαρείας, says Schleusner, may either be some city in Samaria (see John iv. 5.) or Samaria itself, as Troy in Latin is called *Urbs Trojæ.* See Vechner. Hellenol. ii. 8. Πόλις is put for Jerusalem, as the metropolis, Mat. xxviii. 11. Mark xi. 19. xiv. 13, 16. Luke xxiii. 19. and ἡ ἁγία πόλις in Mat. iv. 5. Comp. Luke iv. 9. Is. xlviii. 2. lii. 1. It is used for *a place* or *habitation* Heb. xiii. 14.]

II. *The inhabitants of a city* or *town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40. [Hom. Il. Π. 69. Valck. ad Eur. Phœn. 932.]

III. Spiritually, it denotes *Heaven.* Heb. xi. 10, 16.

IV. *The City of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi. 10.

☞ Πολιτάρχης, ȣ, ὁ, q. d. ὁ τῶν πολιτῶν ἀρχὴ or ἄρχων, *the head* or *ruler of the citizens.—A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

☞ Πολιτεία, ας, ἡ, from πολιτεύω.

I. *A political society, state,* or *commonwealth,* civitas. occ. Eph. ii. 12, where, however, the following sense is also applied. [2 Mac. iv. 11. viii. 17. Diod. Sic. i. 28. Xen. Mem. ii. 1. 13.]

II. *Citizenship, the rights of a citizen, freedom of a city* or *state,* jus civitatis. occ. Acts xxii. 28. Josephus, Ant. lib. xii. cap. 3, § 1. [Diod. Sic. xii. 51. xiii. 35. Pol. vi. 2. 12. Xen. Hell. i. 1. 17. Ælian. V. H. xii. 43.]

☞ Πολίτευμα, ατος, τό, from πεπολίτευμαι, perf. pass. of πολιτεύω.—*A state, community,* or *political society* (as it were) to which one belongs. occ. Phil. iii. 20. See Raphelius and Wolfius on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26. [The sense of the word in this passage of Philippians may be either *right of citizenship, daily life and conversation,* or what Parkhurst gives, with whom Wahl agrees. 2 Mac. xii. 7. Philo de Mund. Op. p. 33. Pol. ii. 41. 6. Casaubon. ad Greg. Nyss. Ep. ad Eustath. p. 65.]

☞ Πολιτεύω, from πολίτης.

I. *To manage* or *govern a city* or *state.* [See Pol. iv. 76. 2. Xen. Mem. iv. 4. 16. Thuc. ii. 65. viii. 53. 197.—or, *to make one a citizen.* Diod. Sic. xi. 72.—or, *to be a citizen.* Ælian. V. H. xiv. 28. Xen. Mem. iv. 4. 13.]

II. In the middle, *To live in a state* or *society according to its laws and customs, to converse.* In this view it is applied * Acts xxiii. 1. Phil. i. 27, the only passages of the N. T. where it occurs. So 2 Mac. vi. 1, Τοῖς τȣ̃ Θεȣ̃ νόμοις μὴ ΠΟΛΙΤΕΎΕΣΘΑΙ, *Not to* live *after the laws of God.* Eng. Translat. And Josephus in like manner says of himself, in his Life, § 2, Ἠρξάμην τε ΠΟΛΙΤΕΎΕΣΘΑΙ τῇ Φαρισαίων αἱρέσει, κατακολȣθῶν, "I began to *live* in conformity to the sect of the Pharisees;" and § 49, Πύθεσθε—ἐι μετὰ πάσης σεμνότητος καὶ πάσης δὲ ἀρετῆς ἔνθαδε ΠΕΠΟΛΙΤΕΥΜΑΙ, "Inquire whether I have not (*annon,* Hudson) *lived* or *conversed* here with the greatest gravity and even virtue." [Wahl agrees with Parkhurst, quoting also 3 Mac. iii. 4. Joseph. Ant. iii. 5. 8. and Schleusner adds, Justin. M. D. cum Tr. p. 281. ed. Thirlby. Eusebius H. E. iii. 31. iv. 23; but in Acts xxiii. 1, he translates πεπολιτεύμαι, *I have discharged my office,* from the sense of πολιτεύω *to govern the state.* The middle occ. in that sense, in Ælian. V. H. iii. 17. Diog. L. v. 35. x. 119. See Taylor on Lys. p. 119.]

Πολίτης, ȣ, ὁ, from πόλις *a city.—A citizen, an inhabitant of a city* or *town.* occ. Luke xv. 15. xix. 14. [Acts xxi. 39. Parkhurst thinks that in the last passage the right of citizenship is implied. See Gen. xxiii. 11. Prov. xi. 9, 12. xxiv. 28. Jer. xxxi. 34. Æsch. Dial. S. i. 2. Xen. Mem. iv. 6. 14. Eur. Phœn. 93. 904.]

Πολλάκις, An Adv. from πολὺς (neut. plur. πολλὰ) *many,* and κις a numeral termination (which see) denoting *times.*—*Many times, often, frequently,* multoties, sæpe. Mat. xvii. 15. Mark v. 4. [ix. 22. John xviii. 2. Acts xxvi. 11. Rom. i. 13. 2 Cor. viii. 22. xi. 23, 26, 27. Phil. iii. 18. 2 Tim. i. 16. Heb. vi. 7. ix. 25, 26. x. 11. Job iv. 2.] & al. freq.

☞ Πολλαπλασίων, ονος, ὁ, ἡ καὶ τὸ—

* [On the middle sense of the perfect passive, see Matthiæ, § 493.]

ον, from πολὺς *many*, and πλάσιον *fold*, which see under Ἑκατονταπλάσιων.—*Manifold*, *manifold more*, multiplex. occ. Luke xviii. 30. [Æs. Fab. 22. Pol. xxxv. 4. 4.]

Πολυλογία, ας, ἡ, from πολὺς *much*, and λόγος *speech*.—*Much speaking*. occ. Mat. vi. 7; where Wetstein cites Aristotle [Pol. iv. 10.], Galen, and Plutarch [T. vii. p. 23. ed. Hutten.] using this word. [Prov. x. 19.]

☞ Πολυμερῶς, Adv. from πολυμερής, έος, ῦς, ὁ, ἡ, *consisting of many parts*, which from πολὺς *many*, and μέρος *a part*.—*By* or *in many parts* or *parcels*. occ. Heb. i. 1. Wetstein cites Josephus applying the word in the same sense, Ant. lib. viii. cap. 3, § 9, to the *various parts* of Solomon's magnificent temple. See also Kypke. [Πολυμερὴς occ. Wisd. vii. 22.]

☞ Πολυποίκιλος, ου, ὁ, ἡ, from πολὺς *much*, and ποικίλος *various*.—*Manifold*, *multifarious*, *greatly diversified*, *abounding in variety*. occ. Eph. iii. 10.

ΠΟΛΥΣ, πολλή, πολύ, gen. πολλοῦ, &c.

[I. *Much*, *great in number*, (in the plural, *many*,) *numerous*, *abundant*, (and thence, as applied to time, *long*.) Mat. iii. 7. xiii. 5. xx. 16. xxv. 19. (χρόνον) xxvi. 9. *(of price.)* Mark iii. 7, 8. iv. 5. vi. 35. x. 48. Luke x. 40. xii. 47, (supply πληγάς) 48. John v. 6. (χρόνον) xii. 24. xv. 5, 8. Acts xi. 21. xv. 32. xviii. 10. Rom. iii. 1. xv. 23. James v. 16. 2 John v. 12. Rev. i. 15. Xen. Cyr. i. 4. 1. Mem. i. 2. 60. Hence, πολὺ used adverbially, *very much*. Mark xii. 27. Luke vii. 47. Rom. iii. 1. Dan. vi. 14. Hom. Il. A. 112. Xen. Mem. iii. 5. 11. Pol. iii. 89. 2. —of time, μετ' οὐ πολὺ *after no long space of time*, *not long after* Acts xxvii. 14. —ἐπὶ πολὺ *for a great while*, Acts xxviii. 5.—with a comp. following, *by much*. 2 Cor. viii. 22. 1 Pet. i. 7. Xen. Mem. ii. 10. 2. Again, πολλῷ (before a comp.) *by much*, occ. Mat. vi. 30. Mark x. 48. Luke xviii. 39. John iv. 41. Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12. Xen. Mem. i. 2. 9. iv. 8. 1. The neut. plural πολλά is also used adverbially. (1.) *Very much*, *vehemently*. Mark i. 45. iii. 12. v. 10, 23, 38, 43. xv. 3. 1 Cor. xvi. 12, 19. Rev. v. 4. & al. Xen. Cyr. vii. 3. 10. Herodian. i. 10. 11. Ælian. V. H. i. 23. xii. 54. Virg. Georg. iii. 226. (2.) Of time, *frequently*, *often*. Mat. ix. 14. James iii. 2. Xen. Cyr. i. 5. 14. Job xxxv. 6. Πολλοί is used for πάντες. Mat. xx. 28. xxvi. 28. Mark x. 45. xiv. 24. Rom. viii. 29. Heb. ix. 28.—With the article preceding, τὸ πολύ occ. 2 Cor. viii. 15; Wahl translates it *much*. I think it is *the great share*, in opposition to τὸ ὀλίγον. It means *the greatest part* in Xen. Hell. vi. 2. 30. τὰ πολλὰ Rom. xv. 22. *(in many ways.)*] Οἱ πολλοὶ, *The many*, i. e. *the multitude*, or *whole bulk of mankind*. Rom. v. 15, 19, in which texts οἱ πολλοὶ are plainly equivalent to πάντας ἄνθρωπος, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17. [Οἱ πολλοὶ denotes *very many* in 1 Cor. x. 33. See Xen. An. ii. 3. 16.] On Acts i. 5. Kypke observes, that, in the words, οὐ μετὰ πολλὰς ταύτας ἡμέρας, there is a remarkable change of construction; for they are put instead of οὐ πολὺ μετὰ ταύτας ἡμέρας, *not much after these days*, or for οὐ πολλαῖς ἡμέραις μετὰ ταῦτα, *not many days after these things*: yet he produces two instances of a similar phraseology from Josephus.

[II. *Great*, *remarkable*, *vehement*. Mat. ii. 18. v. 12. ix. 37. John vii. 12. Acts xv. 7. Rom. ix. 22. 1 Pet. i. 3. al. Ps. xxxi. 19. in Heb. and LXX. Ecclus. xv. 18. Diod. Sic. iii. 55. Xen. An. ii. 3. 14. Thuc. ii. 51.]

☞ Πολύσπλαγχνος, ου, ὁ, ἡ, from πολὺς *much*, and σπλάγχνον *a bowel*, which see.—*Abounding in bowels of mercy*, *of tender mercy* or *pity*, *very merciful* or *compassionate*. occ. Jam. v. 11. [This word, says Schleusner, is probably intended to express the Hebrew רב חסד or גדל חסד, which the LXX render by πολυέλεος, as Ex. xxxiv. 6. Joel ii. 13. πολυσπλαγχνία occ. in Just. M. p. 248. ed. Thirlby.]

Πολυτελής, έος, οῦς, ὁ, ἡ, καὶ τὸ—ές, from πολὺς *much*, *great*, and τέλος *expense*, *cost*.

[I.] *Costly*. occ. Mark xiv. 3. 1 Tim. ii. 9. [So Prov. i. 13. iii. 15. viii. 12. Ecclus. 1. 10. Ælian. V. H. xiii. 4. Xen. Mem. i. 6. 5. See Ez. Spanh. ad Julian. Or. i. p. 53.]

[II. *Very precious*, *of great value*, *highly esteemed*. 1 Pet. iii. 4. Diod. Sic. xiv. 7. Pol. ii. 23. 1.]

☞ Πολύτιμος, ου, ὁ, ἡ, from πολὺς *much*, *great*, and τιμὴ *price*.—*Of great price*, [*costing very much*.] occ. Mat. xiii. 46. John xii. 3. [Thomas M. p. 729. explains this word to be *what costs much*, while πολυτίμητος is *what is thought worthy of much honour*. See Ammon. de

Diff. Voc. p. 118. & Æsch. Socr. Dial. iii. 12.]

☞ Πολυτρόπως, Adv. from πολύτροπος *various*, which from πολὺς *many*, and τρόπος *a manner*.—*In various manners*. occ. Heb. i. 1, where see Macknight. [Schleusner says, that in this passage of Hebrews, the word refers to the various methods of divine revelation, as by *visions*, *dreams*, *figures*, *voices*, &c. See Fagius on Onkelos, in Numb. xii. 8. Hotting. Thes. Phil. ii. p. 565. Πολύτροπος occ. Esth. viii. 13.]

Πόμα, ατος, τό, from πέπωμαι perf. pass. of the V. πίνω *to drink*.—*Somewhat that is drunk*, *drink*. occ. 1 Cor. x. 4. Heb. ix. 10. [Ps. cii. 9. Ceb. Tab. 6. Xen. Mem. iv. 7. 9. Ælian. V. H. iii. 13.]

Πονηρία, ας, ἡ, from πονηρός.

[I. *Evil disposition*, *badness*, *wickedness*, and especially *malignity*. Mat. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. So it is used in Eph. vi. 12, where the gen. occ. for the adjective πονηρὰ by a common figure. See Gesen. p. 647, 1. and Matthiæ.]

[II. *Evil deeds*, *sins*. Acts iii. 26. So Is. i. 16. vii. 16. Jer. xxiii. 11. Xen. Mem. iii. 5. 18. Gr. vii. 5. 75.]

Πονηρός, ά, όν, from πόνος *labour*, *sorrow*.

I. *Evil*, *bad*, [*faulty*,] in a natural sense. [Of a *bad* eye. Mat. vi. 23. and Luke xi. 34. Of *bad*, i. e. *worthless fruit*. Mat. vii. 17, 18. Gen. xli. 19. Deut. xvii. 1. Jer. xxiv. 18. Xen. Cyr. vii. 5. 75.]

[II. *Evil*, in a moral sense.]

[(1.) *Wicked*. Mat. v. 37, 45. ix. 4. xii. 34, (Luke xi. 13,) 35. (Luke vi. 45.) —γενέα xii. 39. (xvi. 4. and Luke xi. 29.) πνεύματα xiii. 45. (Luke xi. 6.) Luke vii. 21. viii. 2. Acts xix. 12, 13, 15, 16. Mat. xiii. 49. xv. 19. xviii. 32. Mark vii. 23. Luke iii. 19. vi. 22, 35. John iii. 19. Acts xvii. 5. xviii. 14. xxviii. 21. Rom. xii. 9. 1 Cor. v. 13. Col. i. 21. 1 Thess. v. 22. 2 Thess. iii. 2. 2 Tim. iii. 13. Heb. iii. 2. x. 22. James ii. 4. iv. 16. 1 John iii. 12. v. 19. 2 John 11.]

[(2.) *Ill-natured*, *malignant*, of words, &c. Mat. v. 11. 1 Tim. vi. 4. 3 John 10. And so perhaps Acts xxviii. 21. See Judith viii. 7 and 8. Xen. Hell. i. 5. 10. Diod. Sic. xiii. 74.]

[(3.) *Bad*, *idle*, *worthless*. Mat. xxv. 26. Luke xix. 22. Xen. Cyr. i. 4. 19.]

[(4.) *Evil*, *calamitous*, *dangerous*. Eph. v. 16. *The days are evil*, (Schleusner says, *dangerous to virtue*) vi. 13. (where Chrysostom, on the 49th Ps., says, that ἡ πονηρά ἡμέρα is *the day of misfortunes*.) Wahl and Schleusner so understand ἀπὸ παντὸς ἔργυ πονηρῦ in 2 Tim. iv. 18. and Wahl adds Gal. i. 4. and Rev. xvi. 2. (which last place Schleusner renders *malignant*, citing 2 Chron. xxi. 15. Job ii. 7.) observing that some refer Mat. vi. 13. Luke xi. 4. and John xvii. 15. to this head. See Gen. xlvii. 9. Ps. xxxvii. 19. Amos v. 13. Micah ii. 3. Ecclus. li. 16. and Suidas in Ἡμέρα πονηρά. Ceb. Tab. 23. Xen. An. vii. 4. 12.]

[(5.)] Ὁ Πονηρὸς, used as a substantive, *The wicked one*, i. e. *the Devil* or *Satan*. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) Mat. xiii. 38. 1 John v. 19, where see Macknight. [Eph. vi. 16. 2 Thess. iii. 3. 1 John ii. 13, 14. iii. 12. v. 18. Some conceive that τῦ πονηρῦ in the Lord's Prayer is to be referred to this head. So Wahl and Fischer.]

[(6.) *Unjust*. Mat. v. 39. or *injurious*. See Ex. ii. 13.]

[(7.) There is a doubt how to translate ὀφθαλμὸς πονηρὸς in Mat. xx. 15. Mark vii. 22. Wahl makes it *envious* there and in Mat. vii. 11; and so Schleusner, citing Virg. Æn. v. 654. Luke xi. 13. Ecclus. xiv. 10; but adding that the meaning in this phrase may be *angry*, *full of indignation*, which is the sense of πονηρὸς in 1 Sam. xviii. 8. Neh. iv. 7.]

[(8.) According to Schleusner, in Mat. xxii. 10. the word means *mean*, *low*; but Wahl refers it to sense (1.)]

Πόνος, υ, ὁ, from πέπονα perf. mid. of πένομαι *to labour*, which see under Πενής.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9, and perhaps in Rev. xxi. 4. [Xen. Mem. ii. 1. 20.]

II. *Pain*, *misery*. occ. Rev. xvi. 10, 11. xxi. 4. [Gen. xxxiv. 25. Job iv. 5. 2 Chron. vi. 28. Ecclus. iii. 27. Ælian. V. H. v. 6. Pol. xxx. 4. 16. Xen. Mem. ii. 2. 5.]

Πορεία, ας, ἡ, from πορεύω *to cause to pass*, which from πέπορα perf. mid. of πείρω *to pass*.

I. *A way*, *journey*. occ. Luke xiii. 22. [Jon. iii. 3, 4. Neh. ii. 6. Numb. xxxiii. 2. 2 Mac. iii. 8. xii. 10. Diod. Sic. iv. 19. xiv. 83. Thuc. ii. 18. Xen. Mem. iii. 13. 5.]

II. *A way*, *course*, or *manner of life*. occ. Jam. i. 11. [Prov. ii. 7. Jer. x. 23.]

**Πορεύω**, from *πέπορα* perf. mid. of *πείρω* *to pass, pass over.*

I. *To cause to go* or *pass, to carry, convey.* It occurs not, however, in the active form in the N. T. [Plat. Phæd. 57. Eur. Hec. 447. Hipp. 755.]—*To go, journey, travel*, and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53, (where comp. 2 Sam. xvii. 11, in LXX.)—or in a chariot, Acts viii. 36, 39, (on which last verse Raphelius shows that Xenophon uses the same phrase ΠΟΡΕΥΕΣΘΑΙ ΤΗ'Ν 'ΟΔΟ'Ν, and particularly applies *πορεύεσθαι* to *a chariot; 'Ετύγχανε 'ΕΦ' 'ΑΜΑΞΗ'Σ ΠΟΡΕΥΟ'ΜΕΝΟΣ*, "He was *travelling in a chariot.*" De Exped. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38, and ch. xxi. 1. [Add Mat. ii. 8, 9. Luke i. 39. ii. 41. xiii. 33. Acts xvi. 7. xix. 21. Rom. xv. 24, 25. 1 Cor. xvi. 4, 6. 1 Tim. i. 3. 2 Tim. iv. 10. James iv. 13.]

[II. *To go.*]

[(1.) Of persons going to a person or place, as Mat. xvii. 27. xviii. 12. xix. 15. xxi. 6. xxv. 16. Acts i. 25. (which Parkhurst refers to class (3.) below.) 1 Pet. iii. 19, 22.]

[(2.) Of persons departing from a person or place, (with *ἀπὸ* and gen.) Mat. xxiv. 1. xxv. 41. —absolutely, Mat. viii. 9. John xiv. 2, (see class (3.) below) 3. Acts i. 10, 11. xvi. 36. xxiv. 25. Xen. Hell. iv. 1. 15. Parkhurst thinks, that Luke viii. 14. belongs to this class, and translates it, *Going away*, i. e. from hearing the word to their usual occupations. Schleusner considers it as pleonastic by an Hebraism, as he does in Mat. ix. 15. 1 Pet. iii. 19. But Wahl thinks that it is not pleonastic, but signifies a *gradual* completion of the action signified by the verb to which it is joined. So הלך 1 Sam. ii. 26. 2 Sam. iii. 1. See Gesen. p. 781. not. 3. and his Gramm. § 100. not. 3.—From this sense arises another,]

[(3.) *To go away*, by death, to depart. Luke xxii. 22. So הלך, and in the LXX, *ἀπελθεῖν* in Ps. xxxix. 13. and *οἴχομαι* Xen. Cyr. iii. 1. 13. An. iii. 1. 32. Schleusner and Parkhurst add John xiv. 2, 3; and Parkhurst, John xiv. 12, 28. xvi. 7, 8, observing, that our Lord's ascension into heaven and sitting at God's right hand are included in these passages. Schleusner says, that *τελευτᾶν* (see Gen. xxv. 32.), or *ἐν ὁδῷ πάσης τῆς γῆς* (1 Kings ii. 2. Job xvi. 22.), or similar forms, are to be understood. See Elsner T. i. p. 241, Vechner's Hellenolex, ii. 5. p. 483, and Palairet Obss. Phil. p. 207.]

[(4.) Of persons returning to any place or person. Mat. ii. 20. John xiv. 28. xvi. 28. 1 Sam. i. 19.]

[(5.) With *ὀπίσω* and a gen., *To follow after any one*, i. e. either *To take any one's part*, Luke xxi. 28. Judg. ii. 12. 1 Kings xi. 10, or, *To pursue any thing, desire it*, as 2 Pet. ii. 10. See Ecclus. xxxi. 8.]

[III. *To come* (with *πρὸς*). Luke xi. 5. Xen. Hell. vii. 3. 6.]

IV. *To go*, or *proceed*, in a particular *way* or *course of life;* so it imports the *manners, actions, conversation.*

[(1.) With a dative showing the manner. Acts ix. 31. xiv. 16. Jude 11. 1 Mac. vi. 23, 59. See Matthiæ, § 404.]

[(2.) With *ἐν* and a dative.] Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Jude ver. 11, 16, 18.

[(3.) With *κατά*. 2 Pet. iii. 3.] In the LXX it often answers to the Heb. הלך *to walk, go*, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1, & al. Not that this is a mere Hellenistical use of *πορεύομαι*, for Wolfius, on 1 Pet. iv. 3, shows that Plato has several times applied it in like manner.

☞ **Πορθέω, ῶ**, from *πέπορθα* perf. mid. of *πέρθω to waste, lay waste.*—*To lay waste, destroy, desolate, make havoc of.* occ. Acts ix. 21. Gal. i. 13, 23. See Blackwall's Sacred Classics, vol. i. p. 234. On Acts, Kypke shows that Philo, in like manner, several times applies *πορθέω* to the *wasting, ruining, harassing, destroying of men.* See more in Kypke. [See Wessel. ad Diod. Sic. xi. 32. Munthe Obss. e Diodoro in N. T. p. 357. The word occ. Dem. 1157, 11 (of a house). Eur. Phœn. 505. 524. Xen. Mem. iii. 5. 4. 4 Mac. iv. 23.]

☞ **Πορισμός, ῦ, ὁ**, from *πεπόρισμαι* perf. pass. of *πορίζω to get, gain, acquire*, which from *πόρος gain*, which see under *'Ευπορέω*.—*Gain.* occ. 1 Tim. vi. 5, 6. [Zonaras (Lex. col. 1563) says, that the apostle speaks of those who *ὑποκρίνονται τὴν εὐσέβειαν ἵνα δι' αὐτῆς ἐρανίζωνται πορισμόν, οἷον χρημάτων καὶ κέρδους.* See Wisd. xiii. 19. xiv. 2. Porphyr. de Abst. iii. 23. Phil. de Vit. Mos. T. ii. p. 167, 10. Plut. Cat. Maj. p. 351. D.]

**Πορνεία, ας, ἡ**, from *πορνεύω*.

I. It denotes in general *Whoredom*, i. e. any commerce of the sexes out of lawful marriage. [See Mat. xv. 19. 1

Cor. vi. 13, 18. vii. 2. 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. Rev. ii. 21. ix. 21. Schleusner translates 1 Cor. vii. 2. "Let every one have his own wife, on account of *the natural desire of generation.*" But why such a perversion of the common sense of the word? Is not the sense just as good if we say, "let every one have his own wife, on account of *fornication?*" i e. that he may avoid it.]—*Simple fornication* between two unmarried persons is distinguished both from μοιχεία *adultery*, and ἀσελγεία *lasciviousness* of other kinds, Mark vii. 21.—from both these, and also from ἀκαθαρσία *uncleanness*. Gal. v. 19. [On Acts xv. 20, 29. xxi. 25. much has been written. Some say, that promiscuous intercourse was allowed in the heathen nations, and that this is what is prohibited. Others think there is a reference to the sacrifices of the prostitutes. Bentley conjectured χοιρείας *(swine's flesh)*. See Julian. Ep. 63. Some have thought the apostles meant marriage with a pagan. Michaelis, misunderstanding Julius Pollux (On. ix. 5. 34.), thought πορνεία the fem. of an adjective derived from περνάω *to sell*, and translated it by *flesh exposed to sale*. Wahl makes it *fornication*, and Bishop Marsh (Note on Michaelis, vol. i. ch. iv. § 14.) says, "that as the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the decree of the council of Jerusalem should contain a mixture of moral and positive commands." Schleusner, however, thinks that *idolatry* is meant, i. e. not full idolatry, but the attendance in an idol's temple. There is a dissertation on the passage in the Nov. Bibl. Brem. Cl. iv. Fasc. ii. Pap. 289. Gen. xxxviii. 24. Hos. i. 2.]

II. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. Ecclus. xxiii. 23. [Selden de Ux. Heb. iii. 23. Salmas. de Fœn. Trap. p. 127.]

III. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1, where see Macknight, and comp. 2 Cor. vii. 12.

IV. It may include *All kind of lewdness*, Rom. i. 29, according to Theophylact on this place: Πᾶσαν ἁπλῶς τὴν ἀκαθαρσίαν τῷ τῆς πορνείας ὀνόματι περιέλαβεν, "The apostle comprehends absolutely *all kind of uncleanness* under the name of πορνεία."

V. It denotes *The communication of Christians in idolatrous worship*, which was *a violation of the marriage between God* or *Christ and his Church* *, and was often accompanied with *bodily prostitution*. (See Πορνεύω II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2. [Schleusner refers John viii. 41. to this head, *We are not idolaters*, but true descendants of Abraham, who worshipped the true God; and so Wahl nearly. See Hos. ii. 2. v. 4.]

[Πορνεύω.]

[I. *To play the whore, prostitute one's body*. So Demosth. p. 1381, 26; and thence, *To commit fornication* (of either man or woman). 1 Cor. vi. 18. Some interpreters here suppose an *unnatural* crime to be referred to, because Æschines (in Timarch. p. 173. ed. Genev. 1606.) has said, that pathics εἰς τὰ ἑαυτῶν σώματα ἁμαρτάνουσι, and πορνεύων is put for a pathic in Deut. xxiii. 18. But there seems no occasion for such an interpretation. Wahl adds 1 Cor. x. 8. Rev. ii. 14, 20, and I think rightly. Schleusner refers these places to sense II. See Numb. xxv. 1. Dem. 414, 1.]

[II. *To pursue idolatrous practices*, or *consort with idolaters*. Rev. xvii. 2. xviii. 3, 9. In xviii. 3, Schleusner says, the sense may be, *To have commercial dealings with*. (Comp. the use of זנה in Is. xxiii. 17. and the LXX translation); and again, Ez. xvi. 29, where the LXX have διαθήκας, probably, says Schleusner, because they thought a treaty with a foreign nation a sort of whoredom or idolatry. See also Ps. lxxiii. 27.]

Πόρνη, ης, ἡ, from πέπορνα perf. mid. of πέρνημι or περνάω *to sell*, which from περάω *to pass through, carry over*, particularly as merchants, and thence *to sell*. See under Πιπράσκω.

I. *A whore, a woman who prostitutes herself for gain*. So the Latin † meretrix *a whore* is from mereor *to earn, get money;* and our Eng. *whore*, from the German Huren, Dutch *hueren, to hire*, which Eng. V. likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. Jam. ii. 25. [It may be doubted whether in any one of these passages *prostitution for gain* is

* [In the O. T., under this idea, idolatry is often described as whoredom. See Judg. ii. 17. Is. i. 21. Jer. iii. 1. Hos. ii. 2. and many other places.]

† Thus Ovid, Amor. lib. i. eleg. 10.
*Stat* meretrix *certo cuivis* mercabilis *ære*,
*Et miseras jusso* corpore quærit opes.

necessarily implied. Luke xv. 30. is the strongest. With 1 Cor. vi. 16. comp. Ecclus. xix. 2. See Gen. xxxiv. 31. Xen. Mem. i. 5. 4. It may be right to mention, that Schleusner interprets the word in Heb. xi. 31. James ii. 25, as *An hostess, keeper of a tavern*, because, in Heb. the word זונה, which has that meaning, is translated by πόρνη in Josh. ii. 1. vi. 17, 22, 25. Probably, Rahab's character is better defended by Macknight, whose note is worth reading.]

II. *A Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. Πορνεία V. and Πορνεύω II.

☞ Πόρνος, ου, ὁ, from the same as πόρνη, which see.

I. *One who prostitutes himself for gain, a male prostitute, a pathic, a catamite.* Thus Socrates in Xenophon's Memor. lib. i. cap. 6. § 13. "If one *sells* his beauty for money to any one who pleases to purchase it, they call this person πόρνος." In this sense it seems to be used 1 Cor. vi. 9, where μαλακοὶ are also mentioned; the distinction between whom and πόρνοι seems to consist in this, that the πόρνοι prostitute themselves for *gain*, but the μαλακοὶ *gratis*. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9, and Heb. and Eng. Lexicon in קדש V. [Schleusner and Wahl do not think that it occurs in this sense in the N. T., but understand it always of *fornicators*. Parkhurst's distinction between this word and μαλακοὶ seems quite fanciful; and I incline to Schl. and Wahl's opinion. The word occurs in Parkhurst's sense in Dem. p. 1489, 3. See Bentl. on Phalaris, p. 416, where he shows that this is the *proper* sense of the word. Salm. de Fœn. Trap. p. 141. On the extension of the sense to any impure person, see Poll. On. vi. 36. 152.]

II. *An impure* or *unclean person*, of whatever kind. occ. 1 Cor. v. 9, 10, 11. (comp. ver. i. 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.—This word occurs not in the LXX, but in Ecclus. xxiii. 16, 17, or 21, 22.

Πόῤῥω, Adv. from πρὸ *before*.—*Far, far off, at a distance.* occ. Mat. xv. 8.* Mark vii. 6. Luke xiv. 32. [Is. xxii. 3. Jer. xxv. 26. Xen. de Rep. Lac. xii. 5. —of *time*. Xen. Hell. vii. 2. 19.]

* [The words are taken from Is. xxix. 13. Comp. Job v. 4. xxii. 18. Is. lxv. 5.]

Πόῤῥωθεν, from πόῤῥω *far*, and the syllabic adjection θεν denoting *from* or *at* a place.—*From far, far off, at a distance.* occ. Luke xvii. 12. Heb. xi. 13. [Wahl rightly says, that in this 2d place it is *from far* (see Is. xxxiii. 13. in Heb. and LXX), and in the 1st *far off* (see Is. x. 3. in Heb. and LXX; and xlix. 12. Jer. v. 15.)]

Ποῤῥωτέρω, Adv. comparative of πόῤῥω. *Farther.* occ. Luke xxiv. 28. [Xen. Hell. vii. 5. 13. (of time.)]

ΠΟΡΦΥΡΑ, ας, ἡ.

I. A kind of *Shell-fish*, remarkable for yielding that *purple colour** which was so highly esteemed by the ancients.

II. In the N. T. *A purple garment or cloth.* occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lexicon. [Wahl and Schleusner think that in Mark xv. 17. it was not a *purple*, but *scarlet* garment, from Mat. xxvii. 28, 31. On the confusion between these colours, see Braun. de Vest. Sac. i. 14. Salmas. ad Ach. Tat. p. 567. Gataker. Adv. Posth. p. 840. Bochart Hieroz. T. ii. p. 733. The Tyrian *purple*, in short, was nearly *scarlet*. Comp. Hor. ii. Sat. vi. 102 and 106. With Luke xvi. comp. Is. lxi. 6. Ex. xxv. 4. xxvi. 1. Prov. xxxi. 22.]

Πορφύρεος, οῦς; έη, ῆ; εον, οῦν; from πορφύρα.—*Of a purple colour, purple.* occ. John xix. 2, 5. [Rather *scarlet*. See last word. Rev. xvii. 4. (according to Griesbach.) xviii. 16. It occurs Numb.

* Martinius, Lexic. Philol. in Purpura, deduces the Greek name "from the Chald. פרבר *to break*, because the fishes were* *broken* in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can *break* through other shells." But if I embraced this etymology I should rather say, from the † *broken rugged form of its own shell*. Πορφύρα may, however, perhaps be better derived from a reduplication of the Heb. פאר *to adorn, beautify*. The reader may find a particular and curious account of the *purple colour*, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95, &c. edit. Edinburgh. [See Aristot. H. A. v. 25. Poll. On. i. 4. 2.]

* "*Et majoribus quidem purpuris* detracta concha [*sicum*] *auferunt, minores trapetis* frangunt, its *demum rorem eum excipientes Tyrii*. The Tyrians procure this liquor by *taking off* the shell of the larger purpuræ, *and by* breaking *the smaller in olive-presses*." Pliny, Nat. Hist. lib. ix. cap. 36.

† See Nature Displayed, Eng. edit. 12mo. vol. iii. p. 132, and the plate.

iv. 13. Esth. i. 6. Xen. Cyr. vi. 4. 2. Pol. vi. 53. 7. On the purple dresses of kings see Plin. N. H. ix. 36. Lucian. in Timon. p. 100.]

☞ Πορφυρόπωλις, ιος, Att. εως, ἡ, from πορφύρα *purple*, and πωλέω *to sell*.—*A seller of purple*. occ. Acts xvi. 14. [Schleusner says, "*A seller of purple garments made by her servants*." On the skill of Lydians in dying purple, see Ælian. H. A. iv. 46. Max. Tyr. xl. 2. Val. Flacc. iv. 368.]

Ποσάκις, An interrogative adv. from πόσος *how many?* and κις a numeral termination denoting *times*, which see.—*How many times? how often?* occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34. [Ps. lxxviii. 40. Ecclus. xx. 17.]

Πόσις, ιος, Att. εως, ἡ, from the obsolete πόω *to drink*.—*Drink*. occ. John vi. 55. Rom. xiv. 17. Col. ii. 16. [Dan. i. 10. Hom. Il. T. 21. Xen. Mem. i. 3. 15.]

Πόσος, η, ον, from ὅσος *as much as*.

I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Col. vii. 11. Πόσῳ, dative, used adverbially with comparatives, *By how much? How much?* Mat. vii. 11. x. 25. Heb. x. 29. [Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. In Mat. xii. 12. πόσῳ, according to Schleusner, is for ἐν πόσῳ μέρει *by how much?* In Mat. xxvii. 13. and Mark xv. 4, Schleusner translates πόσα by *quanta et quam multa (how many and how great things)*. Wahl refers it to this head simply, Parkhurst to sense II.]

II. Πόσοι, αι, α, plur. *How many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13. [Mark vi. 38. viii. 5, 19, 20. Luke xv. 17. xvi. 5, 7. Acts xxi. 20. See Gen. xlvii. 8. 2 Sam. xix. 34. Xen. Mem. i. 2. 35.]

[III. It is used of time. Mark ix. 21. πόσος χρόνος *how long a time?* And see also Ps. xxxiv. 17.]

Ποταμός, ῦ, ὁ, q. ποτασμός, from ποτάζω *to flow*. This derivation seems preferable to that from πότιμος *drinkable*, especially because Homer applies ποταμὸς to the *ocean*, Il. xiv. lin. 245. Il. xviii. lin. 606, & al. See Scapula.

I. *A river*. Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2. [2 Cor. xi. 26. Rev. viii. 10. ix. 14. xii. 15. xvi. 4, 12. xxii. 1, 2. Gen. ii. 10. xlv. 1. 1 Kings viii. 65. Xen. An. iv. 1. 2. Herodian vii. 1. 13. It is used metaphorically John vii. 38. of *abundance, an abundant flow*. See Glass. Phil. Sacr. p. 1077. These words, says Schleusner, refer to Is. lv. 1. lviii. 11, 12. Zach. xiv. 8.]

II. *A flood, a torrent*. Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15. [Hom. Iliad. Δ. 452. See Ecclus. xl. 13.]

☞ Ποταμοφόρητος, ȣ, ὁ, ἡ, from ποταμὸς *a river, torrent*, and φορητὸς *carried*.—*Carried away and drowned by a river*, or *torrent*. occ. Rev. xii. 15, where see Vitringa and Wolfius. [Alberti says, this word is not found in any Greek writer.]

Ποταπός, ἡ, όν*.

I. *What manner of? of what sort?* qualis? occ. Luke i. 29. vii. 39. 2 Pet. iii. 11. [The word occurs in Dan. xiii. 53. in the Cod. Chish. in the sense of ποῖος.]

II. Denoting admiration, *What kind of? how great?* qualis, quantusque? occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.

Πότε, An Adv.

1. [*When*, interrogatively. Mat. xxiv. 3. xxv. 37, 38, 39, 44. xiii. 4. Luke ix. 41. xvii. 20. xxi. 7. John vi. 25; or determinately, Mark xiii. 33. 35. Luke xii. 36. Xen. Mem. iv. 2. 32. Gr. v. 3. 27.] Ἕως πότε; *Till when?* i. e. *How long?* Mat. xvii. 17. [Mark ix. 19. Luke ix. 41. John x. 24. Rev. vi. 10. Is. iv. 14, 21. 1 Mac. vi. 22; ἐς πότε occ. Soph. Aj. 1185.]

2. Indefinite, *At some time* or *other, once*. See Luke xxii. 32. John ix. 13. Rom. vii. 9. [xi. 30.] 1 Cor. ix. 7. Gal. i. 13, 23. [Eph. ii. 2, 3, 11, 13. v. 8. Phil. iv. 10. (and Rom. i. 10. ἤδη ποτὲ *tandem aliquando*.) Col. i. 21. iii. 7. 1 Thess. ii. 5. Tit. iii. 3. Philem. 11. 1 Pet. ii. 10. iii. 5, 19. 2 Pet. i. 21. Ceb. Tab. 2. Ælian. V. H. i. 18. Xen. Mem. i. 4. 2. It means *ever*, in Acts xxviii. 27. Eph. v. 29. Heb. ii. 1. iv. 1. 2 Pet. i. 10. Gal. ii. 6. And in this sense it is even added in interrogations, as 1 Cor. ix. 17.

* [Schleusner says, that this is an interrogative used of *quality* or *quantity*. It seems to be a word of not the best stamp, used in the same sense as ποῖος is in good Greek. Phavorinus expressly says, that it is not to be used, and that ποδαπός, with which Parkhurst confounds it, is different in sense from it, and means ἐκ τίνος δαπέδου *of what country*. In good Greek, ποδαπὸς, indeed, is uniformly so used, except in Dem. i. c. Aristog. 782, where it is used of disposition and manners. Then, in later Greek ποδαπὸς was always used in this latter sense, and the δ changed into τ, as in Diog. Laert. vi. 55. Dion. H. Ant. iv. 66. vii. 58. See Lobeck on Phryn. p. 56—59.]

Heb. i. 5. 13. Ceb. Tab. 3. Herodian. v. 4. 16. Xen. Mem. i. 1. 1.]

3. Μὴ ποτὲ, *Not ever, never.* Heb. ix. 17, where Kypke cites Dio Cass., Euripides, and Homer using μήποτε in this sense. [In most editions, μήποτε is given as one word in this passage; and it occurs in the sense of *not* in Hom. Il. H. 315. Gen. xlvii. 18.]

Πότερος, α, ον, from ποῖος *which?* and ἕτερος *another.*—*Whether,* of two. It occurs only in the neut. πότερον, which is used adverbially, *whether.* John vii. 17. [Job vii. 12. xiii. 7. Xen. Mem. ii. 7. 4.]

Ποτήριον, ε, τό, from πέποται 3 pers. perf. pass. of the obsolete πόω *to drink.*

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8. [See also Mat. xxvi. 27. Mark ix. 41. xiv. 43. Luke xi. 39. xxii. 17, 20. (1st time) Gen. xl. 11, 13, 21. 2 Sam. xii. 3. Wahl and Schleusner put Mat. x. 42. also under this head. Schleusner puts 1 Cor. xi. 25. under both.]

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25, 26, 27.

III. From the * ancient custom of the master of the feast's appointing to each of the guests his *cup,* i. e. his kind and measure of liquor, ποτήριον is used in the LXX answering to the Heb. כוס, for that *portion of happiness* or *misery* which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5. † So in the N. T. it denotes the *bitter sufferings* of Christ for the sins of men, Mat. xx. 22. xxvi. 39 ‡, 42. Mat. x. 38. xiv. 36. Luke xxii. 42. John xviii. 11.—of his faithful followers, Mat. xx. 23. Mark x. 39.—of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6, where see Daubuz §.

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4, imports *the gaudy and plausible allurements to idolatry.* The image is taken from the *golden cups of wine* used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7, and 1 Cor. x. 21, and under Οἶνος II.

* See Homer, Il. iv. lin. 261, &c.

† [Comp. Homer, Il. xxiv. lin. 527. And lin. 663, &c. of Pope's Translation. Of Cowper's, lin. 660. Is. li. 17, 22. Jer. xxv. 17. Habb. ii. 16.]

‡ See Bowyer's Conject. Appendix to 4to edit.

§ [On this common metaphor, see Πίνω and Οἶνος. Fisch. Soph. ii. ad Vorst. de Hebr. N. T. p. 14. Ephr. Syr. T. i. p. 46. Monum. Vet. Arab. Carm. xiii. 3. Plaut. Casin. v. 2. 42.]

On Rev. xvii. 4. C. and ver. 2. B. see the learned Daubuz and Bp. Newton and Vitringa, especially Note †.

Ποτίζω, from πότον *drinkable, drink,* from πέποται 3 pers. perf. pass. of obsol. πόω *to drink.*

I. With an accusative of the person following. *To give drink to* a man, Mat. x. 42. xxv. 35. xxvii. 48. [Mark xv. 36.] Rom. xii. 20. —to a beast, Luke xiii. 15. [Gen. xxi. 19. Ceb. Tab. 5. With two accusatives, Mat. ix. 42. Mark ix. 41.]

[II. Allegorically, of spiritual nourishment.] In 1 Cor. iii. 2, it is construed with two accusatives, one of the person, ὑμᾶς, and another of the thing, γάλα; and moreover the V. ἐπότισα, which is strictly applicable only to γάλα, refers also to βρῶμα. So Hesiod, Theogon. lin. 640, applies the V. ἐδεῖν *eat* to nectar, which was the *drink,* as well as to ambrosia, which was the *food,* of the gods. Homer in like manner applies ἐδεῖν to *wine* as well as to *fat sheep,* Il. xii. 319, 320. [Again it denotes] *To water,* as plants, applied spiritually. 1 Cor. iii. 6, 7, 8. [It is allegorically used also in Rev. xiv. 8.*]

Πότος, ε, ὁ, from πέποται 3 pers. perf. pass. of obsol. πόω *to drink.*—*A compotation, drinking match, drunken bout.* occ. 1 Pet. iv. 3. [So Gen. xix. 3. Jud. xiv. 10. Dan. i. 5, 8. v. 10. Prov. xxiii. 30. 1 Macc. xvi. 15. Demosth. p. 796, 26.]

ΠΟΥ, [An Adverb of place.]

[(1.) *Where?* Mat. ii. 2, 4. viii. 20. xxvi. 17. Mark xiv. 12, 14. xv. 47. Luke ix. 58. xii. 17. xvii. 7, 36. xxii. 9, 11. John i. 39, 40. vii. 11. viii. 10, 19. ix. 12. xi. 34, 57. xx. 2, 13, 15. 2 Pet. iii. 4. Rev. ii. 13. Pol. vi. 9. 11. Xen. de Mag. Eq. vii. 14. In Luke viii. 25. 1 Cor. i. 20. xii. 17, 19. xv. 55. 1 Pet. iv. 18. a negation is implied, *Where is your faith?* i. e. *Have ye no faith?* See Hom. Il. v. 171. Jer. vi. 14. Hesychius says πȣ̃ ἐν ἴσῳ τῷ ὕδαμος.]

[(2.) *Whither,* for ποῖ, John iii. 8. vii. 35. viii. 14. xii. 35. xiii. 36. xiv. 5. xvi. 5. Heb. xi. 8. 1 John ii. 11. Gen. xvi. 8.]

Πȣ̀.

[Enclitic. (1.)] *Somewhere.* occ. Heb. ii. 6. iv. 4. [Xen. Mem. iii. 5. 15. Diod. Sic. i. 12.]

(2.) *About, near,* of time. occ. Rom. iv. 19, where Kypke cites from Plutarch,

* [Comp. Is. xxix. 10. Habb. ii. 15. Ps. lx. 3. Ecclus. xv. 3.]

"Elder than Lysias ἘΤΕΣΙ ΠΟΥ ἘΙΚΟΣΙ by about twenty years; and ΤΕΤΡΑΚΟΣΙΩΝ δὲ ΠΟΥ διαγενομένων ἘΤΕΩΝ, *about four hundred years* being elapsed." [See Ælian. V. H. xiii. 4. Pol. iii. 108. 3.]

ΠΟΥΣ*, ποδός, ὁ.—*The foot*, of man, John xiii. 5, 14, & al. freq.—of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 14. To illustrate which last text we may observe from Dr. Shaw, Travels, p. 238, that "the custom, which still continues [in the East] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to *wash his feet*." [John xiii. 5, 6—10, 12, 14.] Comp. Gen. xviii. 4. Jud. xix. 21. 1 Tim. v. 10. [See Bynæus de Calc. Heb. i. 6, 9. and Salmas. ad Tertull. de Pall. c. 5. On *kissing* the feet, Luke vii. 44, 45, see Esth. iii. 2. and Dieterech Antiq. Bibl. V. T. p. 395. On *anointing* them, Luke vii. 46, see Casaubon. Exercc. Antibar. xiv. c. 12. and Bynæus de Morte J. C. c. 3. On both see Winer Bibl. Realw. p. 233, 399, 400, 591. In Acts xxii. 3. ("brought up at the feet of Gamaliel") observe that the Jewish masters sat on a seat *above* their disciples; and see Plat. Protag. p. 195. In Rom. xvi. 20. ("to tread Satan under his feet") the meaning is *to subdue*, because victors placed their feet on the vanquished. See Josh. x. 24. Ps. cx. 1. Is. lxvi. 1. Ovid. Fast. iv. 858. Virg. Æn. x. 490. Ὑποπόδιον is added according to the Heb. phrase in these two places in Mat. v. 35. Mark xii. 36. Luke xx. 43. Acts ii. 35. vii. 49. 1 Cor. xv. 25. Heb. i. 13. x. 13. On Luke vii. 38, observe that the ancients at meals rested on their left hands, used their right to help themselves, and that their feet were stretched out, slanting a little from the table. In Hebrew poetry it is common to refer to the limbs especially used in any office, where in prose the person himself would be referred to. This explains Acts v. 9. Luke i. 79. Rom. iii. 15, and indeed x. 45. Many passages are explained by the oriental custom of prostration before a superior, as Mat. xviii. 29, & al. freq.] Rom. x. 15, compared with Isa. lii. 7, *How beautiful are* the feet *of them who bring the good tidings of peace, who bring the good tidings of good things!* Campbell (Prelim. Dissertat. to Gospels, p. 145, where see more) and Wetstein [thus explain the passage], "*Pedes* eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur."

* [Lobeck (ad Phryn. p. 453.) gives the reason for writing πώς, not πῶς.]

Πρᾶγμα, ατος, τό, from πέπραγμαι perf. pass. of πράσσω *to do, perform*.—In general, *Somewhat done, a work.* [Wahl gives the sense *factum, res gesta*, then *negotium, res gesta*, then *res;* and Parkhurst had *A fact, work, deed,* then *a thing*, thirdly *a matter*. But the distinctions are so nice in some of these cases, that what one calls *a thing* the other makes *a business*, as Mat. xviii. 19. Johnson defines a *thing* to be *whatever is*, and therefore Schleusner is safer in putting many of the doubtful passages under one general head, as no ambiguity can arise.]

[I. *A thing*. In Heb. x. 1, σκιὰ τῶν μελλόντων ἀγαθῶν is opposed to εἰκόνι τῶν πραγμάτων; and in Heb. xi. 1. and James iii. 16, the sense is no less clearly what we express in English by *thing*, in such phrases as *a good thing, a bad thing*, and so Deut. xvii. 5. I should say the same of Heb. vi. 18. (where Wahl says *factum, res gesta*.) In Rom. xvi. 2, Wahl has negotium, Parkhurst *a matter*, and our translation *a business;* and perhaps in this place the word has the definite signification *a thing to be done*. So in Mat. xviii. 19. In Luke i. 1. it seems to be *transactions*. In Acts v. 4. also the sense is *business* or *matter*—Schl. says *crime*. In 2 Cor. vii. 11. the expression τῷ πράγματι, i. e. *the business*, is explained by Bishop Middleton to be *the affair of the incestuous person*, and this seems right. Schl., as in Acts v. 4, says, *the crime* of the incestuous person, which is unnecessary.]

II. *A* [*law-business, cause*]. Πράγμα ἔχειν πρός τινα, *To have* a matter, i. e. of complaint or litigation, *against any*. occ. 1 Cor. vi. 1. [Xen. Mem. ii. 9. 1.]

III. It seems to refer particularly to *a venereal affair*, 1 Thess. iv. 6, as it doth sometimes in the profane writers. [For this sense of πρᾶγμα refer to Poll. On. v. 15. 93. Theoc. ii. 143. Ælian. V. H. iv. 8. and Wolf on 2 Cor. vii. 11. Schl. understands the word to mean *commercial business;* but the context shows the other to be the right sense.]

Πραγματεία, ας, ἡ, from πραγματεύω.—*An affair, business*. occ. 2 Tim. ii. 4.

[Dem. 101, 22. 1 Chron. xxviii. 21. The Rabbis use this word. See Buxt. Lex. T. in פרג and פרק. Soldiers might not engage in commerce. See Salm. de Usur. p. 939. The word properly means *handling any matter*. See Diod. Sic. i. 1. Pol. i. 1. 4.]

Πραγματεύω, from πρᾶγμα *an affair*.—*To engage another in affairs* or *business*, also *to manage affairs* or *business*. Hence Πραγματεύομαι, mid. *To be occupied* or *employed in affairs* or *business*, "negotia obire, negotiis gerendis occupari." Wetstein. occ. Luke xix. 13. [where it is put of letting out money at usury. See Xen. Cyr. ii. 4. 26. and Hieron. viii. 8. 1 Kings ix. 19.]

☞ ΠΡΑΙΤΩ'ΡΙΟΝ, ου, τό. Lat.—A word formed from the Latin *prætorium*, a derivative from **Prætor* (which from *præeo* to go before), a Roman title, which sometimes denotes *a military*, sometimes *a civil, officer*. Hence *Prætorium* signifies,

I. *The general's tent*. [Cic. ad Div. i. 33.]

II. *A place* or *court where causes were heard by the prætor, or any other chief magistrate, a judgment-hall*. In this sense the word Πραιτώριον is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16, John xviii. 28, the *prætorium* seems to have been the same as, or a part of, the *palace* of Pilate; so the Latin word often denotes *a governor's palace*. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner *a palace* and *court*, built by Herod the Great†, when he rebuilt and beautified Cæsarea; and that probably some *tower* belonging to it might be used as a kind of *state-prison*, as was common in such places. [Wahl and Schl. agree in thinking that the word denotes also *the house* or *palace* of the prætor or other chief provincial magistrate. Wahl moreover, after Kuinöel, says, that from Joseph. Ant. xv. 9. 3. xviii. 3. 1. De B. J. i. 21. 1. ii. 14. 3. v. 4. 3. it seems that the prætors, who lived at Cæsarea, when they were at Jerusalem, used Herod's palace, in the upper part of the city, as their residence. Therefore he thinks that in Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9, we are to understand the palace of Herod at Jerusalem*. And so Fritzsche.]

III. *The Roman emperor's palace*. Phil. i. 13, where see Wolfius and Macknight. [Schl. and Wahl consider that the camp of the prætorian guards is meant. See Herodian. ii. 5. 6. iv. 4. 12. vii. 11. 12. Sueton. Tib. 37.]

Πράκτωρ, ορος, ὁ, from πέπρακται 3 pers. perf. pass. of πράσσω *to do, act, exact*.—*An officer, bailiff, serjeant*, or the like. It seems properly to denote the *officer* whose business it was to *exact* the money adjudged to be paid. [It is so used by Demosth. 1327, last line, 1337, 26. 778, 18.] So Hesychius explains πράκτορες by ἀπαιτηταί, *exactors, collectors*; and Suidas πράκτωρ by ὁ τὸν ἐπικείμενον εἰσπραττόμενος φόρον, he who *exacts* the tribute imposed; and in the LXX of Isa. iii. 12, this word denotes *an exactor, oppressor*, answering to the Heb. נגש. occ. Luke xii. 58. [It is used for an avenger of murder, Æsch. Eum. 315. Agam. 112.]

Πρᾶξις, ιος, Att. εως, ἡ, from πέπραξαι 2 pers. perf. pass. of πράσσω *to do, act*.

I. *A work, action, deed*. occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp.

* See Ainsworth's Dictionary in *Prætor* and *Prætorium*.

† [On this see Sueton. Calig. 37. Octav. 63, 72. Tit. 8.]

* [The case seems to have been thus. Adjoining to the palace wall was a tribunal in the open air (see Joseph. B. J. ii. 9. 3.), to which the governor came by a door, perhaps in the wall, and which St. John calls Βῆμα. The Jews, when they took Jesus to Pilate, would not go *into* any part of the palace, but stood without (see John xviii. 28. Numb. xix. 22.) round the tribunal. Jesus was either at first (or, I think, *after* the first conversation) taken into some part of the palace. I say *after* the first conversation, because it seems to me (from Mat. xxvii. 12.) that the first charge was made in the presence of Jesus; while in verses 17—26 of that chapter there is no appearance of his being present. Pilate, therefore (as appears also from St. John), went backwards and forwards from Jesus to the Jews. All this is clear; the only difficulty arises from our finding from St. Matthew and Mark, that *after* the scourging he was *taken into* the Πραιτώριον, which is explained by St. Mark to be the αὐλή, i. e. the first or outer court of the palace; and consequently that he was not in that part of the palace then. We must therefore either suppose that he was taken into some more private audience-room by Pilate at first, or that at the moment of his condemnation he was brought out for a moment to the tribunal. Neither of these circumstances is mentioned; but on a comparison of the Evangelists it will be seen that neither of them is anxious to tell *all* the minute circumstances. I think that St. Matthew and St. Mark use Πραιτώριον in Parkhurst's sense, and St. John in Wahl's and Schleusner's.]

[The disputes between Perizonius and Huber on the meaning of this word gave rise to Perizonius's treatise De Origine, Significatione, et Usu Vocum Prætoris et Prætorii. Frankf. 1690.]

Acts xix. 18, where see Wolfius. [In Mat. xvi. 27. it may be better translated *practice* or *behaviour*. It has the sense of *deeds, works, practice,* &c. often in LXX. See 2 Chron. xii. 15. xiii. 22. xxvii. 7. 1 Macc. xiii. 34. Ælian. V. H. ii. 4. In Thuc. iii. 114. vi. 88. it is put for *transactions*, as in the title of the acts of the apostles; and in Diod. Sic. ii. 34. Xen. Cyr. i. 3. 1. Schleusner, as usual, makes an useless subdivision, giving the sense of *evil deeds* to Rom. viii. 13. Col. iii. 9. and Acts xix. 18.]

II. *Office, use.* occ. Rom. xii. 4. [See Ecclus. xi. 10. Xen. Mem. ii. 1. 6.]

☞ ΠΡΑ'ΟΣ, or ΠΡΑ'ΟΣ, *α, ον.*— *Meek, mild, gentle.* occ. Mat. xi. 29, where see Elsner and Wolfius. [See 2 Macc. xv. 12. Pol. iii. 98. 5. Xen. Ages. xi. 10. Inc. Zeph. iii. 13. Symm. Ps. xvii. 30. It is *ready to forgive* in Dem. 1422, 19. The Attics used also *πραῢς*; see Lobeck on Phryn. p. 403.]—The most probable of the Greek derivations of this word seems to be from *ῥᾷος*, for *ῥάδιος, easy.*

Πρᾳότης, *τητος, ἡ.* from *πρᾷος.*— *Meekness, mildness.* 1 Cor. iv. 21. Gal. v. 22. [vi. 1. 2 Tim. ii. 25, (in all which places Wahl refers it to gentleness in pardoning injuries and correcting faults. See Dem. 1405, 15. Xen. Cyr. ii. 2. 9.) 2 Cor. x. 1. Eph. iv. 2. 1 Tim. vi. 11. Tit. iii. 2. See Diod. Sic. xvi. 5. Pol. xxviii. 3. 3. Xen. Cyr. iii. 1. 41.]—The LXX use it for the Heb. ענוה *meekness,* from the V. ענה *to afflict, humble,* Ps. xlv. 4.

Πρασιά, *ᾶς, ἡ,* q. *περασιά,* from *πέρας* *the extremity.*

I. The learned Damm, Lexic. col. 1978, says, that it properly denotes **a long range,* not a broad bed, *of plants, at the extreme side of a garden, or of some considerable part of a garden;* and thus he remarks Homer uses it, Odyss. vii. lin. 127,

Ἔνθα δὲ κοσμηταὶ ΠΡΑΣΙΑΙ' παρὰ νείατον ὄρχον
Παντοῖαι πεφύασιν.——

There are beautiful *borders* of all kinds of plants at the extreme plot of the garden.

It occurs in this sense Ecclus. xxiv. 31. Hence [from Hesychius and Phavorinus it appears that the shape of the *πρασιὰ* was an *oblong*. See Theoph. Hist. Plant. iv. 4. Dioscor. iv. 17. Aq. and Symm. Song of S. v. 14. vi. 1.]

* "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti."

II. In the N. T. *A regularly disposed company* of persons. occ. Mark vi. 40, twice, where Campbell observes, in opposition to an opinion which I once embraced, "That the whole people made one compact body, an hundred men in front and fifty deep (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συμπόσια* and *πρασιαί*, and by Luke, who calls them *κλισιαί.*"—Observe that the repetition of the N. *πρασιαί, πρασιαί,* in Mark vi. 40, as of *συμπόσια, συμπόσια,* ver. 39, and of *δύο, δύο,* ver. 7, in a *distributive* sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said *κατὰ πρασιάς,* &c. [Add 1 Kings iii. 16. Judg. v. 22. Gesen. p. 668. Vorst. Phil. Sacr. c. 12. p. 305. Georg. Vindic. N. T. ab Hebr. p. 340.]

ΠΡΑ'ΣΣΩ, or ΠΡΑ'ΤΤΩ.

[I. *To do, pursue a line of conduct, act,* used only of actions, and not like *ποίεω to make,* &c. Thus generally Acts v. 35. xvii. 7. xxvi. 9, 26. 1 Cor. ix. 17. 2 Cor. v. 10. 1 Thess. iv. 11. Rom. ix. 11.—of *good*, John v. 29. (1st time.) Acts xxvi. 20. Rom. ii. 25.—of *evil*, Luke xxii. 23. xxiii. 15, 41. John iii. 20. v. 29. (2d time.) Acts iii. 17. xxv. 11, 25. xxvi. 31. Rom. i. 32. ii. 1, 2, 3. (perhaps vii. 15, 19.) xiii. 4. 2 Cor. xii. 21.—In Acts xvi. 28, which Wahl and Schl. make a separate head, translate *Do not treat yourself ill—Pursue no wrong line of conduct to yourself.* See Job xxxvi. 21. Diod. Sic. xi. 43. Diog. Laert. ii. 8. Pol. v. 75. 9. Xen. Mem. i. 1. 20.]

[II. *To do, fare* (well or ill). It is used with an adverb, or other word, showing how the person fares. Thus] *εὖ πράττειν, To do rightly,* or *to do,* i. e. *fare* or *succeed well, to be happy.* occ. Acts xv. 29; where Wolfius observes that the Greek phrase will bear either of these senses, but with Elsner embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *εὖ πράττειν* is often used as *a wish of prosperity* in the beginning of letters; and that in Plato it signifies *to fare well, be happy.* See Plato's Phædon. § 2. p. 158. edit. Forster. On Eph. vi. 21, Kypke shows from the Greek writers that *τι πράσσω* imports both what *I do*, and, how

*I do* or *fare*. [See Ælian. V. H. ii. 35. iii. 18. Diod. Sic. xi. 44. Xen. Mem. i. 6. 8. iii. 9. 8. Epict. Ench. 10. Eur. Orest. 659. Küster. ad Aristoph. Plut. 341. Ovid. Trist. i. 1. 18. Ter. Andr. i. 5. 32. Æsch. Soc. D. i. 13.]

III. *To exact, require*. occ. Luke iii. 13. xix. 23. Raphelius, after Camerarius, observes on Luke iii. 13, that Xenophon uses the phrase *χρήματα πράττειν to exact money;* and that Polybius has the expression *τέλος πράττειν to exact tribute;* the former corresponds with Luke iii. 13, the latter with Luke xix. 23. [Xen. Hell. i. 3. 7. and 5. 11. An. vii. 6. 13. Mem. i. 2. 5. Æsch. Soc. D. ii. 31. Callim. H. in Lav. Pall. 91. Jens. Ferc. Let. p. 42. Schwarz. p. 1150. Salm. de Fœn. Trap. p. 117.]

ΠΡΑΫ́Σ, *εῖα, ὺ*, the same as πρᾶος, which see. *Meek, mild, gentle*. occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4. [Job xxiv. 4. Is. xxvi. 6. Zach. ix. 9. Xen. Symp. viii. 3. Œc. xv. 9.]

Πραΰτης, *τητος, ἡ*, from πραΰς.—*Meekness, mildness*. occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15. [Ps. xlv. 5. xc. 10.]

Πρέπω.—*To become, suit, be fitting*. [Hence the impersonal *πρέπει, it is fitting, becoming,* &c. occ. Eph. v. 3. Heb. ii. 10.] vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. occ. Eph. v. 3. Heb. ii. 10. *Πρέπον, τό*, particip. neut. *Becoming, fitting, suitable*. occ. Mat. iii. 15. 1 Cor. xi. 13. [Ps. xxxiii. 1. xciii. 5. In 1 Cor. xi. 13. it has an acc. and inf., elsewhere, a dative. See Matthiæ, § 386. Xen. Cyr. vii. 5. 37. Pol. ii. 40. 3.]

☞ Πρεσβεία, *ας, ἡ*, from πρεσβεύω. [*An embassy* (i. e. an ambassador or ambassadors.) Luke xiv. 32. xix. 14. 2 Macc. iv. 11. Xen. de Rep. Lac. xiii. 10. Cyr. ii. 4. 1. Thuc. iv. 118. Lobeck ad Phryn. p. 469. The word means *Age of the first-born* in Paus. iii. 1. 4. iii. 3. 8.]

☞ Πρεσβεύω, from πρεσβεὺς, or πρέσβυς.

[I. *To be an old man*. Herod. vii. 2.]

[II.] *To perform the office of an ambassador, to be an ambassador**. occ. 2 Cor. v. 30. Eph. vi. 20, where see Elsner and Wolfius. [Xen. Cyr. v. 111. An. vii. 2. 13.]

Πρέσβυς, *νος, ὁ*, or Πρέσβυς, *εια, υ*, from *προεισβῆναι to be far entered into*, or *advanced in*, life or years namely; so *aged* persons are in the O. T. said to be באים בימים *advanced in days*, Gen. xviii. 11, & al. and in the New, ΠΡΟΒΕΒΗΚΌΤΕΣ *ἐν ταῖς ἡμέραις αὐτῶν*. Luke i. 7, 18. Comp. under Πρόβημι II.

I. *Old, an old man, a man advanced in years*.

II. *An ambassador*, because *old men* were usually employed on such occasions. —The word occurs not in the N. T., but is inserted on account of its derivatives. The LXX, however, have often used it for *an ambassador*, as Numb. xxi. 21, & al.

Πρεσβυτέριον, *ου, τό*, from πρεσβύτερος.

I. *An assembly* or *council of elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanhedrin* or Great Council at Jerusalem. Comp. under Πρεσβύτερος III. and Συνέδριον, and see Campbell on Luke.

II. *An assembly of Christian elders* or *presbyters, a presbytery*. occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβύτερος, *α, ον*, properly an adjective of the comparative degree, from πρέσβυς.

[I. *An old man, elder, one advanced in life*, as 1 Tim. v. 1, 2. 1 Pet. v. 5. In Luke xv. 25. it is simply the comparative, *elder*. See Gen. xviii. 11, 12. xix. 4, 31. Ezr. v. 9. In John viii. 9. Parkhurst refers the word to this head; but Schl. and Wahl put it under head III.]

II. Because the Jewish *Sanhedrin* or *Great Council* was chiefly composed of *elderly* men (comp. Πρεσβυτέριον I. and Συνέδριον), hence Πρεσβύτεροι *Elders*, and Πρεσβύτεροι τοῦ λαοῦ, *Elders of the people*, who are likewise mentioned by Josephus, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators*. Mat. [xvi. 21.] xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, [12, 20, 41. xxviii. 12. Mark viii. 31. xi. 27. xiv. 43 and 53. xv. 1. Luke vii. 3. (which others explain of *rulers of the synagogue*. So Schl.) ix. 22. xx. 1. xxii. 52. John viii. 9. Acts iv. 5, 8, 23. vi. 12. xxiii. 14. xxiv. 1. xxv. 15.] Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

III. *An Elder* or *Presbyter* in the Christian church. This title is given both to inferior ministers, who were appointed overseers of the flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. 5. 1—5; and to the Apo-

* [See Thom. M. p. 737. Laban. T. ii. p. 256. Thuc. viii. 89.]

stles themselves, 2 John ver. 1. (where see Wolfius.) 3 John ver. 1. Comp. 1 Pet. v. 1. So Πρεσβυτέριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who," asks the learned Jos. Mede, "can deny that our word *Priest* is corrupted of *Presbyter?* Our ancestors, the Saxons, first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester;* the French *Prestre;* the Italian *Prete;* but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more*. [Comp. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xxi. 18. James v. 14. Rev. iv. 4, 10. v. 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.]

IV. Πρεσβύτεροι, οἱ, *Ancestors, predecessors.* Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβύτης, ου, ὁ, from πρέσβυς.—*Old, aged, an old man.* occ. Luke i. 18. Philem. ver. 9. Tit. ii. 2, where see Macknight, and on ver. 3. [Josh. vi. 21. Judg. xix. 16, 17, 20, 22. Job xv. 10. Eur. Phœn. 864. Xen. Cyr. iv. 6. 1.]

☞ Πρεσβῦτις, ιδος, ἡ, from πρεσβύτης.—*An old* or *aged woman.* occ. Tit. ii. 3. [Diod. Sic. iv. 51. Herodian. v. 3. 6. 4 Macc. xvi. 14.]

☞ Πρηνής, έος, ους, ὁ, ἡ, from πρὸ *forward,* and νύω or νεύω *to nod, incline.*—*Prone, falling forward on his face.* So Hesychius, Πρηνής, Ἐπὶ πρόσωπον πεπτωκώς; and Phavorinus, Πρηνής, Ἐις τὄμπροσθεν, ἐπὶ σόματος, ἐπὶ προσώπυ. Thus likewise Eustathius on Homer, Il. ii. lin. 414, observes of πρηνὴς or πρανές, Κυρίως λέγεται τό πεσὸν ἐπὶ πρόσωπον—Λέγεται δὲ μεταφορίκως πρανής, καὶ καταντης τόπος. Ὅθεν καὶ παροιμία τὸ, σφαῖρα κατὰ πρανὄς. "It is properly applied to what *falls on its face,* and metaphorically a *sloping* ground is called πρανής; whence the proverb, A globe κατὰ πρανὄς, rolling *down hill.*" Thus πρηνὴς is plainly applied, Il. ii. lin. 418, and Il. vi. lin. 43. See also Raphelius on Mat. xxvii. 5, who observes that he finds no authority for πρηνὴς signifying *headlong,* nor consequently any reason to think that Judas, after he had hanged himself, *fell down a precipice;* πρηνὴς γενόμενος expressing only that he *fell on his face.* occ. Acts i. 18. Elsner, whom see, produces several passages from the Greek writers where πρηνὴς means *flat on one's face,* and πίπτειν πρηνὴς *to fall on one's face,* particularly one from Josephus De Bel. lib. i. cap. 32. § 1, where Antipater enters, καὶ ΠΕΣΩ'Ν ΠΡΗΝΗ'Σ πρὸ τῶν ποδῶν τὄ πατρός, "and *falling prostrate,* or *on his face,* at his father's (Herod's) feet, says, I beseech you, O father, not to prejudge me," &c. I add that in his Life also, § 28, Josephus uses ΠΡΗΝΗ'Σ ΠΕΣΩ'Ν in the same sense, "humi prostratus." Hudson. [So Schl. and Wahl. See Perizon. de Mort. Judæ. c. iii. p. 16. Elsner i. p. 359. The word occ. in this sense Hesiod. Clyp. 365. Hom. Il. Ω. iii. Od. E. 374. Rhes. 795. Wisd. iv. 19. Phil. in Agric. p. 204. Casaubon. Ex. Antibaron. xvi. 69.]

Πρίζω.—*To saw, saw asunder.* occ. Heb. xi. 37; where the Apostle is by some particularly thought to refer to the manner in which the prophet Isaiah was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder.* This tradition is at least as old as Justin Martyr, and is mentioned by many. See Wetstein and Suicer Thesaur. in Πρίω, and comp. Διχοτομέω I. [On this tradition see Fabr. Cod. Pseud. p. 1088. See 2 Sam. xii. 31. Amos i. 3. Hist. Susann. 59. Diod. Sic. iii. 26.]

Πρίν, A Conjunction, q. from πρὸ ἂν *before that.*—Of time, *Before,* joined with an infinitive. John xiv. 29.—with an accusative case and an infinitive, Mat. xxvi. 34, 75. [Mark xiv. 72.] John [iv. 49.] viii. 58. [Xen. Cyr. ii. 24. 10.]—Πρίν, ἢ, *before that,* q. d. *sooner than,* joined with an optative, Acts xxv. 16.—with a subjunctive, Luke ii. 26. [xxii. 34.]—with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. [Acts ii. 20. vii. 2.]

Πρίω. [See Πρίζω.]

ΠΡΟ'. A Preposition.

I. Governing a genitive.

1. *Before,* of place. See Mat. xi. 10. Mark i. 2. Luke [i. 78.] ix. 52. x. 1. Acts xiv. 13, *Jupiter, who was* before *the city,* i. e. whose image was erected *before,* or *near the entrance into,* the city, as a tutelar god, according to the custom of the heathen. See Elsner, Wolfius, Wetstein, and Bp. Pearce. [Diod. Sic. xiv. 108. Xen. Cyr. iii. 3. 33. It may perhaps be translated] *At,* Acts v. 23. xii. 6, 14.

2. *Before,* of time. Mat. v. 12. viii. 29. John xvii. 24, & al. freq. John xii. 1, Πρὸ ἓξ ἡμερῶν τὄ Πάσχα, Six days before

* "PRIEST, Presbyter, Sacerdos. A. S. pꞃeoꞅꞇ. Al. prister. B. priester [Su. prest.] G. prestre. It. prete. It. preste. Omnia satis manifestè desumpta sunt ex πρεσβύτερος." Junii Etymolog. Anglican.

*the Passover.* We have an exactly parallel construction in Josephus, Ant. lib. xv. cap. 11. § 4. ΠΡΟ' ΜΙ'ΑΣ 'ΗΜΕ-ΡΑ˜Σ τῆς ἑορτῆς, "One day *before* the feast." Comp. 2 Cor. xii. 2, and see other instances of the like trajection [in Amos i. 1. iv. 7. 2 Mac. xv. 36. See also Munter Symb. de Joh. Ev. p. 23.]

3. With an infinitive mood and the neut. article gen. τῦ *Before, before that.* Mat. vi. 8. Luke [ii. 2. xiii. 19. xvii. 5.] xxii. 15. John xiii. 19. [Acts xiii. 15. Xen. Cyr. iv. 5. 14.]

4. *Before, above, preferably to,* præ. Jam. v. 12. 1 Pet. iv. 8. So applied by Plato. [Menex. in fine. Herodian. v. 4. 21.] See Zeunius's edition of Vigerus De Idiot. p. 658. Lips. 1788.

II. In composition it denotes,

1. *Before,* of place, as in προάγω *to go before.*

2. *Forth, forward,* as in προβάλλω.

3. *Before, in the presence of,* as in προοράω.

4. *Publicly, openly, plainly,* as in Προγράφω II. III. Πρόδηλος, which see.

5. *Before,* of time, as in προαμαρτάνω *to sin before.*

6. *Before,* of preference, as in προαιρέομαι *to choose before, prefer.*

Προάγω, from πρὸ *before* or *forth,* and ἄγω *to go, lead, bring.*

I. *To bring out* or *forth.* occ. Acts xvi. 30. xxv. 26; particularly to [*trial,*] *condemnation,* or *punishment,* in which view Raphelius shows that both Polybius [i. 7. 12.] and Arrian [Exp. Al. iv. 14.] apply this V. occ. Acts xii. 6. [2 Mac. v. 18. Jos. de B. J. i. 27. 2.]

[II. *To go before any one.* Mat. xxi. 19. (Mark xi. 9.) Luke xviii. 39. See also Mark vi. 45. which comp. with Mat. xiv. 22. where the acc. is introduced, as it is also in Mat. ii. 9. (where many translate the verb *To lead forward,* as if the simple ἄγω was used, πρὸ being quiescent *. See Ernest. ad Iliad A. 3.) xxvi. 32. (Mark xiv. 18.) xxviii. 7. Mark x. 32. In Mat. xxi. 31. Schleusner translates *To get sooner to a place, to be more master of, so as to excite others' desires;* but it seems to me simply *to precede.* On this construction, see Buttman § 118. Matthiæ § 377. 394. 425. So præcedo (Cæs. B. G. vii. 54. Justin. xiv. 4.), præeo (Tac. Ann. vi. 21.), antecedo (Cic. ad Att. viii. 9.) are construed with accusatives. There is some difference of opinion as to 1 Tim. v. 24. Wahl says, it is metaphorically used there "of things which are known before something is done." Schl. explains it, of sins, *A leading one on, inciting one to pass judgment on those who commit them.* The verb has this sense in Wisd. xix. 12. 2 Mac. x. 1. Xen. Mem. i. 2. 22.]

III. *To go before, precede,* in time. 1 Tim. i. 18. v. 24. Heb. vii. 18. [Herodian. viii. 8. 8.]

[Προαιρέω, ῶ. *To settle, decree, choose.* And so in the middle. 2 Cor. ix. 7. Ælian. V. H. iii. 10. xiv. 14. Aristot. Eth. iii. 9. Xen. Mem. ii. 1. 2. It is *to choose.* Deut. vii. 6. x. 15. Prov. i. 29. Xen. An. vi. 9. 11; *to desire, love,* in Gen. xxxiv. 8. Deut. vii. 7. x. 15.]

☞ Προαιτιάομαι, ῶμαι, mid. from πρὸ *before,* and αἰτιάομαι *to accuse.*—*To accuse, allege,* or *convict before.* occ. Rom. iii. 9. [Perhaps rather, *To prove before,* such being often the meaning of αἰτιάομαι. The apostle refers to ch. i. 24—32. ii. 1—24. So Luther, Seb. Schmidt, and Erasmus; but Erasmus Schmidt, and others, explain it as a passive. *We have been accused before,* (namely, by the Divine law, Ps. xiv. 3. and the Mosaic law.]

☞ Προακούω, from πρὸ *before,* and ἀκούω *to hear.*—*To hear before.* occ. Col. i. 5. [Pol. x. 5. 5. Xen. Mem. ii. 4. 7. Dem. 604, 7.]

☞ Προαμαρτάνω, from πρὸ *before,* and ἁμαρτάνω *to sin.*—*To sin before.* occ. 2 Cor. xii. 21. xiii. 2. [Herodian. iii. 14. 8.]

☞ Προαύλιον, ου, τό, from πρὸ *before,* and αὐλή, which see.—*A porch,* or *gateway,* such as, we are informed by Dr. Shaw *, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68. [Rather, *a vestibule* or *small outer court,* though perhaps Shaw means the same thing.]

Προβαίνω.

I. Of place, *To go forward, advance.* occ. Mat. iv. 21. Mark i. 19. [Xen. An. iv. 216.]

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use προβαίνων κατὰ τὴν ἡλικίαν [Pol. xv. 29.] for *advancing in age,* and προβεβηκὼς τῇ ἡλικίᾳ [Lysias Or. xxiv. p. 412. ed. Taylor], or simply προβεβηκώς, for a

* [Schleusner, in his edition of Biel, quotes the word as occurring in Ex. xxiii. 20. and comp. it with this place. But I do not find the word in Mill. It occ. in some MSS. in Ex. iii. 4. and xiv. 10.]

* Travels, p. 207. &c. 2d edit.

*person advanced in age*, as may be seen in Wetstein: but the phrase προβεβηκὼς 'ΕΝ ΤΑ͂ΙΣ 'ΗΜΕΡΑ͂ΙΣ, literally *advanced in days*, is Hellenistical, and plainly taken from the Heb. בא בימים, to which προβεβηκὼς (ΤΑ͂ΙΣ) 'ΗΜΕ'ΡΑΙΣ answers in the LXX of Josh. xxiii. 1, 2. 1 Kings i. 1; and προβεβηκὼς 'ΗΜΕΡΩ͂Ν, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1. [The word is often *To make progress, to increase*, as Gen. xxvi. 13. Ex. xix. 19. 3 Esdr. ii. 29. See Vorst de Hebr. c. 3.]

**Προβάλλω**, from πρὸ *forth, forward*, and βάλλω *to cast, put*.

[I. Properly, *To throw forward*. (Æsch. Ag. 1006.) and then, *To put forward, bring forward*. See Prov. xxvi. 18. Judg. xiv. 12, 13, 16. 2 Mac. vii. 10. Xen. Mem. iii. 8. 4. (in the middle.)] —*To put forward*, i. e. in order to speak on a public occasion, in which view the V. is also applied by the Greek writers, as may be seen in Wetstein. occ. Acts xix. 33, where the French translation, *Les Juifs le* poussant à parler. Comp. also Kypke. [Schleusner says, *To name, propose, mention*, and cites the same use of the middle in Xen. An. vi. 1. 16. and 2. 4. Dem. 750, 10. Pol. vi. 25. 5. Wahl thinks the verb retains somewhat of its first meaning, and translates it, *To thrust forward, move quickly forward*.]

II. *To put forth*, as a tree its buds. occ. Luke xxi. 30; where Wetstein cites from Dioscorides, [i. last chapter,] ΠΡΟΒΑ'ΛΛΕΙΝ ἄνθος, *to put forth* the flower; and Kypke understands the word τι *any thing*, i. e. either leaves, as Mat. xxiv. 32, or flowers (fruit-buds) which the fig-tree shoots out nearly with the leaves. [Καρπὸν is supplied in Julian Or. p. 169. Joseph. Ant. iv. 8. 1. 9. See Schweigh. ad Arrian. D. E. i. 15. 7.]

**Προβατικός, ή, όν**, from πρόβατον.—*Of or belonging to sheep*. occ. John v. 2. 'Επὶ τῇ προβατικῇ (ἀγορᾷ or πύλῃ namely), *At the sheep*-market, or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages, for the Heb. שער הצאן, the LXX have πύλη προβατική. See Campbell on John. [So Schleusner and Wahl.]

**Πρόβατον, ου, τό**, from προβαίνω *to go forward*, "because," says Mintert, "it *goes forward in feeding**:" or else the Greek name may be referred to the *obedient, tractable* temper of these animals, by which they are disposed readily to *proceed after the shepherd* calling them. See John x. 3, 4, and Bochart, vol. ii. 521.—*A sheep*. [Mat. vii. 15. ix. 36. x. 16. xii. 11, 12. xviii. 12. xxv. 32. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1, 2, 3, 4, 11, 12, 13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Gen. xxxi. 38. xxxii. 14. Lev. iv. 32.] These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of believers in Christ. [Mat. x. 6. xv. 24. xxv. 33. (Comp. Ez. xxxiv. 16, 17.) xxvi. 31. Mark xiv. 27. John x. 7, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20. See Is. v. 17.] On Mat. x. 16, Wetstein cites a very similar expression from Herodotus, lib. iv. cap. 149, "Εφη ἀυτὸν καταλείψειν ὄϊν ἐν λύκοισι, "He said he would leave him *a sheep among wolves*." *Lost* or *straying sheep* represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

* [Hence the word is said to have been used of all animals.]

**Προβιβάζω**, from πρὸ *forward*, and βιβάζω *to cause to go*.

I. *To thrust* or *push forward*. occ. Acts xix. 33. [Pol. xxiv. 3. 7.]

II. *To push forward*, in a moral sense, *to egg on, incite*. occ. Mat. xiv. 8. Xenophon uses ΠΡΟΒΙΒΑ'ΖΕΙΝ ΛΟ'ΓΩι, or ΛΕ'ΓΩΝ, *to push* or *egg on by words*, oratione impellere, in the same sense. See Memor. i. 2, 17, and v. 1. [Perhaps, it may be *To teach before-hand*. The Vulg. has *Præmonita*. In Ex. xxxv. 34. it is *To teach*, and so Deut. vi. 7.]

**Προβλέπω**, from πρὸ *before*, and βλέπω *to see*. [Only used in the N. T. in the middle.—*To look before-hand*,] *to provide*. occ. Heb. xi. 40.—[*To see*. Ps. xxxvii. 13.]

**Προγίνομαι**, from πρὸ *before*, and γίνομαι *to be*, or *be done*.—*To be* or *be done before, to be past*. [occ. Rom. iii. 25. The apostle is speaking of the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith. See 2 Mac. xiv. 3. Dem. p. 255, 22. Pol. x. 17, 12. Xen. Mem. ii. 7. 9. The word occ. in some MSS. in Lev. xx. 2.]

☞ **Προγινώσκω**, from πρὸ *before*, and γινώσκω *to know*.

I. *To know before*, whether a person, occ. Acts xxvi. 5. [See Wisd. vi. 14. viii. 9. Dem. p. 861, 13.]—or a thing,

occ. 2 Pet. iii. 17. [Wisd. xviii. 6. Joseph. c. Apion. l. 22.]

II. *To know before*, or *fore-know with approbation, to fore-approve*, comp. Γινώσκω VII. Or, *To make a previous choice of*, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2. [Wahl first translates the verb in Rom. viii. 29. *To know before*, and says, "Whom he knew before to be fit for eternal life." Afterwards he translates it in both places by *Dudum amo*. Schleusner says simply, in both places, *amo aliquem, bene volo alicui*. So Mr. Young, (Three Sermons, &c. p. 79. 2d ed.) "Whom he did fore-know, those whom he regarded with especial favour before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world, (Eph. i. 6.) i. e. all Christians, of whatever nation, who should embrace the faith of Christ. Under the law, the Jews were God's chosen and peculiar people." This seems the best sense, from a consideration of Rom. xi. 2, where it is hardly possible to translate it *To fore-know*; and M'Knight, who does so, is obliged to paraphrase it, "Whom he formerly chose."]

III. *To ordain before, to fore-ordain.* occ. 1 Pet. i. 20.

☞ Πρόγνωσις, ως, Att. εως, ἡ, from προγινώσκω.—*Prescience, fore-knowledge.* occ. Acts ii. 23. 1 Pet. i. 2. [Judith xi. 19. Wahl and Schleusner say, *Decree.*]

☞ Πρόγονοι, ων, οἱ, from πρὸ *before*, and γέγονα, perf. mid. of γίνομαι *to be born.* [Properly, *Persons born before one*, as *parents.* 1 Tim. v. 4. (and it is used by Pol. vii. 3. 1. of *father and grandfather;* in Ælian V. H. iii. 47. of a *father;* in Xen. Mem. i. 3. 1. of *parents*), but usually it means *ancestors*, as in 2 Mac. viii. 19. xi. 25. Pol. i. 20. 12. Xen. Mem. iii. 5. 3. Thuc. ii. 11. Most persons understand it in this sense in 2 Tim. i. 3, and translate, *Whom I serve after the manner of my forefathers.* So Wahl and Schleusner; and for this sense of ἀπό, see Lobeck on Phryn. p. 10. Matthiæ, § 573. Others, however, take the word rather in the first sense, and explain it *From a boy*, or *from my youth.*]

☞ Προγράφω, from πρὸ *before*, or *openly, plainly*, and γράφω *to write, describe, paint.*

I. *To write before* or *afore-time.* occ. Rom. xv. 4. Eph. iii. 3, where comp. ch. i. 9, and see Wolfius.

II. *To describe* or *paint* (as it were) *publicly* or *openly.* occ. Gal. iii. 1, where see Alberti and Wolfius. [Perhaps, *To set forth* or *write publicly, in a tablet publicly exposed.* See 1 Mac. x. 36. Lucian Timon. p. 153. Schol. Arist. Av. 450. So Schleusner. Wahl says, *To depict one so that you have him before your eyes.* Of course, the sense is, that full and accurate knowledge of the doctrines of Christ crucified had been conveyed.]

III. *To post up publicly in writing*, proscribere. occ. Jude ver. 4. Those who were summoned before courts of judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕ-ΝΟΙ ἐις κρίσιν, because they were cited by *posting up their names in some public place;* and to these, in the style of Plutarch and Achilles Tatius, ἡ κρίσις ΠΡΟ-ΕΓΡΑ'ΦΗ, judgment *was published* or *declared in writing.* Thus Elsner; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕ'ΝΟΥΣ* to those whom the Romans called proscriptos, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them;* therefore in Jude ver. 4, προγεγραμμένοι ἐις τῦτο τὸ κρίμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are *destined* to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕ'ΝΟΙ *proscribed?* I think we must answer in the *examples* of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τίθημι VII.

☞ Πρόδηλος, ε, ὁ, ἡ, καὶ τὸ—ον, from πρὸ *before*, and δῆλος *manifest.*—*Manifest before*, or rather *publicly, plainly*, or *evidently manifest.* occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11 and 40, (edit. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphelius on 1 Tim. v. 24. We may also observe that Lucian

* See also Wetstein, and especially Plutarch in Sylla, tom. i. p. 472, B. edit. Xyland. *Middleton's* Life of Cicero, vol. i. p. 31, Note (x.) 4to. and comp. Kypke in Jude.

very often applies it to the same meaning. [Schleusner and Wahl also think, that in the N. T. πρὸ in this word has not the sense of *before*, as it has in Dem. 293, 25. Xen. de Re Eq. iii. 3. They consider the word as synonymous with δῆλος. In Heb. vii. 14. Schleusner says, this is clear from the word καταδῆλον being used, verse 15, in the same sense, and from Theodoret, ad loc., who explains it by ἀναντίῤῥητον. Others have thought it meant, *plain before-hand, by means of prophecy*, &c.]

Προδίδωμι, from πρὸ *before*, or *forth*, and δίδωμι *to give*.

I. *To give before* or *first*. occ. Rom. xi. 35. [Ceb. Tab. 9. Xen. Hell. i. 5. 4. Is. xl. 13.]

II. *To give* or *deliver up*, q. d. *to give forth*. In this sense it occurs not in the N. T., but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray*. This is a very usual sense of the V. in the profane writers, and the LXX use it for *betraying* of counsels, 2 Kings vi. 11. [Eur. Phœn. 1020.]

Προδότης, ȣ, ὁ, from προδίδωμι *to deliver up, betray*.—*One who delivers up* or *betrays* another, *a betrayer*. occ. Luke vi. 16. Acts vii. 52. *One who betrays his trust*. 2 Tim. iii. 4. [In this place Schleusner says, the word has either the meaning given by Parkhurst, or specifically *a betrayer of the Christians*. See Xen. Hell. i. 7, 10. 2 Mac. v. 15. Eur. Phœn. 1013.]

Προδρέμω. See Προτρέχω.

Πρόδρομος, ȣ, ὁ, from προδέδρομα perf. mid. of πρόδρεμω.—*A fore-runner*. occ. Heb. vi. 20. [This word means *one sent before to spy*, in Diod. Sic. xvii. 17. Xen. de Mag. Eq. i. 25. It means also the *first of any thing*, and is used of *early fruit*. See Is. xxviii. 4. (Plin. N. H. xvi. 26.) Numb. xiii. 20.]

Προείδω, from πρὸ *before*, and εἴδω *to see*.—*To foresee*. occ. Acts ii. 31. Gal. iii. 8. [See Ps. cxxxix. 3. In Gen. xxxvii. 17. it is *To see before-hand*. See Thuc. iii. 22. Schleusner gives προείδω or προειδέω *To foresee* or *foreknow*; but in the N. T. we have only the form προϊδών.]

☞ Προελπίζω, from πρὸ *before*, and ἐλπίζω *to hope, trust*.—*To hope* or *trust before* others, *to hope first*. occ. Eph. i. 12, *That we* (Jewish converts) *should* be to the praise *of his glory*, τȣ̀ς προηλπικότας ἐν τῷ Χριςῷ, *who first trusted in Christ*, i. e. believed in him, as the promised Saviour, *before* the Gentiles, and especially *before* the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46. [Schleusner thinks that this verb means no more that Ἐλπίζω.]

☞ Προενάρχομαι, from πρὸ *before*, and ἐνάρχομαι *to begin*, or *begin in*.—*To begin in*, or *among*, *before*, or *to begin before* or *already*. occ. 2 Cor. viii. 6, 10. [Here also Schl. thinks that πρὸ has no force.]

☞ Προεπαγγέλλομαι, Mid. from πρὸ *before*, and ἐπαγγέλλομαι *to promise*.—*To promise before* or *afore-time*. occ. Rom. i. 2. [Schleusner says, that πρὸ has no force. The word occ. in Dio Cass. Hist. p. 19. A. ed. Hanov.]

☞ Προέπω, from πρὸ *before*, and ἔπω *to tell*.

I. *To tell before* or *formerly*. occ. Gal. v. 21. 1 Thess. iv. 6.

II. *To tell before* the event, *to foretel, predict*. occ. Acts i. 16. [Schleusner refers Gal. v. 21. to this head. The word occ. Pol. vi. 3. 2. Xen. Cyr. i. 4. 13.]

☞ Προερέω, ῶ, from πρὸ *before*, and ἐρέω *to say, deliver*.

I. *To say, speak*, or *declare before* or *formerly*. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. Jude ver. 17. Comp. Rom. ix. 29. [Why Parkhurst puts Rom. ix. 29. and 2 Pet. iii. 2. under this head I cannot see. They belong to the next, under which Wahl and Schleusner also put 2 Cor. xiii. 2. and Jude 17. occ. 2 Mac. ii. 33. iii. 7, 28. iv. 1. Xen. Cyr. i. 2. 9.]

II. *To say* or *tell before* the event, *to foretel*. Mat. xxiv. 25. Mark xiii. 23. [Rom. ix. 29. 2 Pet. iii. 2.]

Προέρχομαι, from πρὸ *before*, or *forwards*, and ἔρχομαι *to go*.

I. *To go forwards, advance*. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προήλθον ῥύμην μίαν, "They went forward or advanced *(through) one street*," διὰ being understood *. [Xen. Cyr. vi. 3. 9. Herodian. i. 5. 4. 2 Mac. x. 27.]

[II. *To go before one*, as guide (whether with a gen. or acc. is not clear). Luke xxii. 47. —as a minister, to get things ready. Luke i. 17. Thus it is used both of place and time. Comp. Gen. xxxiii. 3.]

III. With an accusative following, *To out-go, get before in going*. occ. Mark vi. 33. [And in Acts xx. 5. and 2 Cor. ix. 5. it is put in a somewhat similar sense without an acc. *To go before, set out before another in a journey*.]

* [On this acc. see Matthiæ, § 394.]

Προετοιμάζω, from πρὸ *before*, and ἑτοιμάζω *to make ready.—To make ready before-hand, to prepare before*. occ. Rom. ix. 23. Eph. ii. 10. [Wahl and Schleusner translate the verb *To destine* in Rom. ix. 23. Schleusner says, *To will* or *decree* in Eph. ii. 10. See Wisd. ix. 8. It occ. in the sense given by Parkhurst in Is. xxviii. 24.]

☞ Προευαγγελίζομαι, from πρὸ *before*, and ἐυαγγελίζομαι *to preach the gospel.—To preach the gospel before* "the law was given." Macknight. occ. Gal. iii. 8. [Here Schleusner thinks that πρὸ has no force.]

Προέχω, from πρὸ *before*, and ἔχω *to have, be.—To have the advantage, excel*, præcello, præsto. Thus Cebes in his Picture, p. 44, edit. Simpson, where the *stranger* asks, Πότερον ὀδὲν ΠΡΟΕΧΟΥΣΙΝ ὗτοι οἱ μαθηματικοι πρὸς τὸ βελτίες γενέσθαι τῶν ἀλλῶν ἀνθρώπων; "*Have* not these men of learning *the advantage* to become better than other men?" Πῶς μέλλωσι ΠΡΟΕΧΕΙΝ; "How are they like to *have the advantage?*" replies the *old man;* and p. 45, Πῶς ἂν ὗτοι ΠΡΟΕΧΟΥΣΙΝ, ἔφη, εις τὸ βελτίες ἄνδρας γενέσθαι, ἕνεκα τύτων τῶν μαθημάτων; "How then, says he, *have* these *the advantage* to become better men by means of their learning?" [See also Xen. An. iii. 2. 11. De Ven. i. 12. De Rep. Lac. i. 2.] So Προέχομαι, mid. *To have the advantage*. occ. Rom. iii. 9. Thus Theophylact explains προεχόμεθα by Ἆρα ἔχομέν τι πλέον; "*Have* we any *advantage?*" And so the modern Greek version, Ἔχομεν τίποτες προτίμησιν; [Schleusner gives the same sense to προέχομαι, citing Theodoret τί ὖν κατέχομεν περισσόν; and arranging the words thus, τί ὖν; προέχομεθα; ὀυ πάντως. Wahl makes προεχόμαι *To pretend, urge as a pretext* or *excuse.*]

Προηγέομαι, ῦμαι, from πρὸ *before*, and ἡγέομαι, *to think*, or *lead.—To think* or *esteem* another *before*, i. e. *to prefer* (so our translators): or rather, *To go before* or *prevent* another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where Macknight's Commentary, "*In every honourable action*, go before and lead on one another." [The word occ. in the sense *to go before* in Prov. xvii. 14. Diod. Sic. i. 87. Xen. Cyr. iv. 2. 27. Pol. xii. 5. 10. Wahl takes it here in the sense *To go before as an example*. Schleusner says, *To excel, conquer*, explaining the place, *Let each try to excel the other in rendering good offices*. Grotius seems to agree with our translators: but Schl. agrees with Parkhurst, in thinking that version indefensible. The part. occ. in the sense of *a leader* in Deut. xx. 9. 3 Esdr. viii. 28.]

Πρόθεσις, ιος, Att. εως, ἡ, from προτίθημι.

I. *A setting before*. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *shew-bread* *, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2, Προθέσεις τῶν ἄρτων, *The putting on of bread*, for the Heb. מערכתלחם 2 Chron. xiii. 11; and that of the Evangelists, Ἄρτοι τῆς προθέσεως, literally *loaves of setting before* (i. e. *set before* the Lord of the holy table), for the Heb. ערך לחם, *the setting in order of bread*, Exod. xl. 23, for לחם המערכה, *bread of ordering*, 1 Chron. ix. 32. xxiii. 29; and for לחם פנים, *bread of the presence*, 2 Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually לפני יהוה *before the presence of Jehovah*. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. † of the bread, even *an offering made by fire* unto the Lord; and since Aaron and his sons were to *eat* it in the holy place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a *sacrifice to*, or rather *to the presence of, Jehovah*, and then becoming *spiritual food* to such as *in* and *through* Him are *spiritual priests* to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. *A predetermination, purpose, intention, design*, [whether] in God, *of calling* men in general, *Gentiles* as well as *Jews*, to salvation, Rom. viii. 28;—*of gathering together all things in Christ*, Eph. i. 11. see ver. 9, 10;—*of making the Gentiles fellow-heirs, and of the same body*, with the Jews, *and partakers of his*

* [The *shew-bread* was twelve loaves (according to the number of the tribes) covered with incense, *shown* or *set forth* for seven days in the sanctuary. They were placed in two rows on the golden table, and after the seven days belonged to the priests. See Lev. xxiv. 1—9.]

† So Heb. Lev. xxiv. 7. והיתה ללחם לאזכרה, *And it shall be* to the bread *for a memorial*. Comp. Lev. ii. 2.

*promise in Christ by the gospel*, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—*of choosing one nation rather than another to certain privileges, and blessings*, Rom. ix. 11. Comp. Ἐκλογὴ II. The passages just cited are all wherein the word is applied to the *purpose of God* in the N. T.; —[or in man] Acts xi. 23. 2 Tim. iii. 10; [and in the sense of] *purpose, intention, design*, of man, [it] occ. Acts xxvii. 13. Comp. under Κρατέω VI. [See 2 Mac. iii. 8.]

☞ Προθεσμία, ᾶς, ἡ, the fem. of προθέσμιος *before-appointed*, which from προτίθημι *to appoint before*.—*A before-appointed day* or *time*, namely, ἡμέρα or ὥρα being understood. occ. Gal. iv. 2; the word is applied in the same sense [by Lucian Ver. Hist. i. 36. Jos. Ant. xii. 4. 7. Æsch. 6, 14. Lys. Or. vi. 4. See D'Orville ad Charit. iii. 2. It occ. Symm. Job xxviii. 3.]

☞ Προθυμία, ας, ἡ, from πρόθυμος.—*Readiness of mind, alacrity*. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πᾶσα προθυμία is used for the *greatest readiness* or *alacrity* by the purest Greek writers, particularly by Herodotus and Polybius. See Wetstein, and comp. Πᾶς VII. [Prov. xix. 6.]

Πρόθυμος, ου, ὁ, ἡ, καὶ τὸ—ον, from πρὸ *forward*, and θυμὸς *mind*.

I. *Forward* or *ready in mind, willing*. occ. Mat. xxvi. 41. Mark xiv. 38. [1 Chron. xxviii. 21. xxix. 30. 2 Mac. iv. 14. Xen. Hell. ii. 3. 18. Cyr. v. 4. 22. Thuc. ii. 53. vi. 89.]

II. *Ready*, promptus, in a passive sense, *desired, wished for*. occ. Rom. i. 15, where Wolfius has justly remarked that ἐστὶ is understood. The passage οὕτω τὸ κατ' ἐμὲ πρόθυμον, κ. τ. λ. may be literally rendered, *So, as much as in me lies*, or *according to the best of my power*, it is ready to me (i. e. I am ready or desirous, see Raphelius) *to preach*, &c. Thus the Vulg. Ita (quod in me) *promptum est*, et vobis—evangelizare. Raphelius and Wetstein have shown, by quotations from the Greek writers, that τὸ κατ' ἐμὲ means *as far as is in my power*, quantum in me est. The phrase is elliptical for κατὰ τὸ κατ' ἐμὲ ὂν. But it is manifest that, according to this interpretation, there is in the text, at least, a double ellipsis, namely of ὂν and ἐστὶ. But this seeming harsh to Kypke, he would understand only ἐστὶ after πρόθυμον, and refer τὸ to πρόθυμον; so that τὸ κατ' ἐμὲ πρόθυμον should be considered as synonymous with τὸ πρόθυμόν μου, and πρόθυμον be rendered substantively, as it is used by Dionysius Halicarn., Thucydides, and Euripides. My readiness is *to preach*, i. e. I am ready *to preach*. [Eur. Iph. Taur. 989. 3 Macc. v. 26.]

Προθύμως, Adv. from πρόθυμος.—*Of* or *with a ready mind, willingly, cheerfully*. occ. 1 Pet. v. 2. [2 Chron. xxix. 34. 2 Macc. vi. 28. Pol. iii. 92. 5. Xen. Symp. iv. 50.]

Προΐστημι, from πρὸ *before*, and ἵστημι *to place*.

I. Properly, *To place* or *set before*.

II. *To set over*, and * in the 2d aor. infin. προστῆναι, with a genitive following, *to preside over*. occ. 1 Tim. iii. 5. So perf. act. particip. contract. Οἱ προεστῶτες, *Who preside, presiding*. 1 Tim. v. 17. Προΐσταμαι, pass. *To be set over, to preside*, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12. [Transitively, Herodian v. 7. 13. Intransitively, Amos vi. 10. Prov. xxvi. 17. 1 Macc. v. 19. Diod. Sic. xiii. 92. Pol. i. 73. 1. Xen. Mem. iii. 4. 3. iv. 2. 2. Matthiæ, § 377.]

III. Καλῶν ἔργων προΐστασθαι. occ. Tit. iii. 8, 14. Whitby interprets it *to excel* and *outstrip* others in good works: but to express this meaning προΐστασθαι should, I apprehend, have been joined with ἔργοις καλοῖς in the dative, as in Plato, cited by Scapula, Πάντων ΠΡΟΈΣΤΑΣ ΈΥΨΥΧΙΆι, "*Excelling* all *in* magnanimity." Doddridge explains the phrase, *to signalize* or *distinguish themselves in* good works: but I find no proof that προΐστασθαι will bear this sense. Προΐστασθαι means strictly *to stand before*, and thence is used for *defending*, as by Demosthenes cont. Timoc. ΤΩ͂Ν ὑμετέρων ΔΙΚΑΊΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, *to defend your rights, to stand before* them, as it were, and not suffer your enemies to seize them. But Josephus has an expression more nearly resembling that of the Apostle, De Bel. lib. i. cap. 20, § 2, where Augustus Cæsar says to Herod the Great, Ἄξιος εἶ πολλῶν ἄρχειν, οὕτως ΦΙΛΊΑΣ ΠΡΟΪΣΤΆΜΕΝΟΣ. "Thou art worthy to rule over many, since thou thus *maintainest friendship, cum* amicitiam *tantâ fide* tuearis." Hudson. So that I know not how the phrase καλῶν ἔργων προΐστασθαι can be more justly or faithfully rendered than as it is in our translation, *to maintain* good works, i. e. *not only to practise*, but *to stand before*

* See under Ἵστημι I.

and *defend* them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also Wolfius, Kypke, and Macknight on Tit. [Wahl says *operam do, tracto*, which is nearly the same as our translation. He refers to Athen. xiii. p. 612. A. Sozom. H. E. v. 16. Dem. 143, 17. Plutarch Pericl. p. 165. C.]

Προκαλέομαι, ῦμαι, from πρὸ *forward*, and καλέω *to call*.

[I. *To call forth, invite any one to come out.* Pol. xxii. 9. 2.]

[II. *To call forth any one, to fight* or *contend, provoke, irritate.* Gal. v. 26. Diod. Sic. iv. 58. Xen. Cyr. i. 4. 4. It is *to challenge* in Thuc. vii. 18. Ælian. V. H. i. 14. See Wessel. ad Diod. Sic. i. 21.]

☞ Προκαταγγέλλω, from πρὸ *before*, and καταγγέλλω *to declare, publish.*—*To declare* or *speak before* or *before-hand.* occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

☞ Προκαταρτίζω, from πρὸ *before*, and καταρτίζω *to adjust, prepare, complete.*—*To prepare, make ready;* or *to complete before-hand.* occ. 2 Cor. ix. 5.

Πρόκειμαι, from πρὸ *before*, or *forth*, and κεῖμαι *to lie, be set.*

I. Of time, *To be set* or *present first*, priùs adsum. occ. 2 Cor. viii. 12, where see Kypke. [Πρὸ seems to have no force here. It is simply *To be ready.* See Diod. Sic. xx. 43. Pol. i. 9. 6. Xen. Symp. ii. 7. Schl. refers Heb. xii. 2. to this head.]

II. *To be proposed*, or *set forth.* occ. Heb. vi. 18. xii. 1, 2. Jude ver. 7. Wetstein, on Heb. vi. 18, shows that it is applied by Xenophon, Josephus, and Philo to the *rewards of labours* and *contests*; and, on Heb. xii. 1, he cites from Arrian, Epictet. lib. iii. cap. 25, ἈΓΩ͂Ν ΠΡΌΚΕΙΤΑΙ; from Herodotus, lib. ix. cap. 59. ἈΓΩ͂ΝΟΣ μεγιςῦ ΠΡΟΚΕΙΜΈΝΟΥ; and from Euripides, Orest. lin. 845, the very phrase ἈΓΩ͂ΝΑ ΤῸΝ ΠΡΟΚΕΊΜΕΝΟΝ. [See Diod. Sic. iii. 25. xv. 60. Pol. iii. 62. 6. Xen. Cyr. ii. 3. 2. vii. 1. 13. The word, says Schleusner, is properly used *of place*, as in Xen. Rep. Ath. ii. 13. Hom. Il. i. 91. Eur. Phœn. 1723. Levit. xxiv. 7. Numb. iv. 7.]—With Jude ver. 7. 2 Pet. ii. 6, may very pertinently be compared 3 Mac. ii. 5.

☞ Προκηρύσσω, from πρὸ *before*, and κηρύσσω *to preach.*—*To preach before*, or *first.* occ. Acts xiii. 24. iii. 20, "Προκεχειρισμένον ὑμῖν—This being the reading of near forty MSS., and better sense, it may be wondered that προκεκηρυγμένον *(which was preached before)* should be retained in so many editions; ὑμῖν is to be read with an emphasis: *and that God may send Jesus Christ, who was fore-designed for YOU*, he being a minister of the *circumcision*, Rom. xv. 8." Markland in Bowyer's Conject. See also Wetstein and Griesbach, who embrace the reading προκεχειρισμένον. [It is *to announce before-hand* in Isæus 141, 2. Xen. de Rep. Lac. xi. 1. Pol. v. 60. 3.]

☞ Προκοπή, ῆς, ἡ, from προκέκοπα perf. mid. of προκόπτω.—*Promotion, furtherance, advancement, improvement.* occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by Wetstein and Kypke on Phil. i. 12, and by Elsner on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding its being condemned by the old grammarians Phrynichus [p. 85. ed. Lobeck.] and Thomas. [2 Macc. viii. 8. Diod. Sic. T. iv. p. 41. ed. Bip. Pol. ii. 37. 10. Diog. L. ii. 93. Græv. ad Luc. Solœc. 33. (T. ii. p. 746.)]

☞ Προκόπτω, from πρὸ *before*, or *forward*, and κόπτω *to strike, impel.*

I. *To go forwards, proceed, advance*, properly of place.

II. *To advance*, as the night. occ. Rom. xiii. 12. So Josephus, De Bel. lib. iv. cap. 4, § 6, ΤΗ͂Σ ΝΥ͂ΚΤΟΣ ΠΡΟΚΟΠΤΟΥΣΗΣ, "*the night advancing.*"

III. *To advance*, in wisdom and age, or stature.

[(1.) With a dative] occ. Luke ii. 52. So Wetstein cites from the Life of Æschines, ΠΡΟΚΟΠΤΕΙΝ Τῌ͂ ἩΛΙΚΙᾼ, and from Plutarch ΠΡΟΚΟΠΤΟΝΤΟΣ ἐν ἈΡΕΤῌ͂. [Diod. Sic. xi. 87.]

[(2.) With ἐν and a dative], *To make a progress* or *proficiency in* some particular discipline, as in Judaism. occ. Gal. i. 14. Thus Lucian, Hermotim. tom. i. p. 594. ΠΡΟΥ͂ΚΟΠΤΟΝ ἘΝ ΤΟΙ͂Σ μαθήμασι, "*I made a progress* in learning." And Josephus, in his Life, says of himself, § 2. Ἐις μεγαλῆν παιδείας ΠΡΟΥ͂ΚΟΠΤΟΝ ἐπίδοσιν, "*I made* a great *proficiency* in learning;" literally, "*I advanced* to a great increase of learning." [Diod. Sic. T. iv. p. 50. ed. Bip.]

[(3.) With] ἐπὶ πλεῖον, *To proceed further*, or *much further*, in a figurative sense. Diodorus Siculus, cited by Wetstein, has the same expression. occ. 2 Tim. iii. 9. Comp. 2 Tim. ii. 16, where Kypke refers προκόψουσιν to βεβήλας κενοφωνίας, and cites from Lucian, Amores, tom. i. p.

138, Ἐις τόσουτον τῆς τυραννικῆς βίας Ἡ ΤΟ´ΛΜΑ ΠΡΟΕ´ΚΟΨΕΝ, *Impudence proceeded to such a pitch of tyrannical violence.* [Diod. Sic. xiv. 98.]

[(4.) With] ἐπὶ [τὸ] χεῖρον, *To grow worse and worse.* occ. 2 Tim. iii. 13. Josephus uses the same phrase, but in a natural or political sense, De Bel. lib. vi. cap. 1, § 1. Τὰ μὲν ὄν τῶν Ἱεροσόλυμων πάθη ΠΡΟΥ´ΚΟΠΤΕ καθ᾽ ἡμέραν ἘΠΙ´ ΤΟ` ΧΕΙ˜ΡΟΝ. "The miseries of Jerusalem daily *grew worse and worse.*" So in the title of this chapter, and Ant. lib. xx. cap. 8, § 4, at the end. And in Ant. lib. iv. cap. 4, § 1, he has Τῆς ἐπὶ τὸ χεῖρον ΠΡΟΚΟΠΗ˜Σ, "*A growing worse and worse.*" [See on this word Lucian. Solœc. c. 33.]

☞ Πρόκριμα, ατος, τό, from προκεκρίμαι perf. pass. of προκρίνω *to prefer,* which from πρὸ *before,* and κρίνω *to judge.*—*Preference, a preferring of one before another,* or rather *A fore-judging, prepossession, prejudice,* præjudicium. [So Chrysostom ad loc.] See Wolfius. occ. 1 Tim. v. 21.

☞ Προκυρόω, ῶ, from πρὸ *before,* and κυρόω *to confirm,* which from κύρος *authority.* See under Κύριος.—*To confirm* or *ratify before.* occ. Gal. iii. 17.

Προλαμβάνω, from πρὸ *before,* and λαμβάνω *to take.*

I. *To take before* another. occ. 1 Cor. xi. 21. [See Diod. Sic. xvii. 73. xx. 107. Pol. ix. 14. 12. Dem. 32, 27. There is no occasion to divide between this and the next sense.]

II. *To anticipate, do somewhat before-hand.* occ. Mark xiv. 8, where see Wetstein and Kypke. [Wahl resolves the phrase here into προλαβοῦσα ἐμύρισε. (See Xen. Cyr. i. 2. 3.) Loesner (in Obss. Phil. p. 84.) suggests that the meaning in this place may be *To see* or *perceive before-hand;* a sense in which the word occurs in Philo de Mund. Opif. T. i. p. 8. ed. Pfeiff.]

III. Προλαμβάνομαι, *To be taken before* one is aware, *to be overtaken, surprized,* as into a fault. occ. Gal. vi. 1, where see Kypke and Macknight. [Others say *To be taken, caught in a fault.*]

Προλέγω, from πρὸ *before,* and λέγω *to tell.* *To tell before* the event, *to forewarn.* occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess. iii. 4. [Is. xli. 26. Diod. Sic. i. 50. Ælian. V. H. ii. 41. Xen. An. vii. 7. 5.]

☞ Προμαρτύρομαι, from πρὸ *before,* and μαρτύρομαι *to witness.*—With an accus. *To witness, testify,* or *bear witness to, before-hand.* occ. 1 Pet. i. 11.

☞ Προμελετάω, ῶ, from πρὸ *before,* and μελετάω *to meditate.*—*To meditate before-hand, to premeditate.* occ. Luke xxi. 14. [Xen. de Rep. Ath. i. 20. Plutarch T. x. p. 153. ed. Reiske.]

☞ Προμεριμνάω, ῶ, from πρὸ *before,* and μεριμνάω *to be solicitous.*—*To be solicitous* or *anxious before-hand.* occ. Mark xiii. 11.

Προνοέω, ῶ, from πρὸ *before,* and νοέω *to think.* [*To foresee,* used properly in Xen. Cyr. viii. 1. 13. and metaphorically *To look to before-hand, provide for, take care of.*]—With a genitive of the person following. occ. 1 Tim. v. 8. Προνοέομαι, οῦμαι, Mid. with an accusative of the thing. *To provide, take thought* or *care before-hand, for.* occ. Rom. xii. 17. 2 Cor. viii. 21. Comp. Prov. iii. 4, in LXX. [3 Esdr. ii. 28. Wisd. vi. 7. Ælian. V. H. ii. 21.]

Πρόνοια, ας, ἡ, from προνοέω.

*Providence, care, prudence.* occ. Acts xxiv. 3. [and in the phrase πρόνοιαν ποιεῖσθαι *To make*] *provision,* Rom. xiii. 14. On which text Raphelius, Wetstein, and Kypke show that the Greek writers, and particularly Polybius, often use the phrase πρόνοιαν ποιεῖσθαι, and sometimes, with a genitive following, in the sense of *taking care of, providing for,* or the like. To their observations I add, that in Josephus likewise we very frequently meet with the same expression. See his Life, § 12. § 14. § 32. § 36, and Ant. lib. xiv. cap. 7, § 4, at the end. [Wisd. xiv. 3. Diod. Sic. v. 1. and 83. Ælian. V. H. iii. 26. Pol. iii. 106. 9. The word occ. in Josh. xx. 3. in some MSS.]

Προοράω, ῶ, from πρὸ *before,* and ὁράω *to see.*—*To see before,* of time. occ. Acts xxi. 29. [And metaphorically, *To see before one, have before one's eyes.* Acts ii. 25, where, as Wahl says, the meaning is *To be so mindful of a person* or *thing, as to have it, as it were, before one's eyes.* This passage] is a citation from the LXX of Ps. xvi. 8, where προωρώμην answers to the Heb. שויתי *I have placed before.* Πρὸ in composition is used by Æschines in a similar manner; Πρὸ τῶν ὀφθαλμῶν ΠΡΟΦΑΙ´ΝΕΤΑΙ. De fals. Leg. p. 313. [The word occ. Xen. Symp. iv. 5. Mem. i. 4. 11. Diod. Sic. ii. 5. but not in this sense.]

☞ Προορίζω, from πρὸ *before,* and ὁρίζω *to determine.*

I. *To determine* or *define before-hand,* or *before the event, to predetermine.* occ.

*I do* or *fare*. [See Ælian. V. H. ii. 35. iii. 18. Diod. Sic. xi. 44. Xen. Mem. i. 6. 8. iii, 9. 8. Epict. Ench. 10. Eur. Orest. 659. Küster. ad Aristoph. Plut. 341. Ovid. Trist. i. 1. 18. Ter. Andr. i. 5. 32. Æsch. Soc. D. i. 13.]

III. *To exact, require*. occ. Luke iii. 13. xix. 23. Raphelius, after Camerarius, observes on Luke iii. 13, that Xenophon uses the phrase *χρήματα πράττειν to exact money;* and that Polybius has the expression *τέλος πράττειν to exact tribute;* the former corresponds with Luke iii. 13, the latter with Luke xix. 23. [Xen. Hell. i. 3. 7. and 5. 11. An. vii. 6. 13. Mem. i. 2. 5. Æsch. Soc. D. ii. 31. Callim. H. in Lav. Pall. 91. Jens. Ferc. Let. p. 42. Schwarz. p. 1150. Salm. de Fœn. Trap. p. 117.]

ΠΡΑΥ'Σ, *εῖα, ὺ,* the same as *πρᾶος*, which see. *Meek, mild, gentle*. occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4. [Job xxiv. 4. Is. xxvi. 6. Zach. ix. 9. Xen. Symp. viii. 3. Œc. xv. 9.]

Πραΰτης, *τητος, ἡ,* from *πραῦς*.—*Meekness, mildness*. occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15. [Ps. xlv. 5. xc. 10.]

Πρέπω.—*To become, suit, be fitting*. [Hence the impersonal *πρέπει, it is fitting, becoming,* &c. occ. Eph. v. 3. Heb. ii. 10.] vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. occ. Eph. v. 3. Heb. ii. 10. Πρέπον, *τό,* particip. neut. *Becoming, fitting, suitable*. occ. Mat. iii. 15. 1 Cor. xi. 13. [Ps. xxxiii. 1. xciii. 5. In 1 Cor. xi. 13. it has an acc. and inf., elsewhere, a dative. See Matthiæ, § 386. Xen. Cyr. vii. 5. 37. Pol. ii. 40. 3.]

☞ Πρεσβεία, *ας, ἡ,* from *πρεσβεύω*. [*An embassy* (i. e. an ambassador or ambassadors.) Luke xiv. 32. xix. 14. 2 Macc. iv. 11. Xen. de Rep. Lac. xiii. 10. Cyr. ii. 4. 1. Thuc. iv. 118. Lobeck ad Phryn. p. 469. The word means *Age of the first-born* in Paus. iii. 1. 4. iii. 3. 8.]

☞ Πρεσβεύω, from *πρεσβεὺς*, or *πρέσβυς*.

[I. *To be an old man*. Herod. vii. 2.]

[II.] *To perform the office of an ambassador, to be an ambassador**. occ. 2 Cor. v. 30. Eph. vi. 20, where see Elsner and Wolfius. [Xen. Cyr. v. 111. An. vii. 2. 13.]

Πρέσβυς, *νος, ὁ,* or Πρέσβυς, *εια, υ,* from *προεισβῆναι to be far entered into,* or *advanced in,* life or years namely; so *aged* persons are in the O. T. said to be באים בימים *advanced in days*, Gen. xviii. 11, & al. and in the New, ΠΡΟΒΕΒΗΚΟ'ΤΕΣ *ἐν ταῖς ἡμέραις αὐτῶν*. Luke i. 7, 18. Comp. under Προβαίνω II.

I. *Old, an old man, a man advanced in years*.

II. *An ambassador,* because *old men* were usually employed on such occasions. —The word occurs not in the N. T., but is inserted on account of its derivatives. The LXX, however, have often used it for *an ambassador*, as Numb. xxi. 21, & al.

Πρεσβυτέριον, *ου, τό,* from *πρεσβύτερος*.

I. *An assembly* or *council of elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanhedrin* or Great Council at Jerusalem. Comp. under Πρεσβύτερος III. and Συνέδριον, and see Campbell on Luke.

II. *An assembly of Christian elders or presbyters, a presbytery*. occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβύτερος, *α, ον,* properly an adjective of the comparative degree, from *πρέσβυς*.

[I. *An old man, elder, one advanced in life,* as 1 Tim. v. 1, 2. 1 Pet. v. 5. In Luke xv. 25. it is simply the comparative, *elder*. See Gen. xviii. 11, 12. xix. 4, 31. Ezr. v. 9. In John viii. 9. Parkhurst refers the word to this head; but Schl. and Wahl put it under head III.]

II. Because the Jewish *Sanhedrin* or *Great Council* was chiefly composed of *elderly* men (comp. Πρεσβυτέριον I. and Συνέδριον), hence Πρεσβύτεροι *Elders*, and Πρεσβύτεροι τοῦ λαοῦ, *Elders of the people,* who are likewise mentioned by Josephus, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority,* q. d. *Senators*. Mat. [xvi. 21.] xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, [12, 20, 41. xxviii. 12. Mark viii. 31. xi. 27. xiv. 43 and 53. xv. 1. Luke vii. 3. (which others explain of *rulers of the synagogue*. So Schl.) ix. 22. xx. 1. xxii. 52. John viii. 9. Acts iv. 5, 8, 23. vi. 12. xxiii. 14. xxiv. 1. xxv. 15.] Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

III. *An Elder* or *Presbyter* in the Christian church. This title is given both to inferior ministers, who were appointed overseers of the flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. 5. 1—5; and to the Apo-

* [See Thom. M. p. 737. Laban. T. ii. p. 256. Thuc. viii. 89.]

stles themselves, 2 John ver. 1. (where see Wolfius.) 3 John ver. 1. Comp. 1 Pet. v. 1. So Πρεσβυτέριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who," asks the learned Jos. Mede, "can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestors, the Saxons, first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester;* the French *Prestre;* the Italian *Prete;* but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more*. [Comp. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xxi. 18. James v. 14. Rev. iv. 4, 10. v. 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.]

IV. Πρεσβύτεροι, οἱ, *Ancestors, predecessors*. Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβύτης, ου, ὁ, from πρέσβυς.—*Old, aged, an old man*. occ. Luke i. 18. Philem. ver. 9. Tit. ii. 2, where see Macknight, and on ver. 3. [Josh. vi. 21. Judg. xix. 16, 17, 20, 22. Job xv. 10. Eur. Phœn. 864. Xen. Cyr. iv. 6. 1.]

☞ Πρεσβῦτις, ιδος, ἡ, from πρεσβύτης. —*An old* or *aged woman*. occ. Tit. ii. 3. [Diod. Sic. iv. 51. Herodian. v. 3. 6. 4 Macc. xvi. 14.]

☞ Πρηνής, έος, ες, ὁ, ἡ, from πρὸ *forward*, and νύω or νεύω *to nod, incline*.—*Prone, falling forward on his face*. So Hesychius, Πρηνής, Ἐπὶ πρόσωπον πεπτωκώς; and Phavorinus, Πρηνής, Εἰς τοὔμπροσθεν, ἐπὶ τόματος, ἐπὶ προσώπου. Thus likewise Eustathius on Homer, Il. ii. lin. 414, observes of πρηνὴς or πρανές, Κυρίως λέγεται τό πεσὸν ἐπὶ πρόσωπον—Λέγεται δὲ μεταφορίκως πρανής, καὶ κατάντης τόπος. Ὅθεν καὶ παροιμία τὸ, σφαῖρα κατὰ πρανοῦς. "It is properly applied to what *falls on its face*, and metaphorically a *sloping* ground is called πρανής; whence the proverb, A globe κατὰ πρανοῦς, rolling *down hill*." Thus πρηνὴς is plainly applied, Il. ii. lin. 418, and Il. vi. lin. 43. See also Raphelius on Mat. xxvii. 5, who observes that he finds no authority for πρηνὴς signifying *headlong*, nor consequently any reason to think that Judas, after he had hanged himself, *fell down a precipice*; πρηνὴς γενόμενος expressing only that he *fell on his face*. occ. Acts i. 18. Elsner, whom see, produces several passages from the Greek writers where πρηνὴς means *flat on one's face*, and πίπτειν πρηνὴς *to fall on one's face*, particularly one from Josephus De Bel. lib. i. cap. 32. § 1, where Antipater enters, καὶ ΠΕΣΩ'Ν ΠΡΗΝΗ'Σ πρὸ τῶν ποδῶν τοῦ πατρός, "and *falling prostrate*, or *on his face*, at his father's (Herod's) feet, says, I beseech you, O father, not to prejudge me," &c. I add that in his Life also, § 28, Josephus uses ΠΡΗΝΗ'Σ ΠΕΣΩ'Ν in the same sense, "humi prostratus." Hudson. [So Schl. and Wahl. See Perizon. de Mort. Judæ. c. iii. p. 16. Elsner i. p. 359. The word occ. in this sense Hesiod. Clyp. 365. Hom. Il. Ω. iii. Od. E. 374. Rhes. 795. Wisd. iv. 19. Phil. in Agric. p. 204. Casaubon. Ex. Antibaron. xvi. 69.]

Πρίζω.—*To saw, saw asunder*. occ. Heb. xi. 37; where the Apostle is by some particularly thought to refer to the manner in which the prophet Isaiah was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder*. This tradition is at least as old as Justin Martyr, and is mentioned by many. See Wetstein and Suicer Thesaur. in Πρίω, and comp. Διχοτομέω I. [On this tradition see Fabr. Cod. Pseud. p. 1088. See 2 Sam. xii. 31. Amos i. 3. Hist. Susann. 59. Diod. Sic. iii. 26.]

Πρίν, A Conjunction, q. from πρὸ ἂν *before that*.—Of time, *Before*, joined with an infinitive. John xiv. 29.—with an accusative case and an infinitive, Mat. xxvi. 34, 75. [Mark xiv. 72.] John [iv. 49.] viii. 58. [Xen. Cyr. ii. 24. 10.]—Πρίν, ἢ, *before that*, q. d. *sooner than*, joined with an optative, Acts xxv. 16.—with a subjunctive, Luke ii. 26. [xxii. 34.]—with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. [Acts ii. 20. vii. 2.]

Πρίω. [See Πρίζω.]

ΠΡΟ'. A Preposition.

I. Governing a genitive.

1. *Before*, of place. See Mat. xi. 10. Mark i. 2. Luke [i. 78.] ix. 52. x. 1. Acts xiv. 13, *Jupiter, who was* before *the city*, i. e. whose image was erected *before*, or *near the entrance into*, the city, as a tutelar god, according to the custom of the heathen. See Elsner, Wolfius, Wetstein, and Bp. Pearce. [Diod. Sic. xiv. 108. Xen. Cyr. iii. 3. 33. It may perhaps be translated] *At*, Acts v. 23. xii. 6, 14.

2. *Before*, of time. Mat. v. 12. viii. 29. John xvii. 24, & al. freq. John xii. 1, Πρὸ ἓξ ἡμερῶν τοῦ Πάσχα, Six days before

* "Priest, Presbyter, Sacerdos. A. S. preost. Al. prister. B. priester [Su. prest.] G. prestre. It. prete. It. preste. Omnia satis manifestè desumpta sunt ex πρεσβύτερος." Junii Etymolog. Anglican.

*the Passover.* We have an exactly parallel construction in Josephus, Ant. lib. xv. cap. 11. § 4. ΠΡΟ' ΜΙ'ΑΣ 'ΗΜΕ-ΡΑ˜Σ τῆς ἑορτῆς, "One day *before* the feast." Comp. 2 Cor. xii. 2, and see other instances of the like trajection [in Amos i. 1. iv. 7. 2 Mac. xv. 36. See also Munter Symb. de Joh. Ev. p. 23.]

3. With an infinitive mood and the neut. article gen. τῦ *Before, before that.* Mat. vi. 8. Luke [ii. 2. xiii. 19. xvii. 5.] xxii. 15. John xiii. 19. [Acts xiii. 15. Xen. Cyr. iv. 5. 14.]

4. *Before, above, preferably to,* præ. Jam. v. 12. 1 Pet. iv. 8. So applied by Plato. [Menex. in fine. Herodian. v. 4. 21.] See Zeunius's edition of Vigerus De Idiot. p. 658. Lips. 1788.

II. In composition it denotes,

1. *Before,* of place, as in προάγω *to go before.*

2. *Forth, forward,* as in προβάλλω.

3. *Before, in the presence of,* as in προοράω.

4. *Publicly, openly, plainly,* as in Προγράφω II. III. Πρόδηλος, which see.

5. *Before,* of time, as in προαμαρτάνω *to sin before.*

6. *Before,* of preference, as in προαιρέομαι *to choose before, prefer.*

Προάγω, from πρὸ *before* or *forth,* and ἄγω *to go, lead, bring.*

I. *To bring out* or *forth.* occ. Acts xvi. 30. xxv. 26; particularly to [*trial,*] *condemnation,* or *punishment,* in which view Raphelius shows that both Polybius [i. 7. 12.] and Arrian [Exp. Al. iv. 14.] apply this V. occ. Acts xii. 6. [2 Mac. v. 18. Jos. de B. J. i. 27. 2.]

[II. *To go before any one.* Mat. xxi. 19. (Mark xi. 9.) Luke xviii. 39. See also Mark vi. 45. which comp. with Mat. xiv. 22. where the acc. is introduced, as it is also in Mat. ii. 9. (where many translate the verb *To lead forward,* as if the simple ἄγω was used, πρὸ being quiescent *. See Ernest. ad Iliad A. 3.) xxvi. 32. (Mark xiv. 18.) xxviii. 7. Mark x. 32. In Mat. xxi. 31. Schleusner translates *To get sooner to a place, to be more master of, so as to excite others' desires;* but it seems to me simply *to precede.* On this construction, see Buttman § 118. Matthiæ § 377. 394. 425. So præcedo (Cæs. B. G. vii. 54. Justin. xiv. 4.), præeo (Tac. Ann. vi. 21.), antecedo (Cic. ad Att. viii. 9.) are construed with accusatives. There is some difference of opinion as to 1 Tim. v. 24. Wahl says, it is metaphorically used there "of things which are known before something is done." Schl. explains it, of sins, *A leading one on, inciting one to pass judgment on those who commit them.* The verb has this sense in Wisd. xix. 12. 2 Mac. x. 1. Xen. Mem. i. 2. 22.]

III. *To go before, precede,* in time. 1 Tim. i. 18. v. 24. Heb. vii. 18. [Herodian. viii. 8. 8.]

[Προαιρέω, ῶ. *To settle, decree, choose.* And so in the middle. 2 Cor. ix. 7. Ælian. V. H. iii. 10. xiv. 14. Aristot. Eth. iii. 9. Xen. Mem. ii. 1. 2. It is *to choose.* Deut. vii. 6. x. 15. Prov. i. 29. Xen. An. vi. 9. 11; *to desire, love,* in Gen. xxxiv. 8. Deut. vii. 7. x. 15.]

☞ Προαιτιάομαι, ῶμαι, mid. from πρὸ *before,* and αἰτιάομαι *to accuse.*—*To accuse, allege,* or *convict before.* occ. Rom. iii. 9. [Perhaps rather, *To prove before,* such being often the meaning of αἰτιάομαι. The apostle refers to ch. i. 24—32. ii. 1—24. So Luther, Seb. Schmidt, and Erasmus; but Erasmus Schmidt, and others, explain it as a passive. *We have been accused before,* (namely, by the Divine law, Ps. xiv. 3. and the Mosaic law.]

☞ Προακέω, from πρὸ *before,* and ἀκέω *to hear.*—*To hear before.* occ. Col. i. 5. [Pol. x. 5. 5. Xen. Mem. ii. 4. 7. Dem. 604, 7.]

☞ Προαμαρτάνω, from πρὸ *before,* and ἁμαρτάνω *to sin.*—*To sin before.* occ. 2 Cor. xii. 21. xiii. 2. [Herodian. iii. 14. 8.]

☞ Προαύλιον, ὑ, τό, from πρὸ *before,* and αὐλή, which see.—*A porch,* or *gateway,* such as, we are informed by Dr. Shaw *, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68. [Rather, *a vestibule* or *small outer court,* though perhaps Shaw means the same thing.]

Προβαίνω.

I. Of place, *To go forward, advance.* occ. Mat. iv. 21. Mark i. 19. [Xen. An. iv. 216.]

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use προβαίνων κατὰ τὴν ἡλικίαν [Pol. xv. 29.] for *advancing in age,* and προβεβηκὼς τῇ ἡλικίᾳ [Lysias Or. xxiv. p. 412. ed. Taylor], or simply προβεβηκώς, for a

* [Schleusner, in his edition of Biel, quotes the word as occurring in Ex. xxiii. 20. and comp. it with this place. But I do not find the word in Mill. It occ. in some MSS. in Ex. iii. 4. and xiv. 10.]

* Travels, p. 207. &c. 2d edit.

*person advanced in age*, as may be seen in Wetstein: but the phrase προβεβηκὼς 'EN TA͂IΣ 'HMEPA͂IΣ, literally *advanced in days*, is Hellenistical, and plainly taken from the Heb. בא בימים, to which προβεβηκὼς (TA͂IΣ) 'HME'PAIΣ answers in the LXX of Josh. xxiii. 1, 2. 1 Kings i. 1; and προβεβηκὼς 'HMEPΩ͂N, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1. [The word is often *To make progress, to increase*, as Gen. xxvi. 13. Ex. xix. 19. 3 Esdr. ii. 29. See Vorst de Hebr. c. 3.]

Προβάλλω, from πρὸ *forth, forward*, and βάλλω *to cast, put.*

[I. Properly, *To throw forward.* (Æsch. Ag. 1006.) and then, *To put forward, bring forward.* See Prov. xxvi. 18. Judg. xiv. 12, 13, 16. 2 Mac. vii. 10. Xen. Mem. iii. 8. 4. (in the middle.)] —*To put forward*, i. e. in order to speak on a public occasion, in which view the V. is also applied by the Greek writers, as may be seen in Wetstein. occ. Acts xix. 33, where the French translation, *Les Juifs le* poussant à parler. Comp. also Kypke. [Schleusner says, *To name, propose, mention*, and cites the same use of the middle in Xen. An. vi. 1. 16. and 2. 4. Dem. 750, 10. Pol. vi. 25. 5. Wahl thinks the verb retains somewhat of its first meaning, and translates it, *To thrust forward, move quickly forward.*]

II. *To put forth*, as a tree its buds. occ. Luke xxi. 30; where Wetstein cites from Dioscorides, [i. last chapter,] ΠΡΟΒΑ'ΛΛΕΙΝ ἄνθος, *to put forth* the flower; and Kypke understands the word τι *any thing*, i. e. either leaves, as Mat. xxiv. 32, or flowers (fruit-buds) which the fig-tree shoots out nearly with the leaves. [Καρπὸν is supplied in Julian Or. p. 169. Joseph. Ant. iv. 8. 1. 9. See Schweigh. ad Arrian. D. E. i. 15. 7.]

Προβατικός, ή, όν, from πρόβατον.—*Of* or *belonging to sheep.* occ. John v. 2. Ἐπὶ τῇ προβατικῇ (ἀγορᾷ or πύλῃ namely), *At the sheep*-market, or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages, for the Heb. שער הצאן, the LXX have πύλη προβατική. See Campbell on John. [So Schleusner and Wahl.]

Πρόβατον, ου, τό, from προβαίνω *to go forward*, "because," says Mintert, "it *goes forward in feeding* * :" or else the Greek name may be referred to the *obedient, tractable* temper of these animals, by which they are disposed readily to *proceed after the shepherd* calling them. See John x. 3, 4, and Bochart, vol. ii. 521.—*A sheep.* [Mat. vii. 15. ix. 36. x. 16. xii. 11, 12. xviii. 12. xxv. 32. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1, 2, 3, 4, 11, 12, 13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Gen. xxxi. 38. xxxii. 14. Lev. iv. 32.] These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of believers in Christ. [Mat. x. 6. xv. 24. xxv. 33. (Comp. Ez. xxxiv. 16, 17.) xxvi. 31. Mark xiv. 27. John x. 7, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20. See Is. v. 17.] On Mat. x. 16, Wetstein cites a very similar expression from Herodotus, lib. iv. cap. 149, Ἔφη ἀυτὸν καταλείψειν ὄϊν ἐν λύκοισι, "He said he would leave him *a sheep among wolves.*" *Lost* or *straying sheep* represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

* [Hence the word is said to have been used of all animals.]

Προβιβάζω, from πρὸ *forward*, and βιβάζω *to cause to go.*

I. *To thrust* or *push forward.* occ. Acts xix. 33. [Pol. xxiv. 3. 7.]

II. *To push forward*, in a moral sense, *to egg on, incite.* occ. Mat. xiv. 8. Xenophon uses ΠΡΟΒΙΒΑ'ΖΕΙΝ ΛΟ'ΓΩι, or ΛΕ'ΓΩΝ, *to push* or *egg on by words*, oratione impellere, in the same sense. See Memor. i. 2, 17, and v. 1. [Perhaps, it may be *To teach before-hand.* The Vulg. has *Præmonita.* In Ex. xxxv. 34. it is *To teach*, and so Deut. vi. 7.]

Προβλέπω, from πρὸ *before*, and βλέπω *to see.* [Only used in the N. T. in the middle.—*To look before-hand*,] *to provide.* occ. Heb. xi. 40.—[*To see.* Ps. xxxvii. 13.]

Προγίνομαι, from πρὸ *before*, and γίνομαι *to be*, or *be done.*—*To be* or *be done before, to be past.* [occ. Rom. iii. 25. The apostle is speaking of the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith. See 2 Mac. xiv. 3. Dem. p. 255, 22. Pol. x. 17, 12. Xen. Mem. ii. 7. 9. The word occ. in some MSS. in Lev. xx. 2.]

☞ Προγινώσκω, from πρὸ *before*, and γινώσκω *to know.*

I. *To know before*, whether a person, occ. Acts xxvi. 5. [See Wisd. vi. 14. viii. 9. Dem. p. 861, 13.]—or a thing,

occ. 2 Pet. iii. 17. [Wisd. xviii. 6. Joseph. c. Apion. l. 22.]

II. *To know before*, or *fore-know with approbation, to fore-approve*, comp. Γινώσκω VII. Or, *To make a previous choice of*, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2. [Wahl first translates the verb in Rom. viii. 29. *To know before*, and says, "Whom he knew before to be fit for eternal life." Afterwards he translates it in both places by *Dudum amo*. Schleusner says simply, in both places, *amo aliquem, bene volo alicui*. So Mr. Young, (Three Sermons, &c. p. 79. 2d ed.) "Whom he did fore-know, those whom he regarded with especial favour before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world, (Eph. i. 6.) i. e. all Christians, of whatever nation, who should embrace the faith of Christ. Under the law, the Jews were God's chosen and peculiar people." This seems the best sense, from a consideration of Rom. xi. 2, where it is hardly possible to translate it *To fore-know*; and M'Knight, who does so, is obliged to paraphrase it, "Whom he formerly chose."]

III. *To ordain before, to fore-ordain*. occ. 1 Pet. i. 20.

☞ Πρόγνωσις, ιος, Att. εως, ἡ, from προγινώσκω.—*Prescience, fore-knowledge*. occ. Acts ii. 23. 1 Pet. i. 2. [Judith xi. 19. Wahl and Schleusner say, *Decree*.]

☞ Πρόγονοι, ων, οἱ, from πρὸ *before*, and γέγονα, perf. mid. of γίνομαι *to be born*. [Properly, *Persons born before one*, as *parents*. 1 Tim. v. 4. (and it is used by Pol. vii. 3. 1. of *father and grandfather*; in Ælian V. H. iii. 47. of a *father*; in Xen. Mem. i. 3. 1. of *parents*), but usually it means *ancestors*, as in 2 Mac. viii. 19. xi. 25. Pol. i. 20. 12. Xen. Mem. iii. 5. 3. Thuc. ii. 11. Most persons understand it in this sense in 2 Tim. i. 3, and translate, *Whom I serve after the manner of my forefathers*. So Wahl and Schleusner; and for this sense of ἀπό, see Lobeck on Phryn. p. 10. Matthiæ, § 573. Others, however, take the word rather in the first sense, and explain it *From a boy*, or *from my youth*.]

☞ Προγράφω, from πρὸ *before*, or *openly, plainly*, and γράφω *to write, describe, paint*.

I. *To write before* or *afore-time*. occ. Rom. xv. 4. Eph. iii. 3, where comp. ch. i. 9, and see Wolfius.

II. *To describe* or *paint* (as it were) *publicly* or *openly*. occ. Gal. iii. 1, where see Alberti and Wolfius. [Perhaps, *To set forth* or *write publicly, in a tablet publicly exposed*. See 1 Mac. x. 36. Lucian Timon. p. 153. Schol. Arist. Av. 450. So Schleusner. Wahl says, *To depict one so that you have him before your eyes*. Of course, the sense is, that full and accurate knowledge of the doctrines of Christ crucified had been conveyed.]

III. *To post up publicly in writing*, proscribere. occ. Jude ver. 4. Those who were summoned before courts of judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕ΄ΝΟΙ ἐις κρίσιν, because they were cited by *posting up their names in some public place*; and to these, in the style of Plutarch and Achilles Tatius, ἡ κρίσις ΠΡΟΕΓΡΑ΄ΦΗ, judgment *was published* or *declared in writing*. Thus Elsner; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕ΄ΝΟΥΣ* to those whom the Romans called proscriptos, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them*; therefore in Jude ver. 4, προγεγραμμένοι ἐις τῦτο τὸ κρίμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are *destined* to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕ΄ΝΟΙ *proscribed*? I think we must answer in the *examples* of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τίθημι VII.

☞ Πρόδηλος, ȣ, ὁ, ἡ, καὶ τὸ—ον, from πρὸ *before*, and δῆλος *manifest*.—*Manifest before*, or rather *publicly, plainly*, or *evidently manifest*. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11 and 40, (edit. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphelius on 1 Tim. v. 24. We may also observe that Lucian

* See also Wetstein, and especially Plutarch in Sylla, tom. i. p. 472, B. edit. Xyland. Middleton's Life of Cicero, vol. i. p. 31, Note (x.) 4to. and comp. Kypke in Jude.

very often applies it to the same meaning. [Schleusner and Wahl also think, that in the N. T. πρὸ in this word has not the sense of *before*, as it has in Dem. 293, 25. Xen. de Re Eq. iii. 3. They consider the word as synonymous with δῆλος. In Heb. vii. 14. Schleusner says, this is clear from the word καταδῆλον being used, verse 15, in the same sense, and from Theodoret, ad loc., who explains it by ἀναντίῤῥητον. Others have thought it meant, *plain before-hand, by means of prophecy*, &c.]

Προδίδωμι, from πρὸ *before*, or *forth*, and δίδωμι *to give*.

I. *To give before* or *first*. occ. Rom. xi. 35. [Ceb. Tab. 9. Xen. Hell. i. 5. 4. Is. xl. 13.]

II. *To give* or *deliver up*, q. d. *to give forth*. In this sense it occurs not in the N. T., but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray*. This is a very usual sense of the V. in the profane writers, and the LXX use it for *betraying* of counsels, 2 Kings vi. 11. [Eur. Phœn. 1020.]

Προδότης, ȣ, ὁ, from προδίδωμι *to deliver up, betray.—One who delivers up* or *betrays* another, *a betrayer*. occ. Luke vi. 16. Acts vii. 52. *One who betrays his trust*. 2 Tim. iii. 4. [In this place Schleusner says, the word has either the meaning given by Parkhurst, or specifically *a betrayer of the Christians*. See Xen. Hell. i. 7, 10. 2 Mac. v. 15. Eur. Phœn. 1013.]

Προδρέμω. See Προτρέχω.

Πρόδρομος, ȣ, ὁ, from προδέδρομα perf. mid. of πρόδρεμω.—*A fore-runner*. occ. Heb. vi. 20. [This word means *one sent before to spy*, in Diod. Sic. xvii. 17. Xen. de Mag. Eq. i. 25. It means also the *first of any thing*, and is used of *early fruit*. See Is. xxviii. 4. (Plin. N. H. xvi. 26.) Numb. xiii. 20.]

Προείδω, from πρὸ *before*, and εἴδω *to see.—To foresee*. occ. Acts ii. 31. Gal. iii. 8. [See Ps. cxxxix. 3. In Gen. xxxvii. 17. it is *To see before-hand*. See Thuc. iii. 22. Schleusner gives προείδω or προειδέω *To foresee* or *foreknow*; but in the N. T. we have only the form προϊδών.]

☞ Προελπίζω, from πρὸ *before*, and ἐλπίζω *to hope, trust.—To hope* or *trust before* others, *to hope first*. occ. Eph. i. 12, *That we* (Jewish converts) *should* be to the praise *of his glory*, τȣ̀ς προηλπικότας ἐν τῷ Χριστῷ, *who first trusted in Christ*, i. e. believed in him, as the promised Saviour, *before* the Gentiles, and especially *before* the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46. [Schleusner thinks that this verb means no more that Ἐλπίζω.]

☞ Προενάρχομαι, from πρὸ *before*, and ἐνάρχομαι *to begin*, or *begin in.—To begin in*, or *among, before*, or *to begin before* or *already*. occ. 2 Cor. viii. 6, 10. [Here also Schl. thinks that πρὸ has no force.]

☞ Προεπαγγέλλομαι, Mid. from πρὸ *before*, and ἐπαγγέλλομαι *to promise.—To promise before* or *afore-time*. occ. Rom. i. 2. [Schleusner says, that πρὸ has no force. The word occ. in Dio Cass. Hist. p. 19. A. ed. Hanov.]

☞ Προέπω, from πρὸ *before*, and ἔπω *to tell*.

I. *To tell before* or *formerly*. occ. Gal. v. 21. 1 Thess. iv. 6.

II. *To tell before* the event, *to foretel, predict*. occ. Acts i. 16. [Schleusner refers Gal. v. 21. to this head. The word occ. Pol. vi. 3. 2. Xen. Cyr. i. 4. 13.]

☞ Προερέω, ῶ, from πρὸ *before*, and ἐρέω *to say, deliver*.

I. *To say, speak*, or *declare before* or *formerly*. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. Jude ver. 17. Comp. Rom. ix. 29. [Why Parkhurst puts Rom. ix. 29. and 2 Pet. iii. 2. under this head I cannot see. They belong to the next, under which Wahl and Schleusner also put 2 Cor. xiii. 2. and Jude 17. occ. 2 Mac. ii. 33. iii. 7, 28. iv. 1. Xen. Cyr. i. 2. 9.]

II. *To say* or *tell before* the event, *to foretel*. Mat. xxiv. 25. Mark xiii. 23. [Rom. ix. 29. 2 Pet. iii. 2.]

Προέρχομαι, from πρὸ *before*, or *forwards*, and ἔρχομαι *to go*.

I. *To go forwards, advance*. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προῆλθον ῥύμην μίαν, "They went forward or advanced *(through) one street*," διὰ being understood *. [Xen. Cyr. vi. 3. 9. Herodian. i. 5. 4. 2 Mac. x. 27.]

[II. *To go before one*, as guide (whether with a gen. or acc. is not clear). Luke xxii. 47. —as a minister, to get things ready. Luke i. 17. Thus it is used both of place and time. Comp. Gen. xxxiii. 3.]

III. With an accusative following, *To out-go, get before in going*. occ. Mark vi. 33. [And in Acts xx. 5. and 2 Cor. ix. 5. it is put in a somewhat similar sense without an acc. *To go before, set out before another in a journey*.]

* [On this acc. see Matthiæ, § 394.]

Προετοιμάζω, from πρὸ *before,* and ἑτοιμάζω *to make ready.—To make ready before-hand, to prepare before.* occ. Rom. ix. 23. Eph. ii. 10. [Wahl and Schleusner translate the verb *To destine* in Rom. ix. 23. Schleusner says, *To will* or *decree* in Eph. ii. 10. See Wisd. ix. 8. It occ. in the sense given by Parkhurst in Is. xxviii. 24.]

☞ Προευαγγελίζομαι, from πρὸ *before,* and εὐαγγελίζομαι *to preach the gospel.—To preach the gospel before* "the law was given." Macknight. occ. Gal. iii. 8. [Here Schleusner thinks that πρὸ has no force.]

Προέχω, from πρὸ *before,* and ἔχω *to have, be.—To have the advantage, excel,* præcello, præsto. Thus Cebes in his Picture, p. 44, edit. Simpson, where the *stranger* asks, Πότερον ὐδὲν ΠΡΟΕΧΟΥΣΙΝ ὗτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίυς γενέσθαι τῶν ἀλλῶν ἀνθρώπων; "*Have* not these men of learning *the advantage* to become better than other men?" Πῶς μέλλυσι ΠΡΟΕΧΕΙΝ; "How are they like to *have the advantage?*" replies the *old man;* and p. 45, Πῶς ὖν ὗτοι ΠΡΟΕΧΟΥΣΙΝ, ἐφή. εἰς τὸ βελτίυς ἄνδρας γενέσθαι, ἕνεκα τύτων τῶν μαθημάτων; "How then, says he, *have* these *the advantage* to become better men by means of their learning?" [See also Xen. An. iii. 2. 11. De Ven. i. 12. De Rep. Lac. i. 2.] So Προέχομαι, mid. *To have the advantage.* occ. Rom. iii. 9. Thus Theophylact explains προεχόμεθα by Ἆρα ἔχομέν τι πλέον; "*Have* we any *advantage?*" And so the modern Greek version, Ἔχομεν τίποτες προτίμησιν; [Schleusner gives the same sense to προέχομαι, citing Theodoret τί ὖν κατέχομεν περισσόν; and arranging the words thus, τί ὖν; προέχομεθα; ὀυ πάντως. Wahl makes προεχόμαι *To pretend, urge as a pretext* or *excuse.*]

Προηγέομαι, ῦμαι, from πρὸ *before,* and ἡγέομαι, *to think,* or *lead.—To think* or *esteem* another *before,* i. e. *to prefer* (so our translators): or rather, *To go before* or *prevent* another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where Macknight's Commentary, "*In every honourable action,* go before and lead on one another." [The word occ. in the sense *to go before* in Prov. xvii. 14. Diod. Sic. i. 87. Xen. Cyr. iv. 2. 27. Pol. xii. 5. 10. Wahl takes it here in the sense *To go before as an example.* Schleusner says, *To excel, conquer,* explaining the place, *Let each try to excel the other in rendering good offices.* Grotius seems to agree with our translators; but Schl. agrees with Parkhurst, in thinking that version indefensible. The part. occ. in the sense of *a leader* in Deut. xx. 9. 3 Esdr. viii. 28.]

Πρόθεσις, ιος, Att. εως, ἡ, from προτίθημι.

I. *A setting before.* occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *shew-bread* *, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2, Προθέσεις τῶν ἄρτων, *The putting on of bread,* for the Heb. מערכתלחם 2 Chron. xiii. 11; and that of the Evangelists, Ἄρτοι τῆς προθέσεως, literally *loaves of setting before* (i. e. *set before* the Lord of the holy table), for the Heb. ערך לחם, *the setting in order of bread,* Exod. xl. 23, for לחם המערכה, *bread of ordering,* 1 Chron. ix. 32. xxiii. 29; and for לחם פנים, *bread of the presence,* 2 Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually לפני יהוה *before the presence of Jehovah.* See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. † of the bread, even *an offering made by fire* unto the Lord; and since Aaron and his sons were to *eat* it in the holy place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a *sacrifice to,* or rather *to the presence of, Jehovah,* and then becoming *spiritual food* to such as *in* and *through* Him are *spiritual priests* to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. *A predetermination, purpose, intention, design,* [whether] in God, of calling men in general, *Gentiles* as well as *Jews,* to salvation, Rom. viii. 28;—*of gathering together all things in Christ,* Eph. i. 11. see ver. 9, 10;—*of making the Gentiles fellow-heirs, and of the same body,* with the Jews, *and partakers of his*

* [The *shew-bread* was twelve loaves (according to the number of the tribes) covered with incense, *shown* or *set forth* for seven days in the sanctuary. They were placed in two rows on the golden table, and after the seven days belonged to the priests. See Lev. xxiv. 1—9.]

† So Heb. Lev. xxiv. 7. והיתה ללחם לאזכרה, *And it shall be* to the bread *for a memorial.* Comp. Lev. ii. 2.

*promise in Christ by the gospel*, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—*of choosing one nation rather than another to certain privileges, and blessings*, Rom. ix. 11. Comp. Ἐκλογὴ II. The passages just cited are all wherein the word is applied to the *purpose of God* in the N. T.; —[or in man] Acts xi. 23. 2 Tim. iii. 10; [and in the sense of] *purpose, intention, design*, of man, [it] occ. Acts xxvii. 13. Comp. under Κρατέω VI. [See 2 Mac. iii. 8.]

☞ Προθεσμία, ας, ἡ, the fem. of προθέσμιος *before-appointed*, which from προτίθημι *to appoint before*.—*A before-appointed day* or *time*, namely, ἡμέρα or ὥρα being understood. occ. Gal. iv. 2; the word is applied in the same sense [by Lucian Ver. Hist. i. 36. Jos. Ant. xii. 4. 7. Æsch. 6, 14. Lys. Or. vi. 4. See D'Orville ad Charit. iii. 2. It occ. Symm. Job xxviii. 3.]

☞ Προθυμία, ας, ἡ, from πρόθυμος.—*Readiness of mind, alacrity*. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πᾶσα προθυμία is used for the *greatest readiness* or *alacrity* by the purest Greek writers, particularly by Herodotus and Polybius. See Wetstein, and comp. Πᾶς VII. [Prov. xix. 6.]

Πρόθυμος, ου, ὁ, ἡ, καὶ τὸ—ον, from πρὸ *forward*, and θυμὸς *mind*.

I. *Forward* or *ready in mind, willing*. occ. Mat. xxvi. 41. Mark xiv. 38. [1 Chron. xxviii. 21. xxix. 30. 2 Mac. iv. 14. Xen. Hell. ii. 3. 18. Cyr. v. 4. 22. Thuc. ii. 53. vi. 89.]

II. *Ready*, promptus, in a passive sense, *desired, wished for*. occ. Rom. i. 15, where Wolfius has justly remarked that ἐςὶ is understood. The passage ὅτω τὸ κατ' ἐμὲ πρόθυμον, κ. τ. λ. may be literally rendered, *So, as much as in me lies*, or *according to the best of my power*, it is ready to me (i. e. I am ready or desirous, see Raphelius) *to preach*, &c. Thus the Vulg. Ita (quod in me) *promptum est*, et vobis—evangelizare. Raphelius and Wetstein have shown, by quotations from the Greek writers, that τὸ κατ' ἐμὲ means *as far as is in my power*, quantum in me est. The phrase is elliptical for κατὰ τὸ κατ' ἐμὲ ὄν. But it is manifest that, according to this interpretation, there is in the text, at least, a double ellipsis, namely of ὂν and ἐςὶ. But this seeming harsh to Kypke, he would understand only ἐςὶ after πρόθυμον, and refer τὸ to πρόθυμον; so that τὸ κατ' ἐμὲ πρόθυμον should be considered as synonymous with τὸ πρόθυμόν μυ, and πρόθυμον be rendered substantively, as it is used by Dionysius Halicarn., Thucydides, and Euripides. My readiness is *to preach*, i. e. I am ready *to preach*. [Eur. Iph. Taur. 989. 3 Macc. v. 26.]

Προθύμως, Adv. from πρόθυμος.—*Of* or *with a ready mind, willingly, cheerfully*. occ. 1 Pet. v. 2. [2 Chron. xxix. 34. 2 Macc. vi. 28. Pol. iii. 92. 5. Xen. Symp. iv. 50.]

Προΐςημι, from πρὸ *before*, and ἵςημι *to place*.

I. Properly, *To place* or *set before*.

II. *To set over*, and * in the 2d aor. infin. προςῆναι, with a genitive following, *to preside over*. occ. 1 Tim. iii. 5. So perf. act. particip. contract. Οἱ προεςῶτες, *Who preside, presiding*. 1 Tim. v. 17. Προΐςαμαι, pass. *To be set over, to preside*, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12. [Transitively, Herodian v. 7. 13. Intransitively, Amos vi. 10. Prov. xxvi. 17. 1 Macc. v. 19. Diod. Sic. xiii. 92. Pol. i. 73. 1. Xen. Mem. iii. 4. 3. iv. 2. 2. Matthiæ, § 377.]

III. Καλῶν ἔργων προΐςασθαι. occ. Tit. iii. 8, 14. Whitby interprets it *to excel* and *outstrip* others in good works: but to express this meaning προΐςασθαι should, I apprehend, have been joined with ἔργοις καλοῖς in the dative, as in Plato, cited by Scapula, Πάντων ΠΡΟΣΤΑΣ ΕΥΨΥΧΙΑι, "*Excelling* all *in* magnanimity." Doddridge explains the phrase, *to signalize* or *distinguish themselves in* good works: but I find no proof that προΐςασθαι will bear this sense. Προΐςασθαι means strictly *to stand before*, and thence is used for *defending*, as by Demosthenes cont. Timoc. ΤΩΝ ὑμετέρων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, *to defend your rights, to stand before* them, as it were, and not suffer your enemies to seize them. But Josephus has an expression more nearly resembling that of the Apostle, De Bel. lib. i. cap. 20, § 2, where Augustus Cæsar says to Herod the Great, Ἄξιος εἶ πολλῶν ἄρχειν, ὅτως ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ. "Thou art worthy to rule over many, since thou thus *maintainest friendship, cum* amicitiam *tantâ fide* tuearis." Hudson. So that I know not how the phrase καλῶν ἔργων προΐςασθαι can be more justly or faithfully rendered than as it is in our translation, *to maintain* good works, i. e. *not only to practise*, but *to stand before*

* See under Ἵςημι I.

Heb. i. 5. 13. Ceb. Tab. 3. Herodian. v. 4. 16. Xen. Mem. i. 1. 1.]

3. Μὴ ποτὲ, *Not ever, never.* Heb. ix. 17, where Kypke cites Dio Cass., Euripides, and Homer using μήποτε in this sense. [In most editions, μήποτε is given as one word in this passage; and it occurs in the sense of *not* in Hom. Il. H. 315. Gen. xlvii. 18.]

Πότερος, α, ον, from ποῖος *which?* and ἕτερος *another.—Whether,* of two. It occurs only in the neut. πότερον, which is used adverbially, *whether.* John vii. 17. [Job vii. 12. xiii. 7. Xen. Mem. ii. 7. 4.]

Ποτήριον, ου, τό, from πέποται 3 pers. perf. pass. of the obsolete πόω *to drink.*

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8. [See also Mat. xxvi. 27. Mark ix. 41. xiv. 43. Luke xi. 39. xxii. 17, 20. (1st time) Gen. xl. 11, 13, 21. 2 Sam. xii. 3. Wahl and Schleusner put Mat. x. 42. also under this head. Schleusner puts 1 Cor. xi. 25. under both.]

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25, 26, 27.

III. From the * ancient custom of the master of the feast's appointing to each of the guests his *cup,* i. e. his kind and measure of liquor, ποτήριον is used in the LXX answering to the Heb. כוס, for that *portion of happiness* or *misery* which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5. † So in the N. T. it denotes the *bitter sufferings* of Christ for the sins of men, Mat. xx. 22. xxvi. 39 ‡, 42. Mat. x. 38. xiv. 36. Luke xxii. 42. John xviii. 11.—of his faithful followers, Mat. xx. 23. Mark x. 39.—of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6, where see Daubuz §.

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4, imports *the gaudy and plausible allurements to idolatry.* The image is taken from the *golden cups of wine* used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7, and 1 Cor. x. 21, and under Οἶνος II.

* See Homer, Il. iv. lin. 261, &c.

† [Comp. Homer, Il. xxiv. lin. 527. And lin. 663, &c. of Pope's Translation. Of Cowper's, lin. 660. Is. li. 17, 22. Jer. xxv. 17. Habb. ii. 16.]

‡ See Bowyer's Conject. Appendix to 4to edit.

§ [On this common metaphor, see Πίνω and Οἶνος. Fisch. Soph. ii. ad Vorst. de Hebr. N. T. p. 14. Ephr. Syr. T. i. p. 46. Monum. Vet. Arab. Carm. xiii. 3. Plaut. Casin. v. 2. 42.]

On Rev. xvii. 4. C. and ver. 2. B. see the learned Daubuz and Bp. Newton and Vitringa, especially Note †.

Ποτίζω, from πότον *drinkable, drink,* from πέποται 3 pers. perf. pass. of obsol. πόω *to drink.*

I. With an accusative of the person following. *To give drink to* a man, Mat. x. 42. xxv. 35. xxvii. 48. [Mark xv. 36.] Rom. xii. 20. —to a beast, Luke xiii. 15. [Gen. xxi. 19. Ceb. Tab. 5. With two accusatives, Mat. ix. 42. Mark ix. 41.]

[II. Allegorically, of spiritual nourishment.] In 1 Cor. iii. 2, it is construed with two accusatives, one of the person, ὑμᾶς, and another of the thing, γάλα; and moreover the V. ἐπότισα, which is strictly applicable only to γάλα, refers also to βρῶμα. So Hesiod, Theogon. lin. 640, applies the V. ἐδεῖν *eat* to nectar, which was the *drink,* as well as to ambrosia, which was the *food,* of the gods. Homer in like manner applies ἐδεῖν to *wine* as well as to *fat sheep,* Il. xii. 319, 320. [Again it denotes] *To water,* as plants, applied spiritually. 1 Cor. iii. 6, 7, 8. [It is allegorically used also in Rev. xiv. 8.*]

Πότος, ου, ὁ, from πέποται 3 pers. perf. pass. of obsol. πόω *to drink.—A compotation, drinking match, drunken bout.* occ. 1 Pet. iv. 3. [So Gen. xix. 3. Jud. xiv. 10. Dan. i. 5, 8. v. 10. Prov. xxiii. 30. 1 Macc. xvi. 15. Demosth. p. 796, 26.]

ΠΟΥ, [An Adverb of place.]

[(1.) *Where?* Mat. ii. 2, 4. viii. 20. xxvi. 17. Mark xiv. 12, 14. xv. 47. Luke ix. 58. xii. 17. xvii. 7, 36. xxii. 9, 11. John i. 39, 40. vii. 11. viii. 10, 19. ix. 12. xi. 34, 57. xx. 2, 13, 15. 2 Pet. iii. 4. Rev. ii. 13. Pol. vi. 9. 11. Xen. de Mag. Eq. vii. 14. In Luke viii. 25. 1 Cor. i. 20. xii. 17, 19. xv. 55. 1 Pet. iv. 18. a negation is implied, *Where is your faith?* i. e. *Have ye no faith?* See Hom. Il. v. 171. Jer. vi. 14. Hesychius says πῦ ἐν ἴσῳ τῷ ὕδάμος.]

[(2.) *Whither,* for ποῖ, John iii. 8. vii. 35. viii. 14. xii. 35. xiii. 36. xiv. 5. xvi. 5. Heb. xi. 8. 1 John ii. 11. Gen. xvi. 8.]

Πού.

[Enclitic. (1.)] *Somewhere.* occ. Heb. ii. 6. iv. 4. [Xen. Mem. iii. 5. 15. Diod. Sic. i. 12.]

(2.) *About, near,* of time. occ. Rom. iv. 19, where Kypke cites from Plutarch,

* [Comp. Is. xxix. 10. Habb. ii. 15. Ps. lx. 3. Ecclus. xv. 3.]

"Elder than Lysias ἜΤΕΣΙ ΠΟΥ ἘΙΚΟΣΙ by about twenty years; and ΤΕΤΡΑΚΟ'ΣΙΩΝ δὲ ΠΟΥ διαγενομένων 'ΕΤΕ'ΩΝ, *about four hundred years* being elapsed." [See Ælian. V. H. xiii. 4. Pol. iii. 108. 3.]

ΠΟΥ'Σ*, ποδός, ὁ.—*The foot*, of man, John xiii. 5, 14, & al. freq.—of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 14. To illustrate which last text we may observe from Dr. Shaw, Travels, p. 238, that "the custom, which still continues [in the East] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to *wash his feet*." [John xiii. 5, 6—10, 12, 14.] Comp. Gen. xviii. 4. Jud. xix. 21. 1 Tim. v. 10. [See Bynæus de Calc. Heb. i. 6, 9. and Salmas. ad Tertull. de Pall. c. 5. On *kissing* the feet, Luke vii. 44, 45, see Esth. iii. 2. and Dieterech Antiq. Bibl. V. T. p. 395. On *anointing* them, Luke vii. 46, see Casaubon. Exercc. Antibar. xiv. c. 12. and Bynæus de Morte J. C. c. 3. On both see Winer Bibl. Realw. p. 233, 399, 400, 591. In Acts xxii. 3. ("brought up at the feet of Gamaliel") observe that the Jewish masters sat on a seat *above* their disciples; and see Plat. Protag. p. 195. In Rom. xvi. 20. ("to tread Satan under his feet") the meaning is *to subdue*, because victors placed their feet on the vanquished. See Josh. x. 24. Ps. cx. 1. Is. lxvi. 1. Ovid. Fast. iv. 858. Virg. Æn. x. 490. 'Υποπόδιον is added according to the Heb. phrase in these two places in Mat. v. 35. Mark xii. 36. Luke xx. 43. Acts ii. 35. vii. 49. 1 Cor. xv. 25. Heb. i. 13. x. 13. On Luke vii. 38, observe that the ancients at meals rested on their left hands, used their right to help themselves, and that their feet were stretched out, slanting a little from the table. In Hebrew poetry it is common to refer to the limbs especially used in any office, where in prose the person himself would be referred to. This explains Acts v. 9. Luke i. 79. Rom. iii. 15, and indeed x. 45. Many passages are explained by the oriental custom of prostration before a superior, as Mat. xviii. 29, & al. freq.] Rom. x. 15, compared with Isa. lii. 7, *How beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things!* Campbell (Prelim. Dissertat. to Gospels, p. 145, where see more) and Wetstein [thus explain the passage], "*Pedes* eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur."

* [Lobeck (ad Phryn. p. 453.) gives the reason for writing πός, not ποῦς.]

Πρᾶγμα, ατος, τό, from πέπραγμαι perf. pass. of πράσσω *to do, perform*.—In general, *Somewhat done, a work*. [Wahl gives the sense *factum, res gesta,* then *negotium, res gesta*, then *res*; and Parkhurst had *A fact, work, deed,* then *a thing*, thirdly *a matter*. But the distinctions are so nice in some of these cases, that what one calls *a thing* the other makes *a business*, as Mat. xviii. 19. Johnson defines a *thing* to be *whatever is*, and therefore Schleusner is safer in putting many of the doubtful passages under one general head, as no ambiguity can arise.]

[I. *A thing*. In Heb. x. 1, σκιὰ τῶν μελλόντων ἀγαθῶν is opposed to εἰκονι τῶν πραγμάτων; and in Heb. xi. 1. and James iii. 16, the sense is no less clearly what we express in English by *thing*, in such phrases as *a good thing*, *a bad thing,* and so Deut. xvii. 5. I should say the same of Heb. vi. 18. (where Wahl says *factum, res gesta.*) In Rom. xvi. 2, Wahl has negotium, Parkhurst *a matter*, and our translation *a business;* and perhaps in this place the word has the definite signification *a thing to be done*. So in Mat. xviii. 19. In Luke i. 1. it seems to be *transactions*. In Acts v. 4. also the sense is *business* or *matter*—Schl. says *crime*. In 2 Cor. vii. 11. the expression τῷ πράγματι, i. e. *the business*, is explained by Bishop Middleton to be *the affair of the incestuous person*, and this seems right. Schl., as in Acts v. 4, says, *the crime* of the incestuous person, which is unnecessary.]

II. *A* [*law-business, cause*]. Πρᾶγμα ἔχειν πρός τινα, *To have* a matter, i. e. of complaint or litigation, *against any*. occ. 1 Cor. vi. 1. [Xen. Mem. ii. 9. 1.]

III. It seems to refer particularly to *a venereal affair*, 1 Thess. iv. 6, as it doth sometimes in the profane writers. [For this sense of πρᾶγμα refer to Poll. On. v. 15. 93. Theoc. ii. 143. Ælian. V. H. iv. 8. and Wolf on 2 Cor. vii. 11. Schl. understands the word to mean *commercial business;* but the context shows the other to be the right sense.]

Πραγματεία, ας, ἡ, from πραγματεύω. —*An affair, business*. occ. 2 Tim. ii. 4.

[Dem. 101, 22. 1 Chron. xxviii. 21. The Rabbis use this word. See Buxt. Lex. T. in פרג and פרק. Soldiers might not engage in commerce. See Salm. de Usur. p. 939. The word properly means *handling any matter*. See Diod. Sic. i. 1. Pol. i. 1. 4.]

Πραγματεύω, from πρᾶγμα *an affair*.—*To engage another in affairs* or *business*, also *to manage affairs* or *business*. Hence Πραγματεύομαι, mid. *To be occupied* or *employed in affairs* or *business*, "negotia obire, negotiis gerendis occupari." Wetstein. occ. Luke xix. 13. [where it is put of letting out money at usury. See Xen. Cyr. ii. 4. 26. and Hieron. viii. 8. 1 Kings ix. 19.]

☞ ΠΡΑΙΤΩΡΙΟΝ, ου, τό. Lat.—A word formed from the Latin *prætorium*, a derivative from **Prætor* (which from *præeo* to go before), a Roman title, which sometimes denotes *a military*, sometimes *a civil*, *officer*. Hence *Prætorium* signifies,

I. *The general's tent*. [Cic. ad Div. i. 33.]

II. *A place* or *court where causes were heard by the prætor, or any other chief magistrate, a judgment-hall.* In this sense the word Πραιτώριον is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16, John xviii. 28, the *prætorium* seems to have been the same as, or a part of, the *palace* of Pilate; so the Latin word often denotes *a governor's palace*. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner *a palace* and *court*, built by Herod the Great†, when he rebuilt and beautified Cæsarea; and that probably some *tower* belonging to it might be used as a kind of *state-prison*, as was common in such places. [Wahl and Schl. agree in thinking that the word denotes also *the house* or *palace* of the prætor or other chief provincial magistrate. Wahl moreover, after Kuinöel, says, that from Joseph. Ant. xv. 9. 3. xviii. 3. 1. De B. J. i. 21. 1. ii. 14. 3. v. 4. 3. it seems that the prætors, who lived at Cæsarea, when they were at Jerusalem, used Herod's palace, in the upper part of the city, as their residence. Therefore he thinks that in Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9, we are to understand the palace of Herod at Jerusalem *. And so Fritzsche.]

* See Ainsworth's Dictionary in *Prætor* and *Prætorium*.

† [On this see Sueton. Calig. 37. Octav. 63, 72. Tit. 8.]

III. *The Roman emperor's palace*. Phil. i. 13, where see Wolfius and Macknight. [Schl. and Wahl consider that the camp of the prætorian guards is meant. See Herodian. ii. 5. 6. iv. 4. 12. vii. 11. 12. Sueton. Tib. 37.]

Πράκτωρ, ορος, ὁ, from πέπρακται 3 pers. perf. pass. of πράσσω *to do, act, exact*.—*An officer, bailiff, serjeant*, or the like. It seems properly to denote the *officer* whose business it was to *exact* the money adjudged to be paid. [It is so used by Demosth. 1327, last line, 1337, 26. 778, 18.] So Hesychius explains πράκτορες by ἀπαιτηταί, *exactors, collectors*; and Suidas πράκτωρ by ὁ τὸν ἐπικείμενον εἰσπραττόμενος φόρον, he who *exacts* the tribute imposed; and in the LXX of Isa. iii. 12, this word denotes *an exactor, oppressor*, answering to the Heb. נגש. occ. Luke xii. 58. [It is used for an avenger of murder, Æsch. Eum. 315. Agam. 112.]

Πρᾶξις, ιος, Att. εως, ἡ, from πέπραξαι 2 pers. perf. pass. of πράσσω *to do, act*.

I. *A work, action, deed*. occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp.

* [The case seems to have been thus. Adjoining to the palace wall was a tribunal in the open air (see Joseph. B. J. ii. 9. 3.), to which the governor came by a door, perhaps in the wall, and which St. John calls Βῆμα. The Jews, when they took Jesus to Pilate, would not go *into* any part of the palace, but stood without (see John xviii. 28. Numb. xix. 22.) round the tribunal. Jesus was either at first (or, I think, *after* the first conversation) taken into some part of the palace. I say *after* the first conversation, because it seems to me (from Mat. xxvii. 12.) that the first charge was made in the presence of Jesus; while in verses 17—26 of that chapter there is no appearance of his being present. Pilate, therefore (as appears also from St. John), went backwards and forwards from Jesus to the Jews. All this is clear; the only difficulty arises from our finding from St. Matthew and Mark, that *after* the scourging he was *taken into* the Πραιτώριον, which is explained by St. Mark to be the αὐλή, i. e. the first or outer court of the palace; and consequently that he was not in that part of the palace then. We must therefore either suppose that he was taken into some more private audience-room by Pilate at first, or that at the moment of his condemnation he was brought out for a moment to the tribunal. Neither of these circumstances is mentioned; but on a comparison of the Evangelists it will be seen that neither of them is anxious to tell *all* the minute circumstances. I think that St. Matthew and St. Mark use Πραιτώριον in Parkhurst's sense, and St. John in Wahl's and Schleusner's.]

[The disputes between Perizonius and Huber on the meaning of this word gave rise to Perizonius's treatise De Origine, Significatione, et Usu Vocum Prætoris et Prætorii. Frankf. 1690.]

Acts xix. 18, where see Wolfius. [In Mat. xvi. 27. it may be better translated *practice* or *behaviour*. It has the sense of *deeds*, *works*, *practice*, &c. often in LXX. See 2 Chron. xii. 15. xiii. 22. xxvii. 7. 1 Macc. xiii. 34. Ælian. V. H. ii. 4. In Thuc. iii. 114. vi. 88. it is put for *transactions*, as in the title of the acts of the apostles; and in Diod. Sic. ii. 34. Xen. Cyr. i. 3. 1. Schleusner, as usual, makes an useless subdivision, giving the sense of *evil deeds* to Rom. viii. 13. Col. iii. 9. and Acts xix. 18.]

II. *Office*, *use*. occ. Rom. xii. 4. [See Ecclus. xi. 10. Xen. Mem. ii. 1. 6.]

☞ ΠΡΑ΄ΟΣ, or ΠΡΑΐΟΣ, *α*, *ον*.—*Meek*, *mild*, *gentle*. occ. Mat. xi. 29, where see Elsner and Wolfius. [See 2 Macc. xv. 12. Pol. iii. 98. 5. Xen. Ages. xi. 10. Inc. Zeph. iii. 13. Symm. Ps. xvii. 30. It is *ready to forgive* in Dem. 1422, 19. The Attics used also πραΰς; see Lobeck on Phryn. p. 403.]—The most probable of the Greek derivations of this word seems to be from ῥᾷος, for ῥᾴδιος, *easy*.

Πρᾳότης, τητος, ἡ, from πρᾷος.—*Meekness*, *mildness*. 1 Cor. iv. 21. Gal. v. 22. [vi. 1. 2 Tim. ii. 25, (in all which places Wahl refers it to gentleness in pardoning injuries and correcting faults. See Dem. 1405, 15. Xen. Cyr. ii. 2. 9.) 2 Cor. x. 1. Eph. iv. 2. 1 Tim. vi. 11. Tit. iii. 2. See Diod. Sic. xvi. 5. Pol. xxviii. 3. 3. Xen. Cyr. iii. 1. 41.]—The LXX use it for the Heb. ענוה *meekness*, from the V. ענה *to afflict*, *humble*, Ps. xlv. 4.

Πρασιά, ᾶς, ἡ, q. περασιά, from πέρας *the extremity*.

I. The learned Damm, Lexic. col. 1978, says, that it properly denotes * *a long range*, not a broad bed, *of plants*, *at the extreme side of a garden*, *or of some considerable part of a garden*; and thus he remarks Homer uses it, Odyss. vii. lin. 127,

> Ἔνθα δὲ κοσμηταὶ ΠΡΑΣΙΑΙ παρὰ νείατον ὄρχον
> Παντοῖαι πεφύασιν.——
>
> There are beautiful *borders* of all kinds of plants at the extreme plot of the garden.

It occurs in this sense Ecclus. xxiv. 31. Hence [from Hesychius and Phavorinus it appears that the shape of the πρασιὰ was an *oblong*. See Theoph. Hist. Plant. iv. 4. Dioscor. iv. 17. Aq. and Symm. Song of S. v. 14. vi. 1.]

* "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti."

II. In the N. T. *A regularly disposed company* of persons. occ. Mark vi. 40, twice, where Campbell observes, in opposition to an opinion which I once embraced, "That the whole people made one compact body, an hundred men in front and fifty deep (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, συμπόσια and πρασιαί, and by Luke, who calls them κλισιαί."—Observe that the repetition of the N. πρασιαί, πρασιαί, in Mark vi. 40, as of συμπόσια, συμπόσια, ver. 39, and of δύο, δύο, ver. 7, in a *distributive* sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said κατὰ πρασιάς, &c. [Add 1 Kings iii. 16. Judg. v. 22. Gesen. p. 668. Vorst. Phil. Sacr. c. 12. p. 305. Georg. Vindic. N. T. ab Hebr. p. 340.]

ΠΡΑ΄ΣΣΩ, or ΠΡΑ΄ΤΤΩ.

[I. *To do*, *pursue a line of conduct*, *act*, used only of actions, and not like ποιέω *to make*, &c. Thus generally Acts v. 35. xvii. 7. xxvi. 9, 26. 1 Cor. ix. 17. 2 Cor. v. 10. 1 Thess. iv. 11. Rom. ix. 11.—of *good*, John v. 29. (1st time.) Acts xxvi. 20. Rom. ii. 25.—of *evil*, Luke xxii. 23. xxiii. 15, 41. John iii. 20. v. 29. (2d time.) Acts iii. 17. xxv. 11, 25. xxvi. 31. Rom. i. 32. ii. 1, 2, 3. (perhaps vii. 15, 19.) xiii. 4. 2 Cor. xii. 21.—In Acts xvi. 28, which Wahl and Schl. make a separate head, translate *Do not treat yourself ill*—*Pursue no wrong line of conduct to yourself*. See Job xxxvi. 21. Diod. Sic. xi. 43. Diog. Laert. ii. 8. Pol. v. 75. 9. Xen. Mem. i. 1. 20.]

[II. *To do*, *fare* (well or ill). It is used with an adverb, or other word, showing how the person fares. Thus] εὖ πράττειν, *To do rightly*, or *to do*, i. e. *fare* or *succeed well*, *to be happy*. occ. Acts xv. 29; where Wolfius observes that the Greek phrase will bear either of these senses, but with Elsner embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that εὖ πράττειν is often used as *a wish of prosperity* in the beginning of letters; and that in Plato it signifies *to fare well*, *be happy*. See Plato's Phædon. § 2. p. 158. edit. Forster. On Eph. vi. 21, Kypke shows from the Greek writers that τι πράσσω imports both what *I do*, and, how

*I do* or *fare*. [See Ælian. V. H. ii. 35. iii. 18. Diod. Sic. xi. 44. Xen. Mem. i. 6. 8. iii. 9. 8. Epict. Ench. 10. Eur. Orest. 659. Küster. ad Aristoph. Plut. 341. Ovid. Trist. i. 1. 18. Ter. Andr. i. 5. 32. Æsch. Soc. D. i. 13.]

III. *To exact, require*. occ. Luke iii. 13. xix. 23. Raphelius, after Camerarius, observes on Luke iii. 13, that Xenophon uses the phrase χρήματα πράττειν *to exact money;* and that Polybius has the expression τέλος πράττειν *to exact tribute;* the former corresponds with Luke iii. 13, the latter with Luke xix. 23. [Xen. Hell. i. 3. 7. and 5. 11. An. vii. 6. 13. Mem. i. 2. 5. Æsch. Soc. D. ii. 31. Callim. H. in Lav. Pall. 91. Jens. Ferc. Let. p. 42. Schwarz. p. 1150. Salm. de Fœn. Trap. p. 117.]

ΠΡΑΥ´Σ, εῖα, ὐ, the same as πρᾶος, which see. *Meek, mild, gentle*. occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4. [Job xxiv. 4. Is. xxvi. 6. Zach. ix. 9. Xen. Symp. viii. 3. Œc. xv. 9.]

Πραΰτης, τητος, ἡ, from πραΰς.—*Meekness, mildness*. occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15. [Ps. xlv. 5. xc. 10.]

Πρέπω.—*To become, suit, be fitting*. [Hence the impersonal πρέπει, *it is fitting, becoming*, &c. occ. Eph. v. 3. Heb. ii. 10.] vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. occ. Eph. v. 3. Heb. ii. 10. Πρέπον, τό, particip. neut. *Becoming, fitting, suitable*. occ. Mat. iii. 15. 1 Cor. xi. 13. [Ps. xxxiii. 1. xciii. 5. In 1 Cor. xi. 13. it has an acc. and inf., elsewhere, a dative. See Matthiæ, § 386. Xen. Cyr. vii. 5. 37. Pol. ii. 40. 3.]

☞ Πρεσβεία, ας, ἡ, from πρεσβεύω. [*An embassy* (i. e. an ambassador or ambassadors.) Luke xiv. 32. xix. 14. 2 Macc. iv. 11. Xen. de Rep. Lac. xiii. 10. Cyr. ii. 4. 1. Thuc. iv. 118. Lobeck ad Phryn. p. 469. The word means *Age of the first-born* in Paus. iii. 1. 4. iii. 3. 8.]

☞ Πρεσβεύω, from πρεσβεὺς, or πρέσβυς.

[I. *To be an old man*. Herod. vii. 2.]

[II.] *To perform the office of an ambassador, to be an ambassador**. occ. 2 Cor. v. 30. Eph. vi. 20, where see Elsner and Wolfius. [Xen. Cyr. v. 111. An. vii. 2. 13.]

Πρέσβυς, υος, ὁ, or Πρέσβυς, εια, υ, from προειςβῆναι *to be far entered into*, or *advanced in*, life or years namely; so *aged* persons are in the O. T. said to be באים בימים *advanced in days*, Gen. xviii. 11, & al. and in the New, ΠΡΟΒΕΒΗΚΟ´ΤΕΣ ἐν ταῖς ἡμέραις αὐτῶν. Luke i. 7, 18. Comp. under Προβαίνω II.

I. *Old, an old man, a man advanced in years*.

II. *An ambassador*, because *old men* were usually employed on such occasions.—The word occurs not in the N. T., but is inserted on account of its derivatives. The LXX, however, have often used it for *an ambassador*, as Numb. xxi. 21, & al.

Πρεσβυτέριον, ου, τό, from πρεσβύτερος.

I. *An assembly* or *council of elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanhedrin* or Great Council at Jerusalem. Comp. under Πρεσβύτερος III. and Συνέδριον, and see Campbell on Luke.

II. *An assembly of Christian elders or presbyters, a presbytery*. occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβύτερος, α, ον, properly an adjective of the comparative degree, from πρέσβυς.

[I. *An old man, elder, one advanced in life*, as 1 Tim. v. 1, 2. 1 Pet. v. 5. In Luke xv. 25. it is simply the comparative, *elder*. See Gen. xviii. 11, 12. xix. 4, 31. Ezr. v. 9. In John viii. 9. Parkhurst refers the word to this head; but Schl. and Wahl put it under head III.]

II. Because the Jewish *Sanhedrin* or *Great Council* was chiefly composed of *elderly* men (comp. Πρεσβυτέριον I. and Συνέδριον), hence Πρεσβύτεροι *Elders*, and Πρεσβύτεροι τοῦ λαοῦ, *Elders of the people*, who are likewise mentioned by Josephus, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators*. Mat. [xvi. 21.] xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, [12, 20, 41. xxviii. 12. Mark viii. 31. xi. 27. xiv. 43 and 53. xv. 1. Luke vii. 3. (which others explain of *rulers of the synagogue*. So Schl.) ix. 22. xx. 1. xxii. 52. John viii. 9. Acts iv. 5, 8, 23. vi. 12. xxiii. 14. xxiv. 1. xxv. 15.] Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

III. *An Elder* or *Presbyter* in the Christian church. This title is given both to inferior ministers, who were appointed overseers of the flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. 5. 1—5; and to the Apo-

* [See Thom. M. p. 737. Laban. T. ii. p. 256. Thuc. viii. 89.]

stles themselves, 2 John ver. 1. (where see Wolfius.) 3 John ver. 1. Comp. 1 Pet. v. 1. So Πρεσβυτέριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who," asks the learned Jos. Mede, "can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestors, the Saxons, first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester*; the French *Prestre*; the Italian *Prete*; but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more*. [Comp. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xxi. 18. James v. 14. Rev. iv. 4, 10. v. 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.]

IV. Πρεσβύτεροι, οἱ, *Ancestors, predecessors*. Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβύτης, ου, ὁ, from πρέσβυς.—*Old, aged, an old man*. occ. Luke i. 18. Philem. ver. 9. Tit. ii. 2, where see Macknight, and on ver. 3. [Josh. vi. 21. Judg. xix. 16, 17, 20, 22. Job xv. 10. Eur. Phœn. 864. Xen. Cyr. iv. 6. 1.]

☞ Πρεσβῦτις, ιδος, ἡ, from πρεσβύτης.—*An old* or *aged woman*. occ. Tit. ii. 3. [Diod. Sic. iv. 51. Herodian. v. 3. 6. 4 Macc. xvi. 14.]

☞ Πρηνής, έος, ους, ὁ, ἡ, from πρὸ *forward*, and νύω or νεύω *to nod, incline*.—*Prone, falling forward on his face*. So Hesychius, Πρηνής, Ἐπὶ πρόσωπον πεπτωκώς; and Phavorinus, Πρηνής, Εἰς τοὔμπροσθεν, ἐπὶ ςόματος, ἐπὶ προσώπου. Thus likewise Eustathius on Homer, Il. ii. lin. 414, observes of πρηνής or πρανές, Κυρίως λέγεται τό πεσὸν ἐπὶ πρόσωπον—Λέγεται δὲ μεταφορίκως πρανής, καὶ κατάντης τόπος. Ὅθεν καὶ παροιμία τὸ, σφαῖρα κατὰ πρανοῦς. "It is properly applied to what *falls on its face*, and metaphorically a *sloping* ground is called πρανής; whence the proverb, A globe κατὰ πρανοῦς, rolling *down hill*." Thus πρηνής is plainly applied, Il. ii. lin. 418, and Il. vi. lin. 43. See also Raphelius on Mat. xxvii. 5, who observes that he finds no authority for πρηνής signifying *headlong*, nor consequently any reason to think that Judas, after he had hanged himself, *fell down a precipice*; πρηνής γενόμενος expressing only that he *fell on his face*. occ. Acts i. 18. Elsner, whom see, produces several passages from the Greek writers where πρηνής means *flat on one's face*, and πίπτειν πρηνής *to fall on one's face*, particularly one from Josephus De Bel. lib. i. cap. 32. § 1, where Antipater enters, καὶ ΠΕΣΩ'Ν ΠΡΗΝΗ'Σ πρὸ τῶν ποδῶν τοῦ πατρός, "and *falling prostrate*, or *on his face*, at his father's (Herod's) feet, says, I beseech you, O father, not to prejudge me," &c. I add that in his Life also, § 28, Josephus uses ΠΡΗΝΗ'Σ ΠΕΣΩ'Ν in the same sense, "humi prostratus." Hudson. [So Schl. and Wahl. See Perizon. de Mort. Judæ. c. iii. p. 16. Elsner i. p. 359. The word occ. in this sense Hesiod. Clyp. 365. Hom. Il. Ω. iii. Od. E. 374. Rhes. 795. Wisd. iv. 19. Phil. in Agric. p. 204. Casaubon. Ex. Antibaron. xvi. 69.]

* "Priest, Presbyter, Sacerdos. A. S. pneort. Al. prister. B. priester [Su. prest.] G. prestre. It. prete. It. preste. Omnia satis manifestè desumpta sunt ex πρεσβύτερος." Junii Etymolog. Anglican.

Πρίζω.—*To saw, saw asunder*. occ. Heb. xi. 37; where the Apostle is by some particularly thought to refer to the manner in which the prophet Isaiah was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder*. This tradition is at least as old as Justin Martyr, and is mentioned by many. See Wetstein and Suicer Thesaur. in Πρίω, and comp. Διχοτομέω I. [On this tradition see Fabr. Cod. Pseud. p. 1088. See 2 Sam. xii. 31. Amos i. 3. Hist. Susann. 59. Diod. Sic. iii. 26.]

Πρίν, A Conjunction, q. from πρὸ ἂν *before that*.—Of time, *Before*, joined with an infinitive. John xiv. 29.—with an accusative case and an infinitive, Mat. xxvi. 34, 75. [Mark xiv. 72.] John [iv. 49.] viii. 58. [Xen. Cyr. ii. 24. 10.]—Πρίν, ἤ, *before that*, q. d. *sooner than*, joined with an optative, Acts xxv. 16.—with a subjunctive, Luke ii. 26. [xxii. 34.]—with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. [Acts ii. 20. vii. 2.]

Πρίω. [See Πρίζω.]

ΠΡΟ'. A Preposition.

I. Governing a genitive.

1. *Before*, of place. See Mat. xi. 10. Mark i. 2. Luke [i. 78.] ix. 52. x. 1. Acts xiv. 13, *Jupiter, who was* before *the city*, i. e. whose image was erected *before*, or *near the entrance into*, the city, as a tutelar god, according to the custom of the heathen. See Elsner, Wolfius, Wetstein, and Bp. Pearce. [Diod. Sic. xiv. 108. Xen. Cyr. iii. 3. 33. It may perhaps be translated] *At*, Acts v. 23. xii. 6, 14.

2. *Before*, of time. Mat. v. 12. viii. 29. John xvii. 24, & al. freq. John xii. 1, Πρὸ ἓξ ἡμερῶν τοῦ Πάσχα, Six days before

*the Passover.* We have an exactly parallel construction in Josephus, Ant. lib. xv. cap. 11. § 4. ΠΡΟ' ΜΙ'ΑΣ 'ΗΜΕ-ΡΑ˜Σ τῆς ἑορτῆς, "One day *before* the feast." Comp. 2 Cor. xii. 2, and see other instances of the like trajection [in Amos i. 1. iv. 7. 2 Mac. xv. 36. See also Munter Symb. de Joh. Ev. p. 23.]

3. With an infinitive mood and the neut. article gen. τῦ *Before, before that.* Mat. vi. 8. Luke [ii. 2. xiii. 19. xvii. 5.] xxii. 15. John xiii. 19. [Acts xiii. 15. Xen. Cyr. iv. 5. 14.]

4. *Before, above, preferably to,* præ. Jam. v. 12. 1 Pet. iv. 8. So applied by Plato. [Menex. in fine. Herodian. v. 4. 21.] See Zeunius's edition of Vigerus De Idiot. p. 658. Lips. 1788.

II. In composition it denotes,

1. *Before,* of place, as in προάγω *to go before.*

2. *Forth, forward,* as in προβάλλω.

3. *Before, in the presence of,* as in προοράω.

4. *Publicly, openly, plainly,* as in Προγράφω II. III. Πρόδηλος, which see.

5. *Before,* of time, as in προαμαρτάνω *to sin before.*

6. *Before,* of preference, as in προαιρέομαι *to choose before, prefer.*

Προάγω, from πρὸ *before* or *forth,* and ἄγω *to go, lead, bring.*

I. *To bring out* or *forth.* occ. Acts xvi. 30. xxv. 26; particularly to [*trial,*] *condemnation,* or *punishment,* in which view Raphelius shows that both Polybius [i. 7. 12.] and Arrian [Exp. Al. iv. 14.] apply this V. occ. Acts xii. 6. [2 Mac. v. 18. Jos. de B. J. i. 27. 2.]

[II. *To go before any one.* Mat. xxi. 19. (Mark xi. 9.) Luke xviii. 39. See also Mark vi. 45. which comp. with Mat. xiv. 22. where the acc. is introduced, as it is also in Mat. ii. 9. (where many translate the verb *To lead forward,* as if the simple ἄγω was used, πρὸ being quiescent *. See Ernest. ad Iliad A. 3.) xxvi. 32. (Mark xiv. 18.) xxviii. 7. Mark x. 32. In Mat. xxi. 31. Schleusner translates *To get sooner to a place, to be more master of, so as to excite others' desires;* but it seems to me simply *to precede.* On this construction, see Buttman § 118. Matthiæ § 377. 394. 425. So præcedo (Cæs. B. G. vii. 54. Justin. xiv. 4.), præeo (Tac. Ann. vi. 21.), antecedo (Cic. ad Att. viii. 9.) are construed with accusatives. There is some difference of opinion as to 1 Tim. v. 24. Wahl says, it is metaphorically used there "of things which are known before something is done." Schl. explains it, of sins, *A leading one on, inciting one to pass judgment on those who commit them.* The verb has this sense in Wisd. xix. 12. 2 Mac. x. 1. Xen. Mem. i. 2. 22.]

III. *To go before, precede,* in time. 1 Tim. i. 18. v. 24. Heb. vii. 18. [Herodian. viii. 8. 8.]

[Προαιρέω, ῶ. *To settle, decree, choose.* And so in the middle. 2 Cor. ix. 7. Ælian. V. H. iii. 10. xiv. 14. Aristot. Eth. iii. 9. Xen. Mem. ii. 1. 2. It is *to choose.* Deut. vii. 6. x. 15. Prov. i. 29. Xen. An. vi. 9. 11; *to desire, love,* in Gen. xxxiv. 8. Deut. vii. 7. x. 15.]

☞ Προαιτιάομαι, ῶμαι, mid. from πρὸ *before,* and αἰτιάομαι *to accuse.—To accuse, allege,* or *convict before.* occ. Rom. iii. 9. [Perhaps rather, *To prove before,* such being often the meaning of αἰτιάομαι. The apostle refers to ch. i. 24—32. ii. 1—24. So Luther, Seb. Schmidt, and Erasmus; but Erasmus Schmidt, and others, explain it as a passive. *We have been accused before,* (namely, by the Divine law, Ps. xiv. 3. and the Mosaic law.]

☞ Προακέω, from πρὸ *before,* and ἀκέω *to hear.—To hear before.* occ. Col. i. 5. [Pol. x. 5. 5. Xen. Mem. ii. 4. 7. Dem. 604, 7.]

☞ Προαμαρτάνω, from πρὸ *before,* and ἁμαρτάνω *to sin.—To sin before.* occ. 2 Cor. xii. 21. xiii. 2. [Herodian. iii. 14. 8.]

☞ Προαύλιον, υ, τό, from πρὸ *before,* and αὐλὴ, which see.—*A porch,* or *gateway,* such as, we are informed by Dr. Shaw *, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68. [Rather, *a vestibule* or *small outer court,* though perhaps Shaw means the same thing.]

Προβαίνω.

I. Of place, *To go forward, advance.* occ. Mat. iv. 21. Mark i. 19. [Xen. An. iv. 216.]

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use προβαίνων κατὰ τὴν ἡλικίαν [Pol. xv. 29.] for *advancing in age,* and προβεβηκὼς τῇ ἡλικίᾳ [Lysias Or. xxiv. p. 412. ed. Taylor], or simply προβεβηκὼς, for *a*

* [Schleusner, in his edition of Biel, quotes the word as occurring in Ex. xxiii. 20. and comp. it with this place. But I do not find the word in Mill. It occ. in some MSS. in Ex. iii. 4. and xiv. 10.]

* Travels, p. 207. &c. 2d edit.

*person advanced in age*, as may be seen in Wetstein: but the phrase προϐεϐηκὼς 'ΕΝ ΤΑ'ΙΣ 'ΗΜΕΡΑ'ΙΣ, literally *advanced in days*, is Hellenistical, and plainly taken from the Heb. בא בימים, to which προϐεϐηκώς (ΤΑ'ΙΣ) 'ΗΜΕ'ΡΑΙΣ answers in the LXX of Josh. xxiii. 1, 2. 1 Kings i. 1; and προϐεϐηκὼς 'ΗΜΕΡΩ'Ν, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1. [The word is often *To make progress, to increase*, as Gen. xxvi. 13. Ex. xix. 19. 3 Esdr. ii. 29. See Vorst de Hebr. c. 3.]

Προϐάλλω, from πρὸ *forth, forward*, and βάλλω *to cast, put.*

[I. Properly, *To throw forward.* (Æsch. Ag. 1006.) and then, *To put forward, bring forward.* See Prov. xxvi. 18. Judg. xiv. 12, 13, 16. 2 Mac. vii. 10. Xen. Mem. iii. 8. 4. (in the middle.)] —*To put forward*, i. e. in order to speak on a public occasion, in which view the V. is also applied by the Greek writers, as may be seen in Wetstein. occ. Acts xix. 33, where the French translation, *Les Juifs le* poussant à parler. Comp. also Kypke. [Schleusner says, *To name, propose, mention*, and cites the same use of the middle in Xen. An. vi. 1. 16. and 2. 4. Dem. 750, 10. Pol. vi. 25. 5. Wahl thinks the verb retains somewhat of its first meaning, and translates it, *To thrust forward, move quickly forward.*]

II. *To put forth*, as a tree its buds. occ. Luke xxi. 30; where Wetstein cites from Dioscorides, [i. last chapter,] ΠΡΟΒΑ'ΛΛΕΙΝ ἄνθος, *to put forth* the flower; and Kypke understands the word τι *any thing*, i. e. either leaves, as Mat. xxiv. 32, or flowers (fruit-buds) which the fig-tree shoots out nearly with the leaves. [Καρπὸν is supplied in Julian Or. p. 169. Joseph. Ant. iv. 8. 1. 9. See Schweigh. ad Arrian. D. E. i. 15. 7.]

Προϐατικός, ή, όν, from πρόϐατον.—*Of* or *belonging to sheep.* occ. John v. 2. 'Επὶ τῇ προϐατικῇ (ἀγορᾷ or πύλῃ namely), *At the sheep*-market, or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages, for the Heb. שער הצאן, the LXX have πύλη προϐατική. See Campbell on John. [So Schleusner and Wahl.]

Πρόϐατον, ου, τό, from προϐαίνω *to go forward*, "because," says Mintert, "it *goes forward in feeding* *:" or else the Greek name may be referred to the *obedient, tractable* temper of these animals, by which they are disposed readily to *proceed after the shepherd* calling them. See John x. 3, 4, and Bochart, vol. ii. 521.—*A sheep.* [Mat. vii. 15. ix. 36. x. 16. xii. 11, 12. xviii. 12. xxv. 32. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1, 2, 3, 4, 11, 12, 13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Gen. xxxi. 38. xxxii. 14. Lev. iv. 32.] These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of believers in Christ. [Mat. x. 6. xv. 24. xxv. 33. (Comp. Ez. xxxiv. 16, 17.) xxvi. 31. Mark xiv. 27. John x. 7, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20. See Is. v. 17.] On Mat. x. 16, Wetstein cites a very similar expression from Herodotus, lib. iv. cap. 149, Ἔφη ἀυτὸν καταλείψειν ὄϊν ἐν λύκοισι, "He said he would leave him *a sheep among wolves.*" *Lost* or *straying sheep* represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

* [Hence the word is said to have been used of all animals.]

Προϐιϐάζω, from πρὸ *forward*, and βιϐάζω *to cause to go.*

I. *To thrust* or *push forward.* occ. Acts xix. 33. [Pol. xxiv. 3. 7.]

II. *To push forward*, in a moral sense, *to egg on, incite.* occ. Mat. xiv. 8. Xenophon uses ΠΡΟΒΙΒΑ'ΖΕΙΝ ΛΟ'ΓΩι, or ΛΕ'ΓΩΝ, *to push* or *egg on by words*, oratione impellere, in the same sense. See Memor. i. 2, 17, and v. 1. [Perhaps, it may be *To teach before-hand.* The Vulg. has *Præmonita.* In Ex. xxxv. 34. it is *To teach*, and so Deut. vi. 7.]

Προϐλέπω, from πρὸ *before*, and βλέπω *to see.* [Only used in the N. T. in the middle.—*To look before-hand*,] *to provide.* occ. Heb. xi. 40.—[*To see.* Ps. xxxvii. 13.]

Προγίνομαι, from πρὸ *before*, and γίνομαι *to be*, or *be done.*—*To be* or *be done before, to be past.* [occ. Rom. iii. 25. The apostle is speaking of the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith. See 2 Mac. xiv. 3. Dem. p. 255, 22. Pol. x. 17, 12. Xen. Mem. ii. 7. 9. The word occ. in some MSS. in Lev. xx. 2.]

☞ Προγινώσκω, from πρὸ *before*, and γινώσκω *to know.*

I. *To know before*, whether a person, occ. Acts xxvi. 5. [See Wisd. vi. 14. viii. 9. Dem. p. 861, 13.]—or a thing,

occ. 2 Pet. iii. 17. [Wisd. xviii. 6. Joseph. c. Apion. l. 22.]

II. *To know before*, or *fore-know with approbation, to fore-approve*, comp. Γινώσκω VII. Or, *To make a previous choice of*, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2. [Wahl first translates the verb in Rom. viii. 29. *To know before*, and says, "Whom he knew before to be fit for eternal life." Afterwards he translates it in both places by *Dudum amo*. Schleusner says simply, in both places, *amo aliquem, bene volo alicui*. So Mr. Young, (Three Sermons, &c. p. 79. 2d ed.) "Whom he did fore-know, those whom he regarded with especial favour before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world, (Eph. i. 6.) i. e. all Christians, of whatever nation, who should embrace the faith of Christ. Under the law, the Jews were God's chosen and peculiar people." This seems the best sense, from a consideration of Rom. xi. 2, where it is hardly possible to translate it *To fore-know;* and M'Knight, who does so, is obliged to paraphrase it, "Whom he formerly chose."]

III. *To ordain before, to fore-ordain*. occ. 1 Pet. i. 20.

☞ Πρόγνωσις, ιος, Att. εως, ἡ, from προγινώσκω.—*Prescience, fore-knowledge*. occ. Acts ii. 23. 1 Pet. i. 2. [Judith xi. 19. Wahl and Schleusner say, *Decree*.]

☞ Πρόγονοι, ων, οἱ, from πρὸ *before*, and γέγονα, perf. mid. of γίνομαι *to be born*. [Properly, *Persons born before one*, as *parents*. 1 Tim. v. 4. (and it is used by Pol. vii. 3. 1. of *father and grandfather;* in Ælian V. H. iii. 47. of a *father;* in Xen. Mem. i. 3. 1. of *parents*), but usually it means *ancestors*, as in 2 Mac. viii. 19. xi. 25. Pol. i. 20. 12. Xen. Mem. iii. 5. 3. Thuc. ii. 11. Most persons understand it in this sense in 2 Tim. i. 3, and translate, *Whom I serve after the manner of my forefathers*. So Wahl and Schleusner; and for this sense of ἀπό, see Lobeck on Phryn. p. 10. Matthiæ, § 573. Others, however, take the word rather in the first sense, and explain it *From a boy*, or *from my youth*.]

☞ Προγράφω, from πρὸ *before*, or *openly, plainly*, and γράφω *to write, describe, paint*.

I. *To write before* or *afore-time*. occ. Rom. xv. 4. Eph. iii. 3, where comp. ch. i. 9, and see Wolfius.

II. *To describe* or *paint* (as it were) *publicly* or *openly*. occ. Gal. iii. 1, where see Alberti and Wolfius. [Perhaps, *To set forth* or *write publicly, in a tablet publicly exposed*. See 1 Mac. x. 36. Lucian Timon. p. 153. Schol. Arist. Av. 450. So Schleusner. Wahl says, *To depict one so that you have him before your eyes*. Of course, the sense is, that full and accurate knowledge of the doctrines of Christ crucified had been conveyed.]

III. *To post up publicly in writing*, proscribere. occ. Jude ver. 4. Those who were summoned before courts of judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕ'ΝΟΙ εις κρίσιν, because they were cited by *posting up their names in some public place;* and to these, in the style of Plutarch and Achilles Tatius, ἡ κρίσις ΠΡΟΕΓΡΑ'ΦΗ, judgment *was published* or *declared in writing*. Thus Elsner; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕ'ΝΟΥΣ* to those whom the Romans called proscriptos, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them;* therefore in Jude ver. 4, προγεγραμμένοι εις τῦτο τὸ κρίμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are *destined* to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕ'ΝΟΙ *proscribed?* I think we must answer in the *examples* of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τίθημι VII.

☞ Πρόδηλος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from πρὸ *before*, and δῆλος *manifest*.—*Manifest before*, or rather *publicly, plainly*, or *evidently manifest*. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11 and 40, (edit. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphelius on 1 Tim. v. 24. We may also observe that Lucian

* See also Wetstein, and especially Plutarch in Sylla, tom. i. p. 472, B. edit. Xyland. Middleton's Life of Cicero, vol. i. p. 31, Note (x.) 4to. and comp. Kypke in Jude.

very often applies it to the same meaning. [Schleusner and Wahl also think, that in the N. T. πρὸ in this word has not the sense of *before*, as it has in Dem. 293, 25. Xen. de Re Eq. iii. 3. They consider the word as synonymous with δῆλος. In Heb. vii. 14. Schleusner says, this is clear from the word καταδῆλον being used, verse 15, in the same sense, and from Theodoret, ad loc., who explains it by ἀναντίῤῥητον. Others have thought it meant, *plain before-hand, by means of prophecy*, &c.]

Προδίδωμι, from πρὸ *before*, or *forth*, and δίδωμι *to give*.

I. *To give before* or *first*. occ. Rom. xi. 35. [Ceb. Tab. 9. Xen. Hell. i. 5. 4. Is. xl. 13.]

II. *To give* or *deliver up*, q. d. *to give forth*. In this sense it occurs not in the N. T., but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray*. This is a very usual sense of the V. in the profane writers, and the LXX use it for *betraying* of counsels, 2 Kings vi. 11. [Eur. Phœn. 1020.]

Προδότης, ȣ, ὁ, from προδίδωμι *to deliver up, betray*.—*One who delivers up* or *betrays* another, *a betrayer*. occ. Luke vi. 16. Acts vii. 52. *One who betrays his trust*. 2 Tim. iii. 4. [In this place Schleusner says, the word has either the meaning given by Parkhurst, or specifically *a betrayer of the Christians*. See Xen. Hell. i. 7, 10. 2 Mac. v. 15. Eur. Phœn. 1013.]

Προδρέμω. See Προτρέχω.

Πρόδρομος, ȣ, ὁ, from προδέδρομα perf. mid. of προδρέμω.—*A fore-runner*. occ. Heb. vi. 20. [This word means *one sent before to spy*, in Diod. Sic. xvii. 17. Xen. de Mag. Eq. i. 25. It means also the *first of any thing*, and is used of *early fruit*. See Is. xxviii. 4. (Plin. N. H. xvi. 26.) Numb. xiii. 20.]

Προείδω, from πρὸ *before*, and εἴδω *to see*.—*To foresee*. occ. Acts ii. 31. Gal. iii. 8. [See Ps. cxxxix. 3. In Gen. xxxvii. 17. it is *To see before-hand*. See Thuc. iii. 22. Schleusner gives προείδω or προειδέω *To foresee* or *foreknow;* but in the N. T. we have only the form προιδών.]

☞ Προελπίζω, from πρὸ *before*, and ἐλπίζω *to hope, trust*.—*To hope* or *trust before* others, *to hope first*. occ. Eph. i. 12, *That we* (Jewish converts) *should* be to the praise *of his glory*, τȣ̀ς προηλπικότας ἐν τῷ Χριςῷ, *who first trusted in Christ*, i. e. believed in him, as the promised Saviour, *before* the Gentiles, and especially *before* the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46. [Schleusner thinks that this verb means no more that Ἐλπίζω.]

☞ Προενάρχομαι, from πρὸ *before*, and ἐνάρχομαι *to begin*, or *begin in*.—*To begin in*, or *among*, *before*, or *to begin before* or *already*. occ. 2 Cor. viii. 6, 10. [Here also Schl. thinks that πρὸ has no force.]

☞ Προεπαγγέλλομαι, Mid. from πρὸ *before*, and ἐπαγγέλλομαι *to promise*.—*To promise before* or *afore-time*. occ. Rom. i. 2. [Schleusner says, that πρὸ has no force. The word occ. in Dio Cass. Hist. p. 19. A. ed. Hanov.]

☞ Προέπω, from πρὸ *before*, and ἔπω *to tell*.

I. *To tell before* or *formerly*. occ. Gal. v. 21. 1 Thess. iv. 6.

II. *To tell before* the event, *to foretel, predict*. occ. Acts i. 16. [Schleusner refers Gal. v. 21. to this head. The word occ. Pol. vi. 3. 2. Xen. Cyr. i. 4. 13.]

☞ Προερέω, ῶ, from πρὸ *before*, and ἐρέω *to say, deliver*.

I. *To say, speak*, or *declare before* or *formerly*. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. Jude ver. 17. Comp. Rom. ix. 29. [Why Parkhurst puts Rom. ix. 29. and 2 Pet. iii. 2. under this head I cannot see. They belong to the next, under which Wahl and Schleusner also put 2 Cor. xiii. 2. and Jude 17. occ. 2 Mac. ii. 33. iii. 7, 28. iv. 1. Xen. Cyr. i. 2. 9.]

II. *To say* or *tell before* the event, *to foretel*. Mat. xxiv. 25. Mark xiii. 23. [Rom. ix. 29. 2 Pet. iii. 2.]

Προέρχομαι, from πρὸ *before*, or *forwards*, and ἔρχομαι *to go*.

I. *To go forwards, advance*. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προῆλθον ῥύμην μίαν, "They went forward or advanced *(through) one street*," διὰ being understood*. [Xen. Cyr. vi. 3. 9. Herodian. i. 5. 4. 2 Mac. x. 27.]

[II. *To go before one*, as guide (whether with a gen. or acc. is not clear). Luke xxii. 47. —as a minister, to get things ready. Luke i. 17. Thus it is used both of place and time. Comp. Gen. xxxiii. 3.]

III. With an accusative following, *To out-go, get before in going*. occ. Mark vi. 33. [And in Acts xx. 5. and 2 Cor. ix. 5. it is put in a somewhat similar sense without an acc. *To go before, set out before another in a journey*.]

* [On this acc. see Matthiæ, § 394.]

Προετοιμάζω, from πρὸ *before*, and ἑτοιμάζω *to make ready.—To make ready before-hand, to prepare before*. occ. Rom. ix. 23. Eph. ii. 10. [Wahl and Schleusner translate the verb *To destine* in Rom. ix. 23. Schleusner says, *To will* or *decree* in Eph. ii. 10. See Wisd. ix. 8. It occ. in the sense given by Parkhurst in Is. xxviii. 24.]

Προευαγγελίζομαι, from πρὸ *before*, and εὐαγγελίζομαι *to preach the gospel.—To preach the gospel before* "the law was given." Macknight. occ. Gal. iii. 8. [Here Schleusner thinks that πρὸ has no force.]

Προέχω, from πρὸ *before*, and ἔχω *to have, be.—To have the advantage, excel*, præcello, præsto. Thus Cebes in his Picture, p. 44, edit. Simpson, where the *stranger* asks, Πότερον ὐδὲν ΠΡΟΕΧΟΥΣΙΝ ὗτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίυς γενέσθαι τῶν ἀλλῶν ἀνθρώπων; "*Have* not these men of learning *the advantage* to become better than other men?" Πῶς μέλλυσι ΠΡΟΕΧΕΙΝ; "How are they like to *have the advantage*?" replies the *old man;* and p. 45, Πῶς ὖν ὗτοι ΠΡΟΕΧΟΥΣΙΝ, ἐφή, εἰς τὸ βελτίυς ἄνδρας γενέσθαι, ἕνεκα τύτων τῶν μαθημάτων; "How then, says he, *have* these *the advantage* to become better men by means of their learning?" [See also Xen. An. iii. 2. 11. De Ven. i. 12. De Rep. Lac. i. 2.] So Προέχομαι, mid. *To have the advantage*. occ. Rom. iii. 9. Thus Theophylact explains προεχόμεθα by Ἆρα ἔχομέν τι πλέον; "*Have* we any *advantage*?" And so the modern Greek version, Ἔχομεν τίποτες προτίμησιν; [Schleusner gives the same sense to προέχομαι, citing Theodoret τί ὖν κατέχομεν περισσόν; and arranging the words thus, τί ὖν; προέχομεθα; ὀυ πάντως. Wahl makes προεχόμαι *To pretend, urge as a pretext* or *excuse.*]

Προηγέομαι, ῦμαι, from πρὸ *before*, and ἡγέομαι, *to think*, or *lead.—To think* or *esteem* another *before*, i. e. *to prefer* (so our translators): or rather, *To go before* or *prevent* another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where Macknight's Commentary, "*In every honourable action*, go before and lead on one another." [The word occ. in the sense *to go before* in Prov. xvii. 14. Diod. Sic. i. 87. Xen. Cyr. iv. 2. 27. Pol. xii. 5. 10. Wahl takes it here in the sense *To go before as an example*. Schleusner says, *To excel, conquer*, explaining the place, *Let each try to excel the other in rendering good offices*. Grotius seems to agree with our translators; but Schl. agrees with Parkhurst, in thinking that version indefensible. The part. occ. in the sense of *a leader* in Deut. xx. 9. 3 Esdr. viii. 28.]

Πρόθεσις, ιος, Att. εως, ἡ, from προτίθημι.

I. *A setting before*. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *shew-bread* *, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2, Προθέσεις τῶν ἄρτων, *The putting on of bread*, for the Heb. מערכת לחם 2 Chron. xiii. 11; and that of the Evangelists, Ἄρτοι τῆς προθέσεως, literally *loaves of setting before* (i. e. set *before* the Lord of the holy table), for the Heb. ערך לחם, *the setting in order of bread*, Exod. xl. 23, for לחם המערכה, *bread of ordering*, 1 Chron. ix. 32. xxiii. 29; and for לחם פנים, *bread of the presence*, 2 Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually לפני יהוה *before the presence of Jehovah*. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. † of the bread, even *an offering made by fire* unto the Lord; and since Aaron and his sons were to *eat* it in the holy place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a *sacrifice to*, or rather *to the presence of, Jehovah*, and then becoming *spiritual food* to such as *in* and *through* Him are *spiritual priests* to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. *A predetermination, purpose, intention, design*, [whether] in God, of calling men in general, *Gentiles* as well as *Jews*, to salvation, Rom. viii. 28;—*of gathering together all things in Christ*, Eph. i. 11. see ver. 9, 10;—*of making the Gentiles fellow-heirs, and of the same body*, with the Jews, *and partakers of his*

* [The *shew-bread* was twelve loaves (according to the number of the tribes) covered with incense, *shown* or *set forth* for seven days in the sanctuary. They were placed in two rows on the golden table, and after the seven days belonged to the priests. See Lev. xxiv. 1—9.]

† So Heb. Lev. xxiv. 7. והיתה ללחם לאזכרה, *And it shall be* to the bread *for a memorial*. Comp. Lev. ii. 2.

*promise in Christ by the gospel*, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—*of choosing one nation rather than another to certain privileges, and blessings*, Rom. ix. 11. Comp. Ἐκλογὴ II. The passages just cited are all wherein the word is applied to the *purpose of God* in the N. T.;—[or in man] Acts xi. 23. 2 Tim. iii. 10; [and in the sense of] *purpose, intention, design*, of man, [it] occ. Acts xxvii. 13. Comp. under Κρατέω VI. [See 2 Mac. iii. 8.]

☞ Προθεσμία, ᾶς, ἡ, the fem. of προθέσμιος *before-appointed*, which from προτίθημι *to appoint before*.—*A before-appointed day* or *time*, namely, ἡμέρα or ὥρα being understood. occ. Gal. iv. 2; the word is applied in the same sense [by Lucian Ver. Hist. i. 36. Jos. Ant. xii. 4. 7. Æsch. 6, 14. Lys. Or. vi. 4. See D'Orville ad Charit. iii. 2. It occ. Symm. Job xxviii. 3.]

☞ Προθυμία, ας, ἡ, from πρόθυμος.—*Readiness of mind, alacrity*. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πᾶσα προθυμία is used for the *greatest readiness* or *alacrity* by the purest Greek writers, particularly by Herodotus and Polybius. See Wetstein, and comp. Πᾶς VII. [Prov. xix. 6.]

Πρόθυμος, ου, ὁ, ἡ, καὶ τὸ—ον, from πρὸ *forward*, and θυμὸς *mind*.

I. *Forward* or *ready in mind, willing*. occ. Mat. xxvi. 41. Mark xiv. 38. [1 Chron. xxviii. 21. xxix. 30. 2 Mac. iv. 14. Xen. Hell. ii. 3. 18. Cyr. v. 4. 22. Thuc. ii. 53. vi. 89.]

II. *Ready*, promptus, in a passive sense, *desired, wished for*. occ. Rom. i. 15, where Wolfius has justly remarked that ἐστὶ is understood. The passage οὕτω τὸ κατ' ἐμὲ πρόθυμον, κ. τ. λ. may be literally rendered, *So, as much as in me lies*, or *according to the best of my power*, it is ready to me (i. e. I am ready or desirous, see Raphelius) *to preach*, &c. Thus the Vulg. Ita (quod in me) *promptum est*, et vobis—evangelizare. Raphelius and Wetstein have shown, by quotations from the Greek writers, that τὸ κατ' ἐμὲ means *as far as is in my power*, quantum in me est. The phrase is elliptical for κατὰ τὸ κατ' ἐμὲ ὄν. But it is manifest that, according to this interpretation, there is in the text, at least, a double ellipsis, namely of ὂν and ἐστὶ. But this seeming harsh to Kypke, he would understand only ἐστὶ after πρόθυμον, and refer τὸ to πρόθυμον; so that τὸ κατ' ἐμὲ πρόθυμον should be considered as synonymous with τὸ πρόθυμόν μου, and πρόθυμον be rendered substantively, as it is used by Dionysius Halicarn., Thucydides, and Euripides. My readiness is *to preach*, i. e. I am ready *to preach*. [Eur. Iph. Taur. 989. 3 Macc. v. 26.]

Προθύμως, Adv. from πρόθυμος.—*Of* or *with a ready mind, willingly, cheerfully*. occ. 1 Pet. v. 2. [2 Chron. xxix. 34. 2 Macc. vi. 28. Pol. iii. 92. 5. Xen. Symp. iv. 50.]

Προΐστημι, from πρὸ *before*, and ἵστημι *to place*.

I. Properly, *To place* or *set before*.

II. *To set over*, and * in the 2d aor. infin. προστῆναι, with a genitive following, *to preside over*. occ. 1 Tim. iii. 5. So perf. act. particip. contract. Οἱ προεστῶτες, *Who preside, presiding*. 1 Tim. v. 17. Προΐσταμαι, pass. *To be set over, to preside*, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12. [Transitively, Herodian v. 7. 13. Intransitively, Amos vi. 10. Prov. xxvi. 17. 1 Macc. v. 19. Diod. Sic. xiii. 92. Pol. i. 73. 1. Xen. Mem. iii. 4. 3. iv. 2. 2. Matthiæ, § 377.]

III. Καλῶν ἔργων προΐστασθαι. occ. Tit. iii. 8, 14. Whitby interprets it *to excel* and *outstrip* others in good works: but to express this meaning προΐστασθαι should, I apprehend, have been joined with ἔργοις καλοῖς in the dative, as in Plato, cited by Scapula, Πάντων ΠΡΟΣΤΑΣ ΕΥΨΥΧΙΑι, "*Excelling* all *in* magnanimity." Doddridge explains the phrase, *to signalize* or *distinguish themselves in* good works: but I find no proof that προΐστασθαι will bear this sense. Προΐστασθαι means strictly *to stand before*, and thence is used for *defending*, as by Demosthenes cont. Timoc. ΤΩΝ ὑμετέρων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, *to defend your rights, to stand before* them, as it were, and not suffer your enemies to seize them. But Josephus has an expression more nearly resembling that of the Apostle, De Bel. lib. i. cap. 20, § 2, where Augustus Cæsar says to Herod the Great, Ἄξιος εἶ πολλῶν ἄρχειν, οὕτως ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ. "Thou art worthy to rule over many, since thou thus *maintainest friendship, cum* amicitiam *tantâ fide* tuearis." Hudson. So that I know not how the phrase καλῶν ἔργων προΐστασθαι can be more justly or faithfully rendered than as it is in our translation, *to maintain* good works, i. e. *not only to practise*, but *to stand before*

* See under Ἵστημι I.

and *defend* them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also Wolfius, Kypke, and Macknight on Tit. [Wahl says *operam do, tracto,* which is nearly the same as our translation. He refers to Athen. xiii. p. 612. A. Sozom. H. E. v. 16. Dem. 143, 17. Plutarch Pericl. p. 165. C.]

Προκαλέομαι, ῦμαι, from πρὸ *forward,* and καλέω *to call.*

[I. *To call forth, invite any one to come out.* Pol. xxii. 9. 2.]

[II. *To call forth any one, to fight* or *contend, provoke, irritate.* Gal. v. 26. Diod. Sic. iv. 58. Xen. Cyr. i. 4. 4. It is *to challenge* in Thuc. vii. 18. Ælian. V. H. i. 14. See Wessel. ad Diod. Sic. i. 21.]

☞ Προκαταγγέλλω, from πρὸ *before,* and καταγγέλλω *to declare, publish.—To declare* or *speak before* or *before-hand.* occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

☞ Προκαταρτίζω, from πρὸ *before,* and καταρτίζω *to adjust, prepare, complete.—To prepare, make ready,* or *to complete before-hand.* occ. 2 Cor. ix. 5.

Πρόκειμαι, from πρὸ *before,* or *forth,* and κεῖμαι *to lie, be set.*

I. Of time, *To be set* or *present first,* priùs adsum. occ. 2 Cor. viii. 12, where see Kypke. [Πρὸ seems to have no force here. It is simply *To be ready.* See Diod. Sic. xx. 43. Pol. i. 9. 6. Xen. Symp. ii. 7. Schl. refers Heb. xii. 2. to this head.]

II. *To be proposed,* or *set forth.* occ. Heb. vi. 18. xii. 1, 2. Jude ver. 7. Wetstein, on Heb. vi. 18, shows that it is applied by Xenophon, Josephus, and Philo to the *rewards of labours* and *contests;* and, on Heb. xii. 1, he cites from Arrian, Epictet. lib. iii. cap. 25, 'ΑΓΩ'Ν ΠΡΟ'ΚΕΙΤΑΙ; from Herodotus, lib. ix. cap. 59. 'ΑΓΩ͂ΝΟΣ μεγιςῦ ΠΡΟΚΕΙΜΕ'ΝΟΥ; and from Euripides, Orest. lin. 845, the very phrase 'ΑΓΩ͂ΝΑ ΤΟ'Ν ΠΡΟΚΕΙ'ΜΕΝΟΝ. [See Diod. Sic. iii. 25. xv. 60. Pol. iii. 62. 6. Xen. Cyr. ii. 3. 2. vii. 1. 13. The word, says Schleusner, is properly used *of place,* as in Xen. Rep. Ath. ii. 13. Hom. Il. i. 91. Eur. Phœn. 1723. Levit. xxiv. 7. Numb. iv. 7.]—With Jude ver. 7. 2 Pet. ii. 6, may very pertinently be compared 3 Mac. ii. 5.

☞ Προκηρύσσω, from πρὸ *before,* and κηρύσσω *to preach.—To preach before,* or *first.* occ. Acts xiii. 24. iii. 20, "Προκεχειρισμένον ὑμὶν—This being the reading of near forty MSS., and better sense, it may be wondered that προκεκηρυγμένον *(which was preached before)* should be retained in so many editions; ὑμὶν is to be read with an emphasis: *and that God may send Jesus Christ, who was fore-designed for YOU,* he being a minister of the *circumcision,* Rom. xv. 8." Markland in Bowyer's Conject. See also Wetstein and Griesbach, who embrace the reading προκεχειρισμένον. [It is *to announce before-hand* in Isæus 141, 2. Xen. de Rep. Lac. xi. 1. Pol. v. 60. 3.]

☞ Προκοπή, ῆς, ἡ, from προκέκοπα perf. mid. of προκόπτω.—*Promotion, furtherance, advancement, improvement.* occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by Wetstein and Kypke on Phil. i. 12, and by Elsner on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding its being condemned by the old grammarians Phrynichus [p. 85. ed. Lobeck.] and Thomas. [2 Macc. viii. 8. Diod. Sic. T. iv. p. 41. ed. Bip. Pol. ii. 37. 10. Diog. L. ii. 93. Græv. ad Luc. Solœc. 33. (T. ii. p. 746.)]

☞ Προκόπτω, from πρὸ *before,* or *forward,* and κόπτω *to strike, impel.*

I. *To go forwards, proceed, advance,* properly of place.

II. *To advance,* as the night. occ. Rom. xiii. 12. So Josephus, De Bel. lib. iv. cap. 4, § 6, ΤΗ͂Σ ΝΥ'ΚΤΟΣ ΠΡΟΚΟ'ΠΤΟΥΣΗΣ, "*the night advancing.*"

III. *To advance,* in wisdom and age, or stature.

[(1.) With a dative] occ. Luke ii. 52. So Wetstein cites from the Life of Æschines, ΠΡΟΚΟ'ΠΤΕΙΝ ΤΗ͂Ι 'ΗΛΙΚΙ'Αι, and from Plutarch ΠΡΟΚΟ'ΠΤΟΝΤΟΣ ἐν 'ΑΡΕΤΗ͂Ι.
[Diod. Sic. xi. 87.]

[(2.) With ἐν and a dative], *To make a progress* or *proficiency in* some particular discipline, as in Judaism. occ. Gal. i. 14. Thus Lucian, Hermotim. tom. i. p. 594. ΠΡΟΥ'ΚΟΠΤΟΝ 'ΕΝ ΤΟΙ͂Σ μαθήμασι, "*I made a progress* in learning." And Josephus, in his Life, says of himself, § 2. 'Εις μεγαλῆν παιδείας ΠΡΟΥ'ΚΟΠΤΟΝ ἐπίδοσιν, "*I made* a great *proficiency* in learning;" literally, "*I advanced* to a great increase of learning." [Diod. Sic. T. iv. p. 50. ed. Bip.]

[(3.) With] ἐπὶ πλεῖον, *To proceed further,* or *much further,* in a figurative sense. Diodorus Siculus, cited by Wetstein, has the same expression. occ. 2 Tim. iii. 9. Comp. 2 Tim. ii. 16, where Kypke refers προκόψυσιν to βεβήλυς κενοφωνίας, and cites from Lucian, Amores, tom. i. p.

138, Ἐις τόσουτον τῆς τυραννικῆς βίας Ἡ ΤΟ'ΛΜΑ ΠΡΟΕ'ΚΟΨΕΝ, *Impudence proceeded to such a pitch of tyrannical violence.* [Diod. Sic. xiv. 98.]

[(4.) With] ἐπὶ [τὸ] χεῖρον, *To grow worse and worse.* occ. 2 Tim. iii. 13. Josephus uses the same phrase, but in a natural or political sense, De Bel. lib. vi. cap. 1, § 1. Τὰ μὲν ὧν τῶν Ἱεροσόλυμων πάθη ΠΡΟΥ'ΚΟΠΤΕ καθ' ἡμέραν 'ΕΠΙ' ΤΟ' ΧΕΙ῀ΡΟΝ. "The miseries of Jerusalem daily *grew worse and worse.*" So in the title of this chapter, and Ant. lib. xx. cap. 8, § 4, at the end. And in Ant. lib. iv. cap. 4, § 1, he has Τῆς ἐπὶ τὸ χεῖρον ΠΡΟΚΟΠΗ῀Σ, "*A growing worse and worse.*" [See on this word Lucian. Solœc. c. 33.]

☞ Πρόκριμα, ατος, τό, from προκεκρίμαι perf. pass. of προκρίνω *to prefer*, which from πρὸ *before*, and κρίνω *to judge*. —*Preference, a preferring of one before another*, or rather *A fore-judging, prepossession, prejudice*, præjudicium. [So Chrysostom ad loc.] See Wolfius. occ. 1 Tim. v. 21.

☞ Προκυρόω, ῶ, from πρὸ *before*, and κυρόω *to confirm*, which from κύρος *authority*. See under Κύριος.—*To confirm* or *ratify before*. occ. Gal. iii. 17.

Προλαμβάνω, from πρὸ *before*, and λαμβάνω *to take*.

I. *To take before* another. occ. 1 Cor. xi. 21. [See Diod. Sic. xvii. 73. xx. 107. Pol. ix. 14. 12. Dem. 32, 27. There is no occasion to divide between this and the next sense.]

II. *To anticipate, do somewhat before-hand.* occ. Mark xiv. 8, where see Wetstein and Kypke. [Wahl resolves the phrase here into προλαβῦσα ἐμύρισε. (See Xen. Cyr. i. 2. 3.) Lœsner (in Obss. Phil. p. 84.) suggests that the meaning in this place may be *To see* or *perceive before-hand;* a sense in which the word occurs in Philo de Mund. Opif. T. i. p. 8. ed. Pfeiff.]

III. Προλαμβάνομαι, *To be taken before* one is aware, *to be overtaken, surprized,* as into a fault. occ. Gal. vi. 1, where see Kypke and Macknight. [Others say *To be taken, caught in a fault.*]

Προλέγω, from πρὸ *before*, and λέγω *to tell. To tell before* the event, *to forewarn.* occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess. iii. 4. [Is. xli. 26. Diod. Sic. i. 50. Ælian. V. H. ii. 41. Xen. An. vii. 7. 5.]

☞ Προμαρτύρομαι, from πρὸ *before*, and μαρτύρομαι *to witness.*—With an accus. *To witness, testify,* or *bear witness to, before-hand.* occ. 1 Pet. i. 11.

☞ Προμελετάω, ῶ, from πρὸ *before*, and μελετάω *to meditate.*—*To meditate before-hand, to premeditate.* occ. Luke xxi. 14. [Xen. de Rep. Ath. i. 20. Plutarch T. x. p. 153. ed. Reiske.]

☞ Προμεριμνάω, ῶ, from πρὸ *before*, and μεριμνάω *to be solicitous.*—*To be solicitous* or *anxious before-hand.* occ. Mark xiii. 11.

Προνοέω, ῶ, from πρὸ *before*, and νοέω *to think.* [*To foresee,* used properly in Xen. Cyr. viii. 1. 13. and metaphorically *To look to before-hand, provide for, take care of.*]—With a genitive of the person following. occ. 1 Tim. v. 8. Προνοέομαι, ῦμαι, Mid. with an accusative of the thing. *To provide, take thought* or *care before-hand, for.* occ. Rom. xii. 17. 2 Cor. viii. 21. Comp. Prov. iii. 4, in LXX. [3 Esdr. ii. 28. Wisd. vi. 7. Ælian. V. H. ii. 21.]

Πρόνοια, ας, ἡ, from προνοέω.

*Providence, care, prudence.* occ. Acts xxiv. 3. [and in the phrase πρόνοιαν ποιεῖσθαι *To make*] *provision,* Rom. xiii. 14. On which text Raphelius, Wetstein, and Kypke show that the Greek writers, and particularly Polybius, often use the phrase πρόνοιαν ποιεῖσθαι, and sometimes, with a genitive following, in the sense of *taking care of, providing for,* or the like. To their observations I add, that in Josephus likewise we very frequently meet with the same expression. See his Life, § 12. § 14. § 32. § 36, and Ant. lib. xiv. cap. 7, § 4, at the end. [Wisd. xiv. 3. Diod. Sic. v. 1. and 83. Ælian. V. H. iii. 26. Pol. iii. 106. 9. The word occ. in Josh. xx. 3. in some MSS.]

Προοράω, ῶ, from πρὸ *before*, and ὁράω *to see.*—*To see before,* of time. occ. Acts xxi. 29. [And metaphorically, *To see before one, have before one's eyes.* Acts ii. 25, where, as Wahl says, the meaning is *To be so mindful of a person* or *thing, as to have it, as it were, before one's eyes.* This passage] is a citation from the LXX of Ps. xvi. 8, where προωρώμην answers to the Heb. שויתי *I have placed before.* Πρὸ in composition is used by Æschines in a similar manner; Πρὸ τῶν ὀφθαλμῶν ΠΡΟΦΑΙ'ΝΕΤΑΙ. De fals. Leg. p. 313. [The word occ. Xen. Symp. iv. 5. Mem. i. 4. 11. Diod. Sic. ii. 5. but not in this sense.]

☞ Προορίζω, from πρὸ *before*, and ὁρίζω *to determine.*

I. *To determine* or *define before-hand,* or *before the event, to predetermine.* occ.

Acts iv. 28, where it may refer either to the *determination* of the divine will considered in itself, or rather to the *pointing out and marking before-hand the boundaries* of the great events, here referred to, *by the prophetic writings*. Comp. Luke xxii. 22. Acts ii. 23, and see Doddridge's note on Acts iv. 28.

II. *To decree* or *ordain before-hand, to fore-ordain, fore-appoint*. occ. Rom. viii. 29, 30; where it is applied to God's *fore-ordaining* or *fore-appointing* those whom he *foreknew*, i. e. *with approbation*, namely, of the Gentiles as well as of the Jews, *to be conformable to the image of his Son*, both in holiness (see 2 Cor. iii. 18 Eph. i. 3—7, 11, 12.) and in glory (see 1 Cor. xv. 49. Phil. iii. 21.) So Eph. i. 5, προορίσας, *having fore-appointed* us, i. e. *believers in general*, to the adoption of sons. But ver. 11. it relates particularly to the *Jewish converts*, who ἐκληρώθημεν προορισθέντες, *were taken*, as it were, *by lot* (see Κληρόω), *being before appointed* according to God's purpose of uniting under Christ, as the one Head, all things, both which are in heaven, and which are in earth, i. e. angels and men, Jews and Gentiles. Comp. ver. 9, 10. In 1 Cor. ii. 7, it refers to the gospel-plan of saving mankind, particularly the Gentiles (see Rom. xvi. 25, 26. Eph. iii. 5, 8, 9.), which was *ordained before* the world began; see 2 Tim. i. 9. 1 Pet. i. 20. The above-cited are all the passages of the N. T. wherein the V. προορίζω occurs; and from a diligent attention to them the reader may determine for himself whether in any *one* of them προορίζω has any relation to an *absolute unconditional predestination of particular persons to eternal salvation*. [I can see no ground for assigning two different senses to this word.]

☞ Προπάσχω, from πρὸ *before*, and πάσχω *to suffer*. [*To suffer before* (the time spoken of) 1 Thess. ii. 2. Thuc. iii. 67. and comp. Xen. Mem. ii. 2. 5.]

☞ Προπέμπω, from πρὸ *forwards*, and πέμπω *to send*.—[*To conduct*, or *attend any person* (about to undertake a journey) *for a certain distance*, as a mark of respect. Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Wahl thinks that in Tit. iii. 13. 3 John 6. (as in 3 Esdr. iv. 47.) it means *To supply one with necessaries for a journey*. See Diod. Sic. xiii. 3. Joseph. Ant. xx. 2. 6. Xen. Cyr. i. 4. 25. Cic. Cat. Maj. c. 18.]

Προπετὴς, έος, οῦς, ὁ, ἡ, καὶ τὸ—ές, from πρὸ *forwards*, and obsolete πέτω *to fall*.—*Precipitate, rash*, præceps. occ. 2 Tim. iii. 4, where see Wetstein. Προπετές neut. used adverbially, *Precipitately, rashly*. occ. Acts xix. 36. [Prov. x. 14. xiii. 5. Ecclus. ix. 23. Alciph. Ep. iii. 57. Diod. Sic. xv. 29. Pol. v. 12. 7. Xen. Cyr. i. 3. 7. The proper meaning is, perhaps, *prone, inclining forwards*.]

Προπορεύομαι, from πρὸ *before*, and πορεύομαι *to go*.—*To go before* [as a leader.] Acts vii. 40. [Josh. x. 13. 1 Mac. ix. 11. Pol. xviii. 2. 5. —of one who goes or comes before another in time. Luke i. 76. Diod. Sic. i. 87. Xen. Cyr. iv. 2. 23.— It is simply *to go*, in Gen. xxii. 19. Ex. xiv. 19.]

Πρός. A preposition denoting *motion from* place *to* place.

I. Governing a genitive,

1. *From, of, out of*. Thus often used in the profane writers, but not in the N. T.

2. [*On the side of, of the party of*. Xen. An. i. 9. 10. Dem. 1303, last line, & al.; and hence,] *For, for the advantage of*. Acts xxvii. 34. So Raphelius observes from Portus, that Herodotus uses the phrase ΠΡΟ'Σ ΤΙΝΟΣ εἶναι *to be for any one*, or *for his advantage* (see an instance lib. i. cap. 75.); and Blackwall cites from Thucydides, lib. iv. 220. lin. 2. Ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ ΠΡΟ'Σ ἩΜΩ͂Ν ὄντα, "I see well enough that most things are *with* or *for* us;" and, what comes still nearer to St. Luke's expression, from lib. iii. 182. lin. 16. Οὐ ΠΡΟ'Σ ΤΗ͂Σ ὙΜΕΤΕΡΑ͂Σ ΔΟΞΗ͂Σ τάδε, "These things do not *tend to*, or *are not for, your reputation*." Sacred Classics, vol. i. p. 143. Note. See other examples in Wetstein on Acts.

II. Governing a dative, *At*. [Mark v. 11. Luke xix. 37. John xviii. 16. xx. 12. Rev. i. 13. Xen. Cyr. ii. 4. 17. Pol. i. 50. 1. Dem. 487, 8. Matthiæ, § 590.]

III. Governing an accusative.

1. *To, unto*, denoting *motion towards*. Mat. ii. 12. iii. 5, [10,] 13, 14. [Mark i. 33.] & al. freq. Πρὸς ἑαυτὸς, *To their own homes* or *houses, home*. John xx. 10. Polybius and Arrian use the same kind of expression. So in Latin, Terence, Eunuch. act. iii. scen. 5, lin. 64, "*Eamus* ad me, Let us go *to my house*." See Raphelius and Wetstein. Comp. Acts xxi. 18. [We may observe, that πρὸς is

used in this sense with both *persons* and *things*. In some cases we must supply a word, as in John xi. 4. and 1 John v. 6. φέρουσα. The meaning then becomes figurative. Schleusner refers John xi. 4. to class 4. (the *event*). Luke xii. 13. it may be (going close) *to the ear*. It cannot always be construed by *to* or *unto*, as Mat. iv. 6, where it is *against* or *upon*. In Luke xvi. 20. and Acts iii. 2, we must construe it by *at*; but *motion to the object* being implied, these places belong to this class. It may, perhaps, be *near to* in Mark vi. 45. as in Herod. ii. 86.]

2. *To*, denoting *concern* or *business*, as Mat. xxvii. 4. Τι πρὸς ἡμᾶς; *what (is it) to us?* So John xxi. 22, 23. Comp. under Τις I. 1. [Xen. Mem. iii. 9. 1. Pol. v. 36. 8. Diod. Sic. i. 72. Matthiæ, § 591. It is often used as a periphrasis for a substantive, as τὰ πρὸς τὴν θύραν *The vestibule*. Luke xiv. 32. τὰ πρὸς εἰρήνην *the things concerning peace*, i. e. *peace*. Luke xix. 42. Acts xxviii. 10. See also Rom. xv. 17. Heb. ii. 17. v. 1. Xen. Cyr. i. 2. 10. v. 4. 15. It may be also construed *with respect to*. Luke xii. 41. xviii. 1. xx. 19. Acts xxiv. 16. Rom. x. 21. Eph. iii. 4. 1 Tim. iv. 7. Heb. i. 78. iv. 13. & al.]

3. *To*, after verbs of *speaking*, [*praying*, &c.] Mat. iii. 15. Luke i. 61. ii. 15. [John x. 35. Acts xxii. 1. xxiii. 22. 2 Cor. xiii. 7. Eph. iii. 14. (the same expression being used with a dative in Rom. xi. 4, which is true of all verbs of *praying* in Greek occasionally. See Matthiæ, § 393.) Phil. iv. 6.] & al. freq. Comp. 2 Cor. xiii. 7, and observe that Scapula cites from Thucydides ΈΥΧΟΜΑΙ ΠΡΟ'Σ ΤΟΥ'Σ ΘΕΟΥ'Σ. [The same phrase occurs Xen. Mem. i. 3. 2. iv. 2. 36. See Luc. Dial. Deorr. vi. 2. xx. 1. Xen. Gr. i. 3. 14.]

[4. It denotes *the end* or *design*. Acts iii. 10. xxvii. 13. Rom. ii. 26. xv. 2. 1 Cor. vi. 5. x. 11. xii. 7. & al. Xen. An. vii. 2. 12. Cyr. iii. 3. 34. Isæus 57, penult. 66. 1. So with the art. and infin. Mat. vi. 1. (and xxiii. 5.) xiii. 30. xxvi. Mark xiii. 22. 2 Cor. iii. 13. Eph. vi. 11. 1 Thess. ii. 9. 2 Thess. iii. 8. —and for ὥστε, Mat. v. 28. (Parkhurst says that in Mark xiii. 22. 2 Cor. iii. 13. it is *the event* or *effect*.) Wahl adds, John iv. 35. (*White for the harvest*) to this head.]

[5. *Towards*. Gal. vi. 10. Eph. vi. 9. Phil. ii. 30. 1 Thess. i. 8. v. 14. 2 Tim. ii. 24. Tit. iii. 2. Philem. 5. 1 John iii. 21. & al. Xen. Mem. ii. 3. 10. Cyr. i. 6. 31.]

[6. *Against*. Luke xxiii. 12. Acts ix. 5. xxiii. 30. Eph. vi. 11, 12. Col. iii. 13. Heb. xii. 4. James iv. 5. Xen. Mem. iii. 3. 7. An. i. 1. 8. Diod. Sic. i. 25.]

[7. *With* or *among*. After verbs of *conversing*, *contending*, *agreeing*, &c. Luke xxiv. 14. Acts iii. 25. (Heb. x. 16.) vi. 1. xi. 2. xvii. 17. xxiv. 12. Rom. v. 1. 1 Cor. vi. 1. 2 Cor. vi. 14, 15. Col. iv. 5. 1 Thess. iv. 12. Xen. Mem. i. 4. 2. iv. 3. 2. Pol. ii. 57. 7. —with πρὸς ἑαυτούς, ἀλλήλους, &c. Mark i. 27. ix. 16. Mark iv. 41. (Acts ii. 7.) viii. 16. x. 26. Luke ii. 15. xx. 5, 14. John vii. 35. xii. 19. Acts iv. 15.]

[8. *Among, in, at*, (of place). Mat. xxvi. 55. Mark ix. 10. Luke i. 80. xxii. 56. Acts v. 10. xiii. 31. xxii. 15. Rom. iv. 2. 1 Cor. ii. 3. xvi. 6, 7, 10. 2 Cor. iv. 2. v. 8. vii. 12. Gal. i. 8. & al. Diod. Sic. i. 77. Diog. l. 1. 37. Xen. Mem. i. 2. 61.]

[9. Of *time*, (1.) *For*, in answer to the question *how long?* Luke viii. 13. John v. 35. 1 Cor. vii. 3. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15. Heb. xii. 10, 11. Diog. Laert. v. 2. Ælian. V. H. xii. 63. (2.) *Towards, about*, in answer to the question *when?* Luke xxiv. 29. Xen. An. iv. 5. 21. Thuc. iv. 135. vii. 79.]

10. *According to*. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47. [Xen. Hieron. iv. 8. Cyr. viii. 4. 29. Æsch. Soc. D. iii. 12.]

11. *Because of*, *on account of*. Mat. xix. 8. [Mark x. 5. John xiii. 28. & al. Comp. Acts iii. 10. Pol. i. 72. 5. Xen. Mem. iii. 7. 2.]

12. It denotes *comparison*, Rom. viii. 18; as Raphelius has shown it does also in Herodotus, Plato, [Hipp. Maj. c. 2.] Xenophon [Mem. i. 2. 52. Anab. iv. 5. 21. vii. 7. 24], and Polybius; and as the preposition *to* often does in English. [Thucyd. iii. 37.]

IV. In composition it signifies,

1. *To, unto*, as in πρόσαγειν *to bring to*.

2. *Against*, as in προσρήγνυμι *to break against*.

3. *Moreover, besides*, as προσανατίθημι *to add besides*.

4. *Intenseness*, as in πρόσπεινος *very hungry*.

Προσάββατον, ου, τό, from πρὸ *before*, and σάββατον *the sabbath*.—*The day before the sabbath*. occ. Mark xv. 42. [Judith viii. 6.]

Προσαγορεύω, from πρὸς *to*, and ἀγορεύω *to speak.—To speak to, to call, denominate.* Hesychius explains it by ἀσπάζομαι *to salute.* occ. Heb. v. 10, where see Macknight. [Wahl and Schl. say, *To constitute*, i. e. *to declare publicly, appoint.* In Deut. xxiii. 6. it is *to address* or *utter;* in Wisd. xiv. 22. 1 Mac. xiv. 4. *to call* or *name.* In Thucyd. vi. 16. *to address, salute, speak to.* See Test. xii. Pat. p. 589. 2 Mac. iv. 7. x. 19. xiv. 37.]

Προσάγω, from πρὸς *to*, or *towards*, and ἄγω *to bring*, or *come.*

I. *To bring to, to bring.* occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18, where comp. the texts under Προσαγωγή. [In 1 Pet. iii. 8. Schleusner, Wahl, and Bretschneider say, *To prepare an approach for one, introduce to.* Xen. Cyr. i. 3. 7. See Ælian. V. H. iii. 16. Xen. de Mag. Eq. viii. 12. 13. There is a sense of violence in 1 Sam. xiii. 6.]

II. *To come to* or *towards, to approach.* occ. Acts xxvii. 27, *The mariners thought* προσάγειν τινὰ ἀυτοῖς χώραν, literally, *that some land* approached *them.* No doubt this was an usual *sea*-phrase for *drawing near to land**.

☞ Προσαγωγή, ῆς, ἡ, from προσάγω.—*Approach, access*, or rather *introduction.* (See Raphelius.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18. [It is used in Scripture of the free *access* to God obtained for us by Christ. Schl. explains it of "the liberty of addressing God in prayer, and begging from him the blessings we need." Bretschneider, of "access to future happiness." Macknight explains it like Schleusner in the two places of Ephesians; in Romans, of "introduction to the new covenant of grace." In Thuc. i. 82. it is *a bringing to.*]

Προσαιτέω, ῶ, from πρὸς intensive, and αἰτέω *to ask.—To ask earnestly, to beg.* occ. Mark x. 46. Luke xviii. 35. John ix. 8. See Kypke on Mark. [Job xxvii. 14. Xen. Mem. i. 2. 26. Symp. viii. 23. It is *to ask in addition* (to what has formerly been given) in Xen. An. i. 3. 21.]

☞ [Προσαίτης, ϐ, ὁ, from προσαιτέω.—*A beggar.* This is the reading of some MSS. in John ix. 8. See Diog. Laert. vi. 56.]

[Προσαναβαίνω or προσανάβημι from πρός, ἀνά, and βαίνω or βῆμι.]—*To go up to* a place. occ. Luke xiv. 10. [Ex. xix. 23. Josh. xi. 17. Judith xiii. 12. 2 Mac. xvi. 36. It is used of a *river* in Pol. iii. 72. 4; and of *horsemen* in Xen. de Mag. Eq. i. 2. On the addition of ἀνώτερον in St. Luke, see Lobeck on Phryn. p. 10.]

☞ Προσαναλίσκω, from πρὸς intens. and the obsol. ἀναλίσκω *to consume.—To spend entirely.* occ. Luke viii. 43. [Dem. Lept. p. 460, 2. Eur. Elect. 427. The preposition has its proper force in Dem. p. 1025, 20. For the construction of this word with ἔις and an acc. see Ælian. V. H. xiv. 17. 32. Xen. Cyr. ii. 4. 9.]

☞ Προσαναπληρόω, ῶ, from πρὸς intens. and ἀναπληρόω *to supply.—To supply abundantly.* occ. 2 Cor. ix. 12. xi. 9. [Wisd. xix. 4. Athen. xiv. p. 654. D.]

☞ Προσανατίθημι, from πρὸς *to, with*, or *besides*, and ἀνατίθημι *to communicate.*

I. Προσανατίθεμαι, Mid. with a dative, *To communicate, confer*, or *consult with*, adhibere in consilium, Wetstein. occ. Gal. i. 16. So Lucian, Jupiter Tragœd. tom. ii. p. 188. ἘΜΟΙ῀ ΠΡΟΣΑΝΆΘΟΥ, "*Consult with me;*" and Diodorus Siculus, [xvii. c. 116.] ΤΟΙ῀Σ ΜΆΝΤΕΣΙ ΠΡΟΣΑΝΑΘΈΜΕΝΟΣ περὶ τϐ σημείϐ, "*Consulting the soothsayers* about the omen." [Nicet. Ang. Comnen. 2. 5. The word properly means, *To impose in addition;* it is, *to take on one's self in addition*, in Xen. Mem. ii. 1. 8.]

II. *To communicate more* or *besides, to add in conference.* occ. Gal. ii. 6.

☞ Προσαπειλέω, ῶ, from πρὸς *besides*, and ἀπειλέω *to threaten.—To*

* See Pole Synops. and Wetstein on the text; the latter of whom cites Virgil, Æn. iii. lin. 72, and from Valerius Flaccus, the several similar expressions, "*Jam longa* recessit *Sepias*, Great * Sepias *has* now *receded*—transitque *Electria tellus*, the Electrian shore *passes by*—transit *Halys*, Halys *passes*—*Jam nubiferam* transire *Carambin*, Now cloudy Carambis *passes*." To which may be added from Ovid, Metam. lib. vi. lin. 512, *Admotumque fretum remis, tellusque* repulsa est, and from that elegant didactic poem of the Cardinal De Polignac, entitled Anti-Lucretius, lib. viii. lin. 120, 1, *Haud secus, ac portu cum solvit nauta relicto Littus* abit, *terræ* fugiunt, *urbesque* recedunt: it is evident that such expressions are taken from the *apparent motion of the land* to persons under sail. So Kypke remarks, that St. Luke spoke optically, as sailors usually do; and he cites from Achilles Tatius, "The port was left; γῆν γὰρ ἑωρῶμεν ἀπὸ τῆς νῆος κατὰ μικρὸν ἈΝΑΧΩΡΟΥ῀ΣΑΝ, ὡς ἀυτὴν πλέουσαν, for we saw the land, as if itself were sailing, gradually *receding* from the ship." Comp. under Ἀνάφαινω II. [Josh. iii. 9. 1 Sam. vii. 10. ix. 18. Jer. xlvi. 13. Ælian. V. H. iii. 21. Dem. 1454, 8. Pol. i. 46. 9. Matthiæ, § 496.]

* A large promontory of Thessaly.

*threaten further* or *again*. occ. Acts iv. 21. [Dem. 544, 26. and in Ecclus. xiii. 3. in the ed. Complut. It is used in the middle in this place of Acts.]

☞ Προσδαπανάω, ῶ, from πρὸς *besides*, and δαπανάω *to spend*.—*To spend besides* or *moreover*. occ. Luke x. 35. [Lucian. Ep. Saturn. § 39. Themist. Or. 23. p. 289.]

Προσδέομαι, from πρὸς *besides*, and δέομαι *to want*.—*To want besides* or *more*, than one has namely, *to need, stand in need of something more*. occ. Acts xvii. 25, where see Wetstein and Kypke. The high priest Simon confesses the same truth, 3 Mac. ii. 8, where he is addressing God concerning the Temple, ἡγιάσας τὸν τόπον τῦτον ἐις σὸν ὀνομά σοι ἀπάντων 'ΑΠΡΟΣΔΕΕ˜Ι, "Thou hast consecrated this place to thy name, though thou *needest nothing*." [And so Clem. i. ad Cor. p. 144. The word occ. Prov. xii. 9. Ecclus. iv. 3. xi. 13. Thuc. ii. 41.]

Προσδέχομαι, from πρὸς *to*, and δέχομαι *to receive*, or *expect*, which see.

I. *To receive, take*, as the spoiling of one's goods with joy. occ. Heb. x. 34. [Ex. x. 17. Lev. xxvi. 43.]

II. *To receive, accept*, as deliverance. occ. Heb. xi. 35. [Ps. vi. 9.]

III. *To receive kindly*, as a friend. Luke xv. 2, (see Wetstein,) or rather, *To love, approve, take pleasure in*, as the V. is used by the LXX, Mal. i. 8. [Is. xlii. 1. Ez. xx. 40. xliii. 27. Amos v. 22. Hesychius has προσδέχεται· προσποιεῖται, i. e. *makes his own*. See Thuc. ii. 12.] Comp. Mat. xi. 19, and see Joh. Frid. Fischeri Prolusiones quinque, &c. p. 6, &c. [It is used in the same sense of *receiving kindly*, or *perhaps entertaining*, in Rom. xvi. 2. Phil. ii. 29. See 1 Chron. xii. 18. comparing Is. lv. 12. Job xxxiii. 20.]

IV. *To expect, to look* or *wait for*. occ. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. [xxiv. 15.] Tit. ii. 13. [Jude 21.] So Xenophon cited by Wetstein on Mark. [Ps. lv. 8. Job ii. 9. Is. xxviii. 10. Eur. Alcest. 129. τίνα βίυ ἐλπίδα προσδέχομαι; Theogn. 1140. Pol. xxi. 8. 7. Thuc. vi. 46. Xen. Hier. i. 18.]

Προσδοκάω, ῶ, from πρὸς *to*, and δοκάω *to look for, expect, wait for*, which from the Chald. דק *to look, look out*.—*To look for, expect, wait for*. Mat. xi. 3. xxiv. 50. [Luke i. 21. vii. 19, 20. viii. 40. Acts iii. 5. x. 24. xxvii. 33. xxviii. 6. 2 Pet. iii. 12, 13, 14. Ps. civ. 27. cxix. 166. Wisd. xii. 22. 2 Mac. xv. 8, 20. In Luke iii. 15. xii. 46. Schleusner and Wahl construe the verb, *To think, judge*. Bretschneider says, in the first passage, *The people not going away, but waiting*. Others, *The people being in doubt*. Schleusner, however, adds, that, in both places, a sense of *fear* is perhaps implied.] Acts xxvii. 33, Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. "Expecting *the fourteenth day, which is today, ye continue without eating* [*having taken nothing*]. So the meaning is that they had taken no food *all that day*: the danger was so great that they had no leisure to think upon hunger. This is the literal construction of the words, and implies, that, out of expectation of the fourteenth day (which they looked upon as a critical time, when their danger would be at the highest), they had forgot to take their usual repast; not that they had fasted fourteen days." Pope's Note on Odyss. xii. p. 179, cited and approved by Blackwall, Sacred Classics, vol. ii. p. 172. But no reason appears, why they should have regarded the *fourteenth* day as peculiarly *critical*. And the learned Markland in Bowyer's Conject. says, "προσδοκῶντες should have a comma on each side, nothing in the text having any dependence on it. *Ye have continued without sustenance all this fourteenth day* (since the storm began) *waiting for the event*."

Προσδοκία, ας, ἡ, from προσδέχομαι or προσδοκάω.—*A looking for, an expectation*. occ. Luke xxi. 26; where Kypke remarks that προσδοκία is a word of indifferent signification, and here denotes *fear*, and cites Thucydides joining φόβον and προσδοκίαν together; and from Josephus, Ant. lib. v. cap. 10. § 4. (edit. Hudson) "*Eli* ἔτι μᾶλλον βεβαιοτέραν εἶχε τὴν ΠΡΟΣΔΟΚΙ'ΑΝ τῆς τῶν τέκνων ἀπωλείας, "had still a firmer *expectation* of the destruction of his sons." [Add 2 Mac. iii. 21. Ecclus. xl. 2. Pol. i. 31. 3. In Ps. cxix. 116. Test. xii. Pat. p. 708. Xen. Cyr. i. 6. 16. and Dem. 319, 19. it is the *expectation of good*, though Suidas denies its ever being used in a *good* sense, as he does ἐλπὶς being used in a bad one, equally without reason. In Acts xii. 11. it is *the thing expected*, (as in Gen. xlix. 10.) according to Wahl and Schleusner, the last of whom explains the phrase

προσδοκία τῶν Ἰεδαίων, *the punishment of death which the Jews hoped to see inflicted.* Bretschneider considers the genitive, as indicating the source whence the evil was to come. So the Syriac, *that which the Jews contrived* or *thought of.*]

☞ Προσεάω, ῶ, from πρὸς *to*, and ἐάω *to permit.*—*To permit, suffer.* occ. Acts xxvii. 7.

Προσεγγίζω from πρὸς *to, and* ἐγγίζω *to approach.*—*To approach, come near to.* occ. Mark ii. 4. [Gen. xxxiii. 6, 7. Deut. xx. 2. Ez. xviii. 6. Pol. xxxix. i. 4. Test. xii. Pat. p. 595.]

☞ Προσεδρεύω, from πρόσεδρος *an assessor*, also *assiduous*, which from πρὸς *to*, and ἕδρα *a seat.*

I. *To sit by.* [Dem. 313, 11.]

II. *To attend upon assiduously, be assiduous*, or *diligent in attending* or *waiting upon.* occ. 1 Cor. ix. 13. So Kypke cites from Josephus, Cont. Apion. lib. i. [7.] concerning the priests, Τῇ Θεραπείᾳ τῦ Θεῦ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ, "*assiduously attending* on the service of God." [Diod. Sic. v. 46. 1 Mac. xi. 40.]

☞ Προσεργάζομαι, from πρὸς *besides, moreover*, and ἐργάζομαι *to gain*, or *trade*, [Properly, *To labour in addition*, and then,] *To gain moreover in trade* or *traffic.* occ. Luke xix. 16. [Xen. Hell. iii. 1. 28.]

Προσέρχομαι, from πρὸς *to*, and ἔρχομαι *to come.*

I. *To come to, approach*, locally. [(1.) With a dative. Mat. iv. 3. v. 1. viii. 6. ix. 14. xiii. 36. xiv. 15. xv. 1. xvi. 1. xvii. 14, 19, 24. xviii. 1. xix. 3. xx. 20. xxi. 23, 28, 30. xxii. 30. xxiv. 3. xxvi. 7, 17, 49. xxvii. 58. xxviii. 9, 18. Mark vi. 35. xiv. 45. xxvi. 52. John xii. 21. Acts ix. 1. x. 28. xviii. 2. xxiii. 14. xxiv. 23. Heb. xii. 18. (2.) Absolutely, Mat. iv. 11. viii. 19, 25. ix. 20. xiii. 10, 27. xiv. 12. xv. 12, 23. xvii. 7. xix. 6. xxiv. 1. xxv. 20, 22, 24. xxvi. 50, 60, 73. xxviii. 2. Mark i. 31. x. 2. xii. 28. Luke vii. 14. viii. 24, 44. ix. 12, 42. x. 34. xiii. 31. xx. 27. xxiii. 38. Acts vii. 31. viii. 29. xii. 13. xxii. 26, 27. xxviii. 9. (3.) Metaphorically, with τῷ Θεῷ, in the sense of *drawing nigh in prayer*, or *worship.* Heb. iv. 16. vii. 25. xi. 16. and even absolutely, Heb. x. 1, 22. xii. 22. (though Wahl and Schl. take this not metaphorically.) See 1 Kings xx. 13, 22. Jer. vii. 15. Ælian. V. H. ix. 3. Xen. Cyr. i. 4. 27.]

II. *To accede, assent to.* The Latin accedo is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3, *If any man teach otherwise*, καὶ μὴ προσέρχεται, *and doth not* accede *to sound words, even to the words of our Lord Jesus Christ—he is proud*, &c. This sentence evidently relates to those who, after admonition (comp. ch. i. 3.), persisted in teaching otherwise, and did not *then accede* to sound words: so that I cannot but think that the substitution of προσέχεται or προσέχει for προσέρχεται in this passage would sink the Apostle's meaning; and that Doddridge is much too bold when, upon a * *mere supposition* of Bentley's, without the authority of a single MS., he proposes προσέχεται or προσέχει as the original reading. See also Wolfius, Kypke, and Bowyer's Conject. [Schleusner gives the word the same sense in 1 Pet. ii. 4; but it seems rather to imply *coming and joining one's self to any one, taking up his part*, as in Xen. Mem. i. 2. 38. ii. 8. 13, though there it is construed with a dative.]

Προσευχή, ῆς, ἡ, from πρὸς *to*, and εὐχή *a prayer.*

I. *A prayer to* God, whether *of petitioning* for somewhat *good*, as Mat. xxi. 22; or of *deprecating evil*, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5.† [Add Mat. xxi. 13. Mark ix. 29. xi. 17. Luke xix. 46. Acts i. 14. ii. 42. iii. 1. vi. 4. x. 4, 31. Rom. i. 20. xii. 12. 1 Cor. vii. 5. Eph. i. 16. vi. 18. Col. iv. 2. iv. 12. 1 Thess. i. 2. 1 Tim. ii. 1. v. 5. Philem. 4, 22. James v. 17. 1 Pet. iii. 7. iv. 7. Rev. v. 8. & al. 2 Sam. vii. 27. Neh. i. 6. Ps. iv. 1. In Acts xii. 5. Rom. xv. 30. πρὸς τὸν Θεὸν is added.]

II. *An oratory, a place built to pray in*, q. d. *a prayer-house.* occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, בית צלותא, *A house of prayer.* That the Jews, wherever they dwelt, usually had such

* See Remarks on Free-thinking, by Phileleuth. Lips. 7th edit. p. 107.

† In Rev. viii. 4, there is an ellipsis of σὺν before ταῖς προσευχαῖς. So in Xenophon Cyroped. lib. i. p. 29, edit. Hutchinson, 8vo. Πολλοὶ γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι—"For that many had already fallen down the precipices headlong *(together with)* their horses." [Parkhurst errs here in comparing the two expressions. What he has cited is an instance of a peculiar Greek idiom, viz. the use of the dat. plur. of αὐτὸς in the sense of *together with*, without σύν. See Matthiæ, § 400. f.]

places, which were* open courts, commonly with trees planted near them, and often situated near the side of *seas* or *rivers*, is too well known to the learned to be insisted on: I shall, therefore, only remark, that the decree of the Halicarnassians, cited by Josephus, Ant. lib. xiv. cap. 10. § 23, gives the Jews liberty τὰς ΠΡΟΣΕΥΧΑ'Σ ποιεῖσθαι πρὸς τῇ θαλάσσῃ ΚΑΤΑ' ΤΟ' ΠΑ'ΤΡΙΟΝ 'ΕΘΟΣ, "to build *oratories* by the sea-side *according to their national custom;*" and for further satisfaction I refer to Wetstein on Luke vi. 12; and the English reader may do well to consult, on this subject, the Notes of Whitby and Doddridge, and Lardner's Credibility of Gospel Hist. vol. i. ch. 3. § 3, but especially Prideaux's Connexion, vol. i. part i. book 6. p. 387—389, 1st edit. 8vo. See also Campbell on Luke. [See Phil. de Mos. iii. p. 168. Juvenal. iii. 295. Joseph. de Vit. Suâ, c. 54. Le Moyne Varia Sacra, p. 71. Voss. ad Catull. p. 313. Barth. Adv. ii. 21. Casauboniana, p. 313. Wahl, Schleusner, Bretschneider, Bp. Middleton, and others, put Luke vi. 12. under the first head, and I think rightly.]

Προσεύχομαι, depon. from πρὸς *to*, and εὔχομαι *to pray.*—*To pray to* God, whether for the obtaining of good, or the averting of evil.

[(1.) With τῷ Θεῷ, &c. Mat. vi. 6. 1 Cor. xi. 13. Xen. Cyr. i. 6. 1.]

[(2.) Absolutely, Mat. v. 5—7, 9. vi. 5—8. xiv. 23. xvii. 21. xix. 13. (xxiii 14.) xxvi. 36, 44. Mark vi. 46. xi. 25. xiii. 33. xiv. 32, 39. Luke vi. 12. xi. 1, 2. xviii. 1, 11. xxii. 44, 46. Acts vi. 6. ix. 11, 40. x. 9. xiii. 3. Eph. vi. 18. 1 Thess. v. 17. 1 Tim. ii. 8. James v. 13, 18. & al.]

[(3.) With ὑπὲρ τίνος. Mat. v. 44. Luke vi. 28. Col. i. 9. 1 Sam. i 27.]

[(4.) With περὶ τίνος. Col. i. 3. iv. 3. 1 Thess. v. 25. 2 Thess. i. 11. iii. 1. Heb. xiii. 18. Gen. xx. 7. Is. xxxvii. 21.]

[(5.) With ἐπὶ and acc. James v. 14. Jer. xiv. 11.]

[(6.) With the thing asked for. Luke xxii. 40. (with infin. So Xen. Cyr. ii. 1. 1.) Luke xviii. 11. Rom. viii. 26. Phil. i. 9. (with acc. So Xen. Hell. iii. 2. 22.) Mat. xix. 20. xxvi. 41. Mark xix. 35, 38. Phil. i. 9. Col. iv. 3. 2 Thess. iii. 1. (with ἵνα). Acts viii. 15. (with ὅπως). See on all these, Matthiæ, § 531. James v. 17.* (with a gen. of the article and infin. Matthiæ, § 415.) The word occ. 1 Sam. i. 10. ii. 25. 2 Sam. ii. 27. Dan. vi. 11.]

Προσέχω, from πρὸς *to*, and ἔχω *to have.* [Properly, *To have something in addition*, as in Dem. 877, 26. —or (from another meaning of ἔχω)]

I. *To apply*, adhibeo; and hence, τὸν νοῦν being understood, *To apply the mind to* any thing, *to attend to* it. Acts viii. 6. [10.†] 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. Bos, Ellips. in Νοῦς, cites the phrase complete from Plato Epist. 'Αυτοῖς σφόδρα ΠΡΟΣΕΙ'ΧΟΝ ΤΟ'Ν ΝΟΥ~Ν. See also Wetstein on Mat. vi. 1. [See Ceb. Tab. c. 3. 4. Diod. Sic. ii. 25. Xen. Mem. iv. 2. 6. and with τὸν νοῦν Plutarch, Galba, c. 13. Xen. Mem. iv. 7. 2.] On Acts viii. 6, Wetstein and Kypke show that the Greek writers likewise use προσέχειν for *attending to somewhat spoken.* Hence

II. With a dative, *To attend*, and *to obey.* occ. Acts xvi. 14, where Kypke shows that the Greek writers use it in both these senses, and refers to the expression πίστην τῷ Κυρίῳ εἶναι, ver. 15. [Wahl adds here, Acts viii. 6, 10. 1 Tim. iv. 1, translating *to assent* rather than *to obey.* See Ælian. V. H. xii. 1. 1 Mac. xvii. 11.]

III. With a dative, *To attend to* or *on* a particular business or office. occ. Heb. vii. 13. Thucydides in the same view says, οἱ ΠΡΟΣΧΟ'ΝΤΕΣ ΤΟΙ~Σ ΝΑΥΤΙΚΟΙ~Σ, "those who *attended on the naval affairs;*" and Demosthenes, ΠΡΟΣΕ'ΧΕΙΝ ΤΩ~ͅ ΠΟΛΕ'Μῼ, "*to attend to the war.*" See Scapula. [Wahl translates this nearly the same, *To take care of, apply to*, and cites Pol. ii. 2. 6. Polyæn. Strateg. viii. 56. Schleusner has *to approach.*]

IV. With a dative, *To be given* or *addicted to*, as to wine. 1 Tim. iii. 8, where Wetstein cites from Polyænus, 'Ανδρὰ ΤΡΥΦΗ~ͅ ΠΡΟΣΕ'ΧΟΝΤΑ καὶ ΜΕΘΗ~ͅ, A

* Calmet in his Dictionary, at PROSEUCHE, gives a print of one of these Oratories.

* [On the phrase προσευχῇ προσεύχομαι, which is an Hebraism, expressing *To pray very earnestly*, see Deyling, ii. 48. p. 588. and comp. Gen. ii. 17. xxxvii. 33. 2 Kings viii. 10.]

† [Some say here,] *To adhere* or *be addicted to* a person, *to favour* him, or *be of his party.* [So of 1 Tim. iv. 1. and even of Acts viii. 11. and xvi, 14. Test. xii. Pat. p. 534. Diog. L. 1. 2. 3.]

man *addicted to luxury* and *drunkenness.*

V. Προσέχειν ἑαυτῷ, *To take heed to oneself, to watch over and attend to oneself, one's own conduct and behaviour.* See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text Raphelius cites from Epictetus, Enchirid. cap. 75, "Αν— ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μεθ' ἃς ΠΡΟΣΕ'ΞΕΙΣ ΣΕΑΥΤΩῖ, κ. τ. λ. "If you appoint day after day when you will *attend to yourself*, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying." Comp. Kypke on Luke xxi. 34. [See 2 Chron. xxxv. 21. Deut. iv. 23. Ecclus. vi. 13. xiii. 8. xvii. 14. And much in the same sense,]

VI. *To take heed, beware,* either with μὴ *lest,* Mat. vi. 1; or with ἀπὸ *from, of,* following, Mat. vii. 15. x. 17. xvi. 6, 11. So προσέχειν ἑαυτῷ ἀπὸ, Luke xii. 1.

☞ Προσηλόω, ῶ, from πρὸς *to,* and ἡλόω *to nail,* from ἧλος *a nail,* which see. —Joined with a dative, *To nail to,* and particularly *to a cross;* for so the V. is applied not only by St. Paul, but also by Plutarch, Apothegm. p. 206, A. "Julius Cæsar συνήρπασε τὺς λῃςὰς καὶ ΠΡΟΣΗ'ΛΩΣΕΝ, he took the pirates and *crucified* them." So Josephus, De Bel. lib. ii. cap. 14. § 9. and lib. v. cap. 11. § 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and, after *scourging* and *torturing, crucified* five hundred or more every day, he adds, that the soldiers, out of anger and hatred, προσηλῦν *nailed* to the crosses those whom they had taken, some one way, some another, as it were in sport; and that "*so great was the number of those who were crucified, that room was wanting for the crosses* (i. e. opposite to the walls) *and crosses for the bodies;*" Διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς ςαυροῖς, καὶ ςαυροὶ τοῖς σώμασιν. Was not this *the very finger of God,* pointing out the crime of the Jews in *crucifying* His Son? Was it not a dreadful answer from *Heaven* to their horrid imprecation, * Mat. xxvii. 25, *His blood be on us and on our children!* occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds, namely, by *striking a nail* through them. [It is to be observed that St. Paul does not use the word *absolutely* like Plutarch and Josephus, but adds τῷ ςαυρῷ. See 3 Macc. iv. 9. Luc. Prom. T. ii. p. 186 and 205. ed. Reitz. Dem. [p.] 520, 19. 549, 1.]

* See Doddridge's excellent Note on this text.

Προσήλυτος, ȣ, ὁ, ἡ, from the obsol. προσελεύθω *to come to.*

I. *A stranger, a foreigner, one who comes from his own people to another,* advena. Thus [it is explained by the Greek Lexicographers, and] used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. [See Schol. Apoll. Rhod. i. 334.] Hence

II. The LXX apply it to *a stranger* or *foreigner who came to dwell among the Jews, and embraced their religion,* as Exod. xii. 48, 49. Lev. xvii. 8, 10, 12, 15. Num. ix. 14, & al. [On the kinds of proselytes, viz. proselytes of the gate, proselytes of justice, and perhaps *mercenary proselytes,* see Winer's Bibl. Realw. p. 553. or Beausobre, Calmet, &c.] Whence in the N. T. it is used for *a proselyte* or *convert from Heathenism to Judaism,* wheresoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15, is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus Horace, lib. i. sat. 4. lin. 143. Comp. Sat. 9. lin. 69—72. and Cicero, Orat. pro L. Flacco, cap. 28. Accordingly, among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned Οἱ ἐπιδημῦντες Ῥωμαῖοι, Ἰυδαῖοι τε καὶ Προσήλυτοι, *Sojourners of Rome, both (native) Jews** *and* proselytes, Acts ii. 10.†

* When, after the death of Herod the Great, his son Archelaus was accused before Augustus by the Jewish ambassadors, Josephus, De Bel. lib. ii. cap. 6. § 1, tells us, that *more than eight thousand of the Jews then at Rome* supported them, συμπαρισάντο δὲ ἀυτοῖς τῶν ἐπὶ Ῥωμῆς Ἰυδαιῶν ὑπὲρ ὀκτακισχιλίυς.

† For further satisfaction on this subject see Wetstein on Mat. xxiii. 15, who cites the testimony of Dio, speaking of the Jewish proselytes: Ἐστὶ καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τῦτο, κολυσθὲν μὲν πόλλακις, ἀυξηθὲν δὲ ἐπὶ πλεῖςον, ὥςε καὶ ἐς παῤῥησίαν τῆς νομίσεως ἐκνικῆσαι. "This kind of people is found even among the Romans; they have often, indeed, been punished, but are still *vastly increased,* so as to have obtained a toleration of their worship." Wetstein also partly produces another remarkable passage from Livy, lib. iv. cap. 30; where the historian, having mentioned a grievous drought and

☞ Πρόσκαιρος, ου, ὁ, ἡ, καὶ το—ον, from πρὸς *for*, and καίρος *a time*.—*Enduring* or *lasting for a time only*, *temporary*, *transient*. occ. Mat. xiii. 21. Mark iv. 17. 2 Cor. iv. 18. Heb. xi. 25. [Herodian i. 1. 6. Sext. Empir. ix. p. 566. 4 Macc. xv. 2.]

pestilence that prevailed at Rome, adds *Nec corpora modo affecta tabo*, sed animos quoque multiplex religio, et pleraque externa, invasit; novos ritus sacrificandi VATICINANDO inferentibus in domos, quibus quæstui sunt capti superstitione animi: donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deûm exposcendæ. *Datum inde negotium Ædilibus*, ut animadverterent nequi, nisi Romani Dii, neu quo alio more, quam patrio colerentur—" Neither were the bodies alone of men affected with the pestilence, *but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been THROUGH SOOTHSAYING introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the Gods.* Upon which the Ædiles were directed to take care *that no Gods but those of Rome should be worshipped, nor in any other than the Roman manner.*" The drought and pestilence here noticed are placed by Livy under the consulship of A. Cornelius Cossus and T. Quintius Pennus, that is, according to the Fasti Romani Consulares at the end of Ainsworth's Latin Dictionary, in the year of the Building of Rome 327, and before Christ 427. Now the prophet Joel, ch. iii. or iv. 6 *, foretelling the capture and desolation of Tyre by Alexander the Great, says, *The children also of* Judah, *and the children of* Jerusalem *have ye* (Tyrians) *sold unto the* Grecians, *that ye might remove them far from their border*. Since, then, there was a very early and frequent communication between Greece and Rome, is it not probable that some of these Jewish captives were sold to the Romans, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at Rome, these Jews, according to their national zeal for their religion, brought and propagated *their own?* Especially as it appears from the word VATICINANDO, that the Religionists mentioned by Livy pretended to some kind of *divine communication* or *revelation*. The subject certainly deserves attention.—As to the number of Jewish proselytes at Antioch in Syria (see Acts vi. 5. xi. 20, and comp. Ἑλληνιστής), Josephus has taken particular notice of it, De Bel. lib. vii. cap. 3, § 3, where, having told us that the Jews dwelt in great numbers at Antioch, and enjoyed equal privileges with the Greeks, he adds, ἀεί τε προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους τρόπῳ τινι μοῖραν αὐτῶν πεποίηντο, " and continually bringing over *a great number of the Gentiles to their religion*, they made them in some measure a part of themselves." See Lardner's Credibility of the Gospel Hist. vol. i. book 1. ch. 3. § 1, and 5.

* See Bp. Newton on Proph. vol. i. p. 334—9, 1st edit. 8vo.

Προσκαλέομαι, οῦμαι, mid. and pass. from πρὸς *to*, and καλέω *to call*.

I. *To call to* oneself. Mat. x. 1. xv. 10, 32. xviii. 2. [xx. 25. Mark iii. 13, 23. vi. 7. vii. 14. viii. 1, 34. x. 42. xii. 43. xv. 44. Luke vii. 19. xv. 26. xvi. 5. xviii. 16. Acts v. 40. vi. 2. xiii. 7. xx. 1. xxiii. 17, 18, 23. James v. 14. Gen. xviii. 1. 2 Macc. iv. 28. Xen. An. vii. 7. 1. In some of these places it seems rather *To send for*, as for example, Mark xv. 44. Acts xiii. 7. and James v. 14.]

II. *To call to* an office or business. Acts xiii. 2.* xvi. 10. [Is. xlii. 5. Joel ii. 32.]

III. *To call to* the Christian faith by the preaching of the gospel. Acts ii. 39. Comp. John x. 16. [Amos v. 8. ix. 6.]

Προσκαρτερέω, ῶ, from πρὸς *to*, and καρτερέω *to endure*.

I. With a dative of the thing, *To persevere in*, *to continue stedfast or constant in*, *to attend constantly to*. occ. Acts i. 14. ii. 42, 46. vi. 4. Rom. xii. 12. Col. iv. 2. So with the preposition εἰς and an accusative following. occ. Rom. xiii. 6. [With Acts ii. 46. comp. Susann. v. 6. Perhaps it would be better to translate it there *To live* or *be constantly*. See Gen. xxviii. 1. Numb. xiii. 20. Prov. ix. 15. Pol. i. 55. 4. Xen. Hell. vii. 5. 14. Diod. Sic. i. 52. Matthiæ, § 394.]

II. With a dative of the person, *To attend constantly on*. occ. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see Wetstein on Mark iii. 9, and Kypke on Acts x. 8. [See Demosth. p. 1386, 16. Pol. xxiv. 5. 3. Diog. Laert. viii. 1. 15.]

☞ Προσκαρτέρησις, ιος, Att. εως, ἡ, from προσκαρτερέω.—*Perseverance*, *invincible constancy*. occ. Eph. vi. 18.

Προσκεφάλαιον, ου, τό, from πρὸς *to, at*, and κεφαλὴ *the head*.—*A pillow for the head* [(of one sitting or sleeping)]. occ. Mark iv. 38. [See Ez. xiii. 18, 20. 3 Esdr. iii. 3. Theoph. Char. 2. Aristoph. Plut. 542. Poll. On. vi. 9. Foes. Œc. Hipp. p. 323.]

☞ Προσκληρόω, ῶ, from πρὸς *to*, and κληρόω *to take by lot*.—Properly, *to associate* or *add to by lot;* hence simply, *To associate, join as a companion to others*. Προσκληρόομαι, οῦμαι, pass. *To be associated to, to associate oneself with, to consort* or *join oneself with*. occ. Acts xvii. 4; where Kypke cites Philo several times

* [On the construction, see Matthiæ, § 595.]

using it in a similar manner. [Phil. de Decal. p. 760. De Leg. ad Caium, p. 1001. D. Loesner. Obss. Phil. p. 209. Wessel. Epist. ad Venem. de Aquilæ in Scriptis Philonis Fragmentis, p. 12. Plutarch. T. viii. p. 945. ed. Reisk.]

[☞ Προσκλίνω, from πρὸς and κλίνω *to incline.*—*To incline*, or *render one inclined*. Hence in the middle *to incline oneself to, assent to*, and metaphorically, *to join the party of any one*. Acts v. 36. In some MSS. the received reading is προσεκολλήθη, which see. Plut. T. vi. p. 131. ed. Reisk. Pol. iv. 51. 5. Hom. Od. xxi. 138 and 165.]

☞ Πρόσκλισις, ιος, Att. εως, ἡ, from προσκλίνω *to incline to* or *towards*, which from πρὸς *to*, and κλίνω *to incline*.—*Inclination* or *propension* of mind towards one rather than another, *partial affection, partiality*. occ. 1 Tim. v. 21. So Clement, 1 Cor. § 21. (Τὴν ἀγαπὴν αὐτῶν μὴ ΚΑΤΑ' ΠΡΟΣΚΛΙ'ΣΕΙΣ, ἀλλὰ πᾶσι τοῖς φοβυμένοις τὸν Θεὸν ὁσίως ἴσην παρεχέτωσαν. "Let them show their charity *without partiality*, alike to all who truly fear God.") [And again, c. 47. Joseph. Ant. xix. 3. 3. Pol. v. 51. 8. vi. 10. 10. See Suicer. Thes. T. ii. p. 856.]

Προσκολλάω, ῶ, from πρὸς *to*, and κολλάω *to glue*.—Properly, *To glue to*, agglutino. Προσκολλάομαι, ῶμαι, pass. *To be joined* or *cleave closely to*. In the N. T. it is applied to the *marriage union*, as it is likewise by the LXX, Gen. ii. 24, for the Heb. דבק ב־ *to cleave to*. occ. Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the *adherence* of a seditious multitude to their leader. occ. Acts v. 36. Plato uses this word for the *strict adherence* of a man to his intimate acquaintance (see Wetstein on Mat.) and for the *union* of the soul with the body. Phædon. § 33, edit. Forster. [See Deut. xi. 22. Josh. xxiii. 8. Ruth ii. 21, 23. Job xli. 8. Ecclus. vi. 34. Plato de Legg. v. p. 839. E.] —In Acts v. 36, the Alexandrian and six later MSS., supported by the Vulg. and two Syriac versions, read προσεκλίθη; and three ancient and twenty later MSS. have προσεκλήθη. See Wetstein and Griesbach.

Πρόσκομμα, ατος, τό, from προσκέκομμαι perf. pass. of προσκόπτω.—*Any thing laid in the way of another* which may occasion him to *fall*, or *stumble, a stumbling-block*. In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last cited passages Christ is called λίθος προσκόμματος, *a stone of stumbling, a stumbling-stone*, i. e. "an occasion of sin and ruin to many through their own prejudice and perverseness." Doddridge. The LXX use the phrase τιθέναι πρόσκομμα (which we have Rom. xiv. 13.) for the Heb. יקש *to set a snare*, Isa. xxix. 21, and λίθυ πρόσκομμα, *the stumbling against a stone*, for the Heb. אבן נגף *a stone of stumbling*. Isa. viii. 14, where, however, we may observe, that Symmachus and Theodotion have the Apostle's expression, λίθον προσκόμματος. [Comp. Exod. xxiii. 33. xxxiv. 12. Ecclus. xvii. 19.]

☞ Προσκοπή, ῆς, ἡ, from προσκόπτω. Properly, *A stumbling-block*; hence an *occasion of falling or stumbling in the way of duty*. occ. 2 Cor. vi. 3. [Pol. vi. 7, 8. xxvii. 6. 10. Diod. Sic. T. x. p. 19. ed. Bip.]

Προσκόπτω, from πρὸς *to, against*, and κόπτω *to strike*.

I. Transitively, *To strike* or *dash against*, as the foot against a stone. [Absolutely, John xi. 9, 10. (Prov. iii. 23. Tobit xi. 10.) with πρὸς and an acc.] occ. Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a *detached* sentence of Scripture *without regard to the context*, but particularly by applying in a *natural* sense what was originally spoken in a *spiritual* one, Ps. xci. 11, 12. [See Xen. de Re Eq. vii. 6. (with a dative.) Aristoph. Vesp. 275. Jer. xiii. 16.]

II. In a neuter sense, with a dative following, *To dash* or *beat against*, as winds and waters. occ. Mat. vii. 27.

III. In a spiritual sense, with a dative, *To stumble at* or *against*. occ. Rom. ix. 32. So absolutely, *To stumble*. occ. Rom. xiv. 21. Comp. 1 Pet. ii. 8, Wolfius and Bowyer there.

☞ Προσκυλίω, from πρὸς *to*, and κυλίω *to roll*.—*To roll to*. occ. Mat. xxvii. 60. Mark xv. 46.

Προσκυνέω, ῶ, from πρὸς *to*, and κυνέω *to adore*, which is from κύων, κυνός, *a dog*, and so properly signifies *to crouch, crawl*, and *fawn*, like *a dog* at his master's feet*.—*To prostrate oneself to*, after the eastern custom, which is very ancient (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.), and still used in those parts of the world. It was the posture both of *civil reverence* or *homage*,

* [Others say from κύω or κυίω *to salute*.]

and of *religious worship* *. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38, & al. freq. Wetstein, on Mat. ii. 2, observes that προσκυνεῖν is in the Greek, and particularly in the Attic, writers most frequently joined with an accusative, but sometimes with a dative †, of which Kypke on Mat. ii. 8. produces some examples. [In Herod. i. 134. Aristoph. Plut. 771. it occ. with an acc.; in Gen. xxiii. 7. Pol. v. 86. 10. Joseph. Ant. vi. 7. 5. with a dative, a construction referred by Matthiæ, § 407. and Lobeck, on Phryn. p. 463, to the lower ages of the Greek language.] The latter construction is more common in the N. T., though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. Προσκυνέω is also sometimes used absolutely, τῷ Θεῷ or τὸν Θεὸν being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. [Add Acts xxiv. 16. These places, as well as Mat. iv. 10. Luke iv. 8. John iv. 21 and 23. 1 Cor. xiv. 23. Rev. iv. 10. vii. 11. xix. 4, 10, Wahl explains of the actual performance of religious rites *(sacra facio)*, in which sense he cites the verb as used in Joseph. Ant. xviii. 13. Pol. x. 17. 8. x. 38. 3. Ælian. V. H. i. 21. v. 6. Xen. Cyr. ii. 4. 19. viii. 3. 14. Plato Rep. T. vi. p. 284. In Heb. i. 6. Acts vii. 43. Rev. ix. 20. xiv. 9, 11, he considers it as also used of offering divine honours to any one, though not of testifying it by positive acts. They who wish to see examples of this word as used by the fathers to denote *worshipping of God*, may consult Waterland's Defence of some Queries, Query XVI. (vol. i. p. 176. Bp. Van Mildert's edit.‡)] It is joined, Luke iv. 7. Rev. iii. 9. xv. 4, with ἐνωπίον *before*, and a genitive following, conformably to the Heb. phrase השתחוה לפני, Gen. xxiii. 12. Deut. xxvi. 10. 2 Kings xviii. 22, which in this last text the LXX render by προσκυνεῖν—ἐνώπιον. [In Heb. xi. 21. (taken from Gen. xlvii. 31.) Wahl construes it *to lean upon*. More probably there is an ellipse.]

☞ Προσκυνήτης, ȣ, ὁ, from προσκυνέω.—*A worshipper*. occ. John iv. 23. [Wahl and Münter (Symb. ad Evang. Johan. p. 12.) quote this word from an inscription in Chandler, App. x. 3. p. 91.]

Προσλαλέω, ῶ, from πρὸς *to*, and λαλέω *to speak*.—With a dative, *To speak to*, occ. Acts xiii. 43. xxviii. 20. [Wahl and Schl. rather say *To talk with*. It is *To speak to* in Ex. iv. 16. See also Apollon. Syntax. iv. 3. Plutarch. T. vii. p. 423. ed. Hutten. Theoph. Char. xii.]

Προσλαμβάνω, from πρὸς *to*, and λαμβάνω *to take*.—In general, *To take to* oneself. [This verb is usually found in the middle in the N. T.]

I. [Προσλαμβάνομαι], *To take* or *associate* to oneself, *to take into one's fellowship* or *society*, ascisco, assumo. occ. Acts xvii. 5. xviii. 26. [Xen. Cyr. i. 4. 16. (in the active.) 2 Macc. viii. 1. Joseph. B. J. ii. 21. 1.]

II. *To receive*, with hospitality. occ. Acts xxviii. 2.—with kindness and goodwill. occ. Rom. xiv. 1. (comp. ver. 3.) xv. 7. Philem. ver. 12, 17. [See Ps. xxvii. 10. lxv. 4. lxxiii. 24. 2 Macc. x. 15. Diod. Sic. xiv. 18.]

III. Προσλαμβάνω, Act. *To take*, as food. occ. Acts xxvii. 33, 34. (comp. under Προσδοκάω). So προσλαμβάνομαι, Mid. occ. Acts xxvii. 36. In which texts observe that the gen. τροφῆς is used elliptically according to the Attic dialect, and governed by τι *some*, understood. See Vigerus, De Idiotism. cap. iii. sect. i. reg. ix. and Bos Ellips. under Τις, Τι. Josephus uses the similar expression ΠΡΟΣΦΕΡΕΣΘΑΙ ΤΡΟΦΗΣ, "*to take some food*," De Bel. lib. v. cap. 10. § 3. The French have the same idiom in their language, and say, in like manner, *prendre* or *manger* du *pain*, de la *viande*, &c. [The genitive here is properly put to denote *a part*. See Matthiæ, § 361.]

* See Scott and Wetstein on Mat. ii. 2.

† [Herodianus (Philetær. p. 445, Piers.) says that it ought not to be joined with a dative.]

‡ [Dr. J. P. Smith (Scripture Testimony to the Messiah, ii. p. 270.) says, "This word occurs sixty times in the N. T. Two, without controversy, denote civil homage (Mat. xviii. 26. Rev. iii. 9.); fifteen refer to idolatrous rites (John iv. 22. Acts vii. 43. Rev. ix. 10. xiii. 4, 8, 12, 15. xiv. 9, 11. xvi. 2. xix. 20. xx. 4.); three, to mistaken and disapproved homage to creatures (Acts x. 25. Rev. xix. 10. xxii. 8.); about twenty-five clearly respect the homage due to the most high God; and the remainder relate to acts of homage to Jesus Christ. Of these (Mat. ii. 2, 8, 11. viii. 2. ix. 18. *xiv. 33. xv. 25. xx. 20. *xxviii. 9, *17. Mark v. 6. vi. 51. Luke v. 8.), though some of them (marked *) denote a very deep and awful reverence, it cannot be said that any *necessarily* denote the worship due to God. But John xx. 28. and Heb. i. 6, especially the last, against which no objection can be raised, are of a different order.]

IV. Προσλαμβάνομαι, Mid. with an accusative, *To take hold of* a person, as by the hand. occ. Mat. xvi. 22. Mark viii. 32.—or rather, according to Campbell, whom see, *To take aside.* So French translation in Mat.—l'ayant tiré à part, in Mark—le prit en particulier, and Diodati's Italian in both—trattolo da parte.

☞ Πρόσληψις, ιος, Att. εως, ἡ, from προσλαμβάνω.—*A receiving* or *reception,* i. e. [of the Jews] to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3. [See the last word, sense I. and II.]

Προσμένω, from πρὸς *to, with,* and μένω *to remain.*

I. *To remain* or *stay at* a place. occ. Acts xviii. 18. 1 Tim. i. 3.—[See Judg. iii. 25.]

II. With a dative of the person following, *To remain* or *continue with.* occ. Mat. xv. 32. Mark viii. 2. [Xen. Hell. ii. 4. 5. Herodian. iv. 15. 15.] So in a spiritual sense, *To adhere to.* occ. Acts xi. 23.*

III. With a dative of the thing, *To continue* or *persevere in.* occ. 1 Tim. v. 5.

☞ Προσορμίζω, from πρὸς *to,* and ὁρμίζω *to bring a ship to its station* or *moorings,* which from ὅρμος *a station for ships, a place into which they are run* (appelluntur), or *where they moor,* and this from ὁρμη *an impetus, impetuous motion,* according to that of Homer, Il. i. lin. 435,

——— Τὴν δ' εἰς ὍΡΜΟΝ προέρυσσαν ἐρετμοῖς.

With sturdy oars they *drove* the ship to *land.*

*To bring a ship to her station* or *moorings, to bring a ship to land,* navem in stationem appello. Προσορμίζομαι, *To be brought* or *come to land, as in a ship,* appellor. occ. Mark vi. 53, where Elsner and Wetstein show that the V. is used in the same sense by the Greek writers. [Arrian. Exp. Al. vi. 1. 20. and 4. 2. Ælian. V. H. viii. 5.]

☞ Προσοφείλω, from πρὸς *besides,* and ὀφείλω *to owe.*—*To owe besides* or *moreover.* occ. Philem. ver. 19. Raphelius and Wetstein cite several passages where Xenophon applies it in this sense. [Cyr. iii. 2. 7. Hell. i. 5. 4. But it seems to be only *to owe* in the N. T., as in Pol. i. 66. 3. Aristot. Eth. iv. 8. See Reisk. Ind. Gr. Demosth. p. 664.]

* [So in Acts xiii. 43. in Griesbach.]

Προσοχθίζω, from πρὸς *to, at, against,* and ὀχθίζω *to be grieved, offended, take ill,* "indignor, gravor, gravatè fero," Scapula. [The first sense of ὀχθίζω seems to have been *To dash against,* used of ships dashing against the shores or banks (ὄχθαι). Ὀχθέω occ. Il. A. 570.] With a dative, *To be grieved* or *offended at, to be disgusted with.* occ. Heb. iii. 10, 17. [See Ps. xcv. 10. The word occurs in LXX to express *abhorrence, rejection, contempt,* &c. Gen. xxvii. 46. Numb. xxi. 5. Lev. xviii. 25, 28. xx. 22. xxvi. 15, 30, 43, 44. Ez. xxxvi. 31. Ecclus. vi. 25. xxv. 2. Test. xii. Pat. p. 652.]

☞ Πρόσπεινος, ȣ, ὁ, ἡ, from πρὸς intens. and πεῖνα *hunger.*—*Very hungry.* occ. Acts x. 10.

☞ Προσπήγνυμι, from πρὸς *to,* and πήγνυμι *to fix.*—*To fix* or *fasten to, to affix,* to a cross namely, *to crucify.* occ. Acts ii. 23.

Προσπίπτω, from πρὸς *to, against,* and πίπτω *to fall.*

[I. Properly, *To fall upon,* as in Xen. de Re Eq. vii. 6; and hence *To rush violently upon,* used of the wind blowing violently on a house. Mat. vii. 25. Diod. Sic. ii. 26. Pol. i. 28. 9. Xen. Hell. iii. 2. 3. Dem. 1259, 8.]

[II. *To fall down to, to fall at one's knees* (with a dative). Mark iii. 11. Luke v. 33. viii. 28, 47. Acts xvi. 29. (with τοῖς γόνασιν) Luke v. 8. See Ps. xcv. 6. and Diod. Sic. xvii. 13. So of *falling at one's feet* (with πρὸς and acc.) in Mark vii. 25. Ex. iv. 25. It is used *absolutely* in Xen. Cyr. iv. 6. 2. Herodian. i. 16. 10; with a dative, Pol. x. 18. 7.]

Προσποιεόμαι, from πρὸς *to, besides,* and ποιέω *to make.*

I. *To add, join to.* Thus sometimes used in the profane writers. [Dem. 1293, 3; and so in the middle, *To add any thing to one's self, make it one's own,* claim. Xen. Hell. iv. 8. 28. An. ii. 1. 7. Thuc. i. 8 and 54. ii. 85. iii. 7. Aristoph. Eccl. 866.]

II. *To pretend, make as if,* simulo, *to assume* or *add,* as it were, *somewhat to oneself.* occ. Luke xxiv. 28, where see Alberti and Wetstein. [1 Sam. xxi. 14. Inc. 2 Sam. xiii. 20. Herod. ii. 121. Xen. Cyr. ii. 2. 1. An. iv. 6. 10. Ælian. V. H. viii. 5. Xen. Cyr. ii. 2. 5.]

Προσπορεύομαι, from πρὸς *to,* and πορεύομαι *to go, come.*—*To come to.* occ. Mark x. 35. [Ex. xxiv. 14. xxx. 20. xxxvi. 2. Numb. i. 51. iv. 19. Josh. viii. 35. It is

used of *suppliants* in Greek. See Suidas and Pol. iv. 3. 13.]

☞ Προσρήγνυμι, or Προσρήσσω, from πρὸς *to, against*, and ῥήγνυμι or ῥήσσω *to break.*—*To break* or *dash against*, as a flood. occ. Luke vi. 48, 49. [It is used transitively, *To break a thing*, perhaps by dashing it against another. See Aq. Ps. ii. 9. Is. xxvii. 9.]

☞ Προστάτις, ιδος, ἡ, from masc. προστάτης, which signifies not only *a leader, ruler, director*, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10, but is also used by Plutarch for the Latin patronus *a patron, a defender of a meaner person;* and, according to Harpocration and Suidas, denotes those who at Athens were *the patrons*, or *took care of strangers*. See Grotius, Elsner, and Wetstein. [Προστάτης is *A president*, Xen. Mem. iii. 4. 6. *Prefect*, 2 Chron. viii. 10. *A patron of strangers in a trial*, Lys. 874, 1. *A patron*, Dem. 199, 21. Ælian. V. H. xii. 43. Pol. vii. 12. 9. Joseph. Ant. i. 13. 3. Προΐσταμαι is not only *To preside over*, but *To defend*. See Wessel. Obss. ii. 6. Meurs. in Gloss. p. 415. Vales. ad Ex. Peiresc. p. 305.]—*A patroness, a woman "*who defends, countenances*, or *supports," a protectress*, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

Προστάττω, from πρὸς *to*, and τάττω *to order*. [Properly, *To command something in addition*. Xen. Œc. ii. 6.]

I. *To order, command.* It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44. [Luke v. 14. Acts x. 33, 48. (with the acc. and inf.) See Gen. l. 2. Ex. iii. 6. Eur. Phœn. 755. Xen. An. i. 7. 10. Mem. iii. 5. 6. Cyr. i. 2. 6. Diod. Sic. iii. 53.]

[II. *To appoint, constitute.* Acts xvii. 26. Thuc. viii. 23.]

Προστίθημι, from πρὸς *to*, or *besides*, and τίθημι *to put.*

[I. *To put a thing by another* (of putting the dead by or to their fathers). Acts xiii. 36. See Gen. xxv. 8, 17. Numb. xx. 26. Judg. ii. 10. 1 Macc. ii. 69. Fessel. Adv. Sacr. iv. 6; and hence,]

[II. *To join one on to*, especially of *joining persons to a party* (with a dative). Acts ii. 41, 47. v. 14. xi. 24. So Numb. xviii. 2. 2 Chron. xv. 9. Is. xiv. 1. 1 Macc. ii. 43. Joseph. Vit. 25.]

[III. *To add* (with ἐπὶ and acc.) Mat. vi. 27. Luke iii. 20. xii. 25. (2 Kings xx. 6. Deut. iv. 2. xii. 32.) with a dative, Mat. vi. 33. (Mark iv. 24.) Luke xii. 31. xvii. 5. Lev. xxvi. 21. Deut. ix. 19. So Heb. xii. 9, though some think this may be referred to the next head. Comp. Deut. iii. 26. xviii. 16. Pol. xxxi. 6. 6. Xen. Cyr. ii. 4. 11.]

IV. Denoting *continuation* or *repetition*, Luke xx. 11, 12. Acts xii. 3. In which three last texts προσέθετο with an infinitive *he added to* do so or so, for *he did again* or *moreover*, seems an Hebraism taken from the similar application of the Heb. יסף *to add* with an infinitive; for which phrase the LXX generally, and that very frequently, use προστιθέναι with an infinitive V. See inter al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29. [The same end is obtained by adding προσθεὶς to a finite verb, as in Luke xix. 11. (So προσθέμενος in Pol. xxxi. 7. 4.) Job xxix. 1. See Vorst. de Hebr. c. 31. Gesen. p. 823.]

Προστρέχω, from πρὸς *to*, and τρέχω *to run.*—*To run to*. occ. Mark ix. 15. [x. 17. Acts x. 30. Gen. xviii. 2. Numb. xi. 27. Prov. xviii. 10. 1 Macc. xvi. 21. Joseph. Ant. vii. 10. 4. Xen. Cyr. vii. 1. 18.]

☞ Προσφάγιον, ου, τό, from πρὸς *besides*, and φάγω *to eat.*—*Any thing that is eaten besides*, i. e. *with*, bread, *victuals*. occ. John xxi. 5. [Ὄψον is the Attic word. See Mœris, Thom. M. and Sturz. de Dial. At. p. 191. This word occurs Eustath. Comm. ad Hom. Il. Λ. p. 867, 54. ed. Rom. Schol. ad Hom. Il. Λ. 629. See Cang. Gloss. in voce. The Vulgate has *pulmentarium*, and so the Gloss. Vett. Schleusner thinks it refers especially to *fish*.]

Πρόσφατος, ου, ὁ, ἡ, from πρὸς denoting *nearness of time*, which, however, is a very unusual sense in *composition* (but comp. under Πρὸς III. 16.) and φάω *to slay*, thus used in Homer, Il. xv. lin. 140. Odyss. xxii. lin. 217, & al.

I. *Newly slain.* Thus used in the phrase πρόσφατος νεκρὸς, a dead man *lately slain*, according to the etymologist, Eustathius, and Phrynichus. [So in Hom. Il. Ω. 757.] Hence,

II. *New, newly* or *lately made.* So Theophylact, Πρόσφατον ἀντὶ τοῦ νέαν, καὶ ἐπὶ τῶν χρόνων ἡμετέρων φανεῖσαν. Πρόσφατον is used for "*new*, and *appearing in our days.*" occ. Heb. x. 20. The LXX use it in the same sense for [לח in Numb. vi. 3., for] מקרב Deut. xxxii.

* Johnson.

17, for חדש Eccles. i. 9. Comp. Ecclus. ix. 10. [See Dem. 551, 15. Pol. i. 21. 9. Aristot. H. An. i. 15. Hesychius has, *πρόσφατον· τὸ ἀρτίως γενόμενον, νεόν, νέαρον*. Alberti (Gloss. G. N. T. p. 176.) explains it by *νέαρον*. See Lobeck ad Phryn. p. 375.]

Προσφάτως, Adv. from *πρόσφατος*.—*Newly, lately*. occ. Acts xviii. 2. So in 2 Mac. xiv. 36, we have *τὸν* ΠΡΟΣΦΑ'ΤΩΣ *κεκαθαρισμένον οἶκον*, *the house* newly *cleansed*, and in Judith iv. 3, ΠΡΟΣΦΑ'ΤΩΣ *ἦσαν* 'ΑΝΑΒΕΒΗΚΟ'ΤΕΣ, *they were* newly returned. [See also Deut. xxiv. 8. Ez. xi. 3.] This adv. is used by the profane writers also in the same sense, particularly by Polybius, [Pol. iii. 37. 11. iv. 29.] in whom it is often construed with a participle perf. as in Acts. See Kypke.

Προσφέρω, from *πρὸς to, and* and *φέρω to bring*.

I. *To bring to*. See Mat. iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29. [Add Mat. xii. 16. xviii. 24. xix. 13. xxii. 19. Mark x. 13. Luke xviii. 15. xxiii. 36. In all these cases the government is a dative of the person and acc. of the thing; so in Xen. Cyr. vi. 4. 2. Plutarch. Vit. Galb. c. 12. In Mat. xxv. 20. there is only the acc. as in Xen. Symp. ii. 7. v. 2, &c. In John xix. 29. it is rather *To bring near*, as perhaps in Ex. xxix. 3.]

II. *To bring to*, or *before*, magistrates. Luke xii. 11. xxiii. 14.

III., *To offer, tender, proffer*, as money for a benefit to be received. Acts viii. 18. [So Demosth. 1167, 22.]

IV. *To offer* to God, as oblations or sacrifices. See Mat. v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. [7, 9,] 14, [25.] x. [1, 2, 8,] 12. xi. 4, 17. Comp. Mat. ii. 11. John xvi. 2. [So constantly in LXX, as in Numb. vi. 20. Lev. ii. 1, 4, 12. In Mark i. 44. and Heb. v. 3. it is used *absolutely*, as in Lev. xvi. 9.]

V. Mid. Προσφέρεσθαί *τινι*, literally, *To offer oneself to any one* in this or that manner, se præbere alicui *hoc vel illo modo*, i. e. *to behave towards, to deal with*, or *treat him*, whether well or ill. occ. Heb. xii. 7, where Vulg. offert se vobis; and Raphelius, Wetstein, and Kypke, whom see, show that this use of the V. *προσφέρεσθαι* is common in the purest Greek writers.

☞ Προσφιλής, έος, ῦς, ὁ, ἡ, *καὶ τὸ*—ές, from *πρὸς to*, and *φίλος a friend dear*.—*Friendly*, Thucydides, [i. 92. viii. 86.] and Xenophon, [Œc. v. 10. de Vect. v. 1. vi. 1.] use the word in this sense. occ. Phil. iv. 8. [Ecclus. iv. 7. Schleusner, Wahl, and Bretschneider say, rather *agreeable, what may make one pleasant*.]

Προσφόρα, ας, ἡ, from *προσφέρω*.

I. *An offering, the act of offering* to God. occ. Heb. x. 10. [1 Kings vii. 48.]

II. *An offering, oblation, the thing offered*. occ. Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. [So Ps. xl. 6. and see 3 Esdr. v. 75. Ecclus. xiv. 11. On Rom. xv. 16. there is some doubt. Wahl refers it metaphorically to the first head, *The act of offering up the Gentiles to God by converting them*, and so, in fact, Schleusner and Bretschneider. Others refer it to the second head, and say, *The Gentiles offered as a sacrifice*.]

☞ Προσφωνέω, ῶ, from *πρὸς to*, and *φωνέω to call, speak*.

I. With an accusative, *To call* another *to* oneself. occ. Luke vi. 13. Comp. Luke xiii. 12.* [Joseph. Ant. vii. 7. 4.]

II. With a dative, *To call* or *cry out to*. occ. Mat. xi. 16. Luke vii. 32.

III. With a dative, *To speak to, harangue*. occ. Acts xxii. 2. Comp. Luke xxiii. 20. Acts xxi. 40. [In the Ald. MS. this word occ. in 2 Chron. xxix. 28.]

☞ Πρόσχυσις, ιος, Att. εως, ἡ, from *προσχύω to pour upon*, affundo, which from *πρὸς to*, or *upon*, and *χύω to pour*†.—*A pouring over* or *on*, affusio. occ. Heb. xi. 28. From Exod. xii. 7, 22, it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in *considerable quantity*.

☞ Προσψαύω, from *πρὸς to, at*, and *ψαύω to touch, touch lightly*, which from *ψάω* the same.—*To touch lightly* or *gently*. occ. Luke xi. 46, where see Wetstein. [Soph. Phil. 1068.]

☞ Προσωποληπτέω, ῶ, from *πρόσωπον a face, person*, and *λαμβάνω to accept*.—*To accept* or *respect persons*, i. e. *to accept men* on account of some external advantages, such as riches, dress, &c. occ. James ii. 9. Comp. under Λαμβάνω XIX.

☞ Προσωπολήπτης, ου, ὁ, from *προ*-

* [Wahl refers this to sense III.]

† [Προσχύω occ. Ex. xxiv. 6. xxix. 16. Lev. i. 5, 11.]

σωποληπτέω, *An accepter* or *respecter of persons.* occ. Acts x. 34.

Προσωποληψία, ας, ἡ, from πρόσωπον *a person,* and λῆψις *an accepting.* Comp. under Προσωποληπτέω.—*An accepting, respecting,* or *respect of persons.* occ. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. Jam. ii. 1.

Πρόσωπον, ȣ, τό, from πρὸς *to,* and ὤψ *the eye,* which see.—In general, *That part of any thing which is turned* or *presented* to the eye *of another.*

I. *The face, the countenance,* Mat. vi. 16, 17. * xvii. 2, 6. Mark xiv. 65, & al. Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12. [Add Mat. * xxvi. 37, 65. Mark xiv. 65. Luke * v. 12. * ix. 29. * xvii. 16. xxii. 64. xxiv. 25. Acts vi. 15. * 1 Cor. xiv. 25. 2 Cor. viii. 24. † xi. 20. * Gal. i. 22. * Col. ii. 1. * James i. 23. * 1 Thess. ii. 17. * Rev. vii. 11. * ix. 7. * x. 1. * xi. 16. So Xen. Cyr. ii. 2. 19. Herodian. i. 7. 8. Ælian. V. H. ii. 9.]—Πρόσωπον πρὸς πρόσωπον. *Face to face.* 1 Cor. xiii. 12. Comp. Gen. xxxii. 30. [Judg. vi. 22,] where this Greek phrase in the LXX answers to the Heb. פנים אל פנים as πρόσωπον κατὰ πρόσωπον does in the LXX of Deut. xxxiv. 10. Ezek. xx. 35.—Κατὰ πρόσωπον, *Before the face* or *presence of, before,* coram. Luke ii. 31. Acts iii. 13. xxv. 16. Gal. ii. 11, Κατὰ πρόσωπον ἀυτῷ ἀντέςην, *I withstood him* to the face. comp. ver. 14. So in Josephus, Ant. lib. xiv. cap. 10, § 20, we have ἀντειπεῖν ΚΑΤΑ' ΠΡΟ'ΣΩΠΟΝ, "to contradict to the face." See Raphelius and Elsner.—Raphelius, on Acts iii. 13, observes, that Polybius uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1. cites the same writer applying it, like St. Paul, for *being present.* I apprehend, with the learned Wolfius, that τὰ κατὰ πρόσωπον, 2 Cor. x. 7, mean *those things which appear externally,* or, as our translators render the expression, *the outward appearance.* Comp. 2 Cor. v. 12, and see more in Wolfius.—Κατὰ πρόσωπον in the LXX answers to the Heb. על פני *in the presence of, before.* Gen. xxv. 18, & al. [1 Kings i. 23. Diod. Sic. xix. 46. Pol. xxv. 5. 2. Στηρίζειν τὸ πρόσωπον τοῦ πορεύεσθαι ἐις Ἱερȣσόλυμα occ. in Luke ix. 51. for *To turn his face to go to Jerusalem,* i. e. *to resolve to go.* This is an Hebraism; the phrase שום פניו occ. Jer. xxi. 10. Ez. vi. 2. 2 Kings xii. 18. See also Ez. xiv. 8. and comp. Luke ix. 53. and 2 Chron. xxxii. 2.]

II. *Face, surface,* as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. פנים, Gen. ii. 6. iv. 14. vii. 4, & al.

III. *Face, external,* or *outward appearance.* Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11. [Add 1 Cor. xiii. 5. Rev. iv. 7. and comp. Gen. ii. 6. Herod. ii. 76. And hence, it denotes the *external appearance* of a person, referring to his good or ill looks, dress, &c. In this sense, we have it in the phrases βλέπειν ἐις πρόσωπον, Mat. xx. 16. and Mark xii. 14; and λαμβάνειν πρόσωπον, Luke xx. 21, which mean, *To consider* or *have respect to a person's outward condition.* So in the LXX, Lev. xix. 15. Deut. x. 17. And again, θαυμάζειν τὸ πρόσωπον in the same sense, Jude v. 16. See Deut. x. 7. 2 Chron. xix. 7. Job xxxiv. 19.]

IV. *A person, a human person.* 2 Cor. i. 11. The word is used in the same sense not only by Clement, in 1 Cor. § 1. Ὀλιγὰ ΠΡΟ'ΣΩΠΑ προπετῆ, "a few rash *persons,*" comp. § 47, but also by Josephus, De Bel. lib. i. cap. 13, § 7. Μετὰ τῶν οἰκειοτάτων ΠΡΟΣΩ'ΠΩΝ, "with some *persons* most intimate with him." So lib. ii. cap. 2, § 7. Τὸ πλῆθος τῶν ΠΡΟΣΩ'ΠΩΝ, "the number of *persons:*" and lib. v. cap. 4, § 3. Τρίσι τοῖς ἡδιςοῖς ΠΡΟΣΩ'ΠΟΙΣ, "to the three *persons* most dear to him." The eloquent Longinus, De Sublim., likewise several times uses πρόσωπον for a *person,* as, for instance, Sect. xxvii. Ἔτι γε μὴν ἔσθ' ὅτε περὶ ΠΡΟΣΩ'ΠΟΥ διηγέμενος ὁ συγγραφεύς, ἐξαιφνῆς παρενεχθεὶς ἐις τὸ ἀυτὸ ΠΡΟΣΩ'ΠΟΝ ἀντιμεθίςαται. "It moreover sometimes happens that the writer, when he is speaking of a certain *person,* being suddenly transported, transforms himself into that very *person.*" So about the middle of the same Sect. and Sect. xxvi. towards the end. Comp. also Kypke on 2 Cor. i. 11. [See also Diog. Laert. ii. 66. Pol. v. 107. 3. xv. 25. 8. Dem. 433, 22. Artemid. ii. 36.]

[V. This word is often used pleonastically with a genitive following. Thus the *person of the Lord* is put for *the Lord,*—with Κύριȣ or Θεȣ͂, as Heb. ix.

* [The places marked with an asterisk are said by Schleusner to mean *the whole person* or *body.*]

† Ἐις πρόσωπον, *In the presence* or *sight, before.* 2 Cor. viii. 24. So Wetstein, on Acts iii. 13, cites from Appian, ἘΣ ΠΡΟ'ΣΩΠΟΝ, *to the face.*

24. 1 Pet. iii. 12. and in the phrases πρὸ προσώπȣ Κυρίȣ, Luke i. 76. (See also Mat. xi. 12. Luke ix. 52. Acts xiii. 24. and in the LXX (for לפני) Exod. xxxiii. 2. Deut. iii. 18, 28. Mal. iii. 1, & al.) ἀπὸ προσώπȣ Κ· or τȣ̃ Κ· Acts iii. 19. v. 41. 2 Thess. i. 9. (See also Acts vii. 45. Rev. vi. 16. xx. 11. and in the LXX (for the Heb. מפני) Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21. Just. M. Ap. i. p. 70. ed. Thirlby.) —with τȣ̃ Χριςȣ̃, 2 Cor. iv. 6.* —with μȣ̃, σȣ̃, ἀυτȣ̃, Mat. xi. 10. Mark i. 2. Luke vii. 27. ix. 52, 53. x. 1. Acts ii. 28. xx. 25. 2 Thess. ii. 17. iii. 10. Rev. xxii. 4. —with any word, Acts vi. 41. Rev. xii. 14. See also the instances quoted in sense II. And comp. Gen. i. 2. 2 Sam. xviii. 8. Is. xiv. 21. (in Heb.) 1 Mac. v. 37. Ecclus. xvi. 30. Soph. Œd. T. 453.]

☞ Προτάττω, from πρὸ *before*, and τάττω *to appoint*.

[I. Properly, *To arrange one person before another*, of soldiers. See Xen. Hell. ii. 4. 10.]

II. *To appoint*, or *ordain before*, *to fore-ordain*, *fore-allot*. occ. Acts xvii. 26.

☞ Προτείνω, from πρὸ *forth*, and τείνω *to extend*, *stretch out*.—[Properly, *To put something before one*. Xen. de Re Eq. vi. 11. Then, *To stretch out*. 2 Mac. vi. 30. vii. 10; and hence,]—*To stretch out*, *and so expose*, protendere, exponere, προϐάλλειν. occ. Acts xxii. 25, Ὡς δὲ προέτεινεν ἀυτὸν τοῖς ἵμασιν, *But as he (the centurion)* was extending *him* (at a pillar or post namely), and so exposing *him to the thongs* or *whips* †. So Wetstein "Postquam eum *exposuerat* loris." Προέτεινεν cannot, strictly speaking, import *binding:* nor does ἵμασι mean the *thongs* with which they were *binding*, but those with which they were going to *scourge* him. See Wolfius. And observe that five MSS., two of which ancient, read προσέτειναν (plur.); four, two of which ancient, προέτεινον; and five later MSS., with several ancient versions and printed editions, προέτειναν, which last reading Griesbach has admitted into the text. [This phrase is bad Greek. In speaking of whipping, when any compound of τείνω is used, the stripes are put in the acc. in better Greek, as Lucian. Timon. p. 147. Catapl. p. 431.]

Πρότερος, α, ον.—*Former*. Eph. iv. 22. Πρότερον, neut. is often used adverbially. *Before*, *formerly*, *first*, *at first*. John vi. 62. vii. 51. ix. 8. [2 Cor. i. 15. 1 Tim. i. 13. Heb. iv. 6. vii. 27.] Gal. iv. 13, & al. Hence with the prepositive article fem.

* Ἐν προσώπῳ, *In the person*, i. e. *in the name*, or *as the representative*, or *by the authority*. 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So Eusebius, Hist. Eccles. lib. iii. cap. 38, cited by Raphelius in his Semicent. Annot., mentions the Epistle of Clement, which he wrote ἐκ ΠΡΟΣΩ΄ΠΟΥ τῆς Ῥωμαίων Ἐκκλησίας τῇ Κορινθίων, *in the name* of the church of the Romans to that of the Corinthians.

† The * Roman method of scourging was by *binding* the offender's body to a post or pillar, and so *exposing* him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in Livy, lib. xxviii. cap. 29, "deligati ad palum virgisque cæsi, & securi percussi, *were bound to a post, and scourged with rods*, and beheaded." Thus Verres, in Cicero, Verr. act. ii. lib. v. cap. 62, "*Repente hominem proripi, atque in foro medio denudari, ac* deligari, & *virgas expediri jubet.* Immediately commands the man to be seized, and to be stript naked in the midst of the forum, and *to be tied* (to a post), and rods to be got ready;" and so, cap. 63, "*Civis Romanus*—deligatus *in foro* virgis cædebatur, a Roman citizen—*tied (to a post)* in the forum *was beaten with rods.*" Thus likewise Dio, lib. xlix. says of Antony, 'Αντιγόνον ἱμαστίγωσε, σταυρῷ προσδήσας, "he scourged Antigonus, *having bound him to a post*†." And further to illustrate Acts xxii. 25, 26, I transcribe from Cicero as above, cap. 62, "Cædebatur virgis, *in medio foro Messanæ*, civis Romanus, *Judices; cùm interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM.* Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque à corpore depulsurum arbitrabatur. In the midst of the forum of Messina, gentlemen, *a Roman citizen was beaten with rods;* in the mean time, amid his pangs, and the clashing of the rods, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. *By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments.*" I add, that well might the chief Captain or Tribune be afraid, because he had *bound* Paul. He, no doubt, knew, that, as Cicero expresses it, cap. 66, as above, "*Facinus* est, vinciri *civem Romanum*. It was a high crime that a Roman citizen should be *bound.*"

* The authors of the Universal History, vol. x. p. 588, Note (T), write thus: "Among the Romans it (i. e. the punishment of *scourging*) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and a half high, if so much, so that his body was *bent forward* almost double, *which gave such an advantage to the executioners that the blows came down, as it were, with double force.*" Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work. But quere?

† See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661, Note *l*.

plur. *πρότερον* is used as an adj. *Former.* Heb. x. 32. 1 Pet. i. 14. [Deut. iv. 32. Lev. iv. 21. Xen. Mem. ii. 7. 2. Irmisch. ad Herodian. i. 1. 5.]

Προτίθημι, from πρὸ *before, forth,* and τίθημι *to place.*

I. *To propose, set forth,* or *before the eyes,* as it were. occ. Rom. iii. 25, where see Wolfius and Wetstein. [So Wahl and Bretschneider. Deyling, (ii. 41. 13.) says also, "Deus hoc ἱλαστήριον proposuit in lucem (προέθετο) illud coram omnium oculis videndum *exposuit,* Christumque cum suo merito conspiciendum exhibuit." Schleusner refers the passage to the 2d sense. The word signifies, properly, *To set* or *place one person* or *thing before another.* Pol. i. 33. 9.—then, *To set forth, propose publicly to view,* as for *sale,* or *reward.* (Xen. Cyr. i. 2. 12. Thuc. ii. 46.)]

II. *To propose, purpose, design beforehand.* occ. Rom. i. 13. Eph. i. 9. [Schleusner observes with truth, that if the reading in Eph. i. 9. be ἀυτῷ, the 2d clause expresses no more than is expressed by ἀυτῦ in the first; and the meaning is *according to his own entire free will and determination.* If we read ἀυτῷ, that word must be referred to Christ, and then Schleusner would refer προέθετο to the first sense. But this is not necessary. Eur. Phœn. 820. Ælian. V. H. ii. 41. Pol. vi. 12. 8. See also Ex. xl. 4.]

☞ Προτρέπω, from πρὸ *before,* and τρέπω *to turn.*

Properly, *to turn before* oneself, so *to propel, push forward, incite.* [Diog. l. ii. 29. 2 Mac. xi. 7. Demosth. 309, 3. Hence,]—Προτρέπομαι, Mid. *To excite, exhort.*—Thus used also in the best Greek writers. See Wetstein. occ. Acts xviii. 27. [Xen. Mem. i. 2. 32. Wisd. xiv. 18.]

Προτρέχω, from πρὸ *before,* and τρέχω. [Properly, perhaps, *To run before another,* or *get before another by running,* and then simply, *to run forward.* Luke xix. 4.* John xx. 4. The 2d aor. προέδραμον, from the obsolete προδρέμω, is the part found in these places. But the present occ. 1 Sam. viii. 11. See Tobit xi. 2. Xen. An. i. 5. 2. v. 2. 4.]

Προυπάρχω, from πρὸ *before,* and ὑπάρχω *to be.*—*To be before.* occ. Luke xxiii. 12. Acts viii. 9. [This word is used as an auxiliary in both cases, and is peculiar to Luke in the N. T. It occ. Job xlii. 17. Æsch. Soc. D. ii. 37. Demosth. 12, 16. Pol. iii. 106. 2. Diod. Sic. i. 78. Joseph. Ant. iv. 6. 5.]

Πρόφασις, ιος, Att. εως, ἡ, from πρὸ *before,* and φάσις, *a speaking, speech.*

I. *A speech put,* as it were, *before* something *to palliate* or *excuse it, a pretext, an excuse.* occ. John xv. 22. [Wahl and Schleusner put Acts xxvii. 30. under this head. Schleusner makes the first sense of the word *occasion,* and he cites Herodian. i. 8. 16. Æsch. Soc. Dial. iii. 11. Euseb. H. E. vi. 12. Ps. cxli. 4. Prov. xviii. 1. But these places seem to me to bear the sense of *pretext* as well or better than that of *occasion.* However, Hesychius explains the word by ἀφορμή. See also Dan. vi. 4. Joseph. c. Apion. ii. 28. See Xen. An. ii. 3. 12. De Rep. Ath. ii. 17. Hos. x. 4. Palairet. p. 71. D'Orville ad Char. ii. 7.]

II. *An outward show* or *appearance, a pretence.* occ. Mat. xxiii. 14, (where see Wetstein). Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5, where προφάσει πλεονεξίας denotes a *pretence* (of piety or zeal suppose) *covering* or *cloking covetousness,* "*a cloak* over *covetousness.*" Macknight. [Schl. says, that in this place either προφάσει is pleonastic, and the phrase only means ἐν πλεονεξίᾳ; or (which is Wahl's opinion) that πρόφασις here means *appearance* simply. Bretschneider makes it *occasion* in this place, but it is difficult to construe the passage with that sense.] Comp. also Kypke. Mat. xxiii. 14,—*and for* a pretence *make long prayer,* "i. e. ye recommend yourselves to their (the widows') esteem and bounty by the length of your prayers." Bp. Pearce's Comment. Observe that this whole 14th verse is, rather in an extraordinary manner, thrown out of the text by Griesbach, though wanting in only four Greek and some Latin MSS., and in the Saxon version. But see Wetstein and Griesbach, and Michaelis Introduct. to N. T. vol. i. p. 301. edit. Marsh.—In the Greek writers it is often opposed to ἀλήθεια *truth* (see Wetstein on Phil.), and in this latter sense seems best deducible from πρὸ *before,* and φάσις *an appearance,* which from φαίνομαι *to appear.*

Προφέρω, from πρὸ *forth,* and φέρω *to bring.*—*To bring forth* or *out, to pro-*

* ['Εμπροσθεν is here pleonastic, as in Xen. An. i. 8. 14. Æsch. c. Ctesiph. 491. See Lobeck ad Phryn. p. 10.]

*duce.* occ. Luke vi. 45, twice. So Isocrates, Ad Demon. cap. 20, uses the phrase ὥσπέρ ἐκ ταμιείω ΠΡΟΦΕΡΕΙΝ, "*to bring forth,* as out of a storehouse." [Tobit ix. 6. 3 Mac. vii. 11. v. 39. Ælian. V. H. viii. 12. and see Prov. x. 14. It often signifies *to upbraid* in good Greek. See Reisk. Ind. Gr. Dem. p. 673.]

Προφήτεια, ας, ἡ, from προφητεύω.

I. *A prophecy* or *prediction.* occ. Mat. xiii. 14. [There is a happy variety of opinion, in the three German Lexicographers, as to the classification of the various instances of this word. To this 1st sense are referred 2 Pet. i. 20, 21. Rev. i. 3. xix. 10. xxii. 7, 10, 18, 19 only, by Wahl; the same passages, with that of St. Matthew cited by Parkhurst, by Bretschneider, &c. To Bretschneider's passages, Schleusner adds Rev. xi. 6. See 2 Chron. xv. 8. xxxii. 32. Jer. xxiii. 21. Neh. vi. 12. Ezr. vi. 14. Ecclus. xxxvi. 15. Joseph. B. J. iii. 8. 3. Ant. vii. 9. 5.]

II. *A declaration delivered by inspiration of the Holy Spirit,* whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14. [Wahl assigns to this class only Mat. xiii. 14. 1 Cor. xiv. 6. 1 Thess. v. 20. Rev. xi. 6. Schleusner and Bretschneider have no such class. The two passages of Timothy are made a separate class, by Wahl, under the sense *good omen;* by Schleusner, under the sense of *advice;* and by Bretschneider the first is put with Rev. xi. 6. as *The interpretation of God's will by inspiration.*]

III. *The gift of prophecy,* i. e. either *of declaring* or *of predicting truths by divine inspiration,* whether under the Old Testament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8. [Wahl here takes away 2 Pet. i. 21. and adds 1 Cor. xiv. 22. Schleusner says, *Power of prophecy,* in 1 Cor. xiii. 2, 8. and in Rom. xii. 6. 1 Cor. xii. 10. xiii. 2 and 8. xiv. 6 and 22. 1 Thess. v. 20, *The extraordinary power of teaching, exhorting, and explaining Scripture, given by inspiration to the early Christian teachers.* Bretschneider says, that the word means *Prophetic decree* or *speech,* and is used of those who *prophesy, interpret God's will by inspiration,* &c. in 1 Cor. xiii. 2, 8. xiv. 6, 22. 1 Thess. v. 20.—that it is the *gift of prophecy* in 1 Cor. xii. 10; *the office of prophet* in Rom. xii. 6; while he explains 1 Tim. iv. 14. to be *By the laying on of hands of men acting and speaking in a state of inspiration.*]

IV. *Prophesying,* i. e. *the exercise* of the gift of *prophecy.* occ. 1 Thess. v. 20.

Προφητεύω, from προφήτης.

I. *To prophesy, to foretel things to come.* Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. [Jude 14. Rev. x. 11. xi. 3. Jer. xi. 21. xiv. 13, 14, 15.] Comp. John xi. 51, on which passage see Vitringa, Observat. Sacr. lib. vi. cap. 13, § 2, & seqt.

II. *To declare truths through the inspiration of God's Holy Spirit,* whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. [xi. 4, 5. xiii. 9.] xiv. 1, 3, 4, 5, [24, 31, 39,] &c. Comp. Mat. vii. 22. xxvi. 68, where see Campbell. [Joel iii. 1. *]

Προφήτης, ου, ὁ, from πρὸ *before,* either of *time* or *excellence,* ante, præ, and φημὶ *to speak.*

I. *A prophet, one who speaks by inspiration of the Spirit of God, and foretels things to come.* Mat. i. 22. ii. 5. [Mark xiii. 14. Luke i. 70. iii. 4.] Acts ii. 16, 30. xi. 27. xxi. 10. [Rom. i. 2. Heb. i. 1. James v. 10.] & al. freq.—Hence, by way of eminence, it is applied *to Christ, that Great Prophet, who,* according to the prophecy of Moses, Deut. xviii. 18, should come *into the world.* John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. [On this subject see Kidder's Messiah, i. ch. 4. Comp. Mat. xxi. 11. Luke vii. 16. xxiv. 49. The word is used of John, Luke i. 76. xx. 6. —*of a false prophet,* 2 Heb. ii. 10. We put the name of *authors* for their *works,* and this is the case with this word in the N. T. See Mat. xiii. 35. Rom. iii. 21; and again, Mat. ii. 23. Mark i. 2. Luke xvi. 20. xxiv. 27, 44. Acts viii. 28.] This word Προφήτης is not peculiar to the style of the LXX, and of the N. T. Blackwall, Sacred Classics, vol. i. p. 24, observes that Herodotus often uses it, and so does Plato, Alcibiad. ii. I add, that Anacreon likewise, Ode xliii. lin. 11, calls the *cicada,*

* [Schleusner and the other German writers explain these passages in a larger sense than Parkhurst, and I think rightly. See Macknight's whole commentary on 1 Cor. xii. and what he says on 1 Cor. xi. 5. especially.]

Θερίοις γλυκὺς ΠΡΟΦΗ'ΤΗΣ,
Summer's sweet *prophet.*

See other instances from the more modern Greek writers in Wetstein on Mat. i. 22.

II. *One who speaks* eminently,* i. e. *by divine inspiration,* [*one who is inspired to explain and declare God's will,*] whether he foretels futurities or not. Mat. x. 41. [xiii. 57. xiv. 5. xxi. 46.] xxiii. 34. [Mark vi. 4. xi. 32. Luke iv. 24. vii. 26, 28, 39. xi. 49. xiii. 33. John i. 21, 25. Acts xv. 32. 1 Cor. xii. 28, 29. xiv. 29, 32, 37. Eph. ii. 20. See Macknight iii. 5. iv. 11. See Koppe's Exc. iii. on St. Paul's Ep. to the Ephesians, and Macknight on 1 Cor. xii.]

III. This title is applied by St. Paul to *a heathen poet,* perhaps Epimenides (for this is by no means certain, see Whitby, Alberti, and Wolfius), as being *supposed* by his countrymen, the Cretans, *to speak by divine inspiration,* and therefore being *highly respected* by them. See Calmet's Dictionary in Poets. It is well known that most of the heathen poets, apeing the *prophets* of the true God, laid claim to *a divine afflatus.* occ. Tit. i. 12. [So προφῆτις is used of Miriam, Ex. xv. 20. This word among the Greeks signified properly, *an interpreter of oracles and divinations,* i. e. of what the μάντις said. See Plato in Tim. T. ix. p. 392. ed. Bip. Dion. Hall. Ant. ii. 73. The word is derived from προφάω or πρόφημι *to speak* or *bring forward,* whence, Diodorus (i. 2.) calls history "the προφήτης of truth." Then it came to signify the same as μάντις, i. e. *one who delivered oracles.* See Diod. Sic. xvii. 55. Plut. T. viii. p. 102. ed. Hutt. Plat. Charm. p. 110. ed. Heindorf. So in Hebrew נביא is first *an interpreter of God's will* (used of Aaron, who was to act as the mouth of Moses) Ex. vii. 1; then *one familiar with God.* See Gen. xx. 8.]

☞ Προφητικός, ή, όν, from προφήτης.—*Prophetic, prophetical, proceeding from the prophets.* occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under Βεβαιότερος.

Προφῆτις, ιδος, ἡ, from προφήτης, which see.—*A prophetess, a woman who speaks by divine inspiration.* occ. Luke ii. 36. Rev. ii. 20. [Some, without any reason, suppose προφῆτις in Luke ii. 36. to be *a woman devoted to a religious life;* some make it the wife of a prophet, as in Isaiah viii. 3. the wife of Isaiah is called נביאה. This Hebrew word is used of Miriam as *singing hymns to God,* Ex. xv. 20; of Deborah, Judg. iv. 4, perhaps not a prophetess in the strict sense of the word; and then of *a prophetess* strictly. 2 Kings xxii. 14. 2 Chron. xxxiv. 22. See Plut. T. vii. p. 562. ed. Reisk. Etym. M. 327, 53. and Poll. i. 14.]

* Comp. Heb. and Eng. Lexicon in נבא.

Προφθάνω, from πρὸ *before,* and φθάνω *to come,* which see.—*To prevent, anticipate.* occ. Mat. xvii. 25.—[*To get before* in 1 Sam. xx. 24. Æsch. Ag. 1037. Eur. Phœn. 1406. See 1 Mac. x. 4, 23.]

[Προχειρίζω, or in the N. T.] Προχειρίζομαι, from πρόχειρος *ready, at hand,* from πρὸ *before,* and χεὶρ *the hand.*

I. *To make any thing be at hand, to bring out, produce.* So Lucian, Toxar. tom. ii. p. 55. 'Ολιγὸς δέ τινας ΠΡΟΧΕΙΡΙΣΑ'ΜΕΝΟΙ, "*Producing* some few;" and Rhetor. Præcept. tom. ii. p. 452. "And carrying these hard words about with you, ἀποτόξευε ΠΡΟΧΕΙΡΙΖΟ'ΜΕΝΟΣ ἐς τὀς ὁμιλῦντας, *produce* and discharge them among your acquaintance." [Dem. 45, 10.]

II. *To choose out, appoint,* deligo, sumo ad aliquid faciendum, designo. Scapula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four of which ancient, and several printed editions, for προκεκηρυγμένον, Acts iii. 20, read προκεχειρισμένον. See Wetstein and Griesbach. On Acts xxii. 14, Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειρίζεσθαι for *choosing* or *electing* to an office. This V. is used in the same sense not only by the LXX, answering to the Heb. לקח *to take,* Josh. iii. 12; and to שלח *to send,* Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9. [Diod. Sic. xviii. 61. xix. 12. Pol. iii. 40. 14. and 100. 6. 2 Mac. iii. 7. viii. 9. See Raphel. Obss. Polyb. p. 387.]

☞ Προχειροτονέω, ῶ, from πρὸ *before,* and χειροτονέω *to choose, appoint,* which see.—*To choose* or *appoint before, to fore-appoint.* occ. Acts x. 41.

☞ Πρύμνα, ης, ἡ, from the adjective πρυμνὸς *extreme, last, hindermost.*—*The hinder part of a ship, the stern.* occ. Mark iv. 38.* Acts xxvii. 29,† 41.

* [Comp. Hom. Od. N. 73. Virg. Æn. iv. 554. The Homeric form is πρύμνη, which occ. Appian. B. C. ii. 98. Lucian. Jov. Trag. § 47; the other Xen. An. v. 8. 20. Pol. i. 49. 11.]

† On ver. 29, Wetstein (Testam. Græc. tom. ii. p. 880.) observes that Valerius Flaccus, lib. v. lin.

ΠΡΩ'Ι, An Adv. of time.—*Early, early in the morning, at day-break.* Mat. xvi. 3. Mark i. 35. [xi. 20.] xvi. 9. John xx. 1, & al. [Ex. xvi. 21. Job vii. 4. Xen. Mem. i. 1. 10.] Ἅμα πρωΐ, *Early in the morning*, literally, *Together with the dawn.* occ. Mat. xx. 1. Ἀπὸ πρωΐ *. *From morning.* occ. Acts xxviii. 23. Ἐπὶ τὸ πρωΐ, *In the morning, when the morning was come.* occ. Mark xv. 1. Comp. Mat. xxvii. 1.

[Πρωΐα, ας, ἡ, from πρωΐος, ΐα, ΐον, which means] *Early in the morning;* hence, ὥρα *time, season* being understood, πρωΐα [is] *the morning-time* or *—tide, the morning.* occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4. [2 Sam. xxiii. 4. Lam. iii. 23. Theoph. H. P. iii. 6. Aristoph. Plut. 1001. Herod. viii. 130.]

Πρώϊμος, η, ον, from πρωΐ.

I. *Early*, properly *in the morning.* Thus used in the LXX, Isa. lviii. 8, Τότε ῥαγήσεται πρώϊμον τὸ φῶς σοῦ, *Then shall thy light break forth early*, for the Heb. אז יבקע כשחר אורך *Then shall thy light break forth as* the morning or dawn.

II. Early, former. occ. Jam. v. 7, where it is applied to the *former rain*, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3, for the Heb. יורה, and Joel ii. 23. for מורה the same. † "The *first* rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November (O. S.)." Comp. Ὄψιμος.

Πρωϊνός, ή, όν, from πρωΐ.—*Belonging to the morning, morning*—. occ. Rev. ii. 28. Comp. Rev. xxii. 16; where observe that the Alexandrian MS. reads ὁ λαμπρὸς καὶ ὁ πρωϊνός, and fourteen later MSS., with several printed editions, ὁ λαμπρὸς ὁ πρωϊνός, which reading is embraced by Wetstein, and received into the text by Griesbach. [See Gen. xlix. 27. and comp. Dan. viii. 10. Is. xiv. 12. This is a recent form, according to Lobeck on Phryn. p. 52.]

☞ Πρῶρα, ας, ἡ, either from πρὸ *before*, or προοράω *to look forwards.*—*The fore-part of a ship, the fore-ship.* occ. Acts xxvii. 30, 41. [Xen. An. v. 8. 20. Pol. xvi. 14. 12.]

Πρωτεύω, from πρῶτος *first.*—*To be first*, i. e. in dignity, *to have the pre-eminence*, primas teneo. occ. Col. i. 18, where Wetstein cites Menander, Demosthenes, and Plutarch using the V. in the same sense. [Esth. v. 11. 2 Mac. vi. 18. Xen. Mem. i. 2. 24. Diod. Sic. i. 4.]

☞ Πρωτοκαθεδρία, ας, ἡ, from πρῶτος *first*, and καθέδρα *a seat.*—*A first, highest*, or *uppermost seat.* occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

☞ Πρωτοκλισία, ας, ἡ, from πρῶτος *first*, and κλισία *a place to recline in*, which see.—Properly, *The first* or *uppermost place to recline in*, as the ancients did at their entertainments (comp. Ἀνάκειμαι and Ἀνακλίνω), or, speaking agreeably to our customs, *the first* or *uppermost seat.* occ. Mat. xxiii. 6, (where see Wetstein and Pearce.) Mark xii. 39. Luke xiv. 7, 8. xx. 46. "At their feasts, matters were commonly ordered thus: three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes and serving the guests. The other *three* sides were enclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισία." Campbell, Prelim. Dissertat. p. 365, 6.

Πρῶτος, η, ον, by syncope for πρότατος, the superlative of πρὸ *before.*

I. Of time, *First*, in a superlative sense. Rev. i. 11, 17. ii. 8. [Mat. xxvi. 17. Mark xiv. 12.] 1 Cor. xv. 45, 47. 2 Tim. iv. 16, & al. freq. [Diod. Sic. i. 50. Pol. xii. 3. 7. Xen. An. iv. 8. 1. Dem. 708, 2. To this class we may put

72, expressly mentions an anchor at the *stern* of an ancient ship.

—*Jam prora fretum commoverat, et jam*
Puppe sedens *placidas dimiserat* anchora *terras.*

Comp. Virgil, Æn. vi. lin. 3—5, and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "*always carry their anchors at their stern, and never their prow*, contrarily to our managements." And on the case in Acts xxvii. 29, Wetstein remarks that had the sailors cast the anchors from the *prow*, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

* [See Lobeck on Phryn. p. 47.]

† Dr. Shaw, Travels, p. 335, 2d edit. Comp. Heb. and Eng. Lexic. 3d edit. under ירה VII.

the places where some Lexicographers say it is used for πρῶτον, as John i. 42. v. 4. viii. 7. xx. 4, 8. (though see sense II.) Acts xxvi. 23. xxvii. 43. Rom. x. 19. 1 Tim. ii. 13. 1 John iv. 19. See Matthiæ, § 468.]

II. Of time, *Former, before,* in a comparative sense, as *first* is often used in English, and many other superlatives in Greek *. John i. 15, 30. (comp. John viii. 58.) Luke ii. 2. John xx. 4, 8. Acts i. 1. Comp. 1 Cor. xiv. 30, and see Campbell's Notes on John i. 15. xv. 18. [See 1 Tim. v. 12. Heb. viii. 7. 2 Pet. ii. 20. Rev. ii. 4, 5, 19. xxi. 4. In Mat. xii. 45. and xxvii. 64. it may be either *the former* or *the first.*]

III. Of order or situation, *First.* occ. Acts xvi. 12. Raphelius has sufficiently shown that both Polybius and Herodotus use πρώτη in this sense, and cites Polybius applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. Μεχρί πόλεως Πίσσης, ἡ ΠΡΩ´ΤΗ κεῖται ΤΗ͂Σ ΤΥ´Ρ῾ΡΗΝΙ´ΑΣ ὡς πρὸς τὰς δυσμάς. "Unto the city of Pissa, which lies *the first of Etruria* towards the west." See also Whitby's Note, and his Alphabetical Table of places subjoined to his Commentary on the N. T. in PHILIPPI. But comp. Bowyer on Acts xvi. 12. Bp. Pearce, however (whom see) thinks not only that the present printed Greek copies are right, but also that, *at the time St. Luke wrote, Philippi* was *the chief,* if not *the first,* city of the part of Macedonia where St. Paul then was: although, according to Livy, lib. xlv. cap. 29, and Diodorus Sic., P. Æmilius had appointed Amphipolis to be the *chief* city of that part *two hundred and twenty years before.* [Schl. makes it *the chief city.*]

IV. Of dignity, *First, chief, principal,* —of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Acts xiii. 50, Wetstein cites from Josephus the phrases τῶν Ἱεροσολυμιτῶν—, τῶν Ἰουδαίων—, τῶν Σαμαρεῶν ῾ΟΙ ΠΡΩ´ΤΟΙ; and from Plutarch the very expression ῾ΟΙ ΠΡΩ͂ΤΟΙ ΤΗ͂Σ ΠΟ´ΛΕΩΣ. —of things, Mat. xxii. 38. Mark xii. 28, 29, 30. Comp. Luke xv. 22. 1 Cor. xv. 3, ἐν πρώτοις "*among* the first or principal things." Bp. Pearce. [Comp. Pol. iii. 8. 3. Xen. An. ii. 6. 17. Diod. Sic. xiii. 37. In Luke xiii. 30. xv. 20. it is *Best.*]

V. Πρῶτον, neut. used adverbially, and signifying *first,* of time, and that whether in a superlative sense, Mat. vi. 33.* Mark [iv. 28.] xvi. 9. [Acts vii. 12. xi. 26. 1 Cor. xi. 18. 2 Cor. viii. 5. et al.], or more commonly in a comparative one. Mat. v. 24. vii. 5. viii. 21. [xii. 9. Mark ix. 11, 12. 2 Thess. ii. 3. 1 Tim. v. 4.] Πρῶτον ὑμῶν, *Before you,* John xv. 18.—of order or dignity, Rom. [i. 8.] iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

Πρωτοστάτης, ου, ὁ, from πρῶτος *first,* and ἵστημι *to stand.*

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader* or *captain of the front rank.* [See Job xv. 24. Pol. xviii. 12. 5. Diod. Sic. xx. 12. Xen. Cyr. iii. 3. 57. De Rep. Lac. xi. 4. Thuc. v. 71. Etym. M. 729, 10. Poll. i. 127.] Hence,

II. *A ringleader.* occ. Acts xxiv. 5.

Πρωτοτόκια, ων, τά, from πρωτότοκος.—*The rights of primogeniture, the birth-right.* occ. Heb. xii. 16. The LXX also use this word for the Heb. בכורה *birth-right.* Gen. xxv. 31, 32, 33, 34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1.—The *birth-right,* among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.), but also *pre-eminence* or *authority* over the other brethren (Gen. xxvii. 29. xlix. 3. 1 Sam. xx. 29.); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah* (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an eminent type of *the first-born who are written in heaven,* and are partakers of the *eternal inheritance* (comp. Heb. xii. 23.), but was also to be the *progenitor of the Messiah;* and a slighting of the *birth-right* was both a slighting of the high distinction last-mentioned, and also a despising of that *eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St. Paul calls Esau a *profane* person, for selling his *birth-right;* and the Targum ascribed to Jonathan Ben Uziel thus paraphrases Gen. xxv. 32, 33, 34. "And Esau said, Behold, I am going to die, and shall never live again in the world or age to come (בעלם אחרן)

* See Hammond on John i. 15, and Duport Lect. on Theophrast. Eth. Char. cap. xi. p. 387. edit. Needham.

* [Wahl refers this to the sense of priority in *dignity.*]

*and to what purpose is this birth-right, and the portion in that world of which you speak?* And Jacob said, Swear to me this day, and he sware unto him; and he sold his *birth-right* to Jacob. And Jacob gave to Esau bread and pottage of lentils, and he ate and drank, and arose and went away. *Thus Esau despised the birth-right and the portion in the world to come;"* or, *as the Jerusalem* Targum expresses it, *" Thus Esau despised the birth-right, and spurned his portion in the world to come, and denied* or *renounced* (כפר) *the resurrection of the dead*."*

Πρωτότοκος, ϐ, ὁ, ἡ, καὶ τὸ—ον, from πρῶτος *first*, and τέτοκα perf. mid. of τίκτω, or obsolete τέκω, properly *to bring forth*, as the female, but sometimes *to beget*, as the male. Comp. Τίκτω.

I. *The first-born* of man or beast. occ. Heb. xi. 28. Comp. Exod. xii. 12, 29. [See Gen. iv. 4. x. 15. xxvii. 29, 37. Ex. xi. 5; and in this sense it] is applied to Christ, in respect of his *opening the womb* of the blessed Virgin. occ. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's Notes on Mat.

II. [1.] Christ is called, Col. i. 15, Πρωτότοκος πάσης κτίσεως, *The first-begotten* †, or *first-born of the whole creation*, because he was begotten to *be Heir and Lord of all things* (comp. Heb. i. 2, 8. Acts x. 36.), and *in all things*, or *over all persons, to have the pre-eminence* (comp. Ps. lxxxix. 27.), and because *all things were created* ΕἸΣ ἀυτὸν FOR *him*, as well as δι' ἀυτȣ̃ *by him*. See ver. 16, 17, 18. In the same view he is styled absolutely ΤῸΝ Πρωτότοκον *THE first-born*. Heb. i. 6.‡ [Schl. translates the passage of Colossians *Prince and Lord of all created things;* Wahl says that the word denotes *first, chief*, and it is used of Christ to explain his relation in this passage *to the universe*. Bretschneider refers it to the first sense, and says that Christ is called Πρωτότοκος " quatenus a Deo ante mundum conditum genitus est." I may observe that in 1 Chron. v. 11. the word means simply *First;* and that in 2 Sam. xix. 43. it seems used comparatively, πρωτότοκος ἐγὼ ἢ σύ, *I am greater than thou*. In Ex. iv. 22. Ps. lxxxix. 27. Jer. xxxi. 9. it denotes *The most loved*, or *most exalted*. The passage of Colossians being of great importance, I give Bp. Middleton's note on it.—" Coloss. i. 15. Πρωτότοκος πάσης κτίσεως. Our version has 'of every creature;' Macknight and Wakefield 'of the whole creation;' Newcome says it may be either, but this, I apprehend, is a mistake. The absence of the article shows that κτίσις is here used for an individual, as in our version, and not of the creation inclusively, which would have required πάσης τῆς κτίσ. So Mark xvi. 15. and Rom. viii. 22. I do not, however, perceive that this distinction throws any light on the controversy respecting the meaning of the whole passage. Michaelis, after Isidore the Pelusiot, would accent the penult πρωτοτόκος, so as to make the sense active: but then it will signify, not simply having born or begotten, but that *for the first time;* so Hom. Il. xvii. 5. The Socinians understand πρωτότοκος to represent the Heb. בכור, and to be thus expressive *only* of the dignity of primogeniture. I am surprised that this interpretation should have been adopted by Schleusner; for surely nothing can be more incompatible with the whole context. In illustration of the truth that Christ is πρωτ. πα. κτ. the Apostle adds, that through him (Christ) were created all things in heaven and on earth, visible and invisible, with the several orders of angels: thus, then, it will be said, that Christ was the eldest born of his own creation, which is so absurd, that it requires no common hardihood to defend it. Schleusner, indeed, it must be admitted, adopts the derived, not the primitive sense, of πρωτοτ., making it to signify *princeps* and *dominus;* but this does not relieve the difficulty, unless an instance can be produced in which πρωτοτ. signifies *dominus* otherwise than in reference to the brethren, over whom the first-born among the Jews had authority. Of the *literal* sense, the instances cited by Schleusner are Gen. xxvii. 29, 37. 1 Sam. xx. 29, about which there can be no doubt: for the *metapho-*

* The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood's* being annexed to the *birth-right*. My reason for this omission is, that, on attentive reconsideration, I think that neither the texts there quoted (namely, Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others, are sufficient to prove such annexation; and whoever will peruse the learned Vitringa's Observationes Sacræ, lib. ii. cap. 2 and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several texts.

† [See the last word.]

‡ See Tillotson's Serm. XLIII. vol. i. p. 442, fol. and Whitby's and Macknight's Note on Col. i. 15.

*rical*, he quotes Jer. xxxi. 9, in which, however, there is no confusion of metaphor, the words being, 'I am father to Israel, and Ephraim is my first-born,' i. e. Ephraim shall have authority over the other tribes, who are his brethren; exactly as in Rom. viii. 29. we have πρωτοτ. ἐν. πα. ἀδελ. What is wanted is an instance in which πρωτότοκος is so used in the metaphorical sense, that it not only has lost sight of its origin as a metaphor, but is used in direct contradiction to it, as is alleged in the present instance. On the whole, I know of no better expedient than to understand the words as 'begotten before every creature,' i. e. before any created being had existence: thus it was explained by the majority of the ancients. See Suicer. vol. ii. p. 879. That πρῶτος may be thus used is evident from John i. 15 and 30. Michaelis has observed, that, in the language of the Rabbins, God is called the first-born of the world. At any rate, be the meaning of this text what it may, the utmost which can be expected by the malice of heresy, and achieved by the perversion of criticism, is to detach it from the verses which immediately follow, with which, however, it seems to be most intimately connected. But even this will be of no avail; with the 16th, and especially the 17th verse, the reasonable advocate for the pre-existence and divinity of Christ might, if he had no other evidence in his favour, be abundantly content. The positive assurance that Christ was before all things, and that by him all things συνέστηκε (the word used both by Josephus and Philo of the acknowledged Creator, see Krebs. Obss. in N. T. e Josepho, and also by other writers) leaves no question as to the dignity of the Redeemer of mankind. Mr. Wakefield translates '*an* image of the invisible God, *a* first-born,' &c. as if there were several such. It is difficult to suppose that he was ignorant of the usage after the verb-substantive, ver. 23, ἐν πάσῃ. τῇ κτίσει. Several considerable MSS. τῇ; and Griesbach thinks the article probably spurious. Not a single MS. of Matthiæ omits the article. The phrase here is equivalent to ver. 6. of this chapter, ἐν παντὶ τῷ κόσμῳ."]

2. Christ is also called Πρωτότοκος ἐκ τῶν νεκρῶν, *The first-born*, or *first-begotten from the dead*, in regard of his being the *first* that rose from the dead, no more to die: for, as the author of the *Answers to the Orthodox* well observes, ἐις γὰρ ἀθάνατόν τε καὶ ἀφθαρτὸν ζώην ὄπω γέγονε τινος ἡ ἀνάστασις πλὴν τȣ̃ Σωτῆρος Ἰησȣ̃ Χριστȣ̃, "no one has yet *arisen* to an *immortal* and *incorruptible* life but our Saviour Jesus Christ." Respons. 85. So Chrysostom, speaking of them who rose from the dead before Christ, Ἀναστάντες πάντες ἀπέθανον πάλιν, γεῦμα δεδωκότες τῆς ἀναστάσεως· Ὁ δὲ Χριστὸς ἀναστὰς ȣ̓χ ὑποπίπτει θανάτῳ—"All these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen *is no more subject to death*—" occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23, and see Suicer Thesaur. under Πρωτότοκος I. 2. b. [Parkhurst has not made it very clear here whether he means *first in dignity* or *first only in order*. Schl. puts this place under the same head as the last passage, viz. *Chief, most excellent*, &c. and then says, almost in Parkhurst's words, *First and chief of those who so rose from the dead as to undergo death no more*. But he subjoins Gregory Nyssen's explanation (Or. ii. c. Eunom.) which seems rather to refer to time. Ὁ πρῶτος δι' ἀυτȣ̃ λύσας τὰς ὀδύνας τȣ̃ θανάτȣ. Bretschneider says, "He who first rose from the dead is the leader and prince of them that rise." I do not understand Wahl.]

3. This title is applied to Christ in respect of his being the *first-born* [(and so the chief)] among many brethren, both in holiness and glory. occ. Rom. viii. 29. Comp. under Προορίζω II. The above cited are all the texts of the N. T. where Πρωτότοκος is applied to Christ. [In this interpretation the German lexicographers agree.]

III. "Saints are called (Πρωτοτόκων) the *first-born*, because under the law the *first-born* were *peculiarly appropriated to God*, and heirs of a double honour and inheritance." Doddridge. occ. Heb. xii. 23. [Or Christians may be so called as being especially dear to God and valued by him. See the texts in the LXX collected under II. 1.] Comp. under Πρωτοτοκία. But see Macknight on Heb. xii. [In Heb. the word בכור, which is properly *The first-born*, so often rendered by πρωτότοκος in the LXX, denotes frequently *what is chief* or *most powerful* or *excellent in its kind*. See Deut. xxxiii. 17. Job xviii. 13. (where the LXX has ὁ κράτος τȣ̃ θανάτȣ ἔχων, and Schutz says *Primo-*

*genitus mortis*) and Is. xiv. 13. This too is the word used in Ex. iv. 22. Ps. lxxxix. 27, (28.) Jer. xxxi. 9.

ΠΤΑΙ'Ω.—*To stumble, fall.* [2 Macc. xiv. 17.] In the N. T. it is applied only spiritually, and that whether to slighter offences, occ. Jam. iii. 2, twice; or to those of a more grievous kind, occ. Rom. xi. 11. (comp. ch. ix. 32.) Jam. ii. 10. (comp. ver. 11.) 2 Pet. i. 10. [Schl. gives the sense *To suffer for faults, become wretched, fall from one's former fortune,* in Rom. xi. 11. 2 Pet. i. 10, and Wahl gives the latter sense, and cites the place of St. Peter as an instance, quoting also 1 Sam. iv. 2, 3. Diod. Sic. xvi. 47. Pol. i. 10. 1. Xen. Cyr. iii. 1. 26. Schl. cites Diog. l. 1. 46. Thuc. ii. 43. iv. 18. For the sense given by Parkhurst, see Deut. vii. 25. Ecclus. xxxvii. 16. M. Antonin. vii. 15.]

Πτέρνα, ας, ἡ, from πατεῖν τὴν ἐράν, *treading upon the ground,* say the Greek etymologists. *The heel.* occ. John xiii. 18. Comp. Ps. xli. 10, where the LXX translation of the latter part of the verse —ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν *hath magnified supplantation against me*—sounds differently from that in St. John; the sense, however, of both is the same, namely, *hath behaved very treacherously against me,* by a figure taken from deceitfully *tripping up another's heels,* and making him fall. Comp. Suicer Thesaur. in Πτερνίζω, [which occ. in Gen. xxvii. 36. in the sense of *circumventing,* and so Jer. ix. 4. πᾶς ἀδελφὸς πτερνῇ πτερνιεῖ, and Hos. xii. 3. Mat. iii. 8. Suidas, after Theodoret on this psalm, explains πτέρνα by ὁ δόλος καὶ ἡ ἐπιβολή, and πτερνίζω by καταβάλλω, adding, that it is a metaphor from racers, who trip up one another's heels.]

Πτερύγιον, ου, τό, from πτέρυξ, which see.

I. *A little wing,* or in general *a wing.* Thus it is applied by the LXX to the *wings of the Cherubs* in the Holy of Holies of Solomon's Temple, 1 Kings vi. 24.—[of the *fins of fish,* in Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.]

[II. Thence it comes to signify the *tip* or *extremity* of any thing, as of *a cloak.* Numb. xv. 36.—or *garment,* 1 Sam. xv. 27. xxiv. 5, 6, 12.—and so Hesychius explains it, and also as ἀκρωτήριον. See Xen. An. iv. 7. 10. Salm. ad Tertull. de Pall. p. 111. Compare also Ex. xxviii. 26.]

III. *A wing* or *appendage to a building.* occ. Mat. iv. 5. Luke iv. 9. The πτερύγιον τοῦ ἱεροῦ here mentioned seems to have been what was called the *king's portico,* which was built parallel to the south front of the temple, and was, says Josephus, Ant. lib. xv. cap. 11. § 5, "one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it, on the edge of this, Herod raised the immense height of the portico; so that if any one from the roof of this *portico* should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss *." Somewhere then on the roof of this *portico* it is probable that the Devil placed our Saviour. [A writer (Hassæus) in the Bibl. Brem. cl. vi. p. 993. and Deyling (ii. 372.), Wahl, and Kuinoel, also say, *The top of the king's portico;* others, Olearius and Wolf, understand πτερύγιον generally of *the porticos which ran all round the temple,* and which were built on large masses of stone †. Schleusner and Bretschneider, referring to sense II. *(the extremity),* understand the word to mean, in these places, the *top* or *roof* of the temple. Kuinoel, however, points out that Josephus expressly mentions there being iron knobs on the top of the temple to prevent any one from going on it (B. J. v. 5. 6. vi. 5. 1.) But Fritsche says that it does not appear from either place that these knobs were so close that no one could really stand there. There is a curious passage (noticed by him after Deyling) in Eusebius (H. E. ii. 23.) in which it is said that James the Apostle was treacherously advised by the Scribes and Pharisees to go up to the πτερύγιον τοῦ ἱεροῦ to be seen and heard by all the people, and that they threw him down thence. And Deyling understands the πτερύγιον there mentioned to be a sort of *para-*

* Where "the precipitation doth down stretch
*Below the beam of sight.*"
Shaks. Coriolanus, Act iii. sc. 2, at beginning.
———— "How *fearful*
And *dizzy* 'tis to cast one's eyes so low!"
King Lear, Act iv. sc. 6.
[Josephus mentions that the top of this portico was highest in the middle part.]

† [There is no great difference between these two opinions, except that the first is the more definite. Schl. represents them as quite different, and wrongly ascribes the second to Deyling. About Wolf, too, I am doubtful.]

*pet* round the roofing of the outer courts, to which you could go up by steps, while Fritsche understands it to be the edge of the *temple* itself. He observes, that as τὸ ἱερὸν is mentioned, we must understand it of the *temple*, and on that ground he rejects the first explanation (the king's portico), which in other respects he would approve.]

Πτέρυξ, υγος, ἡ, from πτέρον the same, which q. πετερὸν from πέτομαι *to fly.*—*A wing*, properly of a bird. Mat. xxiii. 37. Rev. iv. 8. ix. 9. xii. 14. [See Ex. xix. 4. xxv. 20. Ps. lv. 6, and with Mat. comp. Luke xiii. 34. Eur. Herac. 10. Anthol. T. ii. p. 19. T. iv. p. 266. Plutarch. de Philost. p. 494. E. and also Ps. xxxvi. 7. lvii. 2. Eur. Herc. Fur. 71. Æsch. Eum. 1004. and Schultens on Job xix. 15.]

☞ Πτηνόν, ȣ, τό, from πτῆμι or the obsolete V. πτάω *to fly.*—*A bird, a fowl*. occ. 1 Cor. xv. 39. [Xen. Cyr. i. 4. 11.]

ΠΤΟΕ'Ω, ῶ, either from the obsolete V. πτόω *to fall.*—*To affright, terrify;* whence Πτοέομαι, ȣ̃μαι, pass. *To be affrighted, terrified.* occ. Luke xxi. 9. xxiv. 37. [Deut. xxxi. 6. Ex. xix. 16. Job xxiii. 15. 1 Macc. vii. 30. Pol. x. 42. 4. Joseph. B. J. i. 30. 4.]

Πτόησις, ιος, Att. εως, ἡ, from πτοέω, which see.—*A being affrighted* or *terrified, terror, consternation.* occ. 1 Pet. iii. 6. [Prov. iii. 25. For פחד see 1 Macc. iii. 25. Diod. Sic. xx. 66.]

☞ Πτύον, ȣ, τό, from πτύω *to spit, spit out.*—*A shovel*, whence corn is thrown or *spit out*, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not *a fan* or *van*, is evident from Homer, Il. xiii. lin. 588,

Ὡς δ' ὅτ' ἀπὸ πλατέος ΠΤΥΌΦΙΝ μεγάλην κατ' ἀλωὴν
Θρώσκωσιν κύαμοι μελανόχροες, ἢ ἐρέβινθοι.——

The Greek Scholion on this place in Schrevelius's edition says, Πτύον δ' ἐςὶν, ἐν ᾧ τὰ ἠλοημένα γεννήματα ἀναβάλλουσιν χωρίζοντες τȣ̃ Ἀχύρȣ. "The πτύον is what they *throw up* the corn with, after it is threshed, to separate it from the chaff." See more in Wetstein on Mat. occ. Mat. iii. 12. Luke iii. 17. "After the grain is trodden out," says Dr. Shaw, Travels, p. 139, "they winnow it by throwing it up against the wind with *a shovel;* the τὸ πτύον, Mat. iii. 12. Luke iii. 17, there rendered *a fan*, being too cumbersome a machine to be thought of; for it is represented as carried in the hand." And indeed I do not find that the *winnowing fan* is ever mentioned as used by the eastern nations, either in ancient or modern times. [The German lexicographers all make it *a fan*.]

☞ Πτύρω, from πτοέω *to affright.*—*To affright, terrify;* whence Πτύρομαι, pass. *To be affrighted, startled;* for it particularly denotes the *starting* of a horse, as may be seen in Wetstein. Comp. also Kypke. occ. Phil. i. 28. [Diod. Sic. xvii. 34 and 57. Æsch. Soc. D. iii. 16. Plutarch Fab. i. p. 677. ed. Reisk. Hesychius has πτύρεται, κλαδαίνεται, σείεται, φοβεῖται, φρίττει.]

☞ Πτύσμα, ατος, τό, from πέπτυσμαι perf. pass. of πτύω *to spit.*—*Spittle.* occ. John ix. 6. [Pol. viii. 14. 5. Poll. On. ii. 103. Foes. Œc. Hippoc. p. 327.]

ΠΤΥ'ΣΣΩ.—*To roll up* a scroll or volume of a book. occ. Luke iv. 20. Comp. Ἀναπτύσσω. [Hom. Od. i. 439. Herodian, i. 17. 1.]

ΠΤΥ'Ω, formed from the *sound*, as the Latin *spuo*, and Eng. *to spit.*—*To spit; to throw out spittle from the mouth.* occ. Mark vii. 33. viii. 23. John ix. 6. [Numb. xii. 14. for ירק. See Ecclus. xxvii. 13. Xen. Cyr. viii. 1. 42.]

Πτῶμα, ατος, τό, from πέπτωμαι perf. pass. of πίπτω *to fall.*—*A dead body fallen to the ground, a carcase*, which, by the way, from the Latin caro casa, *flesh fallen*. occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last-cited text I concur with those many learned interpreters who refer πτῶμα to the *Jews*, and ἀετοὶ to the *Romans*, and suppose the latter word to allude to the *Roman military ensigns*, which were *eagles* of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Jud. xiv. 8, πτῶμα answers to the Heb. מפלת *a carcase*, which is in like manner from the verb נפל *to fall.* [The word is used of the *ruin* or *fall of walls* or *a house* in Diod. Sic. xviii. 70. See also Pol. xvi. 31. 8.—of *a carcase*, Pol. xv. 14. 2. Herodian. i. 15. 3. iv. 6. 2; but not in writers of a good age. See Lobeck on Phryn. p. 375. In the LXX the word is often used of *great calamities*, as Job xviii. 12. Prov. xvi. 19. Is. viii. 14.]

Πτῶσις, ιος, Att. εως, ἡ, from obsol. πτόω *to fall.*—*A fall*, or *falling*. occ. Mat. vii. 27. Luke ii. 34. [In the last passage the sense is metaphorical. The expression means "shall occasion the fall;" and

some interpret *fall* here as meaning *sin*, others as *misfortune*, or *destruction*. There is little difference, as the sin would be followed by the misfortune. See Ez. xxvi. 15. Is. li. 17. Ecclus. iii. 30. The word occurs in the sense of *fall* in Pol. ii. 16. 3. Diod. Sic. iii. 56.]

Πτωχεία, ας, ἡ, from πτωχεύω.—*Poverty*. occ. 2 Cor. viii. 2, 9.* Rev. ii. 9. [1 Chron. xxii. 14. Job xxx. 27. Deut. viii. 9.]

Πτωχεύω, from πτωχός.—*To be* or *become poor*. occ. 2 Cor. viii. 9. [On this important passage see Archbishop Magee, ii. p. 621, and following. He mentions that there are six passages in the LXX and Apocrypha, viz. Judges vi. 6. xiv. 15. Ps. xxxiv. 10. lxxix. 8. Prov. xxiii. 21. and Tob. iv. 21, where πτωχεύω occurs; and in every one of these there is a sense of *transition* from opulence to poverty, or from possession to privation. In the first and fourth the Hebrew is דלל, which is rendered *attenuor* by Trommius and Biel, and in the same sense by the other Lexicons; a sense, too, necessary from the context. In the third, fourth, and fifth, we have in the Hebrew רוש, which, in Archbishop Magee's opinion, signifies undoubtedly *the becoming* or *being made poor*. In the two last of these three, Schutz says *depauperantur*, and in Prov. xiii. 10, where the same word occurs, and Symmachus has πτωχευομένοι, the LXX have ταπεινοῦντες. In Tobit we have only the Greek, but the context is strong in favour of the same sense. Jerome renders the word in all these places so as to imply a change; and Schleusner expressly mentions the use of the word in the LXX in the sense of *becoming poor, being reduced to indigence;* and he explains it in this place of Corinthians *To be in a worse condition*. The Archbishop, from the evidence adduced, thinks it clear that the verb in Jewish Greek signified *exclusively*, *To become poor*. At all events, it must be allowed that it has that signification in all the remains we have; and this is strongly in favour of giving it the same meaning in this place of Corinthians. See Hom. Od. O. 308, where, as Archbishop Magee says, there is decidedly *a change of state* implied.]

Πτωχός, ἡ, όν, from πέπτωχα perf. act. of πτώσσω *to shrink with fear, tremble*, which from πτοέω *to terrify*, [or perhaps, as some etymologists say, from πτόω *to fall*. Suidas defines it ὁ ἐκπεπτωκὼς τοῦ ἔχειν, and Suicer says that it is properly "one who has been cast down from riches to want." On the difference between πτωχός and πένης (which implies a less degree of want, though the words are sometimes interchanged), see the latter word.]

I. *Poor, indigent, destitute of the goods and necessaries of this life*. Mat. xix. 21. xxvi. 9, 11. [Mark x. 21. xii. 42, 43. xiv. 5, 7. Luke xiv. 13, 21. xvi. 20, 22. xviii. 22. xix. 8. xxi. 5. John xii. 5, 6, 8. xiii. 29. Rom. xv. 26. 2 Cor. vi. 10. Gal. ii. 10. James ii. 3, 5, 6. Rev. xiii. 16. Job xxix. 12. Prov. xiv. 21. Is. iii. 14. for עני; Prov. xiii. 8. xiv. 20. xvii. 5. for רש.] Comp. Πένης.

II. *Poor*, in a spiritual sense, *destitute of spiritual riches*. Rev. iii. 17.

III. *One who is duly sensible of his spiritual poverty and wretchedness*. Mat. v. 3. (comp. Isa. lxvi. 2.) Mat. xi. 5. Luke iv. 18, comp. Isa. lxi. 1, and observe that the correspondent Heb. word to πτωχοῖς of the LXX and of St. Luke is ענוים *humble*, *meek*. [Schl. refers the three last passages to sense II.]

IV. *Poor, unable to confer spiritual riches*, such as justification and acceptance with God. Gal iv. 9.

Πυγμή, ῆς, ἡ, from πὺξ *with the doubled fist*, which from πύκα adv. *close together, closely*. Observe further that πὺξ is an adv. of the like form as γνὺξ *on the knees*, λὰξ *with the heel*, &c.—*The fist, the doubled fist*. So Hesychius, Πυγμή, γρόνθος; Suidas, Πυγμή, γρόνθος, σύγκλεισις δακτύλων, *the fist, the closing of the fingers;* and Pollux [II. 4. 147.] Ἂν δὲ συγκλείσῃς τὴν χεῖρα, τὸ μὲν ἔξωθεν καλεῖται πυγμή. "If you shut your hand, the outside is called πυγμή." Hence the dative πυγμῇ being used, as it were, adverbially, πυγμῇ νίπτεσθαι τὰς χεῖρας, literally, *to wash the hands with the fist*, i. e. by rubbing water on the palm of one hand *with the doubled fist* of the other. The reader may see other interpretations of this word in Pole Synops. Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1965, and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by *washing the hands as far as the* fist *extended*, i. e.

* [Many interpret it here in a larger sense than mere poverty, as *afflictions*. See Ps. xxxi. 10.]

up to the wrist. This the Rabbins call *a washing* עד פרק to the *break* or *joint;* and the Doctor quotes a *tradition* of their's from the Talmudical Tracts, that *the hands were to be thus washed.* occ. Mark vii. 3. The LXX have the Noun πυγμή, Exod. xxi. 18. Isa. lviii. 4. for the Heb. אגרף *the fist clenched* or (to use the Eng. derivative from the Heb. גרף) wrapped *together.* [Wahl says *with the fist,* i. e. *strongly,* the same as βίᾳ, or *diligently,* the same as ἐπιμελείᾳ. The Vulgate has *frequently* (crebro), and the Syriac *diligently.* So Luther, Erasmus, and others; and so Epiphanius understands the passage, and uses the word in Hær. xv. ad init. Theophylact explains it ἄχρι ἀγκῶνος *up to the elbow.* The Jews certainly in washing clenched one fist, and then with the other hand washed that and the whole arm. See Pocock. ad Port. Mos. c. 9.]

ΠΥ'ΘΩΝ, ωνος, ὁ, from Heb. פתן, a species of *serpent.*

I. This word in the profane writers is used, so far as I can find, *only* in the two following senses.

1. The singular, Πύθων *Python,* is the name of that *monstrous serpent* feigned to be killed by Apollo; whence he was called Πύθιος or *Pythian:* which story, whatever *physical* or *historical* ground it may have, bears a manifest allusion to the promise of bruising the *serpent's* head by the seed of the woman, Gen. iii. 15.

2. Πύθωνες, οἱ, plur., according to Plutarch, cited by Wetstein, was used in his time for the Ἐγγαστριμύθοι, or those *Diviners who spake from their belly,* De Def. Orac. tom. ii. p. 414. Τὺς Ἐγγαστριμύθυς εὐρυκλέας πάλαι, νυνὶ ΠΥ'ΘΩΝΑΣ προσαγορευομένυς*. Hence,

II. Πύθων, ωνος, ὁ, *A divining Demon.* So Hesychius, Πύθων, δαιμόνιον μαντικόν. occ. Acts xvi. 16, where Πύθωνος, I apprehend, properly means the *Demon* himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression πνεῦμα Πύθωνος, *a spirit of a divining Demon,* seems exactly parallel to what he uses in his Gospel, ch. iv. 33, Πνεῦμα Δαιμονίυ ἀκαθάρτυ, *A spirit of an unclean Demon.* Further, Πύθων imports *divination,* either from Πύθιος *Pythian,* the title under which Apollo gave out his oracles at Pytho or Delphi (whence the priestess who uttered them was also called Pythia), or else immediately from Heb. פתן *a serpent,* which was an animal particularly respected by the heathens in their *divinations,* as being to them an emblem or representative of the *solar light* or *Apollo,* their *divining* God. Add to which, that, considering the religious and high regard paid to *serpents* in various manners among the * ancient idolaters throughout the world, and which is still paid to them in some heathen countries to this † day, it seems as if that *Old Serpent,* the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that by pretending to *divine* or *foretell,* in direct contradiction to the *revelation* of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

Πυκνός, ή, όν, from πύκα adv. *closely, close together.* [Properly, *Thick, close.* Xen. An. iv. 7. 10. Hom. Il. Λ. 118. Ezek. xxxi. 3.]—*Frequent.* occ. 1 Tim. v. 23. Πύκνα, neut. plur. used adverbially, *Frequently, often.* occ. Luke v. 33. Πύκνα is likewise thus applied by Homer, Il. xviii. lin. 318. Comp. Odyss. xvii. lin. 198, and see Wetstein. [See also Ælian. V. H. ii. 21. Xen. de Rep. Lac. xii. 5. The comparative]

Πυκνότερος, α, ον, *More frequent,* [is found in the neut.] Πυκνότερον, used adverbially, *More frequently.* Acts xxiv. 26. [Dem. 1035, 14. 2 Mac. viii. 8.]

☞ Πυκτεύω, from πύκτης *a boxer,* which from adv. πὺξ *with the fist,* which see under Πυγμή.—*To box, fight with the fist,* which was one of the exercises of the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under Δέρω III. which see,

* Mollerus on Isa. xix. 3, cited in Leigh's Critica Sacra, and Mintert in his Lexicon, [and Schleusner, Wahl, and Bretschneider], say, that Apollo himself was called Πύθων; but I find no proof of this; and the learned Wolfius, on Acts xvi. 16, expressly affirms that he is never so styled. [See, however, Anthol. Gr. T. i. p. 55. ed. Jacobs.]

* See Coke's Inquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3, Vossius De Orig. & Progress. Idololat. lib. iv. cap. 63. Selden De Diis Syr. Syntag. ii. cap. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13. p. 229, &c. 2d edit. Thirlby's Note on Justin Martyr, p. 45. Jones's Physiological Disquisitions, p. 289, &c.

† Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbery's Collect. of Voyages, vol. xvii. p. 48.

I have referred the expression Ἀέρα δέρων to the Σκιαμαχία of the ancient Athletæ; but I now think that Kypke has much better explained it of a combatant's being obliged *to beat the air*, by his antagonist's art and agility in escaping his blows, and so forcing him *to a kind of* Σκιαμαχία, ΣΚΙΑΜΑΧΙ'Αι ΤΙΝΙ ΠΑΡΑΠΛΗ'ΣΙΟΝ, as Philo cited by Kypke calls it; whereas the Apostle aimed no vain or uncertain strokes, or such as could be avoided by his adversary, which was *his own body*, or *the old man* in him, which he was continually *buffeting* and *subduing*. [The word occ. Xen. de Rep. Lac. iv. 6. Dem. 51, 24.]

ΠΥ'ΛΗ, ης, ἡ.

[I. Properly, *The gate leading through fortifications into a city*, in opposition to θύρα *the door of a house*. (See Schol. on Thuc. ii. 4. Thom. M. p. 766. and Eustath. ad Homer. Il. X. p. 1353, 50). occ. Luke vii. 12. Acts ix. 24. Heb. xiii. 12, *without the gate*, meaning, *without the city* *.]

[II. Improperly for θύρα *a door*. Acts iii. 10. xii. 10. See also Jer. xliii. 9. Ex. xxvii. 16. Eur. Andr. 952. Xen. Cyr. vii. 5. 27.]

[III. Allegorically, *An entrance*. Mat. vii. 13, 14. Luke xiii. 24. Ceb. Tab. 15.]

[IV. In the expression πύλαι Ἅδε Schleusner thinks *the power of hell* is meant, "either because the gate is most strongly fortified, or because in the East the solemn judgments and councils were held at the gate;" and he explains the whole place of a promise that the Church should be preserved against all attacks of adversaries, adding, that in Hebrew שערי מות is put for *the greatest danger*, as in Ps. ix. 13. (τῶν πυλῶν τε θανάτε) and cvii. 18. Is. xxxviii. 10. Wahl thinks the phrase is for Ἅδης, and explains it, "Hell with its inhabitants, the devil and crowd of evil spirits;" observing, that both Hebrews and Greeks give gates to Hades. He refers to the same passages as Schleusner, and to Hom. Il. viii. 367. Od. xi. 276. Diod. Sic. i. 96. See too Æsch. Ag. 1300. Lucret. iii. 67. Schwarz. Comm. p. 1193. Glass. Philol. Sacr. p. 1204.]

* [Schleusner says, πύλη is here put for πόλις by synecdoche. The Roman MS. and Theodoret have πόλεως, and the Syriac uses the word *city*. In Jer. xliv. 6. πύλη is for πόλις; and see Ruth iii. 11. Is. xxx. 31. and *porta* for *urbs* in Juvenal. Sat. xi. 124. Val. Flacc. Argon. i. 677.]

Πυλών, ῶνος, ὁ, from πύλη.

I. *A gateway, porch*, such as we learn from Dr. Shaw, Travels, p. 207, the principal houses in the East are still furnished with. Mat. xxvi. 71. [Luke xvi. 20.] Acts [x. 17.] xii. 13, where see Kypke. [See Judg. xviii. 16, 17. Ex. xl. 12. Athen. v. 205. B. Schol. Lucian. iii. p. 16.]

[II. *A gate* or *door*. Acts xiv. 13. Rev. xxi. 12, 13, 15, 21, 25. xxii. 14. 1 Kings xiv. 28. xvii. 10. Lucian. Hermot. § 11. In Acts xii. 14. Schleusner gives it this meaning; Wahl puts it under the first head, saying, however, that πυλῶνα is for τὴν θύραν τε πυλῶνος.]

Πυνθάνομαι, from the obsolete πεύθομαι, the same, which see.

I. *To ask, inquire*. Mat. ii. 4. [Luke xv. 26. xviii. 36.] John iv. 52. xiii. 24. Acts iv. 7. [x. 18, 29. xxi. 33. xxiii. 19. Gen. xxv. 22. Dan. ii. 15. Xen. Mem. i. 1. 9.]

II. *To learn, understand* or *be informed, on inquiry*. Acts xxiii. 34. [Xen. An. vii. 6. 9. Pol. iv. 73. 1.]

[III. *To take cognizance of*. Acts xxiii. 20.]

ΠΥ͂Ρ, πυρός, τό.

I. *Fire*. [Mat. iii. 10. v. 22. vii. 19. xiii. 40. xvii. 15. Mark ix. 22. Luke iii. 9. xxii. 55. John xv. 6. Acts xxviii. 5. Heb. xi. 34. James iii. 5. v. 3. 1 Pet. i. 7. 2 Pet. iii. 17. Rev. i. 14. ii. 18. viii. 5, 8. ix. 17, 18. xi. 5. xiv. 18. xv. 2. xvii. 16. xviii. 8. xix. 12. In Acts vii. 30. Rom. xii. 20. Rev. iv. 5. x. 1. the genitive πυρός is put for the adj. or part. πυρόμενος. See Ex. iii. 2. Diod. Sic. xvii. 114. Pol. v. 8. 9. Xen. Mem. iv. 3. 7. It is used, perhaps, of *burning with fire*, in Acts ii. 19. See Gen. xi. 3. Zach. iii. 2. Amos iv. 11. And so Wahl and Schleusner explain 1 Cor. iii. 13 and 15.]

It is spoken, Mat. iii. 11. Luke iii. 16, of the Holy Ghost, in reference to his *illuminating, enlivening*, and *purifying* virtues, and to his *visible effusion in the form of fiery tongues* on the day of Pentecost. Acts ii. 3. [Chrysostom thinks, that *fire* in Mat. iii. 12. denotes the vehemence and power of the Spirit, and so Erasmus. But it has been observed (as by Fritzsche), in reply both to this and Parkhurst's explanation, that in v. 12, where it is imagined the same statement is repeated, πνεῦμα ἅγιον and πῦρ do not denote the *same*, but two

very different things; and it is added, that πῦρ, which is more indefinite, could hardly be used to explain πνεῦμα ἅγιον. Therefore, some think *the fire of hell* intended, as threatened to the wicked under the new covenant, while the gifts of the Spirit are promised to the obedient.]

God is called *a consuming fire*, in respect of his *infinite purity*, and of his *fiery and devouring indignation* against presumptuous and impenitent sinners. Heb. xii. 22. Comp. ch. x. 27, 31. Deut. iv. 24. ix. 3, where in the LXX, Πῦρ καταναλίσκον, *a destroying fire*, answers to the Heb. אש אכלה, *a devouring fire*. See also Deut. xxxii. 22.

It is spoken of the *Gospel*, principally on account of those *violent heats* and *furious contentions* and *persecutions*, which should, through the wickedness of men, be the consequence of its being published in the world. Luke xii. 49. Comp. ver. 51, and Mat. x. 34.

It denotes the *Fire of Persecution*, which was to *prove every man's work of what sort it was*, i. e. to show the *real characters* of the several kinds of *persons*, of whom the different teachers of Christianity builded up the church. occ. 1 Cor. iii. 13, twice. Let the reader attentively peruse 1 Pet. ii. 4—6, and Eph. ii. 20—22, in the Greek, and closely compare those passages with 1 Cor. iii. 9—17, and then he will probably see reason to embrace this explanation, which is Macknight's, of *the fire* mentioned 1 Cor. iii. 13.* "That *the fire* of which the Apostle speaks," says that able commentator in his note on this verse, "is *the fire of persecution*, I think evident from 1 Pet. iv. 13, where the *persecution*, to which the first Christians were exposed, is called πυρώσις, *a burning among them, which was to them for a trial*.—According to the common interpretation, *the doctrine*, which one teaches, is called *his work*. But, in that case, I wish to know, how *doctrines* can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay, and stubble*, were by any teacher built into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had *corrupted* the temple of God. ver. 17." Thus far Macknight.—I add, that the descriptive expressions in ver. 12—15. would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman consul Mummius, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see Ancient Universal Hist. vol. 2. p. 699. 1st edit. fol. and comp. Wetstein on 1 Cor. iii. 13.

It refers to the *fire* of hell. Mat. iii. 12. [xiii. 50. xviii. 8.] xxv. 41. Mark ix. 43, 44, 45. [Jud. 7. Rev. xiv. 10. xix. 20. xx. 10, 14, 15. xxi. 8. Ps. lxvi. 24. Ecclus. vii. 19.]

[II. It is used of *thunder and lightning*. Luke ix. 54. xvii. 29. Rev. xiii. 13. xx. 9. Schleusner and Wahl add 2 Thess. i. 8, joining, of course, the words, ἐν πυρὶ φλογὸς with the *preceding* ones, and referring to the terrible majesty in which the Judge of the earth will appear. So Griesbach points the passage. Others, as Macknight and our version, join them with the *following* words, and refer the place to the next head. Comp. Heb. xii. 18. Rev. viii. 7. In Heb. אש is used simply in this sense. Ps. xxix. 7. Is. xxix. 6. In good Greek πῦρ is so used, absolutely, Soph. Antig. 135, or, with Διὸς, Eur. Phœn. 1192. And ignis in Latin. See Hor. i. Od. 34. 5.]

☞ Πυρά, ᾶς, ἡ, from πῦρ *fire*.—*A heap of fuel collected to be set on fire*, or *actually burning*, a *fire* in this sense, *A PYRE*, PYRA. occ. Acts xxviii. 2, 3. [Judith vii. 5. 2 Mac. i. 22. vii. 5. x. 36. Xen. An. vi. 4. 6. Hesychius πυραί· πυρκαϊαί.]

Πύργος, ου, ὁ, from πῦρ *fire*.

* [Schleusner says, *Great danger* is meant in verse 15, as in Is. xliii. 2. Jer. xliii. 45. Joel ii. 3. See Cic. pro Dom. 43. pro Milone 5. Comp. Amos iv. 11. Zach. iii. 2. Jude v. 23.]

*A tower,* [used *for defence,* as in a town, vineyard, &c. Mat. xxi. 33. Mark xii. 1.* Luke xiii. 4. xiv. 28. In the two last places it may mean *a castle* or *palace;* (Paus. i. 30. 4. Pol. i. 48. 2.) Schleusner thinks that this is the meaning in all the passages cited; Wahl in the last only. See Is. xxix. 3. Xen. Hell. iii. 1. 22.]

☞ Πυρέσσω, from πυρετός.—*To be sick of a fever.* occ. Mat. viii. 14. Mark i. 30. [Æschin. 69, last line but one.]

Πυρετός, ῦ, ὁ, from πῦρ *fire.*—*A fever,* so called from the preternatural *heat* of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbeo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. חרב *to be hot.* Mat. viii. 15. [Mark i. 31. Luke iv. 38, 39. John iv. 52. Acts xxviii. 8.] On Luke iv. 38, Wetstein cites Galen repeatedly observing that πυρετὸς μέγας is an usual expression with the medical Greek writers. Πυρετοί, ὁι. *The fever-fits, the burning fits of a fever.* occ. Acts xxviii. 8.—The LXX use this word, Deut. xxviii. 22, for the Heb. קדחת *a burning inflammatory fever,* from קדח *to kindle,* as a fire. [Demosth. 1260, 20. Xen. Mem. iii. 8. 3.]

Πύρινος, η, ον, from πῦρ *fire.*—*Of fire, fiery, igneous.* occ. Rev. ix. 17. [Ez. xxviii. 14, 16.]

Πυρόω, ῶ, from πῦρ *fire.*

I. *To set on fire, burn.* Hence Πυρόομαι, ῦμαι, pass. *To be set on fire, be on fire.* occ. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under Βέλος †.

II. Of metals, Πυρόομαι, ῦμαι, *To glow with heat,* as in a furnace. occ. Rev. i. 15. We have the same expression in Polycarp's Martyrdom, § 15, edit. Russel: Ὡς χρύσος καὶ ἄργυρος ΈΝ ΚΑΜΙ'ΝΩι ΠΥΡΟΥ'ΜΕΝΟΣ. "As gold or silver *glowing in the furnace.*" Wakk. Πεπυρώμενος particip. perf. pass. *What hath thus glowed, and so is tried* or *purified.* occ. Rev. iii. 18. [In the first place, Schleusner, and apparently Wahl, read πεπυρωμένῳ. Schleusner translates, *To try with fire,* in both passages. Wahl refers the first to sense I. See Prov. x. 21, Zach. xiii. 9. and comp. 2 Sam. xxii. 31, where Theodoret expressly explains πεπυρωμένα by τὰ δόχιμα καὶ ψεύδους ἀπηλλαγμένα; and see his commentary on Ps. cxviii. 148.]

III. Figuratively, Πυρόομαι, ῦμαι, *To burn,* or *be fired,* as it were, with * grief and zeal. occ. 2 Cor. xi. 29. [See 2 Mac. iv. 38.] —with unchaste desires. occ. 1 Cor. vii. 9. So Latin, ardeo, uror. [See Hor. i. Od. xix. 5. Virg. Æn. iv. 68. Call. H. in Ap. 49.]

☞ Πυῤῥάζω, from πυῤῥὸς *red.*—*To be* or *look red.* occ. Mat. xvi. 2, 3. [On this word Fischer (xxix. 2.) says that he doubts if it can be found, except in those two places.]

Πυῤῥός, ά, όν, from πῦρ *fire.*—*Red, of a fiery colour.* occ. Rev. vi. 4. xii. 3. [Gen. xxv. 30. Numb. xix. 2. Zach. i. 8. Xen. de Ven. iv. 7.]

Πύρωσις, ιος, Att. εως, ἡ, from πυρόω.

I. *A burning.* occ. Rev. xviii. 9, 18.

II. *A fiery trial, a proving* or *trial,* as of metals by *fire.* So Hesychius, Δοκιμασία. occ. 1 Pet. iv. 12. Comp. Πυρόω II. 1 Pet. i. 7, and Ps. lxvi. 10. Zech. xiii. 9. in LXX, and under Πῦρ. [See Prov. xxvii. 21.]

Πωλέω, ῶ.—*To sell.* Mat. x. 29. xiii. 44. [xix. 21. xxi. 12. xxv. 9. Mark x. 21. xi. 15. Luke xii. 6, 33. xvii. 28. xviii. 22. xix. 45. xxii. 36. John ii. 14, 16. Acts iv. 34, 37. v. 1. 1 Cor. x. 25. Rev. xiii. 17. Is. xxiv. 2. Joel iii. 3. Nahum iii. 4. See Casaubon. ad Aristoph. Eq. 316. The word is said to be derived from πῶλος *a foal,* or *colt;* all buying and selling having been originally effected by barter, as of animals, &c.]

Πῶλος, ῦ, ὁ, q. πόαλος, from πόα, *the grass,* and ἅλλομαι *to leap, frisk,* says Mintert.—*A foal,* or *colt,* generally of the horse kind, and that whether very young, or come to its full growth: but in the N. T. it is spoken only of an *ass's foal* or *colt.* Mat. xxi. [5, 7. Mark xi. 2, 4, 5, 7. Luke xix. 30, 33, 35. John xii. 15. it is used of a *horse's colt* in Ælian. V. H. vii. 13. Xen. de Re Eq. i. 17. But the Scholiast on Aristoph. Pac. 74. says it is used for the young of other animals. See Gen. xxxii. 15. xlix. 11. Zach. ix. 9.] Hence Latin *pullus,* and perhaps Gothic *fulae,* and Saxon, Danish, and Eng. *foal.*

Πώποτε, Adv. from πῶ *yet* and πότε

* [On these two passages, Parkhurst refers to Bishop Lowth, on Isaiah v. 2, adding, that the tower in the vineyard refers to the temple at Jerusalem. Livy (xxxiii. 48.) speaks of *towers* for the defence of country farms or places.]

† [Schleusner explains this of darts *filled with fire;* so that βέλη πεπυρωμένα is the same as πυρφόρα, and so the phrase is used in Apollod. Bibl. ii. 4.]

* See Heb. and Eng. Lexic. in חרה IV.

*ever.—Ever yet, at any time.* Luke xix. 30. John i. 18. [v. 37. vi. 35. viii. 33. 1 John iv. 12. 1 Sam. xxv. 28.]

Πῶς, Adv.

[I. *How? in what way?*]

[(1.) Generally, and in simple interrogations. See Luke x. 26.* John vi. 52. vii. 33. xiv. 9. Mat. xxii. 12. Mat. vii. 4. Luke i. 34. Ceb. Tab. 5. Xen. Hiero i. 31.]

[(2.) In interrogations, implying a negative. Mat. xii. 29, 34. xxii. 45. John ix. 16. 1 John iii. 17. iv. 20. Mark iv. 13. John iii. 12. Rom. iii. 6. vi. 2. x. 14, 15. —with ἂν *How then?* Mat. xii. 26. Rom. x. 14. & al. Ceb. Tab. 34 and 36. —with a subj. instead of a fut. indic. Mat. xxiii. 33. —with ἂν and opt. Acts viii. 31. Plat. Crit. 6. Lucian. Dial. Deorr. xxvi. 3. Matthiæ, § 514. 609.]

[(3.) *How happens it that?* John vii. 15. Acts ii. 8. 1 Cor. xv. 12. Gal. iv. 9. Lucian. Dial. Deorr. ii. 3. Plat. Phileb. 96. —with ἂν Mat. xxii. 43. John vi. 42. Xen. Symp. ii. 10. —with ὁ Mat. xvi. 1. Mark iv. 40. viii. 21. Luke xii. 56. & al. Xen. Cyr. ii. 3. 11. Dem. 155, 22.]

[II. For ὅπως *How*, in oblique clauses. With the indic. (See Matthiæ 507. 3.) Mat. vi. 28. xii. 4. Mark v. 16. Luke xiv. 7. Rev. iii. 3. & al. Xen. Mem. i. 2. 36. Cyr. i. 6. 16. —with subj. (Matthiæ, § 515. 2.) Mat. x. 19. Acts iv. 21. —with fut. indic. for the subj. See Mark xi. 18.] In Mark ix. 12, if the common reading be retained, supply εἶπεν before πῶς, *And* (in answer to their first scruple, ver. 10, how the Son of Man, the Messiah, could die,) *he told them* how *he must suffer many things*, &c. See Whitby. But observe, that fourteen MSS., among which the Alexandrian and two other ancient ones (see Griesbach), for καὶ πῶς have καθὼς *as;* and that Bp. Pearce, whom see, embraces this as the true reading, as does also the learned Marsh in Note 3, vol. i. p. 436, of his translation of Michaelis's Introduct. to N. T. The Bishop transposing ἵνα, as our translators have done in other texts, renders the words in Mark, *And that,* as *it is written of the Son of Man, he* [John the Baptist] *may suffer many things and be set at nought.*

[III. For ὡς, prefixed to an adverb or adjective, *How much, how very.* Mark x. 23. Luke xviii. 24. Mark x. 24. Luke xii. 51. See Marc Anton. vi. 27. Xen. Mem. iv. 2. 23. Cyr. i. 2. 11.]

IV. Indefinite, *By any means.* Acts xxvii. 12, 29. Rom. x. 14, & al.

☞ Πῶρος, ου, ὁ.

I. A kind of *stone,* like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. lib. xxxvi. cap. 17.

II. *A calculous* or *chalky concretion,* which is formed preternaturally in some part of the human body, as in the joints.

III. *The callus, " the hard substance by which broken bones are united."* Johnson. [See Dioscorid. i. 90. Ælian. V. H. ix. 13.] This N. occurs not in the N. T. but is inserted for the clearer explication of the following derivatives.

Πωρόω, ῶ, from πῶρος, which see.—*To harden, make hard,* like a *stone,* or *to make callous,* and *insensible* to the touch, like the *calculous concretions* of the human body, or like the *callus* or *osseous cement* of broken bones. Comp. Πώρωσις. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our translators render it *blinded.* So Hesychius explains πεπωρωμένοι not only by ἐσκληρωμένοι *hard, hardened;* but also by τετυφλωμένοι *blinded,* and ἐπωρώθησαν by ἐτυφλώθησαν *were blinded.* In John xii. 40, however, τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, he hath blinded *their eyes,* is mentioned as distinct from πεπώρωκεν αὐτῶν τὴν καρδίαν. But * if πωρόω be ever taken in the sense of *blinding,* it must be derived immediately from πωρὸς *blind,* which may very naturally be deduced from πῶρος denoting that *callus, skin,* or *film* over the eye which is usual in *blindness.*—This V. is once used in the LXX for the Heb. כהה *to shrink, to grow flat,* and consequently *dim,* as the eyes from grief. Job xvii. 7.

☞ Πώρωσις, ιος, Att. εως, ἡ, from πωρόω, which compare.

I. *The callus* or *cement of broken bones.* So Hesychius, Ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος, and Galen, cited by Wetstein on Mark vi. 52, ἐν ταῖς τῶν καταγμάτων ΠΩΡΩΣΕΣΙ, "in the *callosities* of fractures." [It may also denote the hardening or callosity of the skin.]

II. *Hardness, callousness,* or *blindness.* occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

* Kypke shows that the Greek writers frequently apply it for τί; *what?* in the same manner.

* See Leigh's Critica Sacra in Πωρόω and Πώρωσις, and Lee's Sophron. vol. iii. p. 571, Note.

# P.



P, ρ, ρ, *Rho.* The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadmean alphabet; in which it answered to the Hebrew or Phenician *Resh* in order and power. Its forms, P, ρ, though plainly related to the Hebrew *Resh* (ר), approach still nearer to that of the Phenician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *Rho* is an evident corruption of *Resh,* the *sh* being dropt, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *Roë.*

☞ 'PABBI'. Heb.—*Rabbi,* Heb. רבי, from רב *great, excellent, chief, master,* (see 2 Kings xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3, in Heb.) and pron. suffix י *my,* q. d. *My chief, my master, Rabbi* is, as St. John informs us, ch. i. 39, equivalent to διδάσκαλε *master, teacher,* and was, in our Saviour's time, a title of respect given to the Jewish doctors; and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the law and the prophets. (See Whitby on Mat. xxiii. 8, and under Παράδοσις.) Our blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his disciples not to be called *Rabbi,* i. e. in the Jewish acceptation of the word; *for one,* adds he, *is your* Καθηγητὴς *Guide,* or (which appears to be the truer reading) Διδάσκαλος *Teacher, even Christ,* Mat. xxiii. 7, 8: and accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in truth *a Teacher sent from God,* even that *great Prophet who should come into the world,* and of whom the Lord hath said by Moses, Deut. xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* On this and the following word see Campbell's Prelim. Dissertat. vii. part ii. p. 321, &c. [occ. Mat. xxiii. 7, 8. (where Christ forbids his disciples to be called by this name.) xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. It has been observed by Townson, that St. Luke never uses the word, but substitutes the Greek 'Επιστάτης. It is said, that this title arose only in our Lord's time from a schism between the schools of Schammai and Hillel. Before that, no prophet, nor even Hillel himself, when he came from Babylon, was addressed by that title. Of the three רב, רבי, and רבן, the first was less honourable than the 2d—the 2d than the 3d.]

☞ 'PABBONI', or 'PABBOYNI'.—*Rabboni.* It seems not a pure Hebrew word, but to be formed from the Chaldee רבן or רבנא * *a chief, master,* and י *my.* It is nearly of the same import with *Rabbi,* for St. John explains both by the same word διδάσκαλε *teacher:* but Lightfoot and others say it was a title of *higher respect.* occ. Mark x. 51. John xx. 16.

'Ραβδίζω, from ῥάβδος *a rod.—To beat with rods,* that is, *small sticks* or *twigs.* occ. Acts xvi. 22. 2 Cor. xi. 25 †, where see Macknight. [Judg. vi. 11. Ruth ii. 17. Is. xxvii. 12.]

'PA'ΒΔΟΣ, ου, ἡ.

I. *A staff,* which *supports* a man in leaning, or *assists* him in walking. occ. Mat. x. 10, (where see Wetstein and Campbell.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מטה, Gen. xlvii. 31, & al. freq. and to משענה *a supporting staff,* Exod. xxi. 19, & al. [Wahl makes a separate head, viz. *Virga,*

* See Castell. Chald. under רבב.

† [See Deut. xxv. 2. Joseph. Ant. iv. 8.]

*a rod* of any kind, and puts Heb. ix. 4. Rev. xi. 1. under it, referring to Numb. xvii. 2. Schleusner puts Rev. xi. 1. first under the head *Virga, baculus, scipio,* and then under *Virga mensoria,* referring to Ez. xl. 3. He gives the sense of *ramus, a bough* or *branch,* to Heb. ix. 4. citing Numb. xvii. 2, 3, 5—10. Ez. vii. 10. Gen. xxx. 37—40. and Is. xi. 1.]

II. *A sceptre,* figuratively denoting *government.* occ. Heb. i. 8, which is a citation from the LXX of Ps. xiv. 6, where it answers to the Heb שבט *a sceptre.* Comp. Rev. xi. 1. [Esth. iv. 10. v. 2.] So *the iron rod* mentioned Rev. ii. 27. xii. 5. xix. 15, denotes the *irresistible power* and *authority* of Christ. Comp. Ps. ii. 9.

III. *A rod* or *staff* of correction, in a figurative view. occ. 1 Cor. iv. 21, where Chrysostom, ἐν κολάσει, ἐν τιμωρίᾳ, "with *chastisement,* with *punishment.*" In this sense also Ῥάβδος is used by the LXX for the Heb. שבט. Exod. xxi. 20. 2 Sam. vii. 14, & al. [Æsch. Soc. D. iii. 8. Is. x. 24. xi. 4. Job xxi. 9.]

☞ Ῥαβδοῦχος, ου, ὁ, from ῥάβδος *a rod,* and ἔχω *to have.*—*A beadle,* or *serjeant,* properly *a lictor,* i. e. *an inferior officer in the Roman government who attended the superior magistrates to execute their orders.* It is generally known that these *lictors carried* on their shoulders the *fasces,* which were *a bundle of rods* with an ax in the middle of them, as the ensigns and instruments of their office; whence their Greek name Ῥαβδοῦχος, which is used by Polybius, Dionysius Halicarn., Plutarch [Q. Rom. p. 280.], and Herodian [vii. 8. 11.] See Wetstein on Acts xvi. 22 and 35. occ. Acts xvi. 35, 38. [Schl. says that the Ῥαβδοῦχοι were officers of the *provincial* magistrates, quite different from the lictors, who attended on the consuls and prætors. Whether the provincial Ῥαβδοῦχοι carried axes in their fasces, I know not; but I am not aware of any other difference, except that one was at Rome, the other in the country. He cites, I suppose after some commentator, Thucyd. v. 50. as giving an instance of Ῥαβδοῦχος in this sense. A moment's attention, or Gottleber's note, would have shown him that very different personages, viz. *the judges of the games,* were there referred to under the same title, as having a wand or sceptre in token of their authority. See Potter, book ii. ch. 21. Poll. On. iii. 30. 153.]

☞ Ῥᾳδιούργημα, ατος, τό, from ῥᾳδιουργέω *to be ready for the perpetration of any wickedness, to commit it readily and craftily,* which from ῥᾳδιουργὸς *a person ready for any wickedness, an abandoned villain, a crafty knave,* which from ῥᾴδιος *easy, ready,* and ἔργον *a work, deed. Villany, wickedness, depravity, deceit.* occ. Acts xviii. 14. [Hesychius has Ῥᾳδιουργεῖ· κακοποιεῖ, δεινοποιεῖ. See Xen. de Rep. Lac. ii. 2. iv. 4. Joseph. Vit. § 65.]

☞ Ῥᾳδιουργία, ας, ἡ, from ῥᾳδιουργός, which see under the last word.—*Wickedness, mischief, craftiness.* occ. Acts xiii. 10. [Xen. de Rep. Lac. xiv. 4. Pol. xii. 10. 5. Diod. Sic. v. 11. xx. 68. It seems especially to denote *craftiness.* See Thom. M. p. 769, and Lucian there cited (tom. ii. p. 598. ed. Græv.) In Xen. Cyr. i. 6. 34. it means *facility of doing any thing.*]

ῬΑΚΑ'. Heb. or Syriac.—*Raka,* a term of *contempt* evidently derived from the Heb. רק *to be empty;* so it denotes *a vain, empty, worthless fellow,* in which sense the plur. רקים or ריקים occurs in the Heb. Bible, Jud. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains Ῥακὰ by κενὸς *empty.* But this word, having the Syriac or Chaldee termination, does not seem pure Hebrew. The Syriac version in Mat. has ריקא, which is also often used in the Talmudical Tracts as a word of *contempt* or *reproach* *. See Wetstein. occ. Mat. v. 22.

Ῥάκος, εος, ους, τό, from ἐῤῥάγην 2 aor. pass. of ῥήσσω *to break, tear.*

I. In the profane writers, *A torn garment.* [Hesychius explains it by Διεῤῥωγὸς ἱματίου.] So Aristophanes, Plut. lin. 539, Ἀνθ' ἱματίου μὲν ἔχειν ῬΑ'ΚΟΣ, "Instead of a garment to have ῥάκος;" where the Scholiast explains ῥάκος by διεῤῥηγμένον χιτῶνα, *a torn coat.* [Ceb. Tab. 10. Jer. xxxviii. 11.]

II. In the N. T. *A piece of cloth cut off.* occ. Mat. ix. 16. Mark ii. 21.

Ῥαντίζω, from ῥαντὸς *besprinkled,* which from ῥαίνω *to pour all over, wet, besprinkle,* from ῥέω *to flow.*—*To sprinkle, be-*

* [Some derive the word from רקק *spuit, exspuit,* and so make it denote *a vile, contemptible person.* The Codex Coislin. says (195), that it does not imply great contempt; but, as we say to a servant ἄπελθε σύ, so the Syrians use Ῥακά for σύ. But in 21 and 24, it explains the word by καταπτύστε.]

*sprinkle, cleanse by sprinkling.* occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the *purifying* and *cleansing blood* of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2. [See Lev. vi. 27. Ps. li. 7.]

☞ Ῥαντισμός, ῦ, ὁ, from ἐῤῥάντισμαι perf. pass. of ῥαντίζω.—*A being sprinkled, a sprinkling, a cleansing* or *purifying from sin by sprinkling.* occ. Heb. xii. 24. (see Macknight.) 1 Pet. i. 2, where see Bowyer's Conjectures. [This passage of St. Peter, Schleusner rightly paraphrases ἵνα ῥαντίζωνται ἅιματι Ἰησῦ Χριςῦ, *That they may be purified by the blood of Jesus Christ.* On this use of the genitive, see Matthiæ, § 313.]

Ῥαπίζω, from ῥαπὶς *a rod*, or *stick*, the same, according to Hesychius, as ῥάϐδος, which see.

I. *To beat with a stick* or *sticks.* So Hesychius explains ῥαπίσαι by ῥάϐδῳ πλῆξαι: and thus Beza and Erasmus Schmidt understand it, Mat. xxvi. 67. [Herod. vii. 35. of *beating with whips.*]

II. *To strike on the face with the palm of the hand, to give a slap on the face.* So Suidas, Ῥαπίσαι, πατάξαι τὴν γνάθον ἁπλῆ τῇ χειρί, Ῥαπίσαι means "*to strike the cheek with the hand* open," by which circumstance it is distinguished from κολαφίζω, which see. So the Etymol. Mag. ῬΑΠΙ'ΣΑΙ, τὸ πατάξαι τὴν γνάθον ἁπλήςῳ (read ἀκλείςῳ)* χειρί. Ῥαπίσαι is "*to strike the cheek with the hand* not shut or clenched." occ. Mat. v. 39. xxvi. 67. See Wetstein and Kypke on Mat. v., who show that Plutarch [Themist. T. i. p. 117. ed. Wechel.], Achilles Tatius, Josephus [(Ant. viii. 15. 4.)], and Hyperides use the V. in this latter sense. [There is a very long dissertation in Fischer de Vit. Lex. N. T. iii. 2. on this word, establishing Parkhurst's explanation. And so Schl. and Wahl. See Hos. xi. 4. 3 Esdr. iv. 30.]

Ῥάπισμα, ατος, τό, from ἐῤῥάπισμαι perf. pass. of ῥαπίζω.—*A blow on the face with the palm of the hand, a slap on the face.* occ. Mark xiv. 65. John xviii. 22. xix. 3. [Is. l. 6. Alciph. iii. 6. This word was unknown to the earlier Greeks. See Fischer, where referred to in Ῥαπίζω.]

ῬΑ'ΠΤΩ.—*To sew, sew together.* This V. occurs not in the N. T., but is inserted on account of its derivatives.

Ῥαφίς, ίδος, ἡ, from ἔῤῥαφα perf. act. of ῥάπτω *to sew.*—*A needle to sew with.* occ. Mat. xix. 24. Mark x. 25. Luke xviii. 25. [Phrynichus says that no one would know what ῥαφὶς meant; but Lobeck on that author, p. 90, shows that this is going too far. See Schwarz. on Olear. de Stylo, p. 286. Pollux (x. 31. 137.) quotes this word from the Plutus of Archippus, Ῥαφίδα καὶ λῖνον λαβών, τόδε ῥῆγμα σύῤῥαψον.]

☞ ῬΕ'ΔΗ, ης, ἡ.—*A coach, a chariot.* occ. Rev. xviii. 13. "*Rheda* is a Latin word which first came from the Gauls, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly *a coach,* with this difference, that they had not then the use of slings [braces] to make them so easy as now.—* Isidorus, Rheda, *genus vehiculi quatuor rotarum* (i. e. *Rheda,* a kind of vehicle with four wheels.)—† Tully says, that Milo, when Clodius was slain, rode in a *rheda* with his wife; and ‡ elsewhere he handsomely describes a fluttering coxcomb on his travels (in his *rheda*).—The word, I say, is Gallic, but some say it is § Syriac, and some || Chaldee; the Romans say they had it from the Gauls, so ¶ Quintilian, but the ancient Germans had it too." Thus the learned Daubuz on Rev. xviii. 13. [See Alberti ad Gloss. Gr. N. T. p. 69. Suicer, ii. p. 899.]

ῬΕΜΦΑ'Ν, or, according to the Alexandrian MS., ῬΑΙΦΑ'Ν, or, as other copies and versions read, ῬΕΦΑ'Ν**. Heb. —*Remphan, Raiphan,* or *Rephan.* occ. Acts vii. 43. The Hebrew of Amos v. 26, to which the text in Acts refers, may be most literally translated thus: *But ye have borne the tabernacle of your Moloch, and the* Chiun *of your images,* the star, shine or glory *of your Aleim, which ye*

* [Clearly the reading is ἁπλῆ τῇ χειρί.]

* Orig. lib. xx. cap. 12.

† Orat. pro Milone, § 10. So Horace, lib. i. sat. 6. lin. 42, says of himself, that Mæcenas admitted him into his acquaintance.

——— *Duntaxat ad hoc, quem tollere rheda Vellet, iter faciens*———

Only that he might take him into his *rheda* or *coach* on a journey.

‡ Cic. ad Attic. lib. vi. epist. 1.

§ Leigh, Crit. Sacr.

|| Bochart, Canaan, lib. i. cap. 42. (col. 672. edit. Leusden.)

¶ De Inst. Orat. lib. i. 5. "*Plurima Gallica valuerunt, ut* rheda *et petorritum, quorum altero Cicero tamen, altero Horatius utitur.*"

** See Mill's and Wetstein's Various Readings.

*made to yourselves;* LXX and Acts, Καὶ ἀνελάβετε τὴν σκηνὴν τῦ Μολόχ, καὶ τὸ ἄςρον τῦ Θεῦ ὑμῶν Ῥαιφὰν (Acts Ῥεμφὰν or Ῥεφὰν) τὺς τύπυς * ὓς ἐποιήσατε (LXX ἑαυτοῖς) (Acts προσκυνεῖν ἀυτοῖς).—כיון *Chiun* may be derived from the V. כוה *to burn;* and it is plain that in the Heb. *the star* (כיכב *shine* or *glory*) *of your Aleim* is explanatory of *the Chiun of your images;* accordingly the LXX omit *Chiun*, and retain only τὸ ἄςρον *the star;* but then they add Ῥαιφὰν as the name of that idol which the Heb. expresses by the *plural* N. אלהי. Hence then, and considering that at the time of which the Prophet speaks, most idols, and particularly those of the Egyptians, were probably of the † *compound* kind, as the *Cherubim* and ‡ *Teraphim* likwewise were, Ῥαιφὰν or Ῥεμφὰν may best be understood to mean *a compound image placed in* § *glory;* and the word itself may, like *Teraphim*, be deduced from the Heb. רפה *to be still*, i. e. *through awe* or *reverence*, as denoting the *representative object of their religious veneration.*

ῬΕ´Ω, 1 Fut. ῥευσῶ, [(or rather in good Greek ῥεύσομαι.)]—*To flow*, as waters. occ. John vii. 38. [Ex. iii. 8, 17. Josh. v. 6. Jer. xi. 5, for זוב. Song of S. iv. 16. for נזל. See Xen. An. i. 2. 7. Herodian. vii. 1. 17. Eur. Bacc. 143.]

ῬΕ´Ω, from ῥέω *to flow*, according to that of Homer, Il. i. lin. 249,

Τῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῬΕ´ΕΝ αὐδή.

And from his tongue words sweet as honey *flow'd.*

[See also Hesiod. Theog. 39. Theoc. xx. 26, 27.]

[I. *To speak.*]

[(1.) Of the words of *Prophets.* Mat. i. 22. ii. 15, 17, 23. iii. 3. iv. 14. viii. 17. xiii. 35. xxii. 31. xiv. 15. xxvii. 9. Mark xiii. 14. Acts ii. 16. xiii. 40. Rom. ix. 12, 26. Gal. iii. 16. (of *promises*). See Xen. Cyr. iii. 3. 51. Symp. viii. 42.]

[(2.) Of answers. 2 Cor. xii. 9. Rev. vii. 14.]

[(3.) Of orders. Mat. v. 21, 27, 31, 33, 38, 43. Luke ii. 24. John xii. 50. Rev. ix. 4. 2 Kings v. 6. Thuc. viii. 11.]

[(4.) Of threats. Acts viii. 24.]

* Ἀυτῶν is wanting after τύπυς, in the Alexandrian MS. of LXX, as well as in the Acts.

† See Heb. and Eng. Lexicon, under כרב V. 2, 3, 15, 16.

‡ See Heb. and Eng. Lexicon, under רפה XV. and above Θεραπεύω.

§ See Heb. and Eng. Lexicon, under כוה II.

[II. *To call* (by a name), *speak of as.* John xv. 5.]—The 2d aor. pass. is either ἐῤῥέθην, as Mat. v. 21, 27, 31, 33; or ἐῤῥήθην, as Rom. ix. 12, 26. Gal. iii. 16. [See Lobeck on Phryn. p. 447.]

On Ἐῤῥέθη, Mat. v. 21, Markland observes, "This word, in these writings, always implies more than barely *it hath been said;* namely, something as spoken *from* God, or *by his order:* whence it appears that τοῖς ἀρχαίοις signifieth *to* (not *by*) *the ancients*, or *those of old.*" Append. to Bowyer's Conject. [It has been much disputed whether the translation here recommended by Markland, or the other, *by the old teachers*, is right. In the first place, there is no doubt that, grammatically speaking, the use of the dative in the latter sense is quite admissible. Kypke, on the place, and many others (Wolf, Palairet, &c.) have given examples. See Matthiæ, § 392, *β*. The arguments of the two parties are much as follows. Grotius, Alberti, Rosenmüller, and others, after the Greek interpreters, say that Christ, in v. 17, spoke of coming to fulfil or complete the law of Moses (πληρῶσαι), and that he did so by giving this fuller and better explanation of it than had been given before. They add that the word ἀρχαῖοι, as applied to the people of the age of Moses, is used with propriety. In reply to this it is said, as by Kypke, Wolf, Kuinoel, and Fritzsche, that the object of Jesus was to diminish the authority of the Pharisees, and not that of the law which, in v. 17, he had so highly extolled; that if ἀρχαίοις had the sense contended for, the corresponding clause would be ὑμῖν δε λέγω ἔγω; that, as to ἀρχαῖοι, *old* and *new* are relative terms (see as examples Acts xv. 7. xxi. 16.); and that the form here used by our Lord is common in the Talmud to express any common opinion of the Rabbins (see Schöttgen. H. H. and Lightfoot ad l. and Edzard ad Avoda Sara, c. 2. p. 284.), but not scripture. What to me confirms the second opinion is, that what our Lord cites is not mere scripture, but *scripture with a comment.* I cannot therefore doubt that it was the commentators, i. e. the Jewish doctors, he meant to correct.]

Ῥῆγμα, ατος, τό, from ἔῤῥηγμαι perf. pass. of ῥήγνυμι or ῥήσσω *to break.*—*A breaking down, ruin.* occ. Luke vi. 49. [Pol. xiii. 6. 8. Dem. 294, 21. 1 Kings xi. 30. Amos vi. 11.]

'PHΓΝΥΜΙ.—['Ρήγνυμι, ῥηγνύω, or ῥήσσω. (See Hom. Il. xviii. 571. Mark ii. 22. ix. 18. 1 Kings xi. 31. Mœris, p. 337. Thom. M. p. 788.)]

I. *To break, burst.* occ. [Mat. ix. 17.] Mark ii. 22. Luke [v. 37. Is. xxxiii. 23. Numb. xvi. 31. Ez. xxxiii. 23. Xen. Cyr. i. 2. 16. Diod. Sic. i. 19.]

II. *To rent, tear*, as dogs or swine do. occ. Mat. vii. 6, where see Bowyer and Campbell. Comp. Job ii. 12. Eur. Bacch. 1131. So lacero Phæd. ii. 3.

III. *To dash* or *throw against the ground*, allido. So Vulg. in Mark, allidit *illum;* and Hesychius explains ῥῆξαι (inter al.) by καταϐαλεῖν *to cast* or *throw down.* occ. Mark ix. 18. Luke ix. 42. See Wolfius and Wetstein on Mark. I add that Homer, Il. xviii. lin. 571, applies this word to dancers *beating* the ground with their feet. [Comp. Is. xiii. 16, and προσρήσσειν in Aq. Ps. ii. 9. Wisd. iv. 19. So Schleusner and Bretschneider. Wahl interprets it of *distorting the limbs.*]

IV. *To break forth* into a *voice* or *cry.* occ. Gal. iv. 27, which is a citation from the LXX of Isa. liv. 1. [See also xlix. 13. lii. 9.] The purest of the Greek writers use the phrase ῥῆξαι φωνὴν for *bursting forth into a voice* or *cry*, as may be seen in Raphelius and Wetstein on Gal. iv. 27, and in Duport's Lectures on Theophrastus, p. 316, edit. Needham. Comp. also Kypke. In like manner Virgil applies the Latin rumpere vocem, Æn. ii. lin. 129. [Herod. v. 93. Aristoph. Nub. 963. Heins. Ex. Sacr. p. 452.]

'Ρῆμα, ατος, τό, from ἔῤῥημαι perf. pass. of ῥέω *to speak.*

I. *A word spoken* or *uttered.* Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4, and Macknight there. [Schl. and Wahl do not recognise the distinction between senses I. and II. Bretschneider does, but gives as instances of sense I. Mat. xx. 26. Acts vi. 11, 13. x. 44. xxvi. 25. Heb. xii. 19. Wahl explains Mat. xxvii. 14. to mean *an accusation*, and so Kuinoel; but this is only the meaning by inference.]

II. *A speech* or *sentence* consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5. Hutchinson observes, that Xenophon in like manner uses ῥῆμα for *a speech*, Cyropæd. lib. viii. p. 478, edit. 8vo. [Add Mat. v. 11. (where Parkhurst makes it *a report, account.*) Mark xiv. 72. (Luke xxiv. 8.) Luke vii. 1. ix. 45. xviii. 34. xx. 26. xxiv. 8, 11. John viii. 20. x. 21. Acts ii. 14. vi. 11, 13. x. 44. xi. 14, 16. xvi. 38. xxvi. 25. 2 Cor. xii. 4. Jude v. 17. Rev. xvii. 17. Herodian. ii. 2. 7. Xen. Cyr. viii. 4. 12. Schl. says that in Mat. xxvi. 76. Mark xiv. 72. Luke xxiv. 8. and Rev. xvii. 17, the meaning is *a prediction;* but this too is a mere inference. In Luke i. 38. ii. 29. Heb. vi. 5, as in 1 Kings viii. 20, it seems to be a *promise.*]

III. *A word, a command.* Luke [iii. 2.] v. 5. It denotes the *operative* or *all-powerful word* or *command* of God. Mat. iv. 4. [Acts x. 22.] Heb. i. 3. xi. 3. Comp. Heb. xii. 19. [Jer. i. 2. Josh. i. 16.]

[IV. With Θεῦ or Χρισῦ it means a *divine* or *Christian doctrine.* See John iii. 34. v. 47. vi. 63, 68. viii. 47. xii. 44, 48. xiv. 10. xv. 7. Acts v. 20. x. 37. xi. 14. xiii. 42. Rom. x. 8, (which Parkhurst refers to sense V.) 17, 18. Eph. v. 26. vi. 17.]

V. *A thing, matter.* Mat. viii. 16. Luke i. 37, 65. ii. 15, [19. Acts v. 32. x. 37. 2 Cor. xii. 4. xiii. 1.] Mat. iv. 4, [and Luke iv. 4.] ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ σόματος Θεῦ, "i. e. by any *thing* which God shall appoint." Markland, in Append. to Bowyer's Conject. Comp. Deut. viii. 3. in LXX.—This last sense seems Hellenistical, and taken from the similar use of the Heb. רבר *a word*, to which ῥῆμα in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21, & al. and comp. under Λόγος XV. [See 1 Sam. iv. 17. So ἔπος and λόγος are used for πρᾶγμα. See Æsch. Pers. 313.]

'PHΣΣΩ. [Vide 'Ρήγνυμι.]

☞ 'Ρήτωρ, ορος, ὁ, from ῥέω *to speak.*—*An orator, one who professes the art of speaking.* occ. Acts xxiv. 1. [First it meant *one who spoke to the people and advised;* and then *a hired orator* or *advocate.* See Thuc. viii. i. Ælian. V. H. ix. 19. Valck. Diat. p. 257.]

☞ 'Ρητῶς, Adv. from ῥητὸς *spoken, expressed,* [*to be spoken.*]—*Expressly, in express terms.* occ. 1 Tim. iv. 1, where see Wetstein, who has abundantly shown that the Greek writers use the word in this sense. "*The Spirit* (ῥητῶς λέγει) expressly saith, or in so many words saith. Mede (Works, fol. p. 666.) supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the prophecy, which the Apostle himself formerly delivered, concerning

*The Man of Sin*. I therefore think that these words were, for the greater solemnity and certainty, *pronounced by the Spirit* in the Apostle's hearing, after he had finished the preceding passage, concerning the church's being *the pillar and support of the truth*. Of the Spirit's speaking in an audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded Acts x. 19, 20; and, in the hearing of the Prophets of Antioch, the words mentioned Acts xiii. 2." Macknight. [See Diog. L. vii. 88. viii. 81. Pol. ii. 23. 5. Zonaras (Lex. col. 1616.) explains the word by *σαφῶς, φανερῶς*.]

'ΡΙ'ΖΑ, ης, ἡ.

I. *A root* of a tree or plant. See Mat. iii. 10. xiii. 6. [Mark iv. 6. xi. 10. Luke iii. 9. In Mark iv. 6. we have the phrase *ἔχειν ῥίζαν*, which occ. also in a metaphorical sense, expressing the possession of *constancy* or *perseverance* *, in Mat. xiii. 21. Mark iv. 17. Luke viii. 13. The word occ. metaphorically for *the origin of a family, forefathers*, in Rom. xi. 16, 17, 18, where Abraham especially is alluded to. In Heb. xii. 15 (see Deut. xxix. 18.) Wahl says 'Ρίζα is put for that which comes from the root, *a plant*. For the metaphor, see Πικρία.]

II. Figuratively, *a root, origin, spring*. occ. 1 Tim. vi. 10, where Kypke cites Hippocrates using *ῥίζα* in a like figurative sense, Epist. ad Crateu. Ἐι δ' ἐδύνασο, Κρατεύα, ΤΗ͂Σ ΦΙΛΑΡΓΥΡΙΑΣ τὴν πικρὰν 'ΡΙ'ΖΑΝ ἐκκόψαι. "But if, Crateua, you could cut up the bitter *root of covetousness*." Christ is styled the *Root* of Jesse, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was *a shoot* springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the *basis* and *foundation* of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in Vitringa on Isa. xi. 10, and on Rev. v. 5. xxii. 16. [Macknight too says, "Our Lord calls himself the root of David, &c. to signify that he is the life and strength of the family of David as well as its offspring, that family being raised and preserved for the sole purpose of giving birth to the Messiah." Schleusner says *That which shoots from the root*, and then *posterity, one of the posterity*, and so Wahl. They cite Is. liii. 2. Ecclus. xl. 15. xlvii. 22, (26.) 1 Macc. i. 11.]

'Ριζόω, ῶ, from *ῥίζα*.—*To root, fix*, as it were, *with roots*, 'Ριζόομαι, ῦμαι, pass. *To be rooted firmly, fixed*, as it were, *with roots*. This V. is also applied figuratively by the Greek writers. See Wolfius, Wetstein, and Kypke. occ. Eph. iii. 18. Col. ii. 7. [See Is. xl. 24. Jer. xii. 2. Ecclus. iii. 27. xxiv. 13. Simplic. in Epict. p. 152. Plutarch. T. vii. p. 24. ed. Hutten. Liban. D. xx. p. 514. D.]

☞ 'Ριπή, ῆς, ἡ, from *ἔῤῥιπα* perf. mid. of *ῥίπτω to cast*.

I. *The force, impetus*, or *quick motion of somewhat cast* or *thrown*. Thus in the Greek writers it is applied to stones [or] darts [(see Hom. Od. Θ. 21. Opp. de Pisc. ii. 505.)], the wind [(Apoll. Argon. iii. 969. Soph. Ant. 140.)], the fire [(Apoll. i. 1027.), the twinkling of the stars (Soph. El. 104.), &c.]

II. In the N. T. 'Ριπὴ *ὀφθάλμυ*, *A quick motion* or *twinkling of the eye*. So Nyssenus explains it by *ἐπίμυσις βλεφάρων*, *the shutting* or *twinkling of the eye-lids*, [adding, "that it is so quick that nothing can be quicker." Hence it denotes a *very short space of time, a moment*. occ. 1 Cor. xv. 52. Eustathius (ad Il. O. p. 1024, 4.) has *ἐν βραχυτάτῃ χρόνυ ῥιπῇ*.]

'Ριπίζω, from *ῥιπὶς a fan* to *agitate* the air with, [and blow a fire], which from *ῥίπτω to cast*.

I. *To fan with the air* or *wind*. [It is properly used of *a fire*. See Poll. On. x. 94. Hesychius has *ῥιπίζει· φυσᾷ, πνεῖ, πνοὴν πέμπει, ἀνακαίει*, and *ῥιπίζεται· ἀνακαίεται*. See Aristoph. Ach. 888.]

II. *To agitate with the wind*. occ. Jam. i. 6. So Dio Chrys. in Wetstein, speaking of the Vulgar compared with the *sea*, says *ὑπ' ἀνέμυ* 'ΡΙΠΙ'ΖΕΤΑΙ, they are *agitated* by the wind. [Dan. ii. 35.*]

'ΡΙ'ΠΤΩ.

[I. *To throw down*, or *away from one*. Mat. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19. See Gen. xxi. 15. Ex. i. 22. iv. 5. Judg. ix. 53. Xen. de Ven. ix. 20. Ceb. Tab. 10. Diod. Sic. ii. 4. In Acts xxii. 23. there is some doubt. Schl. explains it *to tear*, the same as *διαῤῥήσσω*, Mat. xxvi. 65. Wahl makes it *to shake*, or *toss up*, ob-

* [In Latin, *Radicem agere* is said of any thing which *goes fast hold of, descends deep into*.]

* [The word is not found in Mill.]

serving, that *shaking the garments* was a sign of approbation or pleasure among the ancients. (See Luc. de Salt. § 83. Aristæn. i. 26. Ovid. Amorr. iii. 2. 74.) He means, therefore, I suppose, like Kuinoel, that they who did so (being perhaps at a distance) thus showed their approbation of the others' violence. Bretschneider observes truly, that it is doubtful whether the verb would bear such a meaning. Others, like Parkhurst, explain it *to throw away*.] Markland in Bowyer's Conject., whom see, explains ῥιπτούντων τὰ ἱμάτια by "*shaking* their clothes in a rage, not *casting them off*, that they might be the more expeditious for mischief." Comp. also the passages cited by Wetstein from the Greek writers. [The phrase ῥίπτειν τὰς ἐσθῆτας occ. in Lucian. ubi supra; and the contract form is found in the Attic writers.]

II. *To cast*, or *let go*, as anchors from a ship. occ. Acts xxvii. 29.

[III. *To place, lay down*. Mat. xv. 30, of the sick laid at Jesus' feet. Dem. 413, 11.]

IV. *To throw up, expose, abandon*, abjicere, negligere, in which sense Kypke shows that the V. is often used in the Greek writers. Comp. Elsner and Wetstein. occ. Mat. ix. 36. [Diod. Sic. xiii. 9. Ælian. V. H. xiii. 8.]

☞ Ῥοιζηδόν, Adv. from ῥοιζέω *to make a whizzing* or *whistling noise**, which from ῥοῖζος, used by Homer, Il. xvi. lin. 361, for *the whizzing* of an arrow in its flight; and by Plutarch for the *whistling* of the wind in a storm. Scapula remarks, that ῥοῖζος is a word formed by an onomatopœia from the *sound*. See also Dionysius Halicarn. Περὶ Συνθέσεως, § xvi.—*With a noise* or *sound* resembling that of a great *storm*. occ. 2 Pet. iii. 10.

Ῥομφαία, ας, ἡ, from ῥέμβω *to brandish*.

[I. Properly, *an oblong Thracian dart*; and then *a sort of oblong sword*. *To kill with the sword* is a phrase describing war. Rev. vi. 8. See Ex. v. 3. Lev. xxvi. 6. Is. i. 20.]

II. Figuratively it imports *bitter grief piercing* the heart like a *sword*. occ. Luke ii. 35, where see Wetstein and Kypke for similar expressions in the Greek writers. [Comp. Ps. lvii. 5. lix. 8, and again lv. 22, for phrases where the keenness of reproach is designated by the same metaphor. See Diod. Sic. xiii. 58.]

* [Occ. Song of S. iv. 15.]

III. It denotes *the word of Christ*. occ. Rev. i. 16. ii. 12, 16. xix. 15, 21. [In Rev. ii. 16. xix. 15, 21. (as well as Deut. xxxii. 41. Judg. vii. 20.) Schleusner thinks that the sword is a symbol of God's anger or vengeance against sinners.] This word in the LXX generally answers to the Heb. חרב *a sword*.

Ῥύμη, ης, ἡ, from ῥύομαι *to draw*, traho. —*A street* or *tract in a city included between houses on each side*. See Scapula. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As πλατεῖα denotes *a broader street* or *square*, so ῥύμη *a narrower street* or *alley*, angiportum. [See especially the place of Luke, and comp. Is. xv. 3. Ecclus. ix. 7.]

[Ῥυπαρεύω. This occ. in some MSS. of Rev. xxii. 11. See Ῥυπόω.]

☞ Ῥυπαρία, ας, ἡ, from ῥυπαρός. [*Filth*. (Plut. T. vii. p. 420. ed. Hutten.) and then] *Filth*, or *pollution*, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. Jam. i. 21, where Elsner shows that Plutarch and Dionysius Halicarn. use the V. ῥυπαίνεσθαι in like manner for *being polluted by vice*; and Lucian, cited by Wetstein, applies ῥύπος to the *defilement of the soul*. Vit. Auct. tom. i. p. 36. [See also Salm. de Fœn. Trap. p. 185.]

Ῥυπαρός, ά, όν, from ῥύπος.—*Sordid, dirty*. occ. Jam. ii. 2. So Josephus, Ant. lib. vii. cap. 11. § 3, cited by Wetstein, has the phrase ῬΥΠΑΡΆΝ ἘΣΘΗ͂ΤΑ. [So Zach. iii. 3, 4. Artem. ii. 3. Ceb. Tab. 10. The verb ῥυπαίνεσθαι is especially used of clothes. See Theoph. Char. 10. Schl., from the context in James, most unnecessarily thinks that this word there means *threadbare, shabby*.]

ῬΥΠΟΣ, ου, ὁ. The Greek lexicographers deduce it from ἔρρυπα, perf. mid. of ῥύπτω *to absterge, cleanse off*. Perhaps ῥύπος may be deduced immediately from the Heb. רפש *mud, mire*.—*Filth*. occ. 1 Pet. iii. 21. [Job xiv. 4. Is. iv. 4. Pol. xxxii. 7. 8.]

Ῥυπόω, ῶ, from ῥύπος.—*To be filthy*. [(Properly, Aristoph. Av. 1281. Plut. 266.)] in a spiritual sense. occ. Rev. xxii. 11, where thirteen or fourteen MSS. have ῥυπαρὸς ῥυπαρευθήτω, which reading is approved by Wetstein, and admitted into the text by Griesbach. [Deut. viii. 4. in one MS.] Comp. Ῥυπαρία.

Ῥύσις, ιος, Att. εως, ἡ, from ῥέω or ῥύω *to flow*.—*A flux*. occ. Mark v. 25. Luke viii. 43, 44. [Lev. xv. 2, 3. For the *flow* of a river, Pol. ii. 16. 6.]

☞ Ῥυτίς, ίδος, ἡ, from ῥύω *to draw, contract.*—*A wrinkle, corrugation of the skin.* It is often used by the Greek writers in a natural sense [(Aristoph. Plut. 1052. Diod. Sic. iv. 51.)] but in the N. T. occurs once in a spiritual one. Eph. v. 27.

ῬΥ'Ω, or more usually ῬΥ'ΟΜΑΙ, Mid.

I. This word denotes properly *to draw with force and violence, to drag, to hale,* as in Homer, Il. iv. lin. 506,

——— ἘῬΡΥ'ΣΑΝΤΟ δὲ νέκρυς,
———They *hal'd* the dead.

II. *To deliver,* q. d. *to draw out of danger* or *calamity,* libero, eximo, eruo. See Mat. vi. 13. Luke i. 74. *Rom. vii. 24. xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10, Wetstein shows that Dionysius Halicarn. and Lucian use the Apostle's phrase ἘΚ ΘΑΝΑ'ΤΟΥ ῬΥΣΑ'ΣΘΑΙ. [Add Mat. xxvii. 43. Luke xi. 4. Rom. xv. 31. Col. i. 13. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iii. 8. iv. 8, 17. 2 Pet. ii. 9. See Ex. vi. 6. Ps. cxl. 1. Diod. Sic. xii. 53. Ælian. V. H. iv. 5. In some of these cases it is construed with ἀπὸ, in others, with ἐκ, and in some it is put absolutely.]

☞ Ῥωμαϊκός, from Ῥωμαῖος.—*Roman, Latin.* occ. Luke xxiii. 38. [Pol. iii. 107. 12.]

Ῥωμαῖος, αία, αῖον, from Ῥώμη.

I. *A Roman.* So, Οἱ Ῥωμαῖοι, *The Romans,* in general. John xi. 48. [Dan. xi. 30. See the Cod. Chis.]

II. *One who was born and usually dwelt at Rome.* Thus the Jews and Proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called Ῥωμαῖοι. Acts ii. 10. Comp. under Προσήλυτος III.

III. *One who has the privileges of a Roman citizen.* Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) & al.

* Where see Vigerus De Idiotism. cap. vi. § 1. reg. 12, and Hoogeveen's Note.

☞ Ῥωμαϊστί, Adv. from Ῥωμαῖος.—*In the Roman language, in Latin.* occ. John xix. 20.

Ῥώμη, ης, ἡ.—The city of *Rome,* said by Livy, Dionysius Halicarn., Pliny, Plutarch, and others, to have been so named from its founder Romulus; though Sallust, Bel. Catilin. cap. 6, says he had heard by report that it was built by the Trojans under Æneas, assisted by the Aborigines or primitive inhabitants; and Festus mentions a tradition that this city was built long before Romulus, and was originally called Valentia, from valeo *to be strong,* which name was afterwards changed by king Evander into the Greek Ῥώμη, which is of the same import, if derived from ἔῤῥωμαι perf. pass. of ῥώννυμι *to strengthen.* Otherwise Rome might have its name from the Heb. רום *to be high,* on account of the *hill* or *hills* on which it was originally built: Ῥώμη Roma, q. רמה or רומה *. So Virgil, Æn. i. lin. 11,

——— altæ *mœnia* Romæ,
——— the walls of *lofty Rome.*

Acts xviii. 2. xix. 21, & al. See Suicer Thesaur. in Ῥώμη, and Univ. Hist. in History of the Etruscans, vol. xvi. 8vo. towards the beginning.

☞ ῬΩ'ΝΝΥΜΙ.

I. *To strengthen, make strong.*

II. The perf. pass. Ἔῤῥωμαι signifies *I am well* or *in good health.* Hence the imperative Ἔῤῥωσο, and plur. Ἔῤῥωσθε, are used in the conclusion of letters, like the Latin Vale and Valete, as a wish of health and happiness, *Fare well, Fare ye well, Adieu.* occ. Acts xv. 29. xxiii. 30. So in Xenophon, Cyropæd. lib. iv. [5. 12.] Cyrus ends his letter to Cyaxares with ἜῬῬΩΣΟ. [Baruch v. 5. 2 Mac. ix. 20.]

* See Vitringa, Observat. Sacr. lib. i. cap. 7. § 25.

# Σ.



Σ, C, σ, ς, C, *Sigma*. The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ξ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers, of the four oriental sibilant letters *Zain, Samech, Jaddi*, and *Shin*. Thus *Sigma*, among the ancient Cadmean letters, answered in order to the Hebrew or Phenician *Shin* or *Sin*, and accordingly the * Dorians called it *San*; but the name *Sigma* seems a corruption of *Samech*. The forms Σ and ς seem plainly taken from *Shin* of the Hebrews (ש) or of the Phenicians (W) laid on one side; but σ is little different from the Hebrew ס, *Samech*, turned to the right hand, to which Hebrew letter C and C bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple English *S*, not like *SH*, as the Heb. ש is generally sounded.

☞ ΣΑΒΑΧΘΑΝΙ'. Heb. or Chald.—*Thou hast forsaken me*, or, interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שבקת *thou hast forsaken*, and the pron. suffix ני *me*. שבק signifies *to leave, let alone*, in the Chaldee of Daniel and Ezra; and שבקתני is used for the Heb. עזבתני of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2, and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late † learned writer, however, is of opinion, that Σαϐαχθανὶ answers to the Heb. סבכתני or שבכתני, from סבך or שבך *to perplex, entangle, involve in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. "Indeed," says he, "the Chaldee שבק does not, I think, fully *come up to* the signification of Ἐγκαταλείπω," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΩ'Θ. Heb. — *Sabaoth*, Heb. צבאות, a N. fem. plur. from the root צבא, *to assemble in orderly troops*.—"צבא השמים *The Host of Heaven*, LXX. Στρατία τοῦ Οὐρανοῦ (comp. Acts vii. 42) sometimes denotes *the sun, moon*, and *stars*, (i. e. *the fluxes of light from them*) inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 Kings xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל (*Baal* or *the solar fire*)—sometimes only *the stars* or *stellar fluxes of light*, as distinguished from *the sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles (as has been often shown by learned men, particularly by Leland*), it was, that a great part of the world were denominated Zabians or Sabians. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Is. xl. 26. xlv. 12.) and they are called צבאיו *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence יהוה צבאות, *Jehovah of Hosts*, and אלהי צבאות *Aleim of Hosts*, are often used as titles of the *true God*, and import that from Him the *hosts of the heavens*

* Γράμμα, τὸ Δωριέες μὲν ΣΑ'Ν καλέουσι Ἴωνες δὲ ΣΙ'ΓΜΑ. "The letter which the Dorians call *San*, and the Ionians *Sigma*." Herodotus, lib. i. cap. ii. 9.

† Spearman, Letters on the LXX, p. 438, 9.

* Advantage and Necessity of Christian Revelation. Comp. Eusebius Præparat. Evang. lib. iii. cap. 2. Selden, De Diis Syris Proleg. cap. iii. Vossius De Orig. & Progr. Idol. lib. ii. cap. 30, and above in Θεός. Encyclopæd. Britan. in POLYTHEISM, No. 10, 11, 12.

derive their existence and amazing powers, and consequently imply his own *eternal* and *almighty* power; whence the LXX frequently explain צבאות by Παντοκράτωρ *Almighty* *." They also often retain the original Heb. word Σαβαὼθ or Σαββαὼθ, as in Is. i. 9, which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4.

Σαββατισμός, ϐ, ὁ, from σαββατίζω, used in the LXX for *keeping* or *enjoying a sabbath* or *rest*, Exod. xvi. 30. Lev. xxvi. 35, and in 2 Mac. vi. 6; which from Σάββατον. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath.* occ. Heb. iv. 9, where by Σαββατισμὸς is denoted not only *a resting*, but such a *rest* as God entered into when he had finished his work, *a complete, holy, and happy rest;* and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest* which remaineth to the people of God †. See Whitby and Macknight on the place, and comp. under "Επτα II. and Vitringa on Isa. lvi. 2. lviii. 13.

ΣΑ'ΒΒΑΤΟΝ, ϐ, τό, Plur. Σάββατα, τά, dat. Σάββασι, from the Heb. שאח *Rest, the sabbath*, to which this word generally answers in the LXX.

I. Both singular and plur. *The sabbath-day.*

[(1.) Singular. Mat. xii. 2, 8. xxiv. 20. Mark ii. 27, 28. vi. 2. xvi. 1. Luke vi. 1, 2, 5, 6, 7. xiii. 14, 15, 16. xiv. 1, 3, 5. xxiii. 54, 56. John v. 9, 10, 16, 18. vii. 22, 23. ix. 14, 16. xix. 31. Acts xiii. 27, 42, 44. xv. 21. xviii. 4. 2 Kings xi. 9.] In Mat. xii. 5, Campbell, whom see, translates—"*violate* the rest *to be observed* on sabbaths—" taking Σάββατον here to signify *rest*. And on Mat. xii. 1, see an excellent Note of Bp. Pearce.—*A sabbath-day's journey*, Acts i. 12, is reckoned at *two thousand cubits*, that is, about a mile, not only in the Talmudical Tracts, but in Targum Jonathan on Exod. xvi. 29, and on Ruth i. 16. Comp. Mat. xxiv. 20, where see Wetstein, and Doddridge's Note *(c)* on Acts i. 12. vol. ii. p. 652.

[(2.) Plural. Mat. xxviii. 1. Luke iv. 16. Acts xiii. 24. xvi. 13. xvii. 2.] Σάββατα, τά, Col. ii. 16, comprehend *all* the Jewish *sabbaths*, or *times of sacred rest* appointed by Moses, as well as that of the *seventh day*. The word is particularly applied by the LXX to the *paschal* sabbath. Lev. xxiii. 15, (comp. ver. 7, 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2, τὰ σάββατα μϐ, *my sabbaths*, no doubt, include *all the sabbaths* or *times of sacred rest* ordained by God under the Mosaic dispensation. [The reader must use his judgment on this opinion of Parkhurst's. The word occ. in Ex. xx. 10. Lev. xxiii. 32. Numb. xxviii. 9, 10. 1 Mac. ii. 38. Joseph. Ant. i. 1. 1.]

II. Both sing. and plur. *A week.*

[(1.) Sing. Mark xvi. 9. Luke xviii. 12.]

[(2.) Plur. Mat. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.] So the Heb. שבתות is used for *weeks*, Lev. xxiii. 15; and שבת for *a week*, ver. 16, according to the interpretation of the Targum, LXX, and Vulgate.

Σαγήνη, ης, ἡ, either from σέσαγα perf. mid. of σάττω *to load, fill* (which from Heb. שת *to set, place,*) or from the Chald. סגין *great.*—*A large fishing-net, a drag-net.* Lat. verriculum *, which from verro *to sweep*, q. d. *a sweep-net*. occ. Mat. xiii. 47. [Ez. xxvi. 5, 14. xlvii. 10. Hab. i. 15, 16. Is. xix. 8. Artem. ii. 14. Alciph. Ep. i. 17 and 18. Ælian. H. A. xi. 12. Hence comes σαγηνεύω (i. e. according to Hesychius, θηρεύω, αἰχμαλωτίζω, ἡ ἁλιεύω). Herod. iii. 149. σαγηνεία. Plutarch, T. viii. p. 312. ed. Reisk. σαγηνευτὴς. Plut. T. x. p. 29.]

ΣΑΔΔΟΥΚΑΙ˜ΟΙ, ων, οἱ.—*Sadducees*, a sect among the Jews, so called, according to the Talmudical writers, from one Sadoc, its founder, who lived above two hundred and sixty years before Christ: but, according to others, they were thus named from the Heb. צדק *righteous, just*, either as pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing

* See Heb. and Eng. Lexicon in צבא III. [So Phavorinus, p. 1629. Cheitom. Græcob. N. T. p. 136.]

† [The Jews hence called the state of eternal rest and joy very often שבת הגדול, &c. See Schöttgen.]

* "[Verriculum, quia profunde sub aquas pertingens, ipsum fundum verrit."]

offences. So Josephus, Ant. lib. xx. cap. 8. § 1. *Αιρεσιν—τὴν Σαδδουκαίων, οἵπερ εἰσι περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους.* "The sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews."—The *Sadducees* not only rejected the traditions of the elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and * all existence of the spirits or souls of men departed, and consequently all *future* rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts iv. 1, 2. xxiii. 6, 7, 8. So that, as Prideaux has remarked, "they were Epicurean deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him, and paid obedience to his laws †." They taught that man was made absolute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other.—Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not; 1st, because they are never charged with this impiety by the evangelists; nor, 2dly, by Josephus, who was no friend to their sect; and 3dly, because this historian, Ant. lib. xiii. cap. 10. § 6, expressly says, that the *Sadducees* taught, *ἐκεῖνα δεῖν ἡγεῖσθαι νομιμὰ* ΤΑ' ΓΕΓΡΑΜΜΕΝΑ, "that those things *which were written* ought to be esteemed obligatory;" where surely, had they rejected the *greater part* of the Jewish scriptures, he could not have failed mentioning it *. The reader may find a further account of this sect in Josephus, Ant. lib. xiii. cap. 10. § 6, and lib. xviii. cap. 1. § 4. De Bel. lib. ii. cap. 8, § 14.; in Prideaux's Connexion, part ii. book 5, p. 335, &c. 1st edit. 8vo. and in the Ancient Univers. History, vol. x. p. 472, & seqt. 1st edit. 8vo.

☞ **Σαίνω**, from *σείω to shake.*

I. *To shake, move, wag*, generally as a *dog* does his *tail*. Thus used in the Greek writers, particularly Homer, Odyss. x. lin. 216, 217. xvi. lin. 6. xvii. lin. 302. See more in Wetstein on 1 Thess. iii. 3. [See Blomf. ad Æsch. Sept. Theb. 379. Ælian. V. H. xiii. 42. Hesiod. Theog. 771. Munker ad Anton. Lib. Met. c. 25.] Hence

II. *To fawn, flatter, cajole.* [Hesychius has *Σαίνει· κολακεύει·* and Photius *Σαίνει· κολακεύει. σείει· ὡς ἐπὶ τῶν κυνῶν σαινόντων τῇ οὐρᾷ,*] whence *Σαίνομαι*, pass. *To be flattered, cajoled, to be moved by flattery* or *cajoling*, i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus Elsner explains it in 1 Thess. iii. 3, the only text in which it occurs. [And Bretschneider says this might be the meaning.] But Kypke, from the addition of the word *ἐν ταῖς θλίψεσι*, thinks it better to render *σαίνεσθαι to be moved* (as in our translation), *disturbed, terrified*; and he shows that in this sense also the V. is used by the Greek writers, particularly by Diogenes Laert. [vii. 1. 21.] and Euripides. Comp. *Πτύρεσθαι*, Phil. i. 28. And with this latter interpretation agrees the ancient Syriac version, דלא אנש מנכון תתקטע לה באולצנא הלין, *Lest from any of you it (your faith)* should be cut off,

* The words of Josephus, De Bel. lib. ii. cap. 8. § 14, are, *Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. They deny the continuance of souls, and the punishments and rewards in* Hades; and Ant. lib. xviii. cap. 1. § 4, *Σαδδουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι. The doctrine of the* Sadducees *teaches that souls perish with the bodies.*

† *Τὴν μὲν εἱμαρμένην*, says Josephus, De Bel. ut. sup. *παντάπασιν ἀναιροῦσι, καὶ τὸν Θεὸν ἔξω τοῦ δρᾷν τι κακὸν* 'Η ΜΗ' ΔΡΑ~ΙΝ *τίθενται· φασὶ δὲ ἐπ' ἀνθρώπων ἐκλογῇ τό τέ καλὸν καὶ τὸ κακὸν προκεῖσθαι, καὶ τὸ κατὰ γνώμην ἑκάστῳ* [*ἑκάστου*, Qu?] *τούτων ἑκατέρῳ προσιέναι.* "They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, comp. under *Φαρισαῖος* 2.), and deny *that God is the cause of men's acting ill or not*, but assert that both good and evil are placed in the election of man, and that every one accedes to either of these, as he pleases." From a spurious reading of *ἢ ἐφορᾷν* instead of *ἢ μὴ δρᾷν*, in the above passage (see Grotius on Mat. xxii. 23, and Hudson in loc.), the *Sadducees* have been charged with *a denial of divine providence:* even the authors of the Universal History refer to this place in proof of Josephus' asserting that *they looked upon the Deity as above intermeddling with human affairs*, which is, say they, in effect *denying a providence*, and consequently all religion.

* See Boyle's Dictionary in SADDUCEES, Note *(G)* Walton's Prolegom. XI. p. 77. Jenkin on Christianity, vol. ii. p. 87, 2d edit. Universal History, vol. x. p. 475, 8vo. Jortin's Remarks on Eccles. Hist. vol. i. p. 172, &c. and vol. ii. p. 103, 2d edit. &c.

or fail, *in these afflictions.* [So Schleusner, Wahl, and Bretschneider.] Comp. Suicer Thesaur. on this word.

ΣΑ'ΚΚΟΣ, ε, ὁ, from the Heb. שק *a sack, sack-cloth*, for which the LXX generally use it. This word *SAC* is from the Heb., preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh *Sack*, Gothic *Saccus*, Saxon Sæc, Danish Sæck, Old German Sac, Islandic *Sakk*, Swedish Säck, and Dutch and Eng. *Sack**.—*A sack*, [Prov. i. 14. Micah vi. 11.] also [*a dress of*] *sack-cloth, a coarse kind of hair-cloth of which sacks were anciently made* (see Rev. vi. 12.), as they sometimes are with us, cilicium. occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. Menander, cited by Porphyry De Abstin. lib. iv. cap. 15, takes notice of the Syrians wearing *sack-cloth* in time of *religious humiliation,*

———παράδειγμα τῆς ΣΥΡΟΥΣ λαβὲ—
———εἶτα ΣΑ'ΚΚΙΟΝ ἔλαβον εἰς θ' ὁδὸν
'Εκάθισαν αὐτοὶ ἐπὶ κόπρῳ, καὶ τὴν θεὸν
'Εξιλάσαντο, τῷ ταπεινῶσαι σφόδρα.

They then wear *sack-cloth*, and besmeared with filth
Sit by the public road, in humble guise,
Thus placating the dread Atergatis †.

And it appears from Plutarch De Superstit. tom. ii. p. 161, that the same was sometimes practised by the Greeks Ἔξω καθῆται ΣΑ'ΚΚΙΟΝ ἔχων κ. τ. λ. "The superstitious man sits out of doors, wearing *sack-cloth* or sordid rags, and often rolls himself naked in the dirt." Comp. Wetstein on Mat. [Josephus puts σχῆμα ταπεινόν, and πενθικὴ ἐσθὴς for שק. See Gen. xxxvii. 34. 1 Kings xxi. 27. 2 Sam. iii. 31. Is. xxxvii. 1. l. 3. Wessel. ad Diod. Sic. xix. 107. Poll. On. vii. 191. Thomas M. says that the Attics wrote the word with one κ; but see Lobeck on Phryn. p. 257.]

Σαλεύω, from σάλος, which see.

I. *To shake, be tossed.* Phavorinus says it is properly spoken of a ship, which, when riding at anchor, is *agitated* by the waves of the sea; so also Moschopulus in Wetstein, whom see on Heb. xii. 26. Josephus applies it in this view, De Bel. lib. i. cap. 21, § 5, and lib. iii. cap. 8, § 3. So the compound ἀποσαλεύειν, Ant. lib. xv. cap. 9, § 6. 'ΑΠΟΣΑΛΕΥ'ΕΙΝ—ἐπ' ἀγκύραις, "to *ride* at anchor." [Diod. S. xiii. 100.]

II. *To shake, cause to shake* or *tremble*, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27, where see Kypke. [Schl. translates here, *To remove, abrogate*, and Wahl translates the passive, *To be near ruin.*] Σαλεύομαι pass. *To be shaken*, as a reed by the wind, Mat. xi. 7. Luke vii. 24.—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn or &c., *shaken together* in a measure, Luke vi. 38.—as a place, or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26. [See Amos viii. 12. Is. xxiv. 20. Ps. xlvii. 6. xcvi. 9. Wisd. iv. 19. Diod. Sic. i. 47. xvii. 22.]

III. *To stir up*, as a populace, *to a disturbance.* Acts xvii. 13. [Comp. Soph. Œd. T. 22.] See Blackwall's Sacred Classics, vol. i. p. 230, and Elsner.

IV. Σαλεύομαι, pass. *To be shaken mentally*, fluctuare. [Acts ii. 25.] 2 Thess. ii. 2, where see Elsner, who shows that Heliodorus likewise applies it to the *mind.* [Comp. Ps. xlvi. 5. 1 Mac. vi. 8. Ecclus. xlviii. 22. See Arrian D. E. iii. 26. 16.]—The above cited are all the texts of the N. T. wherein the verb occurs.

Σάλος, ε, ὁ, from σείω *to shake, agitate*, and ἅλς *the sea.*—*The agitation of the sea*, or *the sea considered as agitated*, salum. occ. Luke xxi. 25.—This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in Wetstein and Kypke, and the LXX use σάλος for the Heb. זעף *the raging* of the sea. Jonah i. 15, Καὶ ἔστη ἡ θάλασσα ἐκ τῦ ΣΑ'ΛΟΥ αὐτῆς, *And the sea stood* or *ceased from its* agitation; so for the Heb. שוא *the lifting up*, Ps. lxxxix. 10. or 9, Τὸν δὲ ΣΑ'ΛΟΝ τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις, *And thou stillest the* agitation *of its (the sea's) waves.* [Soph. Phil. 271. Diod. Sic. xx. 74.]

Σάλπιγξ, ιγγος, ἡ. The learned Damm, Lexic. col. 779, deduces it from σάλος or σάλη *agitation, concussion*, and ἔπος *a voice, sound.* It is remarkable that Homer, Il. xxi. lin. 388, applies the V. σάλπιγξεν to the *resounding* of the heavens in the battle of the gods.—*A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52. [1 Thess. iv. 16. Heb. xii. 19. Rev. i. 10. iv. 1. viii. 2, 6, 13. ix. 14.] & al.

* See Junius's Etymol. Anglican. in SACK.
† Of whom see Heb. and Eng. Lexicon under חו IV.

In Mat. it denotes *the preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. ch. x. [1 Chron. xv. 24. xvi. 6. Here the Hebrew word is חצוצרה. The same instrument is used in solemn songs in honour of God, kings, feasts, &c. See 2 Kings xi. 15. 1 Chron. xiii. 8. It is also used for שופר, an instrument used to announce the commands of the king. See Josh. vi. 8. 2 Sam. ii. 28, &c. Schleusner thinks that in every instance except 1 Cor. xiv. 8, it means *thunder*, and he refers to Ps. xlvii. 5. Is. xxvii. 13. Zach. ix. 14. in Hebrew. Wahl says, that the scripture speaks of God's coming with the sound of the trumpet, because the approach of the great was thus denoted. See Ps. xlvii. 5. Pol. xv. 12. 2. Artem. i. 36.]

Σαλπίζω, from σάλπιγξ.—*To sound* or *blow a trumpet.* Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, [7, 8, 10, 12, 13. ix. 1, 13. x. 7. xi. 15. The word occ. in Numb. x. 3—8. Judg. iii. 20. vi. 34. Xen. An. i. 2. 17. The forms σαλπίσω, ἐσάλπισα, (Joseph. Ant. vii. 11. Is. xliv. 23.) are not reckoned so good as σαλπίγξω. See Lobeck on Phryn. 191. Math. § 174. In Mat. vi. 2. some have supposed the precept to be literal, and have imagined that the Pharisees really blew a trumpet before them when they gave alms, an assertion of which there is no proof*. But the Greek interpreters and many moderns, Grotius, Elsner, Wetstein, Fritzsche, Schleusner, take it metaphorically, *Do not publish it too much, do not make a noise about the matter.* Schleusner and Künöl, after Beza, seem to take the verb transitively, viz. *Do not make others publish the thing;* but there is little occasion for this.]

☞ Σαλπιςής, ῦ, ὁ, from σαλπίζω.—*A trumpeter.* occ. Rev. xviii. 22.

☞ ΣΑΜΑ΄ΡΕΙΑ, ας, ἡ, from the Heb. שמרון *Samaria.*

I. The name [of a *Hill*, and then of] a *City* in the tribe of Ephraim, built by Omri, king of Israel, and called in Heb. שמרון, from שמר, the name of the prior owner of the hill whereon it was built. See 1 Kings xvi. 24, and Suicer Thesaur. in Σαμαρείτης I. [It was the capital of the ten tribes, and was destroyed by Salmanasar; rebuilt by the remnant and the new Assyrian settlers; destroyed again by John Hyrcanus; rebuilt by Gabinius, and called Gabinia; given by Augustus to Herod the Great; enlarged by him, and called Sebaste. It is now a wretched village, called Schemrun. See Jer. xxiii. 13. Ez. xvi. 46. Amos iv. 1. Joseph. Ant. xiii. 18. Reland. Palæst. i. p. 341. ii. 979. Acts viii. 5. (See Gesen. p. 677. Glass. Phil. S. p. 14.)]

II. In the N. T. *The country lying round this city.* Luke xvii. 11. John iv. 4, 5, 7. [Acts i. 8. viii. 1, 9. ix. 31. xv. 3.] Josephus, in his Life, § 52, remarkably confirms St. John's observation, ch. iv. 4, in these words, speaking of the country of Samaria: Πάντως ἔδει τὺς ταχὺ βυλομένυς ἀπελθεῖν δι' ἐκείνης πορεύεσθαι· τρίσι γὰρ ἡμέραις ἀπὸ Γαλιλαίας ἔνεςιν ὕτως ἐις Ἱεροσόλυμα καταλῦσαι. "It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee." Comp. Ant. lib. xx. cap. 5, § 1, and De Bel. lib. ii. cap. 12, § 3.

☞ Σαμαρείτης, ῦ, ὁ, from Σαμάρεια.—*A Samaritan, an inhabitant of the city* or *country of Samaria.* The *Samaritans* were descended partly from those heathen people whom Esarhaddon brought and settled in the cities of *Samaria*, instead of the children of Israel (see 2 Kings xvii. 14. Ezra iv. 2.), and partly from renegado Jews who had from time to time deserted to them. The *Samaritans* admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not * regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but looked upon Mount Gerizim as the most sacred place for religious worship, in opposition to Jerusalem. The reader may find a more particular account of this people, and their religion, in Prideaux Connex. part i. book 6, towards the end, in the Universal History, vol. x. p. 280, &c. 8vo. Lardner likewise, in his Credibility of Gospel Hist. book i. ch. 4. § 6, has some judicious remarks confirming the account given of the *Samaritans*

* [The passage from the Gemara commonly cited here does not apply to this matter, but to the collecting alms.]

* See Jenkins's Reasonableness, &c. of the Christian Religion, vol. ii. p. 87, &c. 2d edit. and Prideaux Connex. part i. book vi. p. 420, 1. 1st edit. 8vo. Suicer Thesaur. in Σαμαρείτης II. 1.

in the New Testament. See also Wetstein on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the *Samaritan* woman, John iv. 22, it seems that the *Samaritans* were wrong in the *object* of their worship; and that, however free they might at that time be from heathenish idolatry, they retained the Arian idolatry of worshipping the *Father* as superior to the other two *Divine* persons. (See Note under Εἴδωλον II.) This idolatry was established by Jeroboam, 1 Kings xii. 28, &c. and probably was afterwards taught to the *Samaritans* by the Israelitish priest who was sent thither by the king of Assyria, 2 Kings xvii. 27, 28, and who is particularly observed by the sacred historian to have dwelt at Bethel, where Jeroboam had formerly set up one of the *golden calves*, 1 Kings xii. 29. And I would submit it to the learned and intelligent reader, whether in the *Samaritan* Pentateuch, התעה for התעו Gen. xx. 13, נגלה for נגלו Gen. xxxv. 7, are not as plain instances of *corruption* from the Jewish copies, in favour of the Arian notions of the *Samaritans*, as אזכרתי (a word, by the way, of an irregular form) for אזכיר Exod. xx. 24, and בחר for יבחר Deut. xii. 11, 14, 18, 21, 26. xiv. 23, 24, 25, & al. freq. are examples of similar corruptions, in defence of their worshipping on Mount Gerizim in preference to Jerusalem. In John viii. 48, Bp. Pearce explains Σαμαρείτης *a Samaritan*, by "*an asserter of a falsehood*, as the *Samaritans* are, when they say, that God commanded that he should be worshipped in Mount Gerizim."

☞ Σαμαρεῖτις, ιδος, ἡ, from Σαμαρείτης, which see.—*A Samaritan woman.* occ. John iv. 9, twice.

ΣΑΝΔΑ'ΛΙΟΝ, ου, τό, from the Chaldee or Syriac סנדל, which, in the Chaldee Targums of Jonathan and Jerusalem, often answers to the Heb. נעל *a sole*, or *sandal*, and which Martinius, in Lexic. Philol., derives from the Chald. סין *a shoe* (so used Targ. Onkelos, Deut. xxv. 9, 10.) and דל *slender, mean*, as being anciently made of *mean* and *slight* materials. —*A sandal, a kind of shoe*, which consisted only of a *sole* [of wood or leather] fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. Σανδάλιον is the same as ὑπόδημα. In Mat. x. 10, our Saviour forbids his disciples *to provide* two *coats for their journey*, or ὑποδήματα *sandals*, i. e. plainly, *other sandals*, besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9, *to be shod with sandals*, ὑποδεδεμένους σανδάλια. See Bynæus's excellent observations on this subject, De Calceis Hebræorum, lib. i. cap. 6.—Σανδάλιον is not only used by the LXX, Isa. xx. 2, (for the Heb. נעל) and in Judith x. 4. xvi. 9, but also by the profane writers, as by Lucian and Herodotus, (lib. ii. cap. 91, see Wetstein on Mark vi. 9.); and even in the Hymn to Mercury, ascribed to Homer, [and at all events very ancient,] we meet with σάνδαλα for *sandals*, lin. 79 and 83, which shows that the Greek had received the word from the East pretty *early*. Anacreon also uses the same word, Ode xx. lin. 15. Καὶ ΣΑ'ΝΔΑΛΟΝ γενοίμην, A *sandal* I would gladly be; [and Ælian. V. H. i. 18. The *sandal* was worn *principally* by women in Greece (See Ælian. V. H. vii. 11.), but also by men (Periz. ad Ælian. V. H. i. 18.); and in the N. T. it seems to have been in common use for travellers at all events.]

Σανίς, ίδος, ἡ, q. τάνις, say Pasor and Mintert, from τείνω *to extend*.—*A plank, a board*. occ. Acts xxvii. 44. [Ez. xxvii. 5. Pol. ii. 5. 5. Æsch. 59, 11. Joseph. Ant. viii. 5. 2. *]

Σαπρός, ά, όν, from σήπω *to rot*.

I. Properly, [*Putrid, rotten*. See Theoph. Char. xi. *(rancid)*. Arrian D. E. iv. 4. Dem. 615, 11. Alciph. i. Ep. 26. Kiesler ad Aristoph. Plut. 824. Schleusner (in his edition of Biel) quotes it in Job xli. 19. ξύλον σαπρόν; but it is not in Mill, nor do I see how it can be in any MS., or any of the minor versions.]

II. *Bad, of a bad kind*, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43, Σαπρὸν λέγομεν πᾶν ὁ μὴ τὴν ἰδίαν χρείαν πληροῖ, "We call any thing σαπρὸν which does not answer its proper end," says Chrysostom, [Hom. iv. in Ep. ad Tim.]; and Hesychius explains σαπρὸν not only by παλαιὸν *old*, but by αἰσχρὸν *vile*, ἀκάθαρτον *unclean*. See Wetstein on Mat. vii. [and so] *Bad, not good to eat*, of fish. occ. Mat. xiii. 48.

III. *Corrupt, evil*, spoken of discourse. occ. Eph. iv. 29, where it is opposed to

* [Schleusner here seems to consider the *tabula* carried about by shipwrecked mariners, to have been *a plank*, as descriptive of the way in which they had escaped. But I believe that *tabula* to have been a picture. See Hor. A. P. 20.]

ἀγαθὸς *good, useful.* Comp. 1 Cor. xv. 33. Arrian. Epictet. lib. iii. cap. 16, has the expression Τὰ ΣΑΠΡΑ'—ΛΑΛΟΥ'ΣΙΝ. See Alberti and Kypke on Eph. [See Hor. i. Od. 36. 17.]

ΣΑ'ΠΦΕΙΡΟΣ, ȣ, ὁ, from the Heb. ספיר, the same, to which it often answers in the LXX. [Ex. xxiv. 10. Song of S. v. 14.] *A sapphire.* A kind of precious stone, which, according to Pliny, Nat. Hist lib. xxxvii. cap. 9, was of an *azure* or *sky-blue* colour with golden spots. occ. Rev. xxi. 16. [See Braun. de Vest. Sac. Heb. ii. 12. Salm. ad Epiph. de Gemm. v. p. 97.]

☞ ΣΑΡΓΑ'ΝΗ, ης, ἡ, from the Heb. שרג *to wreathe, twist together* *, and as a N. *a tender flexible root* or *twig* of a vine or fig-tree. [*A twisted rope.* Æsch. Supp. 801.—*A rope-basket.* Athen. iii. p. 119. B.]—*A wicker-basket* made of *twigs entwined* with each other, or [*a rope*, according to Schleusner and Wahl.] occ. 2 Cor. xi. 33. [Hesychius has σαργάναι· δεσμοὶ καὶ πλέγματα γυργαθῴδη, σχοινίον, ἀγυράτωγα.]

☞ Σάρδινος, ȣ, ὁ, from ΣΑ'ΡΔΩ, or ΣΑ'ΡΔΩΝ, the name of the island of Sardinia, which Bochart thinks was given it by the Phenicians from the Heb. צעד *a footstep*, on account of its *form*, which resembles that of the *human footstep* †: whence the Greeks likewise called it Ἰχνȣ̃σα and Σανδαλιώτις. The same learned writer shows, by a number of instances, that ר, R, is inserted in many words derived from the Heb. See more in Bochart himself, vol. i 572.—*A sardine*, stone namely, λίθος being understood, *a carnelian*, or *cornelian*, *a precious stone, semitransparent, of a red colour*, so ‡ named either because first discovered by the inhabitants of Sardis in Asia Minor, or from the island of Sardo, or Sardinia, where the best of this kind were found. occ. Rev. iv. 3. [Epiphanius de Gemm. c. i. describes it as Πυρωπὸς τῷ εἴδει καὶ αἱματοειδής.]

Σάρδιος, ȣ, ὁ.—*A sardius*, or *sardine-stone*, the same as Σάρδινος, which see.

* [Others say, that ρ is put into the word σαγήνη from σάσσω *to load.* So Etym. M. and Phavorinus. See Gataker, Op. Crit. p. 29.]

† So Sallust Fragm. Hist. lib. 2, ad init. "Sardinia—*facie* vestigii humani."

‡ See Martinius, Lexic. Etymol. in Sardius, and Brooke's Natural Hist. vol. v. p. 145, who says, "Boet affirms the best cornelians are found in Sardinia."

occ. Rev. xxi. 20. The LXX use σάρδιον for the Heb. אדם *a ruby, a red-coloured precious stone.* Exod. xxviii. 17. xxxix. 8, or 13. Ezek. xxviii. 13, and λίθȣς σαρδίȣς, or (according to some copies) σαρδίȣ, for Heb. שהם *an onyx*, Exod. xxv. 7. xxxv. 9.

☞ Σαρδόνυξ, οχος, ὁ, from σάρδιος *a sardius*, and ὄνυξ *a nail*, also *an onyx.*—*A sardonyx*, a precious stone, which seems to have its name from its resemblance partly to the *onyx*, so called from its likeness in colour to a *man's nail.* The *sardonyx* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct, that they appear to be the effect of art." Brooke's Natural History, vol. v. p. 145, 6. occ. Rev. xxi. 20. [See Plin. H. N. xxxvii. 12. Salm. ad Epiph. de Gemm. xii. p. 110. occ. Aq. Gen. xii. 2.]

☞ Σαρκικός, ή, όν, from σάρξ *the flesh.*—In general, *Fleshly, carnal, belonging to the flesh.*

I. *What sustains the body* or *flesh of man, carnal, worldly.* occ. Rom. xv. 27. 1 Cor ix. 11.

II. [*Human*, and so *imperfect*, used] of wisdom acquired by *human* means, or by the exertion of a man's mere *natural* powers (comp. 1 Cor. ii. 4, 13.), and tending to *carnal* or *worldly* ends (comp. 2 Cor. i. 17. 1 Cor. x. 33.), occ. 2 Cor. i. 12. comp. ch. x. 4.—On Heb. vii. 16, Theodoret observes that the apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality of men*, ordered, that after the decease of the High Priest, his son should take his office."

[III. *Carnal, corrupt*, either of persons subject to carnal lusts and infirmities. Rom. vii. 14. —or of things, as the lusts themselves. 1 Pet. ii. 11. Parkhurst refers 1 Cor. iii. 1, 3, 4. to this head. Wahl refers it to the last; and Schleusner says, *Infirm, and imperfect in knowledge of Christianity.*] The above-cited are all the texts of the N. T. where the word occurs.

Σαρκινός, ή, όν, from σάρξ, κος, *flesh.*—*Fleshly, made* or *consisting of flesh.* occ. 2 Cor. iii. 3. [2 Chron. xxxii. 8. Ez. xi. 19.]

ΣΑ'ΡΞ, κος, ἡ.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39. [(which Wahl

and Schl. refer to the next head.) Heb. ii. 14. Rev. xvii. 16. xix. 18, 21. See Ez. xxxii. 5. Eur. Med. 1197, 1214. Ælian. V. H. iv. 28.]

II. *The human body.* Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5. (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. ver. 30.) Hither too we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. [v. 5.] vi. 16. 1 Pet. iii. 18. Σὰρξ is used in this sense by the LXX, corresponding to the Heb. בשר, Gen. ii. 24. Ps. xxxviii. 3, 7. [Add Rom. ii. 28. xiii. 14. (which Parkhurst refers to IV.) 2 Cor. iv. 11. viii. 1. (which Parkhurst refers to IV.) xii. 7. Gal. ii. 20. (which Parkhurst refers to III.) Phil. i. 22. Col. i. 24. ii. 1, 5, 13, and 23. 1 Tim. iii. 16. (1 John iv. 2, 3. 2 John 7, which three last places perhaps belong to III.) Heb. v. 7.* ix. 13. x. 20. xii. 9. James v. 3. 1 Pet. iii. 21. iv. 1, 2, 6. 2 Pet. ii. 10. Jude 7 and 8.]—*Going after* σαρκὸς ἑτέρας *strange flesh,* Jude ver. 7, denotes *unnatural, sodomitical abominations.* Comp. Rom. i. 27. [Schl. understands the word in this and 2 Pet. ii. 10. only as meaning *a woman,* and explains it of fornication.]

III. *Man;* whence the Hellenistical phrase πᾶσα σὰρξ is used for *any man,* or *all men,* Mat. xxiv. 22. [Mark xiii. 20.] Luke iii. 6. [John xvii. 2.] Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. 1 Pet. i. 24, as it is likewise applied by the LXX, Gen. vi. 12. Isa. xl. 5, 6. Ezek. xxi. 4, 5, & al. for the Heb. כל בשר *all flesh.* And hence, when it is said, John i. 14, 'Ο Λόγος σὰρξ ἐγένετο, *The word was made* or *became* flesh, the meaning plainly is, that He became *man,* or took *human nature* upon him, with all its innocent infirmities, and became subject to suffering and mortality†. [The phrase κατὰ σάρκα constantly denotes *after the manner of men.* See 1 Cor. i. 26. 2 Cor. i. 17. x. 2, 3, 4. Gal. iv. 23 and 29. See Is. xxxi. 3. Gen. vi. 3. In all these places there is a sense of the *infirmity* of man. Comp. sense VI.] Σὰρξ καὶ αἷμα, *Flesh and blood,* signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (Comp. Heb. ii. 14.), or *man* in general, chiefly with respect to his present *weak* and *corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12.—Though I know not that this phrase, *flesh and blood,* occurs in the O. T., yet, no doubt, it is an Hebrew one; because we find it used by the son of Sirach, Ecclus. xiv. 18, Γένεα ΣΑ'ΡΚΟΣ καὶ 'ΑΙ'ΜΑΤΟΣ, The generation of *flesh and blood,* i. e. of mortal men. Comp. Ecclus. xvii. 31, Alexandr.

IV. *The corrupt nature* of man, subject to the *fleshly* appetites and passions. See John iii. 6. Rom. vii. [5,] 18, [25.] viii. 6. Gal. v. 13, 16, 17, 19, 24. vi. 8. [Eph. ii. 3. 2 Pet. ii. 18. Col. ii. 13.] Comp. Gen. vi. 3, where the LXX apply it in the same view for the Heb. בשר. Hence the expressions Κατὰ σάρκα περιπατεῖν, *To walk according to the flesh,* Rom. viii. i. 4; Κατὰ σάρκα ἔιναι, *To be after* or *according to the flesh,* ver. 5; 'Εν σαρκὶ ἔιναι, *To be in the flesh,* ver. 8, 9; Κατὰ σάρκα ζῆν, *To live according to the flesh,* ver. 12, 13, all denote *a worldly and carnal life* or *conversation,* conformable to the appetites and interests of *man's corrupt nature.*—In Rom. vi. 19, Kypke (whom see) refers ἀσθενείαν τῆς σαρκός, not, as many do, to the weakness of the *understanding,* to which Σὰρξ never relates in Scripture, but to the weakness of man's *corrupt nature,* which is occasioned by the *flesh,* see Rom. viii. 3; and he interprets ἀνθρώπινον λέγω, *I am speaking of* or *concerning* (comp. Λέγω II.) *somewhat human,* i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. ὂν or γεγεννημένον, he connects διὰ τὴν ἀσθενεῖαν with ἀνθρώπινον, which word he shows is by the Greek writers applied to *human vices* and *crimes.* Comp. Davies's Note 7. on Cicero, Tuscul. Disput. lib. 1. cap. 30.

V. It signifies *consanguinity, natural relation,* or *descent.* Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews *his flesh,* Rom. xi. 14. Comp. ver. 1. [Gal. ii. 11. Eph. ii. 11.] In this sense also it is applied in the LXX for Heb. בשר, Gen. xxix. 14. xxxvii. 27. Jud. ix. 2.

VI. It denotes *fleshly* and *external* [*condition.*] John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23. [See John vi. 63. 2 Cor. v. 16. xi. 18. Col. ii. 18. Phil. iii. 4.]

* [Perhaps here Parkhurst's explanation is right. He says,] it denotes *The infirmity of human nature,* Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. בשר. Ps. lvi. 4. lxxviii. 39.

† See Archbp. Tillotson's 1st Sermon concerning the Incarnation of our Blessed Saviour.

VII. It imports *the outward* and *carnal ordinances* of the Mosaic law. Gal. iii. 3. [So Schleusner. Wahl says *external ceremonies.*] Comp. ch. vi. 12, 13. Rom. vii. 5. Phil. 3, 4. Heb. ix. 10. [Schl. and Wahl refer Rom. iv. 1. to this head. Others join *κατὰ σάρκα* with *τὸν πατέρα*, and refer the place to V. Schl. also puts Gal. vi. 12. to this head, and so Macknight. Wahl refers it to VI.]

☞ Σαρόω, ῶ, from σάιρω the same. [(See Eur. Ion. 115.)]—*To sweep*. occ. Mat. xii. 44. Luke xi. 25. xv. 8. [This word is condemned by Thomas M. p. 547, and Phrynichus, p. 83. See Lobeck.]

ΣΑΤΑ΄Ν, ὁ. Undeclined. Heb.—*Satan, the Prince of the Fallen Angels*, "*Foe to God and man;*" in Heb. שטן, which signifies *an adversary*, and is used for *the Devil*, Job ch. i. and ii. & al. occ. 2 Cor. xii. 7.—The LXX have used this word answering to the Heb. שטן for *a human adversary* or *enemy* in three texts. 1 Kings xi. 14, 23, 25.*

ΣΑΤΑΝΑ΄Σ, ᾶ, ὁ, the same as Σατᾶν, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels*. Mat. iv. 10. Mark i. 13, & al. [Schl. and Wahl think that in every place of the N. T., except Mat. xvi. 23. and Mark viii. 33, this is the meaning of the word. See Mark i. 13. iv. 35. Luke iv. 8. x. 18. xiii. 16. xxii. 3, 31. John xiii. 27. Acts v. 3. xxvi. 18. Rom. xvi. 20. 1 Cor. v. 5. vii. 5. 2 Cor. ii. 11. xi. 14. xii. 7. 1 Thess. ii. 8. 2 Thess. ii. 9. 1 Tim. i. 20. v. 15. Rev. ii. 9, 13, 24. iii. 9. xii. 9. xx. 2, 7.]

II. It is used as a *collective* word for *evil spirits* or *devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23, (where see Whitby and Doddridge.) Mark viii. 33; in both which texts the ancient Syriac version has the word סטנא, and Campbell renders the Greek Ὕπαγε ὀπίσω μυ, σατανᾶ, by *Get thee hence*, adversary; and in his Prelim. Dissertat. p. 187, observes that "*Satan*, though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human, as to spiritual, agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lexicon in שטן I. John vi. 70, under Διάβολος II. Rom. xvi. 20, and Macknight there.—This word occurs Ecclus. xxi. 27.

☞ ΣΑ΄ΤΟΝ, ϐ, τό, from the Heb. סאה *a seah*, in Regim. סאת.—*A seah*, a Jewish *measure of capacity* for things dry, equal to about two gallons and a half English*. occ. Mat. xiii. 33. Luke xiii. 21.—This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. סאה, Gen. xviii. 6, and Aquila, 1 Sam. xxv. 18.

Σαυτϐ, τῷ, τόν, A pron. by contraction for σεαυτϐ.—*Thyself*. Σαυτὸν occurs, according to some copies, Rom. xiv. 22.

Σϐέννυμι, from the old verb σϐέω, the same.

I. *To extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34. [Prov. xiii. 9. 2 Sam. xiv. 7. xxi. 17.]

II. It is applied to the *Holy Spirit*, perhaps by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when its action *is stopped* or *ceases*. So Plutarch, De Isid. & Osir. tom. ii. p. 366. E., cited by Wetstein, speaks of ΤΑ' βόρεῖα ΠΝΕΥ΄ΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥ΄ΜΕΝΑ, "the northern *blasts being extinguished;*" and in Timol. tom. i. p. 245. D. expresses the *wind's dropping* unaccountably by ΤΟ' ΠΝΕΥ΄ΜΑ ΚΑΤΕΣΒΕΣΜΕ΄ΝΟΝ παραλογῶς. So Homer Odyss. iii. lin. 182, 3, Οὐδέποτ' ἜΣΒΗ ὖρος, "a favourable gale never *ceased*." See more instances of the like kind in Wetstein, [as Xen. Œc. v. 17. Longin. de Sublim. xxi. 1.] occ. 1 Thess. v. 19. Comp. 2 Tim. i. 6, and Ἀναζωπυρέω. But since in 1 Thess. *the spirit* is mentioned with *prophecyings*, it evidently refers to the *miraculous gifts* of the Spirit; and Macknight remarks that "the Greek words, in which the above-mentioned precepts (1 Thess. and 2 Tim.) are expressed, have a relation to those *flames of fire* by which the presence of the *Spirit* was manifested, when he fell on the apostles and brethren, Acts ii. 3."

* [They translate the Heb. word by Διάβολος in 1 Chron. xxi. 1. Job i. 6, 7, 9, 12; by ἐπίβυλος 1 Sam. xxix. 4.]

* [It = one-third of an ephah, or 64 sextarii, or 1½ modius. See Hesychius and Joseph. Ant. i. 4.]

**Σεαυτȣ͂, ῆς, ȣ͂,** A pron. compounded of σεο, for σȣ, *of thee,* and αὐτȣ͂, gen. of αὐτός.—*Thyself.* Mat. iv. 6. viii. 4. [xix. 19. xxii. 39. xxvii. 40. Luke iv. 23. John i. 22. vii. 4. viii. 13. Rom. xiv. 22.]

☞ **Σεβάζομαι,** from σέβω or σέβομαι the same.—*To worship religiously.* occ. Rom. i. 25. [Aq. Hos. x. 5.]

☞ **Σέβασμα,** *ατος, τό,* from σεβάζομαι.—*Somewhat worshipped* or *venerated, an object of worship* or *veneration.* occ. Acts xvii. 23. 2 Thess. ii. 4; in which latter text σέβασμα imports not only *a divine object of worship,* but seems moreover to allude to the title Σεβαςὸς given to the *Roman emperors.* Comp. under Σεβαςός, and see Bp. Newton's XXIId Dissertation on the Prophecies, vol. ii. p. 359, &c. especially p. 369, 397—399, 2d edit. 8vo. and Vitringa on Rev. p. 594, Note (*), and p. 601, Note (†), edit. altera.—Σέβασμα is used for *an object of religious worship, a God,* Wisd. xiv. 20. [See also xv. 17.]

☞ **Σεβαςός,** *ή, όν,* from σεβάζομαι.

I. *Venerable, august.* It is used by St. Luke, as it is also by the profane Greek writers (see Scapula), to express the Latin AUGUSTUS, which was a title first assumed by *Octavius Cæsar, and after him continued to the succeeding Roman emperors. Thus it is in the N. T. applied to Nero. occ. Acts xxv. 21, 25. [See Herodian. ii. 10. 19.]

II. *Augustan.* An epithet of a Roman band of soldiers, given to it in honour of the Roman emperors. occ. Acts xxvii. 1. [Some have thought this was a cohort, called Sebaste, from Samaria, which Herod called Sebaste in honour of Augustus.]

**ΣΕ'ΒΩ,** either from the Heb. צבא in the sense of *waiting* or *attending on the service of God,* as the Levites did. Num. iv. 24, & al. or rather from the Heb. שבח *to sooth,* i. e. *with praises, to praise, laud*†. *To worship, adore.* Hence Σέβομαι, mid. the same. occ. Mat. xv. 9. Mark vii. 7. Acts xvi. 14. xviii. 7, 13. xix. 27.—Σεβόμενος, particip. *Worshipping* or *a worshipper of the true God.* occ. Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the Σεβόμενοι and Σεβόμεναι, mentioned in all these passages, were *Gentile proselytes,* as expressed Acts xiii. 43. Josephus, Ant. lib. xiv. cap. 7, § 2, speaking of the vast treasures of which Crassus plundered the temple at Jerusalem, makes the same distinction between the Ἰȣδαῖοι *native Jews,* and Σεβόμενοι *proselytes,* as St. Luke does, Acts xvii. 17. "Let no one," says he, "be surprised that there were such immense riches in our temple, since πάντων τῶν κατὰ τὴν οἰκȣμένην ἸΟΥΔΑΙ'ΩΝ, καὶ ΣΕΒΟΜΕ'ΝΩΝ ΤΟ'Ν ΘΕΟ'Ν, all the *Jews* throughout the world, and *those who worshipped God,* and moreover those both of Asia and Europe (i. e. who continued Pagans), had contributed to them from very ancient times." [So Bretschneider and Schleusner, who add Acts xviii. 7. The word occ. Josh. iv. 24. Is. xxix. 13. Eur. Phœn. 1342 (σέβω). Diod. Sic. i. 35. Xen. Ages. iii. 2. See Deyling ii. Obs. 38. p. 462.]

**ΣΕΙΡΑ',** *ᾶς, ἡ.* The Greek etymologists derive it from σύρω *to draw;* but it may be better deduced either from the Heb. אסר *to bind,* or rather from Heb. שרה *a chain, bracelet,* (see Isa. iii. 19.), or Chald. שיר or שירא the same.—*A chain.* occ. 2 Pet. ii. 4; where "place ταρταρώσας between commas, that σειραῖς ζόφȣ may connect with τηρȣμένȣς, whether we understand it acquisitively as Jos. Mede does Disc. IX. p. 23, or not: kept for *chains of darkness,* or *in chains.* See Jude ver. 6." Bowyer. [Σειραῖς ζόφȣ is for Σειραῖς ἐν ζόφῳ, say Wahl (referring to Matthiæ, § 314. Herod. vi. 2.) and Schl., the latter of whom construes ζόφος as *a dark dungeon,* a meaning which Bretschneider assigns to the phrase σειραὶ ζόφȣ. Schl. also suggests that ζόφος may mean *very heavy punishments,* and that σειραὶ will then imply their fixedness and duration. occ. Prov. v. 22.]

**Σεισμός,** *ȣ͂, ὁ,* from σέσεισμαι perf. pass. of σείω *to shake.*

I. *A shaking, agitation,* as of the sea. occ. Mat. viii. 24. [The LXX use the word in this sense, i. e. *a storm.* Jer. xxiii. 19. Nehem. i. 3. for the Hebrew סער, which in Jonah i. 4. is translated by κλύδων.]

* Suetonius, speaking of Octavius, cap. 7, says: "*Deinde AUGUSTI* nomen *assumpsit—Munatii Planci sententiâ; cum, quibusdam censentibus,* Romulum *appellari oportere, quasi et ipsum conditorem urbis, prævaluisset, ut* Augustus *potius* vocaretur, *non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, et in quibus* augurato *quid consecratur,* Augusta *dicantur,* ab auctu vel ab avium gestu gustuve, *sicut etiam Ennius docet scribens:*

Augusto Augurio *postquam inclyta condita Roma est.*"

See also Usserii Annales, An. ante Christ. 27, and Crevier's Hist. des Empereurs, tom. i. p. 29.

† See Heb. and Eng. Lexicon in שבח III.

II. And most generally, *A shaking of the earth, an earthquake.* Mat. xxiv. 7. xxvii. 54. [xxviii. 2. Mark xiii. 8. Luke xxi. 11. Acts xvi. 26. Rev. vi. 12. viii. 5. xi. 13, 19. xvi. 18. Ælian. V. H. iv. 17. Xen. Hell. iii. 2, 24.]

ΣΕΙ'Ω, *to move, shake, tremble.* See Eccles. xii. 3. Dan. v. 19.

I. *To shake, cause to shake* or *tremble.* [Mat. xxvii. 51. as the earth by an earthquake. (See Aristoph. Eq. 836. 2 Kings xxii. 8.)—as a tree by the wind, Rev. vi. 13. (See Judg. v. 4. Is. xxxiii. 20. Hagg. ii. 7. Xen. Hell. iv. 7. 4.) In Heb. xii. 26. it is used metaphorically, *To cause a great change* or *commotion,* i. e. says Macknight, " the destruction of the heathen idolatry, and abolition of the Levitical worship."]

II. *To move, disturb, put in commotion.* occ. Mat. xxi. 10. [See also xxviii. 4. Ez. xxxi. 16. Pind. Pyth. iv. 484.]

ΣΕΛΗ'ΝΗ, ης, ἡ.*—*The moon,* that is, either the stream of *light* from the moon, Mat. xxiv. 29. Mark xiii. 24. Acts ii. 20. Rev. xxi. 23. (Comp. Isa. xiii. 10. Ezek. xxxii. 7. Joel ii. 31. Isa. lx. 19, 20; in all which passages the correspondent Hebrew word to σελήνη of the LXX is ירח *the light of the moon*), or *the white lunar disc,* 1 Cor. xv. 41. Comp. Isa. xxx. 26, where the Heb. has לבנה *the white illuminated lunar disc.* [In Deut. iv. 19. Is. xiii. 10, the Heb. has ירח.]—In the N. T. this word is generally applied figuratively or mystically, and for its import in the several texts I must refer to the commentators.

☞ Σεληνιάζομαι, from σελήνη *the moon.*—*To be affected with a disease returning according to the periods of the moon, to be epileptic,* or *lunatic,* which last word would well answer to the Greek as to its etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the *lunar* changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr. Mead, speaking of diseases which depend on the *moon's* influence, observes, " that *epileptic* diseases *constantly return every new and full moon. The moon,* says *Galen, *governs the periods of epileptic cases.* Upon this score they who were thus affected were by the Greek writers called † ΣΕΛΗΝΙΑ'ΚΟΙ, and in the Histories of the Gospel, ‡ ΣΕΛΗΝΙΑΖΟ'ΜΕΝΟΙ, and by some of the Latin writers afterwards *Lunatici.*" [For the Doctor's own] experience and [that of] others in several memorable cases, see his Treatise *on the Influence of the Sun and Moon,* p. 38, & seqt. edit. Stack. in 8vo. See also Suicer Thesaur. in Σεληνιαζόμενος. [See Cels. iii. 25. Isidor. Orig. iv. 8. Huet. ad Orig. p. 72.]

Σεμίδαλις, ιος, Att. εως, ἡ.—*Flour, fine flour.* occ. Rev. xviii. 13. [See Gen. xviii. 6. Numb. vi. 15. Lev. ii. 1, 2. (for סלת) and 1 Sam. i. 24. for קמח. Ecclus. xxv. 2. Poll. On. i. 247. vi. 74.]

Σεμνός, ή, όν, q. σεβνός, from σέβομαι *to worship, venerate.*—*Venerable, grave, serious, decent,* [*honourable,*] whether of persons, 1 Tim. iii. 8, 11. Tit. ii. 2. [(Pol. xxxix. 3. 1. Æsch. Dial. Socr. iii. 12.); or of things, Phil. iv. 8. See 2 Macc. viii. 15. vi. 11. Eur. Phœn. 1192. In Prov. viii. 6. it seems to be *excellent.*]

☞ Σεμνότης, τητος, ἡ, from σεμνός. —*Gravity, seriousness, decency.* occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7. [Properly, it seems *sanctity, dignity.* See 2 Macc. iii. 12. See Xen. Cyr. viii. 3. 1. Diod. Sic. iv. 42.]

ΣΗ῀ΜΑ, ατος, τό.—*A sign, a mark.* This word occurs not in the N. T., but is inserted on account of its derivatives.

ΣΗΜΑΙ'ΝΩ, from σῆμα, *a mark, sign.*

I. *To signify, intimate.* occ. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1.—On John xii. 33, Kypke shows that the Greeks apply this verb to the *prophetical but somewhat ambiguous and obscure oracles* of their gods; and he particularly cites from Stobæus and Plutarch, de Pyth. Orac. p. 404. D. the saying of Heraclitus, that " the king, to whom belongs the Delphic oracle, ὔτε λέγει ὔτε κρύπτει, ἀλλὰ ΣΗΜΑΙ'ΝΕΙ, neither declares nor conceals, but *intimates.*" [See Eur. Phœn. 972.]

II. *To signify, declare.* occ. Acts xi.

* The Greek etymologists, and particularly Plato, deduce it from σέλας νέον *new light,* because its *light* is continually *renewed;* [(see Ruhnken, ad Tim. Lex. p. 96.)] but the learned *Goguet says, " The Greeks gave to the *moon* the name †*Selene,* which comes from a Phenician word (לנ or לון namely) which signifies *to pass the night;* whence also we may observe is plainly derived the Latin name of the *moon,* luna."

* Origin of Laws, Arts, &c. vol. ii. p. 419, edit. Edinburgh.

† Heb. שלנה, from ש *which,* and לנה *passeth the night.*

* De Diebus Criticis, lib. iii. [Τῶν 'Επιληπτῶν τηρεῖ περιόδους (ἡ Σελήνη.)]

† Alexand. Trallian. lib. i. cap. 25.

‡ Mat. xvii. 15.

28. xxv. 27. So Xenophon [Cyr. vi. 2. 11.] and Plato in Wetstein. [Dan. ii. 23. It is used of signs given by sound of the trumpet in Job xxxix. 25. 2 Chron. xiii. 12.]

ΣΗΜΕΙ̃ΟΝ, ου, τό, from σῆμα *a mark, sign.*

I. *A mark, a signal, a sign, "a token of any thing, that by which any thing is shown."* Johnson. Mat. xxvi. 48. Luke ii. 12. [(where Wahl says *a pledge*, citing Is. vii. 11.)] Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1, [3.] xxiv. 3. [Mark xiii. 4. Luke xxi. 7.] *The sign of the Son of Man,* Mat. xxiv. 30, is the same as *the Son of Man himself manifested by miraculous powers,* just as *the sign of the prophet Jonas,* Mat. xii. 39. Luke xi. 29, is the same as *the prophet Jonas himself delivered by miracle.* Comp. Mark xiii. 26. Luke xxi. 27, where no mention is made of the *sign*, but only of the *Son of man himself.* [Schleusner thinks, that σημεῖον is redundant in Mat. xxiv. 30, and that the meaning is, *Then shall the Son of Man appear.* Wahl makes it *prodigy*, referring it to sense III. The place of Mat. xii. 39. is translated by Schleusner, "The miracle by which Jonas proved himself to be a prophet," and so Wahl, i. e. they refer it to sense IV., and I think rightly, though Parkhurst's construction may be defended.]

II. *A mark*, or *butt*, to shoot at, as it were. occ. Luke ii. 34. So Doddridge, whom see, and compare Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job xvi. 12; or else σημεῖον in this passage of St. Luke may perhaps be better explained by Isa. viii. 18. Heb. ii. 13. Acts xxviii. 22. [Schleusner and Wahl make σημεῖον here *a remarkable man.* Bretschneider says, *a man sent from heaven as a divine portent.*]

III. *A portent*, or *prodigy, an extraordinary occurrence representing* or *pretending somewhat else.* Rev. xii. 1, 3, where see Daubuz, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεῖα μεγάλα *Great signs* or *portents*, Mat. xxiv. 24. On which passage Wetstein cites from Homer, Il. ii. lin. 307. Σῆμα ΜΕ'ΓΑ, from Plutarch ΜΕ'ΓΑ ΣΗΜΕΙ̃ΟΝ, and from Herodotus (lib. vi. cap. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗ'ΙΑ ΜΕΓΑ'ΛΑ; all used in a similar sense. See Vitringa on Rev. xii. 1. xv. 1.

IV. *A miraculous sign, a miracle wrought* or *exhibited in confirmation of somewhat else.* Comp. Τέρας. [Mat. xii. 38, 39. xvi. 4. Mark viii. 12. Luke xi. 29, 30. John ii. 18. xii. 37. 1 Cor. xiv. 22. 2 Cor. xii. 11.—and with ἀπὸ τȣ̃ ȣ̓ρανȣ̃, or ἐξ ȣ̓ρανȣ̃ added. Mat. xvi. 1. Mark viii. 11. Luke xi. 16. (comp. Is. vii. 11. Jer. x. 2.) In these places, the sense is clearly that of *a miracle in confirmation of the divine power* or *divine legation of him who works it.* In the following passages, the sense is rather *a miracle* simply. Mark xvi. 17, 20. Luke xxiii. 8. John ii. 11, 23. iii. 2. iv. 54. vi. 20. xii. 37. xx. 30. Acts iv. 22. 1 Cor. i. 22. Ex. iv. 8, 9. —and joined with τέρας. Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Deut. vi. 22. vii. 19. Ælian. V. H. xii. 57. Pol. iii. 112. 8.]

Σημειόω, ῶ, from σημεῖον.—*To mark, to set a mark upon.* Σημειόομαι, ȣ̃μαι, mid. the same. occ. 2 Thess. iii. 14. [Pol. iii. 39. 8. xxii. 11, 12. Bretschneider agrees in this, citing Philo Leg. ad Caium, p. 1028. Wahl and Schleusner say, *To point out.* So Erasmus.]

Σήμερον, or, according to the Attic dialect, Τήμερον, adv. q. d. τῇ ἡμέρᾳ ταύτῃ or τῇδε τῇ ἡμέρᾳ, *on this day.—To-day, this day,* denoting either the artificial or natural day. (Comp. Ἡμέρα). See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11. (comp. ver. 8.) [iv. 21. v. 26. xii. 28. xix. 5, 9. xxii. 34. xxiii. 43. xxiv. 41. Acts iv. 9. xvii. 33, 35. xxii. 3. xxiv. 21. xxvii. 33. Heb. i. 5. iii. 7, 13, 15. iv. 7. v. 5. It is *now* in Heb. xiii. 8.] With the article fem. and the N. ἡμέρα either expressed or understood, it is used as a N. *This day, this very day.* See Acts xx. 26. But in Acts xix. 40, ςάσεως is governed by the preposition περὶ placed after it, as common in the Attic writers, and τῆς σήμερον is used as an adjective agreeing with that word, *for* this day's *sedition;* so Vulg. *hodiernæ* seditionis. [In Mat. xi. 25. xxvii. 8. xxviii. 15. Rom. xi. 8. 2 Cor. iii. 14, 15, we have the phrase ἕως or ἄχρι τῆς σήμερον, i. e. *down to our times.* Comp. Gen. iv. 14. xxi. 26. xxii. 14.]

Σημικίνθιον, ȣ, τό. See Σιμικίνθιον.

ΣΗ'ΠΩ.—*To rot, make rotten, corrupt,* whence in perf. mid. *to be rotten, putrified.* occ. Jam. v. 2. [Ps. xxxviii. 5. Ez. xvii. 9. Æsch. Soc. Dial. iii. 5. Xen. Œc. xix. 11. Of course it is figuratively used in James.]

☞ Σηρικόν, ου, τό.—*Silk*, Sericum *; so called from the † Seres, a people in the East Indies, probably the Chinese ‡, who were anciently famous for their *silken* manufacture, as they are to this day. Rev. xviii. 12.

ΣΗ'Σ, σητός, ὁ, from the Heb. סס *a moth*, for which the LXX use σὴς in the only passage of the O. T. where סס occurs in this sense, namely, Is. li. 8. [It occ. for עש in Job iv. 19.]—*A moth*, which eats and spoils cloth. So Menander, cited by Wetstein (whom see), speaking of destructive things, says, Τὸ δ' ἱμάτιον οἱ ΣΗΤΕ'Σ. "*Moths* (destroy) our clothes." Comp. Σητόβρωτος. occ. Mat. vi. 19, 20. Luke xii. 33. [Theoph. H. Pl. i. 16.]

Σητόβρωτος, ου, ὁ, ἡ, καὶ τό—ον, from σὴς, σητός, *a moth*, and βρωτὸς *eaten*, which from βρώσκω *to eat*, which see. *Moth-eaten*. occ. Jam. v. 2.—In the LXX of Job xii. 28. we have ὥσπερ ἱμάτιον ΣΗΤΟ'ΒΡΩΤΟΝ for the Heb. כבגד אכלו עש, *as a garment (which)* the moth hath eaten.

☞ Σθένοω, ῶ, from σθένος *strength*, which from σθένω *to be strong*, [3 Mac. iii. 8.] and this, according to Mintert, q. from τάω *to stand*.—*To strengthen*. occ. 1 Pet. v. 10.

Σιαγών, ονος, ἡ.—*The cheek*, or more properly *the jaw-bone*, as it is used by the LXX for the Heb. לחי. Jud. xv. 16, 17, 19. Scapula cites from Athenæus, lib. x. Ὅποτε κοπιάσειεν τὰς σιαγόνας ἐσθίων, "When he had tired his *jaws* with eating." occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly *proverbial*, and refer to personal injuries of a slighter, though provoking kind. Those who contend for the *literal* interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was *not* practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase πατάσσειν ἐπὶ τὴν σιαγόνα, 1 Kings xxii. 24. 2 Chron. xviii. 23; παίειν σιαγόνα, Lam. iii. 29; and ῥαπίζειν ἐπὶ τὰς σιαγόνας, Hos. xi. 4. [See this word cited from several authors in Athen. iii. p. 94. E.]

ΣΙΓΑ'Ω, ῶ.—*To be silent, hold one's peace*. Luke ix. 36. xx. 26. [Acts xii. 17. xv. 12 *, 13.] 1 Cor. xiv. 28, 30, 34, where see Wetstein. [Ex. xiv. 14. Amos vi. 10.] Σιγάω, ῶ, *To keep in silence* [or *conceal*.] occ. Rom. xvi. 25. [See Ps. xxxii. 3.]

☞ Σιγή, ῆς, ἡ.—*Silence*. occ. Acts xxi. 40. Rev. viii. 1. [Wisd. xxiii. 14. Theod. Is. xxxviii. 10.]

Σιδηρέος, οῦς, έη, ῆ, or ᾶ; έον, οῦν; from σιδηρός.—*Iron*, i. e. *made of iron*. occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15. [Judg. ii. 3, 13. 1 Kings vi. 7. Eur. Phœn. 26.]

ΣΙΔΗΡΟ'Σ, ου, ὁ †. *Iron*. occ. Rev. xviii. 12. [Gen. iv. 21. Xen. Cyr. i. 3. 23.]

☞ ΣΙΚΑ'ΡΙΟΣ, ου, ὁ, Latin.—*An assassin*, in Latin sicarius, so called from sica, which signifies *a short dagger*, or *poniard*, q. seca, from seco *to cut*, or immediately from the Chald. סכין *a knife*, or *sword*. [Prov. xxiii. 2.] occ. Acts xxi. 38. Most of the ‡ Commentators have remarked that Josephus has taken particular notice of the Egyptian impostor here mentioned. See De Bel. lib. ii. cap. 13. § 5, and Ant. lib. xx. cap. 7, § 6. This historian also tells us, that about the same time the country of Judea, and particularly Jerusalem, "was infested with a set of villains, called Sicarii, who *murdered* people in the day-time, and in the

* *Silk* was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these western parts as to be worth its weight in gold. [See Vopisc. in Aurelian. 45.] At length the emperor Justinian, who died in the year 565, by means of two monks, whom he sent into India for that purpose, procured great quantities of silk-worms' eggs to be brought to Constantinople, and from these have sprung all the silk-worms and all the silk-trade that have since been in Europe. For further satisfaction on this subject the reader may consult Prideaux, Connexion, part ii. book 8. Note, at the end; Vossius, De Orig. & Progr. Idol. lib. iv. cap. 90. from whom the above particulars are taken; Harris's Voyages, vol. i. p. 506; and the Encyclopædia Britannica in INDIA, No. 24. [Plin. H. N. vi. 17, 20. Salmas. ad Solin. p. 668.]

† [Virg. Georg. ii. 121.]

‡ See Harris's Voyages, vol. i. p. 495.

* [Schleusner thinks that *consent* is here implied by *silence*, and he cites Acts xi. 18. Heb. ii. 20. Zach. ii. 13.]

† Martinius, Lexic. Philol. ingeniously deduces it from Heb. סדר *to order, dispose, arrange*: for *iron*, says he, is of use to us *in arranging* and *setting in order* every thing, *ad omnia* struenda et ordinanda: and no doubt *iron* is the most *useful* of all metals. See this well illustrated in Nature Displayed, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But, after all, the reader may perhaps be rather inclined to derive σίδηρός from the Chald. שדד *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40, *Iron which* breaketh in pieces, *and subdueth all things*.

‡ See Doddridge on the place, and Lardner's Credibility of Gospel Hist. book ii. ch. 8.

midst of the city, with *daggers* (ξιφίδια), which they had concealed under their garments." De Bel. ut sup. § 3. And Ant. ut sup. § 5, and § 10, he assigns the reason of the name Σίκαριοι, by telling us, "they were those who used poniards resembling in size the Persian acinaces, but bent like the Roman *sicæ*, from which these robbers, who murdered many persons, received their appellation *."

ΣΙ'ΚΕΡΑ, τό. Undeclined.—*Inebriating liquor, strong drink.* A word formed from the Heb. שכר, which (from the V. שכר *to be inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Numb. vi. 3. Jud. xiii. 4, 7, 14, *any inebriating liquor besides wine.* So the Scholiast, cited by Wetstein, Σίκερα δὲ ἐστι πᾶν τὸ μέθην μὲν ποιεῖν δυνάμενον, ὐκ ὂν δε ἐξ ἀμπέλυ. And Jerome informs us, that in Heb. *any* "*inebriating liquor* is called Sicera, whether made of corn, the juice of apples, honey, dates, or any other fruit †." occ. Luke i. 15. [Schleusner (in Biel) agrees with Parkhurst in saying that the word means *inebriating liquor* in general. It was, no doubt, a compounded drink, especially made of dates and palm juice. See Plin. H. N. xiv. 19. Schleusner thinks it denotes *wine* in Numb. xxviii. 7. Hesychius says, it is either *wine mingled with sweet things*, or *any inebriating liquor except wine.* Suidas says, it is *a compound drink;* and, among the Jews, *a wine mingled with sweet things.* The LXX translate שכר by οἶνος in Prov. xxxi. 4; by μέθυσμα in Judg. xiii. 4, 7, 14. Micah ii. 11; by σίκερα in Lev. x. 9. Numb. vi. 3. & al.]

☞ ΣΙΜΙΚΙ'ΝΘΙΟΝ, ου, τό. Latin.—*An apron.* A word formed from the Latin, semicinctium, which from semi *half*, (from ἥμι the same, see under Ἥμισυς), and cingo *to surround*, because it *surrounded half* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12, where see Wolfius. [De Dieu thinks the word means *a girdle*, called by the Greeks sometimes κοιλιόδεσμον, as *binding the bowels.* See Braun. de Vest. Sac. Heb. ii. 3. p. 386. This meaning seems quite inapplicable. Hesychius explains the word as φακιόλια, (i. e. something wrapped round the head,) ξανάρια, ὠτάρια τῶν ἱερέων. The Syriac uses a word implying the *Laciniæ* or *extremities of a garment.* See the Commentary on Petronius, c. 94.]

Σίναπι, ιος, Att. εως, τό *. *Mustard.* occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mark xiii. 32, the *mustard* is said to be "*the smallest of all seeds*, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this gospel, ch. xvii. 20, that *Like a grain of mustard seed* was become proverbial for expressing a very small quantity." Campbell. See also Scheuchzer Phys. Sac. on Mat. xiii. 31, &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk, and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCLXXXIII. [Schleusner thinks the kind of mustard in Palestine different from ours, as it did not bear till after some years, and grew up into a tree. See Buxtorf. Lex. Heb. and Talm. fol. 822, whence, and from Lightfoot, it appears that the Rabbinical writers denote the smallest things by a grain of *mustard* seed. Wahl and Bretschneider think that the plant is the same as we have, but that in the East (Wahl adds, and in America,) it attains the size of a tree †.]

* [Hesychius mentions the Sicarii as assassins in the time of Claudius, led into the desert by an Egyptian robber, and punished by Felix.]

† Epist. ad Nepotianum De Vita Clericorum, & in Isa. xxviii. 1.

* The Etymologist derives σίναπι from σινέσθαι τὺς ὦπας, *hurting the eyes.* However, since the proper Attic name for *mustard* is νάπυ (see Wetstein on Mat. xiii. 31.), I would, with Martinius (Lexic. Philol. in Sinapi), rather derive σίναπι from σίνον νάπυ, *the hurting napy*, from its *vellicating* and *affecting* the nose and eyes with its *pungency.* Νάπυ may, with the author last mentioned, be deduced from the Heb. נף *to distil* (or rather *to shake out*, see Ps. lxviii. 10. and Eng. Marg.), because it *draws* (or *forces out*) *tears* from the eyes; whence in Columella, fletum factura *sinapis*, the *tear-exciting* mustard; and in others, lacrymosa *sinapis*, the *weeping* mustard. Our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn.

† [Mr. Frost has just published a pamphlet to show that the plant intended is the Phytolacca dodecandra, which has the smallest seed of any tree in Palestine, and is one of the largest trees in that

ΣΙΝΔΩ'Ν, όνος, ἡ, from Heb. סדין the same, for which word only it is used in the LXX, Jud. xiv. 12, 13, according to some copies. Prov. xxxi. 24. The ν is inserted, as usual, before δ*.—*A linen cloth, a sheet* or *wrapper of linen*. occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the σινδὼν is mentioned as a *sepulchral* covering, so Herodotus, lib. ii. cap. 86, speaking of the Egyptian manner of preserving dead bodies, says, Λέσαντες τὸν νεκρὸν, κατειλίσσεσι πᾶν ἀυτῦ τὸ σῶμα ΣΙΝΔΟ'ΝΟΣ βυσσινῆς τελαμῶσι κατατετμημένοισι. "After having washed the dead man, they enclose his whole body in a *wrapper* of fine linen with thongs of leather." As to Mark xiv. 51, 52, Pococke and Harmer, in Observations, vol. ii. p. 420, suppose that the σινδὼν mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of Egypt and Palestine still wear *as their only clothing in the day-time*, and consequently that the word may there denote a person's ordinary *day-dress*. Comp. Exod. xxii. 27. Herodotus, however, speaks of σινδὼν as an usual *night-dress* of the Egyptians in his time, lib. ii. cap. 95, Ἦν μὲν ἐν ἱματίῳ ἐλιξάμενος εὕδῃ, ἢ ΣΙΝΔΟ'ΝΙ. [From this passage of Herodotus, in which he says, "that if a man sleep in a dress of Σινδὼν, the gnats will bite through it," the fineness of this manufacture appears. Bret. calls it *Muslin*.]

☞ Σινιάζω, from σίνιον *a sieve*, which from σείω *to shake*, [by which word, as well as κοσκινῆσαι θοευβῆσαι ταράξαι πειρᾶσαι, Suidas explains it, referring to the place of Luke.]—*To sift, shake*, or *agitate, as corn in a sieve*. occ. Luke xxii. 31, where it refers to *violent trials* and *temptations*. Comp. Amos ix. 9, and see Wetstein and Wolfius on Luke, [and Suicer ii. p. 691.]

Σιτευτός, from σιτεύω *to feed* or *fatten with corn*, which from σῖτος *wheat, corn*. —*Fatted*, properly with *corn*. occ. Luke xv. 23, 27, 30. [1 Kings iv. 23. (v. 3.) Jer. xlvi. 21. Xen. An. v. 4. 28. Athen. ix. p. 384. E.]

[Σιτίον, ε, τό.—*Food* or *aliment from corn*. This is the reading of some MSS. in Acts vii. 12. See Prov. xxx. 22. Symm. Hos. xi. 5. Ælian. V. H. v. i. The singular Stephens could not find, but there are many instances of it.]

☞ Σιτιςός, ἡ, όν, from σιτίζω *to feed, nourish*, which from σῖτος, *corn, food*.—*Fed, nourished*. Neut. plur. Σιτιςά, τά, *Fed cattle, fatlings*. occ. Mat. xxii. 4, where see Wetstein, who cites Josephus repeatedly using this word, Ant. lib viii. cap. 2. § 4. [Athen. xiv. p. 656. E. Symm. Ps. xxii. 13.]

☞ Σιτομέτριον, ε, τό, q. σίτε μέτρον, from σῖτος *corn*, and μέτρον *a measure*.—*A certain measure of corn*, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the * custom among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45, and Luke xii. 42, which last is the only text of the N. T. where σιτομέτριον occurs.—The LXX have the V. σιτομετρέω *to measure out corn* for the Heb. כלכל *to feed, nourish*, Gen. xlvii. 12. Raphelius and Wetstein show that Polybius uses the same V. for *distributing corn* to the soldiers of an army; and from Diodorus Siculus, lib. ii. cap. 41, Wetstein cites the phrase ΣΙΤΟΜΕΤΡΙ'ΑΝ—λαμβάνεσιν; and in the Ancyran inscription engraved in the reign of Tiberius, and produced by Montfaucon, Palæograph. Græc. p. 154, and 157, we have the phrase ΣΕΙΤΟΜΕΤΡΙ'ΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙ'ΑΝ) † ἜΔΩΚΕΝ in the sense of *distributing corn to the people*. [Basil. Ep. 393, 404. Nazianz. Or. ii. 29.]

ΣΙ~ΤΟΣ, ε, ὁ, [or Σῖτον, ε, τό.] The Greek Etymologists propose the derivation of it from σέω *to sift*, or from σέω q. σίω *to shake*, as corn from its *husk*.—[*Wheat* and then *corn* in general. Mat. iii. 12. xiii. 25, 29, 30. Mark iv. 28.

country. It is used for culinary purposes, and one species is called "wild mustard" in America. The Sinapis nigra is, he says, an annual, and herbaceous.]

* [Others say it is an Egyptian word. See a writer in Eichhorn. Repert. xiii. p. 14. Braun. de Vest. Sac. i. 7. 103. Forster, de Bysso Antiq. § 18. Poll. On. vii. 172. Others again derive it from *Sidon*, as if it was invented there.]

* It is mentioned by Theophrastus, Eth. Char. xi. where, describing a *mean, sordid* wretch, he says, *He will himself measure out the usual allowance to his domestics*, μετρεῖν ἀυτὸς τοῖς ἔνδον τὰ ἐπιτήδεια. See Duport on the place, p. 394. So Terence, in his Phormio, the scene of which is laid at Athens, introduces Davus speaking of the demensum of Geta, another slave, Act i. Scene 1. lin. 9. On which passage Donatus informs us that the *demensum*, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed *six* of our *pecks*.

† [Not mis-spelt. It was common in Asia Minor, and indeed elsewhere, in the lower ages especially, to use ΕΙ for Ι.]

Luke iii. 17. xvi. 7. xxii. 31. John xii. 24. Acts vii. 12. (where Parkhurst says, it is *bread, food,* (as Eustathius teaches that this is a common meaning of *σῖτον*. See Hom. Il. E. 341. Xen. Cyr. i. 2. 11.) and answers to the Heb. שבר). 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. xxvii. 38. It is used for דגן in Deut. vii. 13, for בר in Joel ii. 24, and for חטה in Judg. vi. 11, and for לחם *(bread, food,)* in Job iii. 24. See Ol. Cels. Hierob. T. ii. p. 112.]

**Σιωπάω, ῶ,** from *σιγάω to be silent,* and *ὂψ the voice.*

I. *To be silent, hold one's peace.* Mat. xx. 31. xxvi. 63. [Add Mark iii. 4. ix. 34. x. 48. xiv. 61. Luke xviii. 39. xix. 40. Acts xviii. 9. Judg. iii. 14. Neh. viii. 11. Is. xlii. 14.] **Σιωπῶν,** particip. *Silent, dumb.* Luke i. 20.

II. *To be silent, still,* as the sea. Mark iv. 39. [See Virg. Æn. i. 168 Ecl. ix. 59.]

**Σκανδαλίζω,** from *σκάνδαλον,* which see.—*To cause any one to fall* or *stumble by laying a stumbling-block or snare in his way.* I do not meet with this V. either in the profane writers or in the * LXX. But Aquila and Symmachus use it in the active for the Heb. הכשל *to cause to stumble,* Mal. ii. 8. So Aquila, Ps. lxiii. 9, and the pass. *σκανδαλίζομαι* for כשל, in Kal, *to stumble,* Prov. iv. 12. Isa. viii. 15.—In the N. T. it is applied only figuratively, *To cause one to fall into sin and ruin,* see Mat. v. 29, 30; and particularly, *to do any thing by which men might be prejudiced against the person of Christ,* Mat. xvii. 27; or *deterred from embracing the Christian faith,* or *induced to fall from their Christian profession,* see Mat. xviii. 6. John vi. 61; or *ensnared into sin,* see 1 Cor. viii. 13. **Σκανδαλίζομαι** pass *To be [made to] stumble,* i. e either *To be caused to fall from the Christian faith* or *profession,* Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi 31, 33. Mark xiv. 27; or, *To be prejudiced against the person of Christ,* Mat. xi. 6. xiii. 57. Mark vi. 3; or *against his doctrine,* Mat. xv. 12, *so as to be deterred from embracing the Christian profession;* or, *To be ensnared to sin,* Rom. xiv. 21. 2 Cor. xi. 29, where see Whitby and Doddridge.—**Σκανδαλίζομαι** Pass. occurs thrice in Ecclus. ch. ix. 5. xxiii. 7, or 8. xxxii. 15, or 16. See the passages.

**Σκάνδαλον, ου, τό,** from *σκάζω to halt* (as below.)

I. " Properly that *piece of wood* in a mouse-trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, *τὰ πέταυρα τῶν παγίδων, ἀπὸ τοῦ σκάζοντα συμπίπτειν καὶ κρατεῖν τὸ ἐμπεσόν,* (The *trickers* of traps, so called from *tripping* and falling down, and thus catching what falls into the snare,) as the * Grammarians explain it. So the word is used in Xenophon. This was by Archilochus also called *ῥόπτρον.*" Thus the learned Daubuz on Rev. ii. 14. See also Wetstein on Mat. v. 29. We may, however, with Scapula and Mintert, derive *σκάνδαλον* from *σκάζω to halt, trip,* for a different reason, namely, because it makes a man *halt* or *trip,* and *ready to fall.*

II. *A snare,* or *toil.* Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. מוקש. See Ps. lxix. 22. cxl. 6. [Josh. xxiii. 13. Judg. ii. 3.]; and thus it seems to signify, Rom. xi. 9. Rev. ii. 14.

III. *A stumbling-block.* Thus used by the LXX, Lev. xix. 14, for the Heb. מכשל, which from כשל *to stumble.* So Judith v. 1, it signifies *impediments* laid in a champaign country to obstruct an enemy's marching.

IV. In the N. T. it denotes *whatever actually makes,* or *has a manifest tendency to make, men fall, stumble,* or *be remiss in the ways of duty,* and particularly † " *whatever hinders men from becoming the disciples of Christ,* or *discourages them in their new profession,* or *tempts them to forsake that faith they had lately embraced.*" See Mat. xviii. 7. Luke xvii. 1. Rom. ix. 33. xiv. 13. 1 Cor. i. 23. Gal. v. 11. 1 John ii. 10. It is applied to persons, Mat. xiii. 41; and particularly to Peter, when he would have *dissuaded* our Lord from suffering. Mat. xvi. 23. [The **Σκάνδαλα** ‡ alluded

* Since writing the above I find from Mr. Marsh's Note on Michaelis's Introduct. to N. T. vol. i. p. 404, that the LXX, according to the Chigian MS., have once used the V. *σκανδαλίζω* for the Heb. כשל, Dan. xi. 41.

* Schol. Aristoph. in Acarn. See also Hesychius and Suidas.

† See London Cases, folio, p. 206.

‡ [Although the article might tempt us to think of *particular* Σκάνδαλα, it is to be remembered, that, as Lord Bacon says, our Lord often replies to what he knew to be in the *thoughts* of his hearers rather than to their actual questions; and that, as Middleton adds, he often refers to what had been the subject of his own meditations, though not of discourse. This may be the case here; and Michaelis says, " the offences which men will take at the gospel."]

to in Mat. xviii. 17. are the calamities and persecutions which threatened the Christian church. So Noesselt, Schleusner, Middleton.]

ΣΚΑ'ΠΤΩ, either from Heb. קף hollow, or perhaps from כתב to engrave. See Exod. xxxii. 16. xxxix. 30. Lev. xix. 28. Job xix. 23, in the Heb.—*To dig*. occ. Luke vi. 48. xiii. 8. xvi. 3. On this last text see Elsner's excellent Note, who shows from Lucian and Pausanias that *σκάπτειν* means *to dig the earth* in order for *sowing*, and observes that the expression of the steward seems *proverbial*, for the like is found in Aristophanes, Avib. lin. 1430,

Τί γὰρ πάθω; ΣΚΑ'ΠΤΕΙΝ γὰρ 'ΟΥΚ 'ΕΠΙ'ΣΤΑΜΑΙ.

What must I do? *I know not how to dig.*

See also Raphelius, Wolfius, Wetstein, and Kypke, from whom it appears that the Greeks reckoned *digging* both a very laborious and a mean employment. [See Xen. Œc. xvi. 14. Lucian. Timon. 7. Athen. iv. p. 184. F. Is. v. 6. Schwarz. p. 1221.]

☞ ΣΚΑ'ΦΗ, ης, ἡ. The Greek Lexicons deduce it from *σκάπτω to dig, excavate:* but this word, together with the Eng. *ship, skiff,* and its * northern relatives, may perhaps be better derived from the Heb. שף *concave, hollow.*—*A boat, a skiff.* occ. Acts xxvii. 16, 30, 32. Sir John Chardin tells us, First, that "the eastern people are wont *to leave their skiffs in the sea, fastened to the stern of their vessels.* The skiff of this Ægyptian ship (in which St. Paul sailed) was towed along after the same manner, ver. 16, *we had much work to come by the boat.* Secondly, They *never*, according to him, *hoist it into the vessel, it always remains in the water, fastened to the ship.* He therefore must suppose the taking it up, mentioned ver. 17, doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30, letting down (*χαλασάντων*) into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their *skiffs* is clearly confirmed by the passages cited on ver. 30, by Wetstein, from Cicero [de Inv. ii. 51.] and Petronius [102.], and by Alberti from Achilles Tatius. The last writer mentions *cutting, τὸν κάλον, ὃς σύνεδει τὴν ἐφόλκιδα τῷ σκάφει,* "*the cable which fastened the skiff to the vessel;*" and Petronius speaks of the funis or *rope* going from the stern, "qui scaphæ custodiam tenet, *which keeps hold on,* or *confines the skiff.*" [Schleusner construes the place, *ægre potuimus obtinere scapham,* but gives no note, except an extract from Bullinger, saying, that *scaphæ* are small light barks used on shallows. Wahl and Bretschneider say nothing. See *περικρατής*.]

* "SHIP, navis, Goth. *skip*, Cim. *skib*, Anglosax. ꞅcip, Al. *scip*, aut *sceph*, Dan. *skib*, Belg, *schep*. Su. *skiepp*.

"SCIFF, scapha, Gal. *esquif*, Ital. *schiffo*, *scaffo*, Alamannis, *shef*, *shif*, est navis." Junii Etymol. Anglican.

ΣΚΕ'ΛΟΣ, εος, ους, τό.—[*The leg*, from the hip to the toe. John xix. 31, 32, 33. Lev. xi. 21. and Amos iii. 12. for כרעים, and Prov. xxvi. 7. for שוק. Xen. An. iv. 2. 20. Pol. i. 80. 13.]

☞ Σκέπασμα, ατος, τό, from σκεπάζω *to cover*, which from σκέπω the same.—*A covering*. occ. 1 Tim. vi. 8, where σκέπασματα seems to include both *clothes* and *a dwelling*, ἱμάτιον καὶ οἶκον (according to Ecclus. xxix. 21, or 25.) as Philo expressly explains Σκέπη. See Wetstein and Kypke. [Arist. Pol. vii. 17.]

ΣΚΕ'ΠΤΟΜΑΙ, from the Heb. שקף *to look, look towards.*—*To look, look about.* This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers; and hence we have perf. mid. ἔσκοπα, 1 fut. σκέψομαι, 1 aor. ἐσκεψάμην.

☞ Σκευή, ῆς, ἡ, from σκεῦος. [Properly, *any apparatus* for *war*, *ornament*, &c.] —*Furniture*, particularly of a ship. occ. Acts xxvii. 19, where Wetstein explains σκευὴν by "quicquid ad usus necessarios homines secum in navem intulerant, *whatever the men had brought with them into the ship* for their necessary uses;" and he cites from Diod. Sic. xiv. 80. 'Αντὶ τῆς βοηθείας ἐδωρήσατο ΣΚΕΥΗ'Ν τοῖς Σπαρτιαταῖς β. τριηρῶν, "For assistance he gave the Spartans the *furniture* of two galleys." Comp. Kypke. [This is expressed by τὰ σκεύη in Jon. i. 5; by *arma* in Latin. Virg. Æn. v. 15.]

ΣΚΕΥ͂ΟΣ, εος, ους, τό.

I. Properly, *A vessel to contain* [*any*

*thing**.] John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12. [Ex. iii. 22.]

II. *An utensil, instrument, of whatever kind.* Thus it is applied to all the *vessels* or *utensils* of the Levitical service, Heb. ix. 21. —to something resembling *a large sheet* or *wrapper*, Acts x. 11, 16. xi. 5. —to the *sails*, or, according to Grotius, *the mast* of a ship, Acts xxvii. 17. [Schleusner and Wahl agree with Grotius. Kypke says, *the anchor*, which is justifiable. See Poll. On. i. 9. —to any vessel. Mark xi. 16.] Σκεύη, τά, *Vessels, furniture, goods.* occ. Mat. xii. 29. Mark iii. 27. [So in other Greek writers. See not only the LXX, Gen. xxvii. 3. Deut. i. 41. xxii. 5. 1 Sam. xiii. 20, 21. 2 Chron. v. 13, but Xen. Mem. i. 7. 2. Ælian. V. H. vi. 12. Herodian. ii. 1. 2. Athen. xiv. 17.]

III. [Metaphorically, of men used as] *instruments, ministers.* Acts ix. 15. On which text Raphelius and Wolfius have observed that Polybius [Excurs. de Vit. & Virtut. p. 1402.] applies the word in like manner to *a person*. Comp. 2 Tim. ii. 21. with ver. 20.

IV. *Vessels of wrath*, and *vessels of mercy*, Rom. ix. 22, 23, denote such nations or communities as are *objects* of God's wrath or mercy, in allusion to the comparison of the *potter*, ver. 21. See Macknight on the place, and comp. ver. 25, & seqt. [" The *vessels of wrath*, and *the vessels of mercy*, are by St. Paul's own designation, the *body of unbelieving Jews* and the *Christian church*, consisting of Jewish and Gentile converts." Young's Three Sermons, p. 92.]

V. It signifies *The human body*, 1 Thess. iv. 4. Thus Theophylact, Σκεῦος τὸ σῶμα φησί, " He calls the body σκεῦος;" and long before him Theodoret, Ἐγὼ δὲ νομίζω τὸ ἑκάστου σῶμα—οὕτως αὐτὸν κεκληκέναι, " I think the apostle called each one's *body* by this name †." Suicer observes that σκεῦος hath this signification in imitation of the Heb. כלי *a vessel*, which is applied in like manner 1 Sam. xxi. 5. And thus the *frail, mortal bodies* of Christian ministers are styled ὀστράκινα σκεύη, *earthen vessels*, 2 Cor. iv. 7. And Barnabas, Epist. § 21, calls the *human body*, τὸ καλὸν σκεῦος *the beautiful vessel.* We may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus Lucretius, lib. iii. lin. 441.

—Corpus, *quod* vas, *quasi constitit* ejus (animæ scilicet.)

And Cicero, Tuscul. Disput. lib. i. cap. 22. "Corpus *quidem quasi* vas *est aut aliquod* animi receptaculum." Comp. under Σκῆνος II. See also Wolfius, and Macknight on 1 Thess. iv. 4.

VI. The woman, in comparison of her husband, is called, 1 Pet. iii. 7, *the weaker* σκεῦος or *vessel;* for so she really is in respect of her *body;* and in applying to her the term σκεῦος, the apostle seems to have imitated the style of the Jews, who in like manner call the wife כלי or מאנא, i. e. *vessel.* See Wolfius. [Schöttgen. (Hor. H. and T. i. p. 827.) and Wetstein have quoted places from the Megillah, (fol. 12. 2.) and Sohar. Levit. (fol. 38. col. 38.) where this usage is found. But the husband's name is added. Vorst (Phil. Sac. c. 2. p. 29.) explains σκεῦος here as χρῆμα or πρᾶγμα.]

ΣΚΗΝΗ', ῆς, ἡ, from Heb. שכן *to dwell, inhabit*, particularly in a *tent*, or *tabernacle.* So σκηνὴ in the LXX very often answers to the Heb. משכן *a tent*, or *tabernacle.*

I. *A tent to dwell in.* Heb. xi. 9. [See also] Mat. xvii. 4. Mark ix. 5. Luke ix. 33. [Gen. iv. 19. xxxiii. 17. Xen. Cyr. ii. 1. 25. Ælian. V. H. ix. 3.]

II. *A mansion.* Hence τὰς αἰωνίους σκηνάς, *the eternal mansions*, Luke xvi. 9, mean *the eternal mansions in heaven.* Comp. John xiv. 2, and under Οἰκία IV. and see Bowyer and Campbell on Luke.— [See Rev. xiii. 6. xxi. 5. Is. xvi. 5. Pol. xii. 9. 4.]

III. *The Mosaic tabernacle*, or *tent*, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii. 44.* Heb. viii. 5. Of this the outer part or *Holy Place* is called the *first tabernacle*, Heb. ix. 3, [6.], and the inner part or *Holy of Holies*, the *second*, Heb. ix. 7. It appears from Acts vii. 43. Amos v. 26, that the idolatrous Israelites had in like manner one or more *taber-*

* [Suidas says, χωρητικὸν τινος εἴδους ἀγγεῖον.]

† [Many commentators, as Heinsius, Wetstein, Koppe, and Wahl, understand σκεῦος here as *a wife*. See sense VI. Schleusner, on the whole, agrees with Parkhurst. I know not what Bretschneider thinks, for he has carelessly quoted the words in 1 Pet. iii. 7. as belonging to this place.]

* Comp. Exod. xl. 2. Num. i. 50, 53, in LXX and Heb.

*nacles*, Heb. סכות, dedicated to Moloch. Comp. Heb. and Eng. Lexic. under סך I.—Observe that in Heb. ix. 1, twenty-two MSS., three of which ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions, omit Σκηνή, which word Mill, Wetstein, and Griesbach accordingly reject, and from comparing ver. 2, and ch. viii. 7, 13, it seems manifestly spurious.

IV. We learn from Heb. ix. 24, (comp. ver. 23.) that the *Holy of Holies made with hands were the* ἀντίτυπα, or *figures of the true*, even *of that heaven* wherein is the peculiar residence of God. Hence Christ is called *a Minister of the* true σκηνῆς, or tabernacle *which the Lord pitched, and not men*, Heb. viii. 2, (where see Whitby); and is said, Heb. ix. 11. *to be an High Priest by a greater and more perfect* tabernacle not made with hands (comp. ver. 24.), *that is to say, not of this* (the Mosaic) *building*.

V. Τὴν σκηνὴν Δαβὶδ, *The tabernacle of David, the royal palace* (see Ps. cxxxii. 3.), i. e. mystically, *the real dignity*, of David, in the person of the *Messiah* ruling over *his Household, the Church*. occ. Acts xv. 16, which is a citation of Amos ix. 11, where the Heb. word answering to σκηνὴν is סכת. Comp. Isa. xvi. 5, and Vitringa there.

Σκηνοπηγία, ας, ἡ, from σκῆνος *a tabernacle*, and πήγνυμι *to fix*.—Properly, *A fixing* or *setting up of tabernacles* or *booths*; hence it is used for *The feast of tabernacles*, when the Israelites dwelt in *booths* or *bowers*, made of the boughs of several kinds of trees, for seven days, according to the law, Lev. xxiii. 34, 40, 41, 42. occ. John vii. 2.*—In the LXX this word answers to the Heb. סכות *tabernacles*, referring to the *feast of tabernacles*, Deut. xvi. 16. xxxi. 10. Zech. xiv. 16, 18, 19; for which Josephus likewise uses it, Ant. lib. viii. cap. 4, § 1, 5. lib. xiii. cap. 8, § 2, and lib. xv. cap. 3, § 3. Plutarch, Sympos. lib. iv. qu. 5. tom. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗ'Ν, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

☞ Σκηνοποιός, ȣ, ὁ, from σκῆνος *a tent*, and ποιέω *to make*.—*A tent-maker*. occ. Acts xviii. 3. [Tents were made of *hides* or other portable materials for travellers in the East, to supply the want of inns. Chrysostom, Hom. V. de St. Paulo, interprets the word by σκηνοῤῥάφος, a word used by Ælian. V. H. ii. 1. Others think it is only a *weaver*. Σκηνοποιέω occ. Symm. Is. xiii. 20. of *pitching a tent*. Σκηνοποιΐα, Inc. Deut. xxxi. 10.]

Σκῆνος, εος, ȣς, τό, from σκηνὴ *a tent*, or immediately from the Heb. שכן *to dwell*.

I. Properly, *A tent*, or *tabernacle*.

II. It is spoken of our *mortal body*, which, though the *tabernacle* of an immortal spirit, is constituted of *frail* and *slight* materials, and is shortly to be by death *taken down and dissolved*. occ. 2 Cor. v. 1, 4. So in Wisd. ix. 15, *the human body* is called σκῆνος γεῶδες *the earthly tabernacle*. In the profane writers likewise σκῆνος frequently denotes *the body*. Thus the eloquent Longinus, De Sub. sect. xxxii. styles it ἀνθρωπίνȣ ΣΚΗ'ΝΟΥΣ *the human tabernacle*; Plato [apud Clem. Al. Strom. V. p. 593.] like the author of Wisd ΓΗ'ΙΝΟΝ ΣΚΗ'ΝΟΣ. The same Plato, as cited by Æschines the Socratic [Dial. iii. 5.], says, "We are a soul, an immortal being, shut up in a mortal case: τὸ δὲ ΣΚΗ῀ΝΟΣ τȣ̃το πρὸς κακὸν περιήρμοσεν ἡ φύσις, but this *tabernacle* nature hath fitted to evil." For many more instances of this kind see Elsner, Alberti, Wolfius, and Wetstein, on 2 Cor. To what they have produced I add a remarkable passage cited by Grotius, De Verit. Relig. Christ. lib. i. § 16, Note 6, from Eurysus the Pythagorean, who, speaking of man, says, "Τὸ ΣΚΑ῀ΝΟΣ τοῖς λοιποῖς ὅμοιον, οἷα γεγονὸς ἐκ τᾶς αὐτᾶς ὕλας· ὑπὸ τεχνίτα δὲ εἰργασμένον λῴστῳ, ὃς ἐτεχνίτευσεν αὐτὸν ἀρχετύπῳ χρώμενον (read χρώμενος) ἑαυτῷ. His *tabernacle* is like those of other animals, as being made of the same matter with theirs; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself." As for the apostle's phrase, 2 Cor. v. 1, οἰκία τȣ̃ σκήνȣς, it has been thought equivalent to οἰκία σκηνώδης, *a house like to*, or *resembling*, *a tent* or *tabernacle*. But the accurate Kypke does not assent to

* [The feast seems to have been instituted in memory of the forty years spent in tents (see Deut. xvi. 16. Zach. xiv. 16.), and also as a sign of gratitude for abundance bestowed. (See Ex. xxiii. 16.) It began and ended with a festival like a Sabbath. The last day (called Hosanna), when the priest went down with a gold cup to the fount of Siloam for water to make a libation, was the chief one. The law was gone through at this feast in seven years.]

this interpretation, which he thinks forced; and observes, that σκῆνος is very rarely, yea, if you quit Suidas and Hesychius, hardly ever used for *a tabernacle*, but very frequently for *the body*, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οἰκία τȣ̃ σκήνȣς *the house of the body*. [Wahl says, οἰκία τȣ̃ σκήνȣς is for οἰκία ὡς σκῆνος *like a tabernacle;* see Gesen. 676, b.,—or οἰκία, τὸ σκῆνος, *the earthly house;* see Gesen. 677, 2. Bretschneider says, it is for τὸ ἐπιγεῖον σκῆνος ἐν ᾧ οἰκȣ̃μεν. On the whole passage (a very difficult one), see Cudworth's Int. System (vol. iv. p. 1—12. last ed.), Henry More's Theol. Works, p. 13. (fol. ed. 1708.), and Bp. Middleton. On the use of σκῆνος for the body, see Pearce on Longinus, ubi supra, Barnes ad Eur. Herac. 690., Foes. Œc. Hipp. p. 340., Wolf, and Wetstein. It is used for the bodies of animals in Ælian. H. A. v. 3.]

Σκηνόω, ῶ, from σκῆνος.

I. *To pitch a tent.* Thus it is used not only by the LXX for the Heb. אהל *to pitch a tent*, Gen. xiii. 12, and for שכן *to dwell in a tent,* Jud. viii. 11, (comp. Jud. v. 17.); but also by Xenophon, though rarely. [See An. vii. 4. 7. Cyr. viii. 5. 2.] See Raphelius on John i. 14.

II. *To dwell as in a tent, to dwell.* Thus it is applied, John i. 14, to the *tabernacling* (see Σκῆνος II. and Σκήνωμα III.) or *temporary dwelling* of the Divine Logos among men in a *human body*, not without allusion to his formerly *dwelling* in the Mosaic *tabernacle*. Comp. Exod. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. שכן is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6. [Xen. An. v. 5. 7.]—Σκηνόω ἐπί, *To abide over*, or *upon*, i. e. *for protection, to overshadow*. occ. Rev. vii. 15, where there is an allusion to the manner of God's *protecting* the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39. (comp. Wisd. xix. 7.) that the *cloud* which accompanied that people throughout their journeys (see Ex. xl. 38. Num. ix. 15—23.) served them for a *covering*, that is, from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Isa. iv. 5, 6. The phrase itself seems to be taken from the Heb. שכן על־ *to abide over* or *upon*, which is applied to the cloud's *abiding over* the tabernacle, Num. ix. 18, 22.

Σκήνωμα, ατος, τό, from σκηνόω.

I. *A tent, tabernacle.* Thus often used in the LXX for the Heb. אהל. [Gen. ix. 27. Deut. xxxiii. 18. Xen. An. ii. 2. 9.]

II. *An habitation*, or *a place for an habitation*. occ. Acts vii. 46*, which refers to Ps. cxxxii. 5, where the correspondent Heb. word to Σκήνωμα of the LXX is משכנות *habitations*. [Job xxi. 28. Ps. cxxxii. 5.]

III. It denotes *the frail tabernacle of the human body*. occ. 2 Pet. i. 13, 14. Comp. Σκῆνος II.

ΣΚΙΑ', ᾶς, ἡ.

I. *A shade*, as of a tree or plant. occ. Mark iv. 32. [or] *A shadow*, as of a man. occ. Acts v. 15. [See Judg. ix. 15, 36.]

II. Σκιὰ θανάτȣ *Shadow of death.* This is an Hellenistical phrase, often used in the LXX for the compound Heb. word צלמות *shadow of death*, and denoting either in a natural sense *darkness*, as of the *dreary tomb*, or *state of death* †, as Job iii. 5. xii. 22. Amos v. 8. (comp. Job xxxviii. 17.); or in a figurative one, *a state of extreme danger* or *misery*, Ps. xxiii. 4. xliv. 20. cvii. 10, 14. Isa. ix. 2. In the N. T. it occurs only Mat. iv. 16. Luke i. 79, in both which texts it is applied spiritually.

III. *A shadow, shadowy*, or *imperfect sketch* or *delineation*, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1, where see Macknight. [Zonaras (Lex. col. 1654.) has σκιά, ὁ τύπος παρὰ τῷ 'Αποστόλῳ, referring to the place of Colossians; and Hesychius σκιά, σκίασις, ἐπιφάνεια τȣ̃ χρώματος ἀντίμορφος. See Bochart. Geog. Sacr. lib. i. c. 6. Zorn. Bibl. Antiquario-Exeg. i. p. 637. Comp. Cic. in Pison. c. 24. Offic. iii. 17.]

ΣΚΙΡΤΑ'Ω, ῶ, either from σκαίρω *to leap, bound, dance*, which from Heb. כר *a young sheep*, and as a reduplicate V. כרכר *to leap* or *skip like a young sheep*, see 2 Sam. vi. 14, 16.

I. *To leap, skip, bound*, properly as

* [Schleusner says, it is *a temple*, and quotes Suidas and Theodoret at Ps. xiv. 1, who say, in effect, that the habitation of God is the temple.]

† So Homer, Odyss. iv. lin. 180, has ΘΑΝΑ'ΤΟΙΟ μέλαν ΝΕ'ΦΟΣ *the* black *cloud of death*, and Ovid. Met. v. lin. 191. Mortis ad umbras, to *the shades of death*. [Virg. (Æn. iv. 26. 404.) *umbra Erebi*.]

young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. l. 11. Joel i. 17. Mal. iv. 2, but also by Homer, Il. xx. lin. 226, 228.

II. *To spring* or *leap for joy*. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons *leaping for joy*. See Wetstein on Luke i. and Elsner and Alberti on Luke vi. 23, where comp. Kypke. The LXX have applied this word, Gen. xxv. 22, to the *leaping* of children in the womb, for the Heb. ויתרצצו *they dashed against each other*, Eng. transl. *struggled together*.

Σκληροκαρδία, ας, ἡ, from σκληρὸς *hard*, and καρδία *the heart*.

*Hardness of heart*, i. e. *stubbornness, obstinacy, perverseness, "untractable disposition."* occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5, and Campbell's Prelim. Dissertat. p. 126.—The LXX use this word for the Heb. ערלת לבב *the foreskin, uncircumcision of the heart*. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκάρδιος *hard-hearted*, for the Heb. עקש לב *perverse in heart*, Prov. xvii. 20; and for קשה לב *stiff, hard, in heart*, Ezek. iii. 7. Comp. Ecclus. xvi. 10. iii. 26, 27. Homer has a similar expression, Odyss. xxiii. lin. 103,

Σοὶ δ' αἰεὶ ΚΡΑΔΙ'Η ΣΤΕΡΕΩΤΕ'ΡΗ ἐστὶ ΛΙ'ΘΟΙΟ,

Thy *heart* is always *harder than a stone*.

See more in Wetstein on Mat.

Σκληρός, ά, όν, from σκέλλω *to dry, to parch*.

I. *Hard*, properly, [*not yielding to the touch*. Xen. Mem. iii. 10. 1.]

II. *Hard, austere, severe*. occ. Mat. xxv. 24, where Wetstein shows that the Greek writers use it in the like moral sense; and Kypke particularly proves that in them it denotes not only *severity* or *austerity*, but likewise *cruelty* or *avarice*. [So 1 Sam. xxv. 3. Is. xix. 4. Plut. Symp. vii. 8. p. 712. B. Aristot. Eth. iv. 8. Athen. ii. p. 59. F.]

III. *Hard, violent*, as the wind. occ. Jam. iii. 4. Scapula cites the same phrase "ΑΝΕΜΟΙ ΣΚΛΗΡΟ'Ι from Ælian. [V.H. 14.] So we say in English, It blows *hard*—a *hard* gale. [Xen. An. iv. 8. 26. Herod. viii. 12. Theoph. de C. P. ii. 4. Pol. iv. 21. 5. Prov. xxvii. 16.]

IV. *Hard, difficult and shocking to the mind*. occ. John vi. 60. So ΣΚΛΗ'Ρ' ἀλήθη, *hard* truths, are opposed to μαλθακὰ ψευδῆ, *soft* lies, in Euripides, cited by Wetstein, and Kypke quotes from Stobæus, 'Απήνης 'ΟΥΤΟΣ 'Ο ΛΟ'ΓΟΣ καὶ ΣΚΛΗΡΟ'Σ, "*This* is a cruel and *hard saying*." So in Latin, dura *vox* means *a hard, harsh*, saying. Cicero, Philippic. viii. cap. 5, cited by Raphelius and Wetstein. [Gen. xxi. 11. xlii. 7, 30. Pol. iv. 21. 1. Ceb. Tab. 7. Xen. Mem. ii. 1. 20.]

V. *Hard, difficult, grievous*. occ. Acts ix. 5. xxvi. 14. But observe, that in the former text very many MSS., three of which ancient, instead of all the words in ver. 5 and 6, from σκληρὸν to αὐτὸν inclusive, read only ἀλλὰ or ἀλλ' before ἀνάστηθι; so also the first Syriac version and the Complutensian edition; and this reading is accordingly approved by Mill, Wetstein, and Griesbach, whom see.—[Schleusner and Wahl say, *Mischievous, prejudicial*.]

VI. *Hard*, or *impious*. occ. Jude ver. 15. [See Num. xvi. 26. Ps. xvii. 4.]

Σκληρότης, τητος, ἡ, from σκληρός.—*Hardness, obstinacy, stubbornness*. occ. Rom. ii. 5.—The LXX use it in the same sense, Deut. ix. 27, for the Heb. קשי.

Σκληροτράχηλος, ου, ὁ, from σκληρὸς *hard*, and τράχηλος *the neck*.—*Hard*, or *stiff-necked, obstinate, inflexible*. occ. Acts vii. 51.—This is an epithet of the Jewish people, often used in the LXX for the Heb. קשה ערף *stiff in neck*. See Exod. xxxiii. 3, 5. [Deut. ix. 6, 13.], & al. Comp. Baruch ii. 30. Ecclus. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will *not submit their necks* to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρύνω, from σκληρός.—*To harden*. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18. Heb. iii. 13.—joined with καρδίας *the hearts*, Heb. iii. 8, 15. iv. 7. [On the passage Rom. ix. 18. much has been written. Macknight gives that explanation which has been usually offered by the ancient interpreters, i. e. "if the phrase *(whom he will he hardeneth)* be understood of *nations*, God's *hardening* them means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them; if of *individuals*, it does not mean that God hardens their hearts by any positive exertion of his power on them, but that, by his not executing sentence against their evil works speedily, he allows them

to go on in their wickedness, whereby they harden themselves." So Theophylact, Zonaras, and Phavorinus, as well as many other interpreters, ancient and modern. See too Ex. iv. 21. vii. 3. ix. 13. x. 20, 27. xi. 10. xiv. 4, 8, 17, for instances of σκληρύνω so used. But others, as Rambach, (Introd. ad Ep. ad Rom. p. 113.), Ernesti Prol. de Van. Philos. in Int. S. S., Schl., Wahl, construe it, *To treat hardly*. Schleusner (who wrongly thinks that Ernesti was the first to offer this interpretation) prefers it on account of the words ὃν θέλει, and thinks (as Rambach had observed) that σκληρύνειν is opposed to ἐλεεῖν. The verb ἀποσκληρύνω is so used Job xxxix. 16.]

ΣΚΟΛΙΟ'Σ, ά, όν.

I. *Crooked*. occ. Luke iii. 5. [where the words come from Is. xlii. 16. See Is. xxvii. 1. xl. 4. Heliodor. i. 6.]

II. *Crooked, perverse, untoward*. occ. Acts ii. 40. Phil. i. 15. 1 Pet. ii. 18. [(in which place it is rather *harsh, difficult to please*). See Ps. lxxviii. 8. Deut. xxxii. 5. Prov. iv. 24. xvi. 28. Hesychius has σκολιά. ἄδικα.]

Σκόλοψ *, οπος, ὁ, from σκῶλος a kind of *thorn*, or *a staff sharpened to a point, and hardened in the fire, to be used as a weapon*, compounded perhaps with ὤψ *the face, front*.—[*Any thing sharp*, as] *a stake with a sharp point driven into the ground, to prevent the approach of an enemy, a sharp stake used in making a palisado*. Thus applied in Homer, Il. vii. lin. 441. [and Xenophon An. v. 2. 5. —or] *A sharp splinter, thorn*, or the like. Dioscorides [ii. 29. Lucian. Ver. Hist. ii. p. 682. and Hos. ii. 6.] occ. 2 Cor. xii. 7, where it seems figuratively to denote some *bodily infirmity* under which the apostle laboured. See Macknight, and Bp. Bull's English Works, vol. i. p. 197; and comp. Gal. iv. 14. [Bishop Bull † thinks it was some notorious and visible infirmity in the apostle which was a wound to his pride. "Tertullian thought it was a pain in the ear; Chrysostom and Jerome made it a pain in the head; Cyprian calls it many grievous tortures of the body; others say dreadful temptations of mind." Rosenmüller.]—The LXX use this word for the Heb. סיר *a thorn*. Hos. ii. 6; for שכים *sharp stakes, or thorns*, Num. xxxiii. 55.

* [The word is written also Σκώλοψ, and Σκῶλοψ.]

† [Some important points, &c. vol. i. Sam. 5.]

☞ Σκοπέω, ῶ, from σκοπός.

I. Properly, *To look at*, or *view attentively, to contemplate with the bodily eyes*.

II. In the N. T. *To observe, consider, view, regard, contemplate*, with the eyes of the mind. occ. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi. 1. Phil. iii. 17. ii. 4, where observe, that τά τινος σκοπεῖν is in the Greek writers a very common phrase for *regarding, attending to*, or *studying the advantage*, or *interests of*, whether of ourselves or others, as may be seen in Wetstein and Kypke. [See Thuc. vi. 12. Soph. Aj. 124. 1330. 2 Mac. iv. 5.]

III. *To see, take heed*. occ. Luke xi. 35. [Schleusner and Wahl put Gal. vi. 1. under this head.]

Σκοπός, ȣ, ὁ, from ἔσκοπα perf. mid. of σκέπτομαι *to look*.

I. *A mark* or *butt to shoot* arrows *at*. Thus often used by the profane writers, and by the LXX for the Heb. מטרה, Job xvi. 12. Lam. iii. 12. Comp. Wisd. v. 12, or 13, 21.

II. *A mark at the goal* or *end of a race*, called in Latin calx, and afterwards creta, because the Romans used to mark it with *chalk*. occ. Phil. iii. 14. Comp. 2 Cor. iv. 18. [Others think the word metaphorically used in the first signification, and translate it generally, *an aim, purpose*. See Pol. vii. 8, 9. Xen. Cyr. i. 6. 29. Diod. Sic. iv. 16.]

ΣΚΟΡΠΙ'ΖΩ.

I. *To disperse, scatter abroad*. occ. John x. 12. xvi. 32. [Parkhurst puts Mat. xi. 30. and Luke xi. 23. under this head, but the sense there is rather *To scatter* or *waste*.]

II. *To disperse, distribute*. occ. 2 Cor. ix. 9. The LXX use it for the Heb. זרה, Mal. ii. 3; for הפיץ, Hiph. of נפץ, 2 Sam. xxii. 15. Ps. xviii. 14. cxliv. 6; and for פזר, Ps. cxii. 9. [The word is not known to *good* Attic writers. It was used in the Ionic dialect, and thence got into the common tongue. See Ælian. V. H. xiii. 46. Artem. i, 36. Lucian. Asin. 32. 1 Mac. vi. 54. Joseph. Ant. vi. 6. 3.]

Σκορπιός, ȣ, ὁ.—*A scorpion, a species of insect* furnished at the end of its tail with one, and sometimes with two stings, whence it emits a dangerous poison. It is obvious to derive σκορπιός, as the Lexicon writers do, from σκορπίζειν, *scattering*, namely, its venom. Luke x. 19.*

* [*To tread on scorpions and serpents* is perhaps

xi. 12.* Rev. ix. 3, 5, 10. In Luke xi. 12, is not a *scorpion* contrasted with an egg, on account of the *oval* shape of its body? See [Plin. H. N. xi. 25.] Scheuchzer Phys. Sacr. Plate CCCXXXIII. Brookes's Nat. Hist. vol. iv. p. 263, and Bowyer. The LXX use σκορπιός several times for Heb. עקרב. [Deut. viii. 15. Ez. ii. 6.]

Σκοτεινός, ή, όν, from σκότος.—*Dark, darksome*. occ. Mat. vi. 23. Luke xi. 34, 36. [Prov. iv. 19. Job x. 21. Ceb. Tab. x. Xen. Mem. iii. 16. 1.]

Σκοτία, ας, ἡ, from σκοτός.

I. *Darkness*. occ. John vi. 17. xx. 1. [Micah iii. 6. Job xxviii. 3. Eur. Phœn. 346.]

II. *Privacy, secrecy*. occ. Mat. x. 27. Luke xii. 3. [See in Heb. Is. xxix. 15. xlv. 19.]

III. *Spiritual darkness*, denoting *error* or *ignorance, sin* and *misery*. occ. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11, twice. But in John i. 5. it signifies the *persons* in such a state. [So Schleusner.] Comp. Νύξ II. and Φῶς.—[This is not a good Attic word. See Fischer. Prol. xxx.]

Σκοτίζω, from σκότος.

I. *To darken*, as the light of the sun, moon, &c. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative. [Job iii. 9. Eccl. xii. 2. Pol. xii. 15. 10.]

II. *To darken, blind*, spoken spiritually of the understanding. occ. Rom. i. 21. xi. 10. Eph. iv. 18; where Kypke cites from Josephus, lib. ix. (cap. 4, § 3, edit. Hudson) τὰς ὄψεις ὑπὸ τȢ̃ ΘεȢ̃ καὶ ΤΗ'Ν ΔΙΑ-ΝΟ'ΙΑΝ 'ΕΠΕΣΚΟΤΙΣΜΕ'ΝΟΙ, "*having* their sight and *understanding darkened* or *blinded* by God."—The LXX use this V. several times for the Heb. חשך *to darken*, particularly Ps. lxix. 23.

ΣΚΟ'ΤΟΣ, Ȣ, ὁ, the same as σκότος, τό.—*Darkness*. occ. Heb. xii. 18, where six MSS., three of which ancient, have ζόφῳ, which reading Griesbach marks as equal, or perhaps preferable to the common one.

ΣΚΟ'ΤΟΣ, εος, Ȣς, τό.

I. *Darkness*, properly so called. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. [Acts ii. 20.] 2 Cor. iv. 6. Comp. Acts xiii. 11. [Gen. i. 2. Deut. iv. 11. Job xxxvii. 15. Ælian. V. H. iii. 18.]

II. —*Eternal misery and damnation*. 2 Pet. ii. 17. Jude ver. 13. Mat. viii. 12, where however there is a reference to the *darkness* in which those persons remained who were excluded from a *feast* celebrated in the night. Comp. Mat. xxii. 1—13. [and Mat. xxv. 30. Middleton observes, that there is not a feast mentioned in all these places of St. Matthew, and he thinks, therefore, that in mentioning *darkness*, there is a reference to some Jewish notion of the future state of punishment. He refers to Windet de Vita functorum statu, p. 114 and 246.]

III. *Spiritual darkness*, implying *ignorance* [and its consequences, or *sin*. Mat. iv. 16. Luke i. 79. xi. 35.] John iii. 19. Acts xxvi. 18. [Rom. ii. 19. 2 Cor. vi. 14.] 1 Thess. v. 4. 1 Pet. ii. 9. [Schleusner so understands it in Eph. vi. 12. and translates the phrase κοσμοκ. τȢ̃ σκότȢς, as *the evil spirits who rule over all the nations not christianized*.] Also, *Persons in such a state*, Eph. v. 8. Hence Τὰ ἔργα τȢ̃ σκότȢς, *The works of darkness*, are such works as are usually practised by *men in that condition*, Rom. xiii. 12. Eph. v. 11; and that often *secretly*. Comp. 1 Cor. iv. 5. 1 John i. 6. Macknight says, that in Eph. v. 11. "the apostle calls the heathen mysteries *works of darkness*, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil." [See Ps. lxxxii. 5. Prov. ii. 13. and again in Hebrew, Job xxx. 26.]

IV. It denotes *The infernal spirits*, as opposed to Christ, *the Sun* or *Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13. [Schleusner considers, that in St. Luke xxii. 53, the meaning is, *Men in a state of error and sin*, and so Wahl, who, however, is doubtful whether the meaning given by Parkhurst is not the right one.]

Σκοτόω, ῶ, from σκότος.—*To darken*; whence Σκοτόομαι, Ȣ̃μαι, pass. *To be darkened*. occ. Rev. xvi. 10, where see Vitringa. [Wetstein explains the place by a metaphor, taken from one who, being struck violently, becomes dizzy and can see nothing, and he cites Sext. Empir. adv. Log. i. 992. Plutarch de Frat. Am. p. 489. E. and de Fort. Alex. p. 314. D.

a metaphor for, *To prevail over evil and difficulty*. See Bos, Obss. Crit. p. 108. Niceph. Oneiroc. p. 19. Ælian (H. A. x. 23) says, πατȢ̃σαι τὰς σκορπιὰς ἀπαθεῖς διαμένȢσι.]

* [For a similar proverb, ἀντὶ πέρκης σκορπιός, see Zenob. Prov. Cent. i. 88. Diogenian. Cent. i. 76.]

Then *βασιλεία* is put for the inhabitants of the kingdom of the beast. Eichhorn thinks *darkness* a token of dreadful calamity, and makes the meaning to be that *the kingdom of the beast was in danger*. The word occ. Ps. cv. 27. (where the Vatican has ἐσκότασε.) Jer. xiv. 2. Ecclus. xxv. 19.]

☞ Σκύβαλον, ȣ, τό, q. *κυσίβαλον thrown to the dogs*, say the Lexicons, [as Suidas] from *κυσὶ* (dat. plur. of *κύων*) *to the dogs*, and *βάλλω to cast.—Dung* *, also *the offal* or *refuse* of any thing. occ. Phil. iii. 8, where see Wetstein, Kypke, and Suicer Thesaur.—This N. is used Ecclus. xxvii. 4; and hence the V. *Σκυβαλίζομαι, To be rejected with contempt.* Ecclus. xxvi. 28.

Σκυθρωπός, ȣ, ὁ, from σκυθρὸς † *crabbed, sour, sad,* and ὤψ *the countenance.—Of a gloomy, sour, morose, sorrowful countenance.* occ. Mat. vi. 16. Luke xxiv. 17. This adj. is applied by the LXX, Gen. xl. 7, for the Heb. רע *bad;* and by Theodotion, Dan. i. 10, for זעף *disturbed, sorrowful.* It is also common in the purest Greek writers, as may be seen in Elsner, Alberti, Wetstein, and Kypke on Mat. [Xen. Mem. ii. 7. 12. Herodian. i. 6. 10. Demosth. p. 1122, 20. Eur. Orest. 1319. Aristoph. Lysist. 708.]

☞ ΣΚΥ΄ΛΛΩ, Kypke on Mat. ix. 36, says that the primary sense of *σκύλλω* is *to pull, pluck off,* properly the hair; of which use he gives one or two instances. —In the N. T. *To trouble, give trouble to, fatigue, tire.* occ. Mark v. 35. Luke viii. 49. Σκύλλομαι, mid. *To trouble* or *fatigue oneself.* Luke vii. 6. Comp. under Ἐκλύω, and see Wetstein and Kypke on Mat. ix. 36. [Herodian. iv. 13. 8. vii. 3. 9.]

ΣΚΥ΄ΛΟΝ, ȣ, τό.

[I. Properly, *a skin stript off,* or *hide.* So Hesychius *σκῦλον· δέρμα, κώδιον.* See Küster on Aristoph. Plut. 514. Then,]

II. [*Spoil stript from an enemy killed in war,* in opposition to *λάφυρα,* which means *spoil taken from the living.* So the Lex. Cyrill. MS. Brem. And then generally *spoil.*—See Prov. i. 13. Is. x. 6. Parkhurst and Wahl so translate the word in Luke xi. 22, but Schl. thinks the word signified also *goods,* both from a comparison of this passage with Mat. xii. 29, and because שלל, properly *spoil,* means often *goods,* as in Est. iii. 13, where the LXX has τὰ ὑπάρχοντα. Compare also Zach. xiv. 1. Prov. xxxi. 11, where *σκῦλον* is itself so used. See Vorst. Phil. Sacr. c. 3. p. 78. No instance of such a sense, however, from any Greek writer is alleged; nor is it necessary. *He scatters his spoils,* i. e. *his goods of which he has made a spoil.*]—This word in the LXX most commonly answers to the Heb. שלל, [as Deut. ii. 35; to בז in Is. viii. 1. and מלקח in Numb. xxi. 11.]

☞ Σκωληκόβρωτος, ȣ, ὁ, ἡ, from *σκώληξ, ηκος, ὁ, a worm,* and *βρωτός eaten,* which from *βρώσκω to eat,* which see.—*Eaten by worms.* occ. Acts xii. 23. Josephus, Ant. lib. xix. cap. 8, § 2, has given an account of the fearful end of Herod Agrippa, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms,* though he expressly mentions this symptom in the last illness of Agrippa's grandfather, Herod the Great, calling it τῷ αἰδοίῳ σῆψις ΣΚΩΛΗ΄ΚΑΣ ἐμποιῶσα. Ant. lib. xvii. cap. 6, § 5. Comp. De Bel. lib. i. cap. 33, § 5. See Doddridge's Note. So 2 Mac. ix. 9, ΣΚΩΛΗ΄ΚΑΣ *worms* rose [ἀναζεῖν] out of the body of Antiochus Epiphanes. The infamous impostor Alexander likewise died ΣΚΩΛΗ΄ΚΩΝ ζέσας, "swarming with *worms.*" Lucian, Pseudomant. tom. i. p. 904.

* [Hesychius says κόπρος, and so the Etym. M. The Lex. Cyrill. MS. Brem. says, *the joints of the stalk of wheat.* Theodoret on this place of Phil. says, *the thick part of the chaff.* It is used, in short, of any thing *vile* or *refuse.* See Gataker Opusc. Crit. p. 868. de Moyne Var. Sacr. p. 581. Schwarz. on Olear. p. 172.]

† And Σκύθρος may be deduced either from the Heb. קדר *to be dark, mournful* (for which the LXX use the particip. *σκυθρωπάζων looking sorrowful,* Ps. xxxv. 14. xxxviii. 6. xlii. 9. xliii. 2.), or rather from * Σκύθης *a Scythian,* who, if we may judge by their descendants, the modern † Tartars, Calmucs, &c. were, without doubt, a *sour, crabbed-looking* race.

* The Σκύθαι might be so called from the Heb. שוט or שׁוט *to move to and fro,* whence Eng. *to shoot,* and its northern relatives, on account of their skill in *archery,* which is intimated to us in S. S. Ezek. xxxix. 3, and observed by Herodotus, Lucian, and Plutarch, &c. (see Bochart, vol. i. 189.), and in which their descendants, the Turks, have been equally dextrous, see Busbeq. Epist. Turc. III.) Or rather the name Σκύθης may be derived from the same Heb. שׁוט, on account of the *wandering* pastoral life of those people (see Horat. lib. iii. ode xxiv. lin. 9, & Not. Delph.), which is still followed by their descendants the Tartars in general.

† See Dr. Smith's Essay on Variety of Complexion, &c. p. 59, 60; and Encyclopædia Britan. in AMERICA, No. 50.

And in like manner Eusebius, Eccles. Hist. lib. viii. cap. 16, relates, that before the death of that horrible persecutor, the emperor Galerius Maximianus, ἀλεκτόν τι πλῆθος ΣΚΩΛΗ'ΚΩΝ βρυέιν, "an inexpressible multitude of *worms* swarmed" in the ulcers which preyed upon him *. See more in Elsner, Whitby, Wolfius, and Wetstein on Acts.

Σκώληξ, ηκος, ὁ, from σκάλλω *to dig*.—*A worm*. Thus it is often used in a natural sense by the LXX, [Deut. xxviii. 31. Job v. 7. Ecclus. x. 13.]; but in the N. T. is used only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing *conscience*, constantly and eternally *corroding* and *preying upon* the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Isa. lxvi. 24, in which passage σκώληξ of the LXX answers to the Heb. תולעת. See Vitringa on Isa. and comp. Ecclus. vii. 17. Judith xvi. 17, and Γέεννα above, and see Whitby's Note on Mark ix. 43.

☞ Σμαράγδινος, η, ον, Adj. from σμάραγδος.—*An emerald*, λίθος *stone* namely being understood. occ. Rev. iv. 3, where, as the *rainbow* itself is an emblem of God's *mercy* and *forbearance* through Christ (comp. Ἶρις), so the *divine clemency in the kingdom of grace* is still more strongly represented by the prevalence of the *pleasing green* colour in the bow. See Vitringa on Rev. and comp. Σμάραγδος.

ΣΜΑ'ΡΑΓΔΟΣ, ȣ, ὁ.—*An emerald*, a precious stone of a most beautiful and agreeable *green* colour; of which Pliny says †, "The sight of no colour is more pleasant: for we love to view even *green* fields and leaves; and are still more fond of looking at the *emerald*, because all other *greens* whatever are *flat* in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their *lustre* is not changed by the sun, by the shade, or by candle-light, but they have always a sensible *moderate brilliancy*."—From which description, and from what is observed by modern writers, that the *emerald* * "is second only to the diamond in *lustre* and *brightness*," I am inclined to derive the Greek name Σμάραγδος from the Heb. מרק *to furnish, burnish, make bright*, by prefixing ש, especially as Μάραγδος without the Σ is sometimes used for Σμάραγδος. Comp. Μαργαρίτης. occ. Rev. xxi. 19. [Ex. xxviii. 17. Ez. xxviii. 13. for ברקת.]

ΣΜΥ'ΡΝΑ, ης, ἡ, or, according to the Æolian dialect, Μύῤῥα, ας, ἡ, from the Heb. מור *myrrh*. In Σμύρνα ש is prefixed.—*Myrrh* †. "A vegetable production of the gum or resin kind ‡, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssynia. Its taste is *bitter* and *acrid*, with a peculiar aromatic flavour, but *very nauseous*; but its smell, though strong, is not disagreeable." Its Heb. name מור or מר, whence the modern ones are derived, is evidently from the V. מר *to be bitter*, on account of its taste. occ. Mat. ii. 11. John xix. 39. Herodotus expressly tells us, lib. ii. cap. 86, that the Egyptians used this gum in *embalming* the dead. [Ex. xxx. 23. Ps. xlv. 9. Song of S. iii. 6. iv. 6, 14.]

☞ Σμυρνίζω, from σμύρνα, which see. —*To mix with myrrh*, or *some other bitter ingredient*. occ. Mark xv. 23. From a comparison of Mark xv. 22—24. with Mat. xxvii. 33—35, it seems evident that what Mark calls ὂινον ἐσμυρνίσμενον, Matthew expresses by ὄξος μετὰ χολῆς μεμιγμένον. The wine therefore in Mark was not sound and generous, but termed *acetous* or *sour*; and the *myrrh*, or perhaps *some other bitter ingredient*, added to it, was not to improve its taste or its virtues, but to make it *bitter* and *disgusting*. The Talmudists tell us, that a *little frankincense in a cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order *to take away their senses*; and this mixture, under the name of the *cup of male-*

* See also Jortin's Remarks on Eccles. Hist. vol. ii. p. 320, 2d edit. [Bartholinus de Morbis Biblicis, c. 23.]

† "*Nullius coloris aspectus jucundior est: Nam* herbas *quoque* virentes frondesque *avidè spectamus*. Smaragdos *vero tanto libentius*, quoniam nihil omnino viridius comparatum illis viret.—*Præterea longinquo amplificantur visu, inficientes circa se repercussum aëra, non sole mutati, non umbrâ, non lucernis, semperque sensim radiantes*." Nat. Hist. lib. xxxvii. cap. 5.

* See New and Complete Dictionary of Arts in EMERALD.

† New and Complete Dictionary of Arts in MYRRH.

‡ [See Plin. H. N. xii. 15 and 16. Theoph. H. P. ix. 4. Foes. Œc. Hipp. p. 361. Olaus Cels. Hierob. i. p. 520.]

*diction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Isa. li. 17, 22. Jer. xxv. 15, 17, 28.* But the *nauseous draught* offered to our Lord by the *Roman soldiers* seems to have been of a very different kind from this, and was probably tendered to him in cruel mockery of it †.

ΣΟΡΟ'Σ, ῦ, ἡ. It may not improbably be deduced from the Heb. סור *to remove;* so the Latin name feretrum is from fero *to carry*, and the Eng. *bier* seems of the same root with the V. *to bear.—A bier*, on which dead bodies were, according to the custom of the Jews, *carried* to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it ערסא *the bed*. Comp. 2 Sam. iii. 31. So the corpse of Herod the Great was, according to Josephus, Ant. lib. xvii. cap. 8, § 3, and De Bel. lib. ii. cap. 33, § 9, carried to burial on a *κλίνη*, or *bed*. Lucian, Dial. Mort. tom. i. p. 229, mentions a *bier* as used among the Greeks by the name Σορός; Ὡς ἔγωγε ὅσον ἄυτικα οἰόμενος ἐπιϐήσειν ἀυτὸν τῆς ΣΟΡΟΥ̃— "So that I supposing he would very shortly mount the *bier* or *coffin*—" And the *biers* still used by the Turks, Christians, and Jews about Aleppo resemble our *coffins* ‡. [Augustine says (De Civ. Dei xviii. 5.) that the chest in which the dead is put, which all now call σαρκοφάγος, is in Greek called σορός.]—The LXX use σορὸς for the Heb. ארון *a coffin*, Gen. l. 26.

Σός, σή, σόν, A pronoun possessive, from σὺ *thou.—Thy, thine*. Mat. vii. 3, [22. xiii. 27.] xx. 14. xxiv. 3. [xxv. 3. Mark ii. 18. v. 19. Luke v. 33. vi. 30. xvi. 31. xxii. 42. John iv. 42. xvii. 6, 9, 10, 17. xviii. 35. Acts v. 4. xxiv. 3, 4. 1 Cor. viii. 11. xiv. 16. Philem. 14.] et al. freq.

ΣΟΥΔΑ'ΡΙΟΝ, ῦ, τό. Latin.—*A napkin* or *handkerchief*. A word formed from the Latin sudarium, of the same import, which from sudo *to sweat;* סידרא is found in the Syriac version of Ruth iii. 15, for the Heb. משפחת *a vail*, or *apron*, and in Chaldee סודר or סודרא i3 used for *a vail*, or any *linen cloth*. Hence some have doubted whether Σουδάριον be of Latin origin; but as no Oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words, among the Greeks and Orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12. [See Poll. On. vii. 16. Schwarz. ad Olear. de Stylo N. T. p. 129. Soler. de Pileo, 17. Pierson. ad Mœr. p. 348.]

Σοφία, ας, ἡ, from σοφὸς *wise.—Wisdom*, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17. [Schleusner gives the senses of this word as follows:]

[I. *Prudence*, Mat. xi. 19. Luke ii. 40, 52. vii. 35. xxi. 15. Acts vi. 3. vii. 10. Col. ii. 3. iv. 5. James i. 5. iii. 13, 15, 17.]

[II. *All human skill and learning*. Mat. xii. 42. xiii. 54. Mark vi. 10. Luke xi. 31. Acts vi. 10. vii. 10, (but see the last head) 22. 1 Cor. i. 17, 19, 20. ii. 1, 4, 13. iii. 19. 2 Cor. i. 12. Rev. xvii. 9. and so Ex. xxxv. 3. 1 Kings vii. 14.]

[III. *Wholesome learning*, and especially the *Christian doctrine*. 1 Cor. i. 21. ii. 6, 7. Col. ii. 23. See Prov. v. 1. in Heb.]

[IV. *Knowledge of Christianity*. Eph. i. 8, 18. Col. i. 9. iii. 16. 2 Pet. iii. 15. 1 Cor. xii. 28.]

[V. *A divine teacher*. Luke xi. 49. 1 Cor. i. 24, 30.]

[VI. *A difficulty requiring wisdom to solve*. Rev. xiii. 8.]

[VII. *The wisdom of God as a moral*

* See Heb. and Eng. Lexic. in כסה IV. Bochart, vol. ii. 260, and Wetstein on Mark xv. 23.

† ["Whether it were an ordinary potion for the condemned, to hasten death, as in the story of M. Antony, which is the most received construction; or whether it were that Jewish potion whereof the Rabbins speak, whose tradition was, that the malefactor to be executed should, after some good counsel from two of their teachers, be taught to say, 'Let my death be to the remission of all my sins;' and then that he should have given him a bowl of mixed wine with a grain of frankinoense, to bereave him both of reason and pain; I durst be confident in this latter, the rather for that St. Mark calls this draught ζινον ισμ· myrrh-wine mingled, as is like, with other ingredients; and Montanus agrees with me in the end, ad stuporem et mentis alienationem; a fashion which Galatine observes, out of the Sanhedrim, to be grounded on Prov. xxxi. 6." Bishop Hall's Passion Sermon, (Works, vol. v. p. 25.) See also Hammond on Revelations xiv. 10.]

‡ See Russel's Nat. Hist. of Aleppo, p. 115, 116, 130. Comp. Sandys's Travels, p. 55, and Hasselquist's, p. 60.

*governor*. Rom. xi. 35. Eph. iii. 10. Rev. vii. 12. and Rev. v. 12.—On Mat. xi. 19. see Δικαιόω. Chrysostom and Jerome take τέκνα σοφίας also for the Jews, and explain the passage, "I am absolved with respect to the Jews as having done my duty, but in vain." Fritzsche (a late commentator, who, complaining of others' style, writes himself a singularly obscure and bad one,) explains it, after Jensius, as far as I understand him, *Wisdom is justified from* (i. e. by a reference to the lives of) *her children*, i. e. the lives of my disciples are the best proofs of the excellence of my cause. He disapproves (and I now think rightly) of every interpretation which makes τέκνα σοφίας relate to the Jews—. On the important passage Luke ii. 52, the following extract from a sermon of Mr. Le Bas's will perhaps tend to explain how a divine being could be said to increase in wisdom. "The astonishing intercourse of the Deity with man, exhibited in the person of our Redeemer, was an actual coalition of the two natures; a coalition so intimate and so complete as to produce a perfect unity of counsel and singleness of agency. By keeping this in view, we bring the light closer to the mysterious truth announced in the text. Like other men, the son of Mary had a reasonable soul, whose faculties were capable of gradual expansion. The Divine Essence, however intimately united to the human, did not supply the place of the intellectual functions; but as the mental powers of the man advanced in capacity and truth, the perfections of the Godhead poured in its illuminations." Vol. i. Serm. i. p. 12.]

Σοφίζω, from σοφός *wise*.

I. *To make wise, instruct.* occ. 2 Tim. iii. 15. [Ps. xix. 7. cxix. 98. (In the middle, *To understand*, as 1 Sam. iii. 8.) Hesiod. Op. 649.]

II. Σοφίζομαι in the profane writers signifies actively *to invent*, *contrive ingeniously*, in a good sense; and also *to invent*, *contrive*, *devise*, *cunningly*, *artfully*, or *deceitfully*, in a bad; hence part. perf. pass. Σεσοφισμένος, *Cunningly* or *artfully devised*. occ. 2 Pet. i. 16. See Suicer Thesaur. on the verb. [Pol. vi. 58, 12. Aristoph. Nub. 543. Dem. 893, 5.]

ΣΟΦΟ'Σ, ῦ, ὁ*.

I. *Wise*. It is applied both to God, Rom. xvi. 27. 1 Tim. i. 17, and man; and to the latter, both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15, (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. [Luke x. 21.] Rom. i. [14,] 22. 1 Cor. i. 19, 20, 26. In Jude ver. 25, Griesbach, on the authority of eleven MSS., three of which ancient, and of some of the old versions, particularly the Vulg. and both the Syriac, eject σοφῷ from the text.

II. *Skilful, expert*. 1 Cor. iii. 10. On which text Alberti and Wetstein show that the Greek writers apply the epithet σοφός to *workmen*, and particularly use the phrase ΣΟΦΟ'Σ ΤΕΚΤΩ'Ν. Comp. Exod. xxxv. 31, in LXX, [and Is. iii. 2. Æsch. D. Soc. i. 1. Ælian. V. H. xiv. 39. Aristot. Eth. vi. 7.]

III. *Prudent, sensible, judicious*. 1 Cor. vi. 1.

Σοφώτερος, α, ον, Comparat. of σοφός.—*Wise, more wise*. occ. 1 Cor. i. 25.

Σπαράσσω, from σπάω *to draw*, and ἀράσσω *to cut off, beat, knock*.

I. *To tear, lacerate*. Thus used in the profane writers.

II. *To convulse, throw into convulsions*. occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. געש *to be in commotion*, *to shake*, 2 Sam. xxii. 8, and for המה *to be disquieted*, or *in a tumult*, Jer. iv. 19; but Galen also speaks of ΣΠΑΡΑ'ΤΤΕΙΝ τὸν σομαχὸν ἤτοι δακτύλων ἢ πτέρων καθέσεσι, "*vellicating* or *convulsing* the stomach by the application of the fingers or feathers;" and Grotius, on Mark i. 26, says that the Greeks use Σπάραγμος for what they more usually call Σπάσμος *a convulsion*. Symmachus in Isa. li. 17, has Σπάραγμος for the Heb. התרעלה *agitation*. [See Aristoph. Ran. 426.] Comp. Kypke in Luke.

Σπαργανόω, ῶ, from σπάργανον *a swaddle*, or *swaddling-band*. (See Ælian. V. H. iii. 10. 2.)—*To swathe, swaddle, wrap in swaddling-clothes*. occ. Luke ii. 7, 12. Wetstein shows that both the N.

* Most probably from the Heb. צפה *to look round*, *watch*, speculari; whence צפים or צופים (called in our Eng. translation *Sophim*) signifies *watchmen*: and "that the Greeks derived their *Sophoi* from this *Sophim*, Heinsius affirms it without a peradventure, because the Greek Σόφοι were wont, on such high hills (as Num. xxiii. 14.), to *observe* the course and motions of the heavens." Thus the learned Gale, in his Court of the Gentiles, pt. ii. p. 2, where see more.

and V. are used by the Greek writers; and in the LXX they answer to the Heb. חתל the same, whence our Eng. *swaddle*. Ezek. xvi. 4. Comp. Job xxxviii. 9. [Wisd. vii. 3, 4.]

Σπαταλάω, ῶ, from σπαθάω, which properly signifies *to insert more threads into the warp in weaving by moving the σπάθη, a part of the weaving-loom contrived for this purpose*, and thence *to spend extravagantly* or *luxuriously* *.—*To live extravagantly, luxuriously*, or *voluptuously*. So Hesychius explains σπαταλᾷ by τρύφᾳ *is luxurious;* and a MS. Lexicon, cited in Wetstein, by λίαν τρυφᾷ *is very luxurious*, ἀσώτως ζῇ *lives extravagantly* or *riotously*. [See also the Schol. on Theoc. iii. 36.] occ. Jam. v. 5. 1 Tim. v. 6, where Wetstein produces the compound V. κατασπαταλᾷς from the Anthologia, and Kypke the participle of the simple from Theano in Opusc. Myth. Galei, p. 741, τᾶ ΣΠΑΤΑΛΩ΄ΝΤΑ τῶν παιδίων, "the *voluptuous boys*."—The LXX use this verb, Ezek. xvi. 49, for the Heb. שקט *idleness, ease;* and the compound κατασπαταλάω for the Heb. סרח *to stretch out*, also *to abound with superfluities*, Amos vi. 4; and for פנק (in Hiph.) *to feed delicately* and *luxuriously, to pamper*, Prov. xxix. 21.

ΣΠΑ΄Ω, ῶ.

I. Properly, says Scapula, those who drink are said σπᾷν when they *draw* and *attract* the drink with their *breath;* and thus it is used in the profane writers.

II. In the N. T.—*To draw, draw out*, as a sword from the sheath, [and so in the middle, in which it] occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. שלף *to draw, draw out*, פתח, &c. &c. [See Numb. xxii. 23. Diod. Sic. iii. 17. Herod. iii. 29. Hom. Il. xix. 387.]

☞ ΣΠΕ΄ΙΡΑ, ας, ἡ. The Lexicons derive it from σπείρω *to sow, disperse*, because σπεῖρα is *a dispersed multitude:* but this seems a very forced etymology. —*A number* or *band* of soldiers. It is generally supposed to mean a *Roman cohort*, and to have been the tenth part of a *legion*. But Raphelius, on Mat. xxvii. 27, has, I think, clearly proved from Polybius, who, in his 6th Book, treats very accurately of the Roman military institutions, that a Σπεῖρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or *light-armed foot*, distributed to each σπεῖρα. He produces the same author expressly affirming that *three* σπεῖρα were a division of the foot *equal to a cohort*, ΤΡΕ΄ΙΣ ΣΠΕΙ΄ΡΑΣ, τῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν, παρὰ Ῥωμαίοις ΚΟΟ΄ΡΤΙΣ. Lib. ix. p. 641, edit. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a Σπεῖρα consisted, even in the time of Polybius, i. e. about 150 years before Christ, because he himself informs us that a *legion* did then contain sometimes 4200, and sometimes 5000 foot: much less can one, from his account, pretend to tell how many men were in each σπεῖρα in the days of our Saviour and his apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1. [On Acts x. 1. Schleusner observes, that the *Spira* there mentioned was a prætorian cohort of Italian soldiers, doubtless given to the Roman procurator for the security of his government. The word occ. 2 Mac. viii. 23. xii. 20, 22. See Alberti's Gloss. Gr. N. T. p. 71 and 193. and Salmasius in the Antiqq. Rom. p. 1301.]

ΣΠΕΙ΄ΡΩ.

I. Properly, *To sow*, as seed, *to scatter it on the ground*. [Mat. vi. 26. xiii. 3, 4, 18, 19, (ὁ σπαρείς) 20, 24, 25, 27, 31, 37, 39. xxv. 24, 26. Mark iv. 3, 4, 31, 32. Luke viii. 5. xii. 24. xix. 21, 22. 1 Cor. xv. 36, 37. 2 Cor. ix. 10. Gen. xlvii. 23. Ælian. V. H. iii. 18. Xen. Mem. ii. 1. 13. Cyr. viii. 3. 38. (with acc. of the field.) Œc. xvii. 5. (with acc. of σπέρμα.)]

II. It denotes figuratively *to propagate* or *preach* the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. [As *sowing* is with a view to the future crop,] it imports *the labour, attention*, or *pains* employed upon any thing, whence are produced *fruits* or effects, good or bad. Gal. vi. 7, [with which comp. Prov. xxii. 8. Arist. Rhet. iii. 3. Æsch. Pers. 822. Callim. in Cer. 13. 8. Cic. de Or. ii. 65.] 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to *the exercise of liberality* or *alms-giving*,

* See the Scholiast on Aristophanes, Nub. lin. 53. and Alberti and Wetstein on 1 Tim. v. 6. [Schleusner derives the word from σπατάλη (Eccl. ii. 8.) *luxury*, or *female ornaments*, which comes from σπάτος *the skin*, "ita ut proprie de cutis pruritu diceretur."]

which will hereafter meet with a proportionable *recompence* from God. 2 Cor. ix. 6. [Prov. xi. 24. Wahl and Schleusner refer 1 Cor. ix. 11. to this head.]

V. It signifies *to bury*, or *inter*, whereby our mortal, corruptible body is *sown* in the ground, as the *seed* of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

☞ ΣΠΕΚΟΥΛΑ'ΤΩΡ, ορος, ὁ. Latin. —*A soldier*, *a sentinel*, in Latin speculator, from speculor *to look about, spy*, which from specio *to look*. [Others, as Wahl and Schleusner, derive it from *spiculum*, the weapon which the speculator carried, and say that the Greeks call them Δορυφόρος. It describes the body-guards of the king, whose business it was among other things to punish the condemned.] Tacitus, Hist. lib. i. cap. 25, mentions *Barbius Proculus tesserarium* speculatorum, "a serjeant *of the life-guard*," (Gordon.) whom and one Veturius he presently after calls duo manipulares, *two soldiers*. occ. Mark vi. 27, *And immediately the king sent* σπεκυλάτορα one of his guard (Eng. margin), *and* (ver. 28.) *he went and beheaded him in the prison*. These circumstances are perfectly agreeable to the custom of that time and country, for thus Herod the Great, the tetrarch's father, about thirty years before, *πέμψας τὺς δορυφόρυς ἀπεκτείνει τὸν Ἀντίπατρον*, "sending *guards*, or *spearmen of the guard*, despatched (his son) Antipater, who was then *in prison*." Josephus, De Bel. lib. i. cap. 33. § 7. So Ant. lib. xvii. cap. 7. ad fin. [Theophylact, on the place, explains the word by *ὁ δήμιος, ϛρατιώτης ὃς πρὸς τὸ φονέυειν τέτακται*, and so nearly the Gloss. Græco-Barb. in Du Fresne, and the Gloss. Gr. Lat.] See also Wetstein on Mark, who cites Seneca and others of the Latin writers* mentioning the Speculatores as employed in *capital executions*, and particularly in *beheading*.

ΣΠΕ'ΝΔΩ.

I. In the profane writers, properly, *To pour out*, as a *libation* or *drink-offering*, which, it is well known, accompanied the sacrifices both of believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the heathen, see Homer, Il. i. lin. 462, 3. Il. iii. lin. 295, and Virgil, Æn. v. lin. 776. Æn. xii. lin. 174. Comp. Ἄσπονδος. [It also means, *To make a treaty*, because in treaties victims were offered. See Eur. Phœn. 1256.]

II. In the N. T. *Σπένδομαι, To be thus poured* out, as it were, Phil. ii. 17; where the apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*, i. e. *the wine poured out*, on occasion of the sacrifice. Raphelius observes, that Arrian, Exped. Alexandr. lib. vi. 19, 11. uses the phrase ΣΠΕ'ΝΔΕΙΝ 'ΕΠΙ' ΤΗ͂ι ΘΥΣΙ'Αι for *pouring out the libation upon the sacrifice*. See also Wolfius. The verb occ. also 2 Tim. iv. 6, Ἐγὼ γὰρ ἤδη σπένδομαι, *For I am now* pouring out, or going to be poured out, as a libation. I can find no proof that *σπένδομαι* ever signifies *to have a libation poured upon it*, as a victim going to be sacrificed; though Wetstein, on Phil. ii. 17, gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text Blackwall interprets it to the same purpose: "*Wine is just now pouring on my head;* I am just going to be sacrificed to pagan rage and superstition." Introduct. to the Classics, p. 122. [Schleusner says, *Paulatim absumor*, and Wahl, *Vires et vitam impendo*. They quote Livy xxi. 20. *libare vires*. Zonaras (Lex. col. 1666.) says, *ἀποθνήσκω, θυσίαν μέλλω καὶ σπονδὴν ἐμαυτῶ* (lege *ἐμαυτὸν*) *προσφέρειν Χριϛῷ· ὁ Ἀποϛόλος· ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ*.]

*Σπέρμα, ατος, τό*, from *ἔσπαρμαι* perf. pass. of *σπεῖρω to sow*.

I. *Seed* of plants or vegetables, Mat. xiii. 24, [27,] 32, [37. Mark iv. 38. 1 Cor. xv. 38. 2 Cor. ix. 10. Gen. i. 11.] & al.—or of man, Heb. xi. 11. [so Lev. xv. 16.*] Hence Christ is said *to be born of* the seed *of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.); and *to have taken on him* the seed *of Abraham*, Heb. ii. 16.

II. *Offspring*, or *posterity*. Mat. xxii. 24, 25. Luke i. 55. [xx. 28. John vii. 42. viii. 33, 37. Acts iv. 25.] Acts vii. 5, 6. xi. 1. [xiii. 23. Rom. i. 3. iv. 13,

* [See Seneca de Ira, i. 16. Sueton. Claud. 35. Calig. 32. Tac. Ann. ii. 12. 2. Hist. i. 24. 3. ii. 11. 6. Freinsh. viii. 26. Spanh. de Usu & Præst. Num. vol. ii. Diss. x. p. 233. Salm. ad Æl. Spart. Hadrian. p. 106. Intt. ad Veg. de Re M. i. 23.]

* Marc. Antoninus, (iv. 31.) has *σπέρματα τὰ εἰς γῆν ἢ μήτραν κατὰ βαλλόμενα*.]

16, 18.* ix. 7, 8. 2 Cor. xi. 22.] Gal. iii. 16; (which last text is thus well explained by Mr. Locke: "Now to Abraham and his seed were the promises made. God doth not say, *and to seeds* †, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham which was alone meant and concerned in the promise; so that *unto thy seed* ‡ designed Christ, and his mystical body §, i. e. those that become members of him by faith.") Comp. Acts iii. 25. 1 Cor. xii. 12. [2 Tim. ii. 8. Heb. ii. 16. xi. 18. Rev. xii. 17.] And see Macknight on Apostolical Epist. vol. ii. p. 72, and on Gal. iii. 16. [So Gen. iv. 25. ix. 9. Thuc. v. 16. Soph. El. 1508.]

III. *A small remnant* of persons, who serve as the *seed* of future generations. occ. Rom. ix. 29; where Wetstein cites not only Josephus, but Plato, as applying the word in the same view. Σπέρμα, however, in Rom. ix. 29, may be referred to sense II. Comp. Is. i. 9. in Heb. and LXX; and see Marsh's Notes on his translation of Michaelis's Introduct. to N. T. vol. i. p. 414.

IV. *The good seed* denotes parabolically the *pious* and *faithful* servants of God. Mat. xiii. 24, 27, 37. Comp. ver. 38.

V. It denotes *a vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

☞ Σπερμολόγος, ꙋ, ὁ, from σπέρμα *a seed*, and λέλογα perf. mid. of λέγειν *to collect, gather*.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by Aristophanes, in Avib. lin. 233, and 580, and by Plutarch, whom see in Wetstein. Hence

II. The Athenians, according to Eustathius, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, οἱ ἐδενὸς λόγꙋ ἄξιοι, "*men of no account*, i. e. *mean and contemptible persons*, obtained the same appellation," which, we may remark, Demosthenes, De Coron. (cap. 39, edit. Freind, p. 518, edit. Taylor) bestows on Æschines. And

III. Because the σπερμολόγοι were a *noisy, talkative* sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See Duport on Theophrastus, Eth. Char. cap. vi. p. 303, and Wetstein, who cites Dio Chrysostom using σπερματολογία for *vulgar prate*, and comp. Suicer Thesaur. in Σπερμολόγος, and Kypke on Acts. [So σπερμολογέω is used in the sense of *chattering*, Philost. Vit. Apoll. v. 20. Hesychius explains the word by φλύαρος. Suidas by εὐρυλόγος, ἀκριτόμυθος.]

ΣΠΕΥ'ΔΩ.

I. Transitively, with an accusative, *To urge, press, press forward*. Thus it is construed in Homer, Odyss. xix. lin. 137, Οἱ δὲ ΓΑ'ΜΟΝ ΣΠΕΥ'ΔΟΥΣΙΝ, They *urge* marriage, i. e. earnestly solicit, and *endeavour to hasten*, it; in Herodotus, cited by Raphelius on 2 Pet. iii. 12; and by the LXX in Isa. xvi. 5.

II. Intransitively, *To hasten, make haste*. occ. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18. [In the two places in St. Luke's gospel it seems used (as Wahl observes) adverbially for *quickly*, as in Gen. xviii. 6. xix. 22. See Gesen. p. 823, 1 and 2. Diod. Sic. i. 65. Xen. Mem. iv. 3. 1.]

III. Transitively, *To wish earnestly for*, q. d. *to stick close* or *cleave to* in mind. occ. 2 Pet. iii. 12. Raphelius shows that it is used in this sense by Polybius. So Josephus, De Bel. lib. vii. cap. 4. § 1, says of Vespasian, that "the Roman people, worn out with their domestic calamities, ἔτι μᾶλλον ἐλθεῖν αὐτὸν ΈΣΠΕΥΔΕ, "still more earnestly (than the senate) *wished for* his coming, *magis adhuc* studebat *ejus adventui*." Hudson. I add, that in Thucydides, lib. vi. 39, cited by Wolfius and Wetstein (whom see), it is in this view construed with an acc. as by St. Peter, Εἰ μὴ μανθάνετε ΚΑΚΑ' ΣΠΕΥ'ΔΟΝΤΕΣ, "Unless you observe that you are *desiring what is pernicious*." See also Kypke, who quotes Euripides several times using σπεύδειν with an accusative in this sense. [See Prov. xxviii. 22. Pol. iii. 62. 8. Ælian. V. H. xiii. 30.]

* [Σπέρμα ἐκ τꙋ̃ νόμꙋ, i. e. says Wahl, *Posteri legem habentes*; σπέρμα ἐκ τῆς πίστεως, *Posteri fidem habentes*.]

† "*And to seeds*. By seeds St. Paul here means the οἱ ἐκ πίστεως *those of faith*, and the οἱ ἐξ ἔργων νόμꙋ *those of the works of the law*, spoken of above, ver. 9, 10, as two distinct seeds or descendants claiming from Abraham."

‡ "*And to thy seed*. See Gen. xii. 7, repeated again in the following chapters."

§ "*Mystical body*. See ver. 17."

ΣΠΗ'ΛΑΙΟΝ, ου, τό. The Greek Lexicons deduce it from σπέος the same.—*A cave* or *cavern* in the earth, *a den*. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38.* Heb. xi. 38. Rev. vi. 15.—On Heb. xi. 38, we may observe with Jerome that † Judea abounded with *dens* or *caverns* in the mountains; and to illustrate our Saviour's expression, *σπήλαιον λῃστῶν, a den of robbers*, Mat. xxi. 13, & al., it may be remarked that some *dens* or *caverns* in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able general as Herod the Great, with the assistance of an army, extirpated those banditti who had taken refuge in them, as may be seen in Josephus, Ant. lib. xiv. cap. 15. § 5, and De Bel. lib. i. cap. 16. § 4. In the former of these passages the author calls them ΤΟΥ'Σ 'ΕΝ ΤΟΙ~Σ ΣΠΗΛΑΙ'ΟΙΣ ΛΗιΣΤΑ'Σ; and § 4, ΛΗιΣΤΩ~Ν *τινων* 'ΕΝ ΣΠΗΛΑ'ΙΟΙΣ *κατοικέντων*. [Gen. xix. 30. Jos. x. 16.]

☞ Σπιλάς, άδος, ἡ, (as Eustathius says) from σπιλῦσθαι τῇ ἄχνῃ, *being defiled* with foam.—*A rock*, particularly such a one as *lies under water*. So the Etymologist, Σπιλάδες, ἁι ὕφαλοι πέτραι ‡. In this sense the word is generally, if not always, used by the Greek writers (see Wetstein); and thus we may, with the same learned commentator, best understand it in the only passage of the N. T. where it occurs, namely, Jude ver. 12. [(i. e. it is metaphorically used for *dangerous and mischievous men*.)] The apostle Jude seems to have substituted σπιλάδες for σπῖλοι of St. Peter, 2 Ep. ii. 13, as ἀγάπαις for ἀπάταις, νεφέλαι ἀνύδροι for πῆγαι ἀνύδροι, &c. Comp. 2. Pet. ii. 17. Indeed there is but very slender proof that σπιλὰς ever signifies *a spot*. [There is a gloss of Hesychius supposed to refer to this place, viz., σπιλάδες· μεμιασμένοι.] See Suicer Thesaur. on the word.

☞ ΣΠΙ~ΛΟΣ, ου, ὁ.—*A spot*. occ. Eph. v. 27. 2 Pet. ii. 13. In both which passages it is applied figuratively. [It is used in its proper sense in Dion. Hal. Ant. iv. 24. Josephus, Ant. xiii. 11, but is said by Phrynichus, p. 28, to be a recent word.]

☞ Σπιλόω, ῶ, from σπῖλος.

I. *To spot*. occ. Jude ver. 23.

II. *To defile*. occ. Jam. iii. 6. [occ. Wisd. xv. 4. Dion. Hal. ix. 6. Heliod. x. 15, but is said by Lobeck on Phryn. p. 28. to be a recent word. As to the metaphor, see Rev. iii. 4. Zach. iii. 3, 4. Eccl. ix. 8.]

☞ Σπλαγχνίζομαι, from σπλάγχνον, which see.—*To be moved with tender pity* or *compassion, to have one's bowels yearn with pity*, ex intimis visceribus misericordiâ commoveor. [With περὶ, Mat. ix. 36. —with ἐπὶ and acc. Mat. xiv. 14. xv. 32. Mark vi. 34. viii. 2. ix. 22. Luke vii. 13. —with the gen. Mat. xviii. 27. —absolutely, Mat. xx. 34. Mark i. 41. Luke x. 33. xv. 20.]—I know not that this V. is to be met with in any profane Greek writer; and though the participle σπλαγχνιζόμενος occurs in the Alexandrian, and the compound ἐπισπλαγχνιζόμενος in the Vatican copy of the LXX, Prov. xvii. 5, yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text.—The V. σπλαγχνίζομαι appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. רחם, derived in like manner from the N. רחם *a bowel*. Theodotion seems to have used it for the Heb. חמל *to pity*, 1 Sam. xxiii. 21, as Symmachus does the compound V. ἐπισπλαγχνισθήσῃ; and another Hexaplar version, ἐκσπλαγχνισθήσῃ, Deut. xiii. 8.

ΣΠΛΑ'ΓΧΝΟΝ, ου, τό.

I. *A bowel* or *intestine of an animal body*, as the liver, guts, &c.*, but especially the heart. Thus used in the profane writers. So Σπλάγχνα, τά, *Bowels, intestines*. occ. Acts i. 18.

II. Σπλάγχνα, τά, *The bowels*, denote *tender affection*, whether of love, occ. 2 Cor. vi. 12. vii 15. Phil. i. 8. Comp. Phil. ii. 1.—or of pity, mercy, or compassion, occ. Luke i. 78. Col. iii. 12. 1 John iii. 17. Comp. Κλείω III. This sense of the word is agreeable to the similar use of the Heb. רחמים *bowels* in the O. T., which the LXX have once rendered by σπλάγχνα when signifying *mercies*, Prov.

* [The sepulchres of the Jews were commonly dug in the rocks. See Salmas. ad Solin. 52. Nicolai de Luctu Græc. xii. 2.]

† See Jud. vi. 2. 1 Sam. xiii. 6. xxiii. 13. xxiv. 3. Shaw's Travels, p. 276, and Homer's Observations, vol. ii. p. 225.

‡ [Hesychius says, ἁι περιεχόμεναι τῇ θαλάσσῃ πέτραι. Suidas, ἅι ἐν ὕδατι κοῖλαι πέτραι.]

* [Hesychius has σπλάγχνα· ἧπαρ, ἔγκατα, καὶ τὰ ἐντὸς τοῦ ζώου. See Eustath. ad Il. Λ. p. 101. Poll. On. ii. 181.]

xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning of the bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. [Deut. xiii. 17. xxxii. 11.] 1 Kings iii. 26. Isa. lxiii. 15. Jer. xxxi. 20. Hence, when such a *tender affection* is gratified, the *bowels* are said ἀναπαύεσθαι *to be appeased, quieted*. occ. Philem. ver. 7, 20; which manner of expression is, I apprehend, peculiar to the Hellenistical style. Wetstein, however, on Mat. ix. 36, cites from Aristophanes, Ran. lin. 868,

> Μὴ πρὸς ὀργὴν ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗΣ.
>
> To rage your *bowels chafe* not.

He also quotes Galen explaining the term 'ΑΣΠΛΑΓΧΝΟΥΣ to mean *τὺς μὴ ἐλεύντας μήδενα. μητὲ φιλύντας, μηδ᾽ ὅλως φροντιζόντας ἢ ἐπαινύντων, ἢ ψεγόντων, ἢ ἀδικύντων, ἢ ὠφελύντων, ἀλλ᾽ ὥσπερ λίθυς ἀναισθητὺς ὑπαρχόντας*, "those who neither *pity* nor *love* any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones." Comp. Ἐυσπλάγχνος. [Dion. Hal. Ant. xi. p. 176. Aristoph. Ran. 1006.]

III. St. Paul to Philemon, ver. 12, styles *Onesimus* his *bowels*, either from the *tender affection* he bore him (so in Marius Victor one calls another, whom he loves, *mea* viscera, my *bowels*), or rather as being his *son* in the faith of Christ (comp. ver. 10.); thus *children* are sometimes called σπλάγχνα in Greek, and viscera in Latin, as may be seen in Wetstein on the place, and Suicer Thesaur. on Σπλάγχνα. [See Artem. i. 44. v. 57. Philost. Vit. Soph. ii. 3. Aristoph. Av. 652.]

☞ ΣΠΟΓΓΟΣ, ϐ, ὁ.—*Spunge*, "in botany, a species of submarine plants.—Upon a nice examination, *spunge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *spunge*, renders it *the fittest of all bodies to imbibe a great quantity of any fluid*, and upon a strong pressure to part with almost the whole quantity again *." occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδὸς, ϐ, ὁ.—*Ashes*, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of [Jon. iii. 6. Is. xlvii. 1.] Mat. and Luke comp. Ezek. xxvii. 30, where we find the *mourning Tyrians*, in particular, described as *wallowing in ashes;* and we may remark, that the Greeks had the like custom of strewing themselves with *ashes* in mourning. See Homer, Il. xviii. lin. 22—24, of Achilles bewailing Patroclus's death. Laertes shows his grief in the same manner in Odyss. xxiv. lin. 315. See Wetstein on Mat. Comp. under Φαῦλος, and Heb. and Eng. Lexicon in פר III. [The word occ. for אפר, Numb. xix. 9, 10. Esth. iv. 1, 3. and for דשן, Lev. i. 16. Jer. xxxi. 40.]

Σπορά, ᾶς, ἡ, from ἔσπορα perf. mid. of σπείρω *to sow*.—[Properly, *Sowing*. See 2 Kings xix. 29.]—*Seed sown, seed*. occ. 1 Pet. i. 23.

Σπόριμος, ϐ, ὁ, ἡ, from ἔσπορα perf. mid. of σπείρω *to sow*.—*That is*, or *is used to be, sown*, sativus.—Σπόριμα, τά, neut. plur. *Sown places* (χωρία *places*, or μέρη *parts*, being understood), *corn-fields*. occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Lev. xi. 27. and Gen. i. 29. Xen. Hell. iii. 2, 7 and 8.]

Σπόρος, ϐ, ὁ, from ἔσπορα perf. mid. of σπείρω *to sow*. [Properly, *Sowing*. Ex. xxxiv. 21. Xen. Œc. vii. 20.]

I. *Seed for sowing*. occ. Mark iv. 26, 27. Luke viii. 5. [and used] figuratively [for] *The word of God*. occ. Luke viii. 11. [Lev. xxvi. 5. Deut. xi. 10. Job xxi. 8.]

II. *Alms*, which *produce fruit* to the giver's benefit. occ. 2 Cor. ix. 10, where see Wolfius.

Σπϐδάζω, from σπϐδή.—With an infin. following. *To use diligence*, or *take pains, to endeavour earnestly*, studere, operam dare. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. iv. 9, 21. [Tit. iii. 12.] Heb. iv. 11. [2 Pet. i. 10. iii. 14. So Wahl, deriving the sense of this verb (which is, *To speak and act seriously*, in Xen. Mem. i. 3. 7.) from σπϐδή *diligence*. He cites Xen. Mem. iv. 5. 10. Dem. 515, 23. Schleusner thinks it from the sense of σπϐδή implying *haste*, and makes it *to hasten* in 2 Tim. iv. 9. Tit. iii. 12. citing Eccl. viii. 3. Judith xiii. 14.]

* New and Complete Dictionary of Arts, &c. in SPUNGE. [See Plin. H. N. ix. 45. Ol. Cels. Hierob. T. ii. p. 235.]

Σπȣδαῖος, αία, αῖον, from σπȣδή.—*Diligent, earnest.* occ. 2 Cor. viii. 22. [and]

Σπȣδαιότερος, α, ον, Comparat. of σπȣδαῖος.—*More forward, more diligent.* occ. 2 Cor. viii. 17, 22. Σπȣδαιοτέρον, neut. used adverbially, *More diligently.* occ. 2 Tim. i. 17. [The word occ. in Ez. xli. 25, for *good, valuable,* and see Xen. Mem. iv. 4. 14. Diod. Sic. xiii. 30.]

☞ Σπȣδαίως, Adv. from σπȣδαῖος.—*Diligently, earnestly.* occ. Luke vii. 4. Tit. iii. 13.

Σπȣδαιοτέρως, Adv. comparat. of σπȣδαίως *More diligently, with the greater diligence.* occ. Phil. ii. 28. [Wahl says, it here implies *haste.*]

Σπȣδή, ῆς, ἡ, from σπεύδω *to urge, press, hasten.*

I. *Haste.* Mark vi. 25. Luke i. 39. [Deut. xvi. 3. Dan. vi. 9. Ezra iv. 23. Ex. xii. 11. Pol. i. 27. 9. Xen. Cyr. ii. 4. 6.]

II. *Diligence, industry, earnestness, forwardness,* studium. Rom. xii. 8, 11. 2 Cor. vii. 11. [viii. 7, 8, 16.] Heb. vi. 11. [2 Pet. i. 5. Jude 3. Xen. Symp. i. 6.]

☞ Σπυρίς, ίδος, ἡ.—*A basket.* occ. Mat. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25. Hesychius explains this word by τὸ τῶν πυρῶν ἄγγος, *an utensil* or *vessel for corn;* and the Etymologist derives it from πυρὸς *corn,* q. πυρὶς, with σ prefixed. [Artem. ii. 59. Alciph. iii. 56. Herod. v. 19.]

ΣΤΑ´ΔΙΟΣ, ȣ, ὁ, or ΣΤΑ´ΔΙΟΝ, ȣ, τό.

I. *A place where men ran on foot in the Grecian games, the course,* or *race-ground.* occ. 1 Cor. ix. 24. [Pol. xviii. 29. 4. Æl. V. H. ii. 8.]

II. *A measure of length,* nearly equal to a *furlong,* or the eighth part of an Eng. mile. Luke xxiv. 13. John vi. 19. [xi. 18. Rev. xiv. 20. xxi. 16. It occurs in this sense in Dan. iv. 9. xiii. 37. in the Cod. Chish. Thuc. iv. 3. Ælian. V. H. x. 4. See Eustath. ad Od. A. p. 1390, 58. Reitz. ad Lucian. T. ii. p. 757.]

ΣΤΑ´ΜΝΟΣ, ȣ, ἡ.—*An urn, pot,* or *jar.* occ. Heb. ix. 4.—The LXX use this word in the same sense for the Heb. צנצנת, Exod. xvi. 33. [This word is said by Thomas M. to be a bad one, for ἀμφορεύς. Mœris says, it is the Hellenic for that word, and Pollux (vi. 2. 142. vii. 33. 162.) and Phavorinus reckon it to mean *corn* or *wine* vessels, while Hesychius says, Στάμνος, ὑδρία, κάλπη, κάλαθος; and see Spanh. ad Arist. Plut. 545. Ran. 22. Foes. Œc. Hipp. p. 350. Epiph. de Mens. & Pond. B. ii. p. 183.]

Στάσις, ιος, Att. εως, ἡ, from ἵϛημι or the old V. ϛάω *to stand.*

I. *A standing, stability, continuance.* occ. Heb. ix. 8, where Kypke observes that ϛάσιν ἔχειν means *to exist, subsist, occupy a* certain *place* or *station,* and shows that the phrase is thus used by the Greek writers. [Pol. v. 5. 3. It is a *standing-place* in 1 Chron. xxviii. 2. Deut. xxviii. 65.]

II. *An insurrection, sedition,* q. d. *a standing up.* occ. Mark xv. 7. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5, where Kypke cites from Dionysius Halicarn. Ἡ πολιτικὴ ΣΤΑ´ΣΙΣ πάλιν ἈΝΕΚΙ-ΝΕΙ͂ΤΟ, "The political *dissension was* again *excited;*" and from Josephus, De Bel. lib. ii. (cap. 9. § 4. edit. Hudson.) of Pilate, Μετὰ δὲ ταῦτα ταραχὴν ἑτέραν ἘΚΙΝΕΙ͂, "After this he raised another disturbance." [Diod. Sic. xi. 34. Pol. i. 71. 1.]

III. *A contention, dissension, dispute.* occ. Acts xv. 2. xxiii. 7, 10. [Prov. xvii. 14. Pol. vi. 44. 6.]

☞ Στατήρ, ῆρος, ὁ, from ἵϛημι *to weigh.*—*A Stater.* A Grecian silver coin, equal in value to four Attic or two Alexandrian drachms, and to about half a crown or 2s. 6d. Eng. occ. Mat. xvii. 27. Comp. Δίδραχμον. [It occurs in Aq. and Sym. Ex. xxxviii. 24. Numb. iii. 47. Josh. vii. 21. Xen. Hell. v. 2. 14.]

☞ Σταυρός, ȣ̃, ὁ, from ἵϛημι or ϛάω *to stand.*

I. Properly, *A stake* fixed into and *standing up* in the ground, [the same as σκόλοψ.] Thus Bp. * Pearson observes, that the word is first used in the Greek writers, particularly Homer, [Iliad. Ω. 452. Od. Ξ. 11.] and that it is explained in this sense by Eustathius, [p. 174.] and Hesychius †. [See Apoll. Soph. Lex. Hom. p. 732. ed. Villoison.]

II. *A Roman cross,* consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the

* On the Creed, Article IV. page 226, edit. 1662, Note (*).

† [Σταυροί· οἱ καταπεπηγότες σκόλοπες, χάρακες, καὶ πάντα τὰ ἱστῶντα ξύλα.]

upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the *cross* on which our Blessed Saviour suffered. Mat. xxvii. 32, 40, 42. [Mark xv. 21, 30, 32. Luke xxiii. 26. John xix. 17, 19, 23, 31. Phil. ii. 8. Col. i. 20.] & al. freq.

III. It imports the *whole passion of Christ, and the merit of his sufferings and death,* [1 Cor. i. 18.] Gal. vi. 14. Eph. ii. 16; and also the *doctrine* concerning these, 1 Cor. i. 17. Gal. vi. 12. [Phil. iii. 18.]

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their *crucified* Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17, and see Wetstein on Mat. x. 38, Bp. Pearson on the Creed, Art. iv. p. 222. Note (*), edit. 1662, Suicer Thesaur. in Σταυρός, and Lardner's Credibility of Gospel History, vol. i. book 1. chap. 7. § 14.

*Σταυρόω, ῶ,* from σαυρός.

I. *To crucify, to fix* or *nail to a cross.* Mat. xx. 19. xxiii. 34. xxvi. 2. & al. freq. Comp. Σταυρὸς II. [Esth. vii. 9.]

II. *To crucify* the flesh, with the affections and lusts, is to *mortify* them through the faith and love of Christ *crucified.* occ. Gal. v. 24. So Gal. vi. 14, St. Paul says, *The world* is crucified *to me, and I unto the world,* meaning, that so great was his regard to a *crucified* Saviour, that the world had no longer any more charms for him than the corpse of a *crucified* malefactor would have; nor did he take any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ', ῆς, ἡ, either from σείβω *to tread,* [or from σαφὶς *a dried grape.*]—*A bunch of grapes.* occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18. [It occ. for ענב, Gen. xl. 10, 11. Numb. vi. 3. Is. v. 2. Xen. Œc. xix. 19. Diod. Sic. iv. 5.]

*Στάχυς, υος, ὁ.*—*An ear of corn.* occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1. [It occ. for שבלת, Gen. xli. 5, 6, 7. Judg. xii. 6. Is. xvii. 5. for מלילת, Deut. xxiii. 26. for קמה, Ex. xxii. 6. Jud. xv. 5.]

*Στέγη, ης, ἡ,* from σέγω *to cover,* particularly *from wet, to keep it out.* So Thucydides ii. 94, cited by Wetstein on 1 Cor. ix. 12, speaks of *ships* which had not been used of a long time, *καὶ ὐδὲν* ΣΤΕΓΟΥΣΑΙ and *keeping out* nothing, i. e. *of water, ὕδωρ δηλόνοτι,* says the Scholiast.—*A cover,* or *flat roof* of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under Ἀποσεγάζω. [It is sometimes *the house* itself. Eur. Orest. 46. Androm. 657. Xen. Symp. ii. 18. Ælian. V. H. iv. 1.]—The LXX use it, Gen. viii. 13, for Heb. מכסה *the covering* or *roof* of Noah's ark.

☞ ΣΤΕ'ΓΩ. [Properly, *To cover,*] *To endure, sustain, bear.* occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So Diodorus Siculus, in Wetstein on 1 Cor. ix. 12, speaks of the ice *σέγοντος bearing* armies and carriages to pass over; (comp. Kypke)—and of *sustaining σέγειν* the invasion and force of the Greeks. [Pol. iii. 53. 2.]—The V. is, in 1 Cor. xiii. 7, by some rendered *to conceal* (comp. 1 Pet. iv. 8.), and this interpretation may be admitted in the sense of *containing, keeping in,* as a vessel does liquor. Thus Plato, in Wetstein on 1 Cor. ix. 12, (where see more) speaks of one who compared the souls of foolish men to a sieve, as being full of holes, and not able ΣΤΕ'ΓΕΙΝ *διὰ ἀπιςίαν τε καὶ λήθην,* "*to contain* (any thing) through unfaithfulness and forgetfulness." Comp. above under Στεγή, [and see Ecclus. viii. 20. This is the interpretation of Wahl and Schleusner.]

*Στεῖρα, ας, ἡ,* Adj. from σερέω *to deprive,* q. *ἡ τῦ τίκτειν ἐσερημένη, deprived* of bearing children, says the Etymologist. —*Barren, not bearing children.* occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27. [Gen. xi. 30. Deut. vii. 14. Is. liv. 1. for עקרה. Schol. Theoc. ix. 3. Hom. Od. K. 522.]

ΣΤΕ'ΛΛΩ.

[I. Properly, *To furnish, adorn, prepare, clothe.* Eur. Troad. 168. Achill. Tat. iii. p. 299.]

II. *To send.* But it occurs not in the N. T. in this sense. [In the middle, *To go.* Herod. iii. 53. Arrian. Exp. Al. iv. 1. Ælian. V. H. xiv. 17.]

III. *Στέλλομαι,* Mid. with an accusative or the preposition *ἀπὸ* following, *To avoid,* or *withdraw oneself from,* q. d. *to send oneself away from.* Albert's Greek

Glossary, cited by Stockius, explains *τέλλεσθαι* by *ἀφίςασθαι, ἀναχωρεῖν, to remove, depart.* occ. 2 Cor. viii. 20. 2 Thess. iii. 6, where see Wolfius. But on 2 Cor. viii. 20, Kypke shows that in the Greek writers the active V. *τέλλειν* signifies also *to prepare, make ready, predispose,* and the passive *τέλλεσθαι to be prepared, made ready, predisposed, equipped;* and in the text he is therefore for interpreting *τελλόμενοι* passively, *being prepared,* and for understanding *ἐις* or *πρὸς for* before *τῦτο.* I think, however, that in this view it would be more accurate to consider *τελλόμενοι* as the particip. mid. *preparing ourselves.* After all, it may be proper to observe that not only the Vulg. translates the Greek words *τελλόμενοι τῦτο* by devitantes hoc *avoiding this,* but that the ancient Syriac version likewise renders them קניטינן דין בהדא *But we dreaded this.*—Thus Castell, Syr. קנט, "veritus est, extimuit vehementer." So Theophylact explains *τελλόμενοι* by *δεδοικότες fearing.* [Wahl says, *To restrain one's self, withdraw one's self,* in both places deriving this meaning from *τέλλω to place,* and thence *τέλλομαι to place one's self, bring one's self to a stand.* Schleusner has nearly the same meaning, viz., *To beware of,* and he cites Zonaras (Lex. col. 1681. on this place), *τελλόμενοι ἀντὶ τῦ περιτελλόμενοι καὶ ἀσφαλιζόμενοι.* And Hesychius has *στέλλεται· φοβεῖται.* Bretschneider says, *To prepare,* in the place of Corinthians, and cites Pol. ix. 24. 4. *τέλλεσθαι τὴν πορίαν,* and similar expressions, 2 Mac. v. 1. Wisd. xiv. 1. See Mal. ii. 5.]

☞ *Στέμμα, ατος, τό,* from *ἔςεμμαι* perf. pass. of *τέφω to crown, surround with a crown* or *garland.—A crown, a garland.* occ. Acts xiv. 13, where *Ταύρες καὶ τεμμάτα, Bulls and garlands,* seem an *Hendiadys* for *ταύρες ἐςεμμένες, bulls crowned with garlands,* as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in Wetstein. Archbp. Potter, speaking of the Grecian sacrifices, says, "The victims had the *crowns* and *garlands* upon their *necks.*" Antiq. of Greece, book ii. chap. iv. p. 199, 1st edit. [See Pol. xvi. 33. 5. Hom. Il. i. 28.]

*Στεναγμός, ῦ, ὁ,* from *ἐςέναγμαι* perf. pass. of *τενάζω to groan.—A groaning,* or *groan.* occ. Acts vii. 34. Rom. viii. 26. [It occ. for אנחה, Job iii. 24. xxiii. 2. Is. li. 11; for נאקה, Ex. ii. 14. vi. 5.]

*Στενάζω,* from *τενὸς narrow, contracted;* for in *groaning* or *sighing* the organs of breathing are preternaturally *contracted.—To groan, sigh,* from grief. occ. Heb. xiii. 17.—from grief or misery, joined with desire of good to be obtained. occ. Rom. viii. 23. 2 Cor. v. 2, 4.—from anger or envy. occ. Jam. v. 9.—from compassion and desire. occ. Mark vii. 34. [This last place Wahl and Schleusner interpret of *silent prayer,* (and, strange to say, Wahl puts James v. 9. under the same head); but Schleusner observes, that others explain it of *prayer aloud,* appealing to Job xxiv. 12. and xxxi. 38, where the word answers to שוע and זעק. It occ. for אנח, in Is. xxiv. 7. Lam. i. 8, 21. Ez. xxvi. 15. and for אבל, Is. xix. 8.]

ΣΤΕΝΟ'Σ, *ή, όν.—Narrow, strait.* [Properly, in Prov. xxiii. 27. xxxi. 27; and metaphorically,] Mat. vii. 13, 14. Luke xiii. 24.

*Στενοχωρέω, ῶ,* from *τενός narrow, strait,* and *χῶρος a place.*

I. *To straiten,* or *press together in a narrow place.* See Isa. [xxvii. 20.] xlix. 19. [and Josh. xvii. 15.] in LXX. Hence

II. *Στενοχωρέομαι, ῦμαι,* Pass. is applied figuratively, 2 Cor. iv. 8, *Στενοχωρύμενοι, Overpressed* or *utterly distressed* with afflictions and calamities. Kypke shows that Lucian and Arrian in like manner use *θλίβειν* and *τενοχωρεῖν** placing *τενοχωρεῖν* last, as being of *more intense* signification. 2 Cor. vi. 12. *Ὀυ τενοχωρεῖσθε ἐν ἡμῖν, τενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν,* "*Ye are not* straitened *in us* (ye have a *large room* in our heart, comp. Phil. i. 17.), *but ye are* straitened (rather) *in your own bowels* (of affection to us)." Thus Whitby; but the learned Elsner explains it, *Ye are not* distressed *by me* (as ch. ii. 4. vii. 8, 11.), *but ye are* distressed *in* (Kypke, *by*) *your own bowels* or affection to me, as if you had offended me, comp. ch. vii. 7. In the N. T. it occ. only in the two passages here cited; but it is used by the Greek writers also, particularly by Arrian, Epictet. lib. i. cap. 25, towards the end, in the sense of *distressing.* See Wetstein on 2 Cor. vi. 12, and Kypke on 2 Cor. iv. 8.

* [Hence Krebs says that the words are used of a wrestler in the grasp of another; the first implying a difficulty, the other an entire stoppage, of the breath.]

**Στενοχωρία**, *ας, ἡ*, from the same as στενοχωρέω.

I. *A narrow place.* It is used in its proper sense by Xenophon, Cyri Exped. for a *narrow way* which cannot be passed through. See Raphelius on Rom. ii. 9. [Comp. Thuc. iv. 26. vii. 36, and in the LXX, Deut. xxviii. 53, 55, 57, where it is *a siege.*]

II. *Great distress, straits.* occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10. [Θλίψις and στενοχωρία are joined in all these places; the latter appearing to be the stronger word. See also Is. viii. 22. xxx. 6. The word occ. Ecclus. x. 26. Ælian. V. H. ii. 41. Pol. i. 67. 1.]

ΣΤΕΡΕΟ'Σ, *ά, όν*. The Lexicons derive it from στάω *to stand, stand firm.*

[I. *Firm, strong, solid.* Deut. xxxii. 13. Is. v. 28. xli. 1. Hom. Od. T. 493.]

II. *Firm, stable, stedfast.* occ. 2 Tim. ii. 19. 1 Pet. v. 9. [Some say in this place, *Firm in faith*, others, *firm through faith.* See Ælian. V. H. v. 8.]

III. *Firm, solid.* occ. Heb. v. 12, 14. See Wetstein, who shows that the Greek writers use the same expression, στερεὰ τροφή; and that Arrian in particular, Epictet. lib. ii. cap. 16, p. 217, edit. Cantab., joins, and that in a figurative sense, ἀπογαλακτισθῆναι *being weaned from milk*, with ἅπτεσθαι ΤΡΟΦΗ'Σ ΣΤΕΡΕΩΤΕ'ΡΑΣ, taking more *solid food.*

Στερεόω, ῶ, from στερεός.—*To strengthen, confirm.*

[I. Acts iii. 7. Comp. Is. xlii. 5. Jer. x. 4. Xen. Cyr. viii. 8. 5.]

[II. *To confirm.* Acts xvi. 5. In Acts iii. 16. the meaning is, *he proved his power and majesty.* Comp. 1 Sam. ii. 1.]

Στερέωμα, *ατος, τό*, from στερεόω. [Properly, *What is fixed* or *made firm*, as *the firmament of heaven.* See Gen. i. 6. Dan. xii. 3.]—*Firmness, stedfastness*, occ. Col. ii. 5. Comp. Acts xvi. 5.

Στέφανος, *ου, ὁ*, from στέφω *to crown*, which see under Στέμμα.

[I. *A crown.* Mat. xxvii. 29. Mark xv. 17. John xix. 2, 5. Rev. iv. 4, 10. vi. 2. ix. 7. xiv. 14. See also Rev. xii. 1. In 1 Cor. ix. 25, it is rather *a garland*, the reward of victory at the Grecian games. See Esth. viii. 15. 2 Mac. xiv. 4.]

[II. By *a crown* is described the reward promised to the true Christian hereafter. See 2 Tim. iv. 8. James i. 12. 1 Pet. v. 4. Rev. ii. 10. iii. 11.]

[III. *An ornament, any thing of which one can boast.* Phil. iv. 1. 1 Thess. ii. 19. See Prov. xii. 4. xiv. 26. Philost. Vit. Soph. i. 21. 2.]

Στεφανόω, ῶ, from στέφανος.—*To crown.* occ. 2 Tim. ii. 5. [and Song of S. iii. 11. In Heb. ii. 7. it is figuratively used, *To ornament*, or *honour.* See Ps. viii. 6. cii. 4. Diod. Sic. xx. 84.]

Στῆθος, *εος, ους, τό*.—*The breast*, of the human body, so called either, according to the Greek etymologists, from στῆναι *to stand, stand firm*, as being wonderfully and *strongly compacted* of bones and cartilages for the comprehending and *defence* of the noble parts lodged therein. So the Latins call the breast *pectus* from the Greek πηκτὸς *compact.* occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6. On Luke xviii. 13, see Wetstein, and comp. under Κόπτω II. [Dan. ii. 32. Diod. Sic. iv. 30. Xen. Ven. iv. 1.]

Στήκω, q. ἕστηκα, which see.

I. *To stand.* Mark xi. 25. [Aq. Josh. x. 19.]

II. *To stand firm, be constant, persevere.* [Absolutely, 2 Thess. ii. 15. —with dat. Gal. v. 1. —with ἐν and dat. 1 Cor. xvi. 13. Phil. i. 27. iv. 1. 1 Thess. iii. 8. See Ex. xiv. 13.]

III. *To stand*, i. e. *be acquitted, in judgment.* occ. Rom. xiv. 4. Comp. Ps. i. 5. [Wahl and Schleusner construe the word, *To act uprightly.*]

☞ Στηριγμός, οῦ, ὁ, from ἐστήριγμαι perf. pass. of στηρίζω.—*Stedfastness, stability.* occ. 2 Pet. iii. 17. [Diod. S. i. 81.]

Στηρίζω, from στέρεος *firm.*

I. *To fix, fix firmly*, or *immutably.* occ. Luke xvi. 26.—Στηρίζειν τὸ πρόσωπον, *To set one's face stedfastly.* occ. Luke ix. 51. The LXX frequently use this phrase, as [Jer. xxi. 10.] Ezek. vi. 2. xxi. 2, & al., for the Heb. שום פני *to set the face*, and Ezek. xiv. 8. xv. 7. [2 Kings xii. 17.] for נתן פנים.

II. *To strengthen, confirm*, spiritually, Luke xxii. 32. Rom. i. 11. xvi. 25. Jam. v. 8. [1 Thess. iii. 2, 13. ii. 17. 1 Pet. v. 10. 2 Pet. i. 12. Rev. iii. 2.]

Στίγμα, *ατος, τό*, from ἐστιγμαι perf. pass. of στίζω *to make a puncture*, also *to make a mark*, properly *with a hot iron, to brand.*—*A mark* or *brand with a hot iron.* occ. Gal. vi. 17, where the apostle calls the *scars* he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23, &c.) τὰ στίγματα τοῦ Κυρίου Ἰησοῦ, *the marks of the Lord Jesus*, by a beautiful allusion to the στίγματα with which *servants* and *soldiers* were some-

times marked to show to whom they belonged. See Raphelius, Wolfius, and Wetstein on the place, Daubuz and Vitringa on Rev. vii. 3. xiii. 16, 17, and Bp. Lowth on Isa. xliv. 5. [The word occ. Song of S. i. 11.]

Στιγμή, ῆς, ἡ, from ςίζω, which see under Στίγμα.

I. *A point*, of space, Lat. punctum, which in like manner from pungere *to prick, make a puncture.*

II. *A point, moment, instant,* of time. occ. Luke iv. 5. Plutarch uses the same phrase, ςιγμὴ χρόνȣ, for *a moment of time.* So Terence, [Phorm. i. 4. 7.] Cicero, [pro Flacco, 25.] and Cæsar, in Latin, punctum temporis. See Wetstein and Scapula. [It is used for any very small thing, in Demosth. p. 552, 7.]—In the LXX of Isa. xxix. 5, ςιγμὴ answers to the Heb. פתע *a moment, an instant.* [See Deyling, ii. p. 365.]

ΣΤΙ´ΛΒΩ.—*To shine, glister.* occ. Mark ix. 3.—The LXX use the particip. ςιλϐέσης for להב, Nah. iii. 3. [The word occ. also Ezr. viii. 27. Dan. x. 6. Ez. xxi. 28. Pol. xi. 9. 4. Hom. Il. Γ. 392. Aristoph. Av. 698.]

Στόα, ᾶς, ἡ, from ςάω *to stand,* which see under Ἵςημι.—*A portico, cloister, covered walk,* which usually *stood* near some other building*. occ. John v. 2. x. 23. Acts iii. 11. v. 12. Josephus, De Bel. lib. v. cap. 5, § 1, not only speaks of Solomon's portico as built by that prince, but, Ant. lib. xx. cap. 8, § 7, particularly observes that it was standing in the time of Albinus, who succeeded Festus, mentioned Acts ch. xxv. xxvi. xxvii. as governor of Judea. See also Doddridge's and Bp. Pearce's Notes on John x. 23. Acts iii. 11. [Schleusner thinks, that by the Στοὰ Σολ' is not to be understood the portico of the temple built towards the east by Solomon, but that of the 2d temple (built by Zerubbabel), erected in the same place as that of Solomon had been. See Lightfoot, Disq. Chorog. prefixed to St. John, c. vi. 2. In John v. 2. Schleusner thinks that Στοὰ means a sort of *cell* near the pool. The word occ. Ez. xlii. 2.]

☞ Στοιϐάς, άδος, ἡ, from ἔςοιϐα perf. mid. of ςείϐω *to tread, trample upon.*

I. *A kind of bed* composed of *boughs* of trees, *leaves*, or the like, *trampled* or *crammed together.* [The common form is ςιβάς. See Aristoph. Plut. 541. Xen. Cyr. v. 2. 15.]

II. Στοιϐάδες, ὰι, *The boughs or branches* themselves. occ. Mark xi. 8.

☞ Στοιχεῖον, ȣ, τό, from ςοιχέω, which see.

I. Στοιχεῖα, τά, *The elements,* or *first principles of any art,* whence the subsequent parts ςοιχȣ̃σι *proceed in order.* So the Greek writers use the word for the *letters of the alphabet, the elements of learning;* [See Pol. x. 45. 7.] and Galen, cited by Wetstein on Gal. iv. 3, mentions ΤΑ` ΣΤΟΙΧΕΙ῀Α τῆς Ἱπποκρατȣ̃ς τέχνης, *The elements* of Hippocrates' art, which he presently afterwards styles τὰ πρῶτα τῆς τέχνης, *the first beginnings* of his art. [See Wisd. vii. 18. xix. 17.]

II. *The elements* or *first principles* of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the *ceremonial ordinances of the Mosaic law* τὰ ςοιχεῖα τȣ̃ κόσμȣ *worldly elements,* Gal. iv. 3. Comp. Col. ii. 8, 20; and ἀσθενῆ καὶ πτωχὰ ςοιχεῖα, *weak and beggarly elements,* Gal. iv. 9.—*Elements,* as containing the *rudiments* of the knowledge of Christ, to which knowledge the law, as a *pedagogue,* Gal. iii. 24, was intended by means of those ordinances to bring the Jews—*Worldly,* as consisting in *outward worldly* institutions, Heb. ix. 1.—*Weak and beggarly,* when considered merely in themselves, and set up in opposition to the great realities to which they were designed to lead. See Doddridge's Note on Gal. iv. 9.—But in Col. ii. 8, *the elements,* or *rudiments, of the world* are so closely connected with *philosophy and vain deceit,* or "*an empty and deceitful philosophy*" (Macknight), that they must there be understood to include, at least, the dogmas of *Pagan philosophy;* to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the gospel, and from their true *Head,* Christ. And from the general tenor of this chapter, and particularly from ver. 18—23, it appears that these philosophical dogmas against which the Apostle cautioned his converts were partly Platonic and partly Pythagorean; the former teaching the worship of *demons or angels,*

* [See Vitruv. v. 9. The Stoa had always *columns,* I believe, i. e. it was open at least on one side.]

as mediators between man and God, (comp. under Δαιμόνιον I.) the latter enjoining such *abstinence* from particular kinds of meats and drinks, and such severe *mortifications* of the body as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to Macknight's Commentary and Notes on Col. ii. 8, 20, and to his Preface to the Colossians, § 2. See also Doddridge on Col. ii. 8, 18, and the Pythagorean doctrine of *abstinence* from animal food elegantly represented by Ovid, Metam. lib. xv. line 75, &c.

IV. Τὰ Στοιχεῖα, *The heavenly bodies*, i. e. *the sun, moon, and stars*. occ. 2 Pet. iii. 10, 12. In the former of which verses, as τὰ ςοιχεῖα are expressly distinguished both from *the heavens and the earth*, and correspond to the *earth's furniture*, so the learned Jos. Mede* interprets them to mean the *host of heaven*, called in Greek ςοιχεῖα, from ςείχω *to proceed or march in military order*, as in Heb. צבא השמים, from the V. צבא, of like import as ςείχω. He further observes that Justin Martyr, towards the beginning of his 1st Apology (p. 44, edit. Colon.), uses ςοιχεῖα in the same sense. Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ἐπιγεῖα ἀνθρώποις ὑποτάξας, καὶ ὀράνια ΣΤΟΙΧΕΙ͂Α ἐις ἀὔξησιν κάρπων, καὶ ὥρων μεταϐολαῖς (read μεταϐολὰς) κοσμήσας, κ. τ. λ. "God who made the whole world, and subjected earthly things to men, and arranged the *heavenly bodies* for the production of fruits, and the changes of seasons, &c." To which I add from Thirlby's Note, that Justin, in his Dialogue, p. 241, uses ςοιχεῖα in the same sense without ὀράνια. ΤΑ' ΣΤΟΙΧΕΙ͂Α ὀκ ἀργεῖ, "The *(heavenly) bodies* are not idle," i. e. as he expresses it, p. 311,—τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰ ἄςρα τὴν ἀυτὴν ὁδὸν ἀεὶ καὶ τὰς τρόπας τῶν ὥρων ποιεῖσθαι—"that *the sun*, and *the moon*, and *the stars*, keep always the same course, and cause the changes of seasons." See also Wolfius. [So Wahl. Schleusner and Bretschneider make the word mean *the elements* both of heaven and earth. See Schwarz, p. 1246, and Alberti, Not. ad Gloss. Gr. N. T. p. 153.]

Στοιχέω, ῶ, from ἔςοιχα perf. mid. of ςείχω *to go, proceed in order*.—*To walk, proceed in order*. [Xen. Cyr. vi. 3. 34.] But in the N. T. it is applied only figuratively to denote *a certain manner of life* or *behaviour*. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16. [In Eccl. xi. 6. it is, *To go on well, turn out well*.]

* Works, fol. p. 613—617, which see.

Στολή, ῆς, ἡ, from ἔςολα perf. mid. of ςέλλω *to send* or *let down*, demitto.—*A robe*, properly such an one as *reaches down* to the feet, *a long garment*. In the Greek writers it is particularly used for the *long garments* of the *eastern* nations. See Wolfius and Wetstein on Mark xii. 38, the latter of whom cites from Arrian Epictet. iii. 22, p. 309. 'ΕΝ κοκκινοῖς ΠΕΡΙΠΑΤΕΙ͂Ν; and from M. Antoninus, 'ΕΝ ΣΤΟΛΗ͂ι ΠΕΡΙΠΑΤΕΙ͂Ν. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. [Rev. vi. 11. vii. 9, 13, 14. It is constantly used in the LXX, and for various kinds of garments. See 2 Sam. vi. 14. Gen. xxvii. 15. Job xxx. 1, 3. Is. xxii. 21.]

ΣΤΟ'ΜΑ, ατος, τό.

I. *The mouth* of a man. [Mat. xii. 34. xv. 18. xvii. 27. xxi. 16. Luke iv. 22. vi. 45. xxii. 71. John xix. 29. Acts xxii. 14. xxiii. 2.* Rom. iii. 19. x. 8. (Ex. xiii. 9.) 9 and 10. xv. 6. Eph. iv. 29. Col. iii. 8. 2 Thess. ii. 8. Jude 16. Rev. i. 16. ii. 16. iii. 16. ix. 17, 18, 19. x. 9, 10. xi. 5. xii. 15, 16. xiii. 2, 5, 6. xiv. 5. xvi. 13. xix. 15, 21. Gen. viii. 11. Ex. iv. 11. Numb. xxii. 28.] —or other animal, [2 Tim. iv. 17. (a metaphor, implying *great and present danger;* and so perhaps of the next place.)] Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac translator appears to have read, Ὁ διὰ πνεύματος ἁγίȣ διὰ ςόματος Δαϐὶδ παῖδός σȣ ἐιπών. So Coptic version and Cambridge MS. (nearly.) But the Vulg. Qui spiritu sancto per os patris nostri David, pueri tui, dixisti. And from these several authorities we may rectify the confused and unintelligible reading of the Alexandrian and seven other MSS., ὁ τȣ πάτρος ἡμῶν διὰ πνεύματος ἁγίȣ ςόματος Δαϐὶδ παῖδός σȣ ἐιπών. See Wetstein

* On Acts xxiii. 2, we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when Sadac Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the general ordered him to be *struck across the mouth*, to silence him; which was done with such violence that the blood issued forth." Hanway's Travels, vol. i. p. 298.

and Griesbach, both of whom however embrace the common reading.—*Στόμα* is in condescension to our capacities ascribed to God, Mat. iv. 4. [See Deut. viii. 3. The following phrases are remarkable.] *'Ανοίγειν τὸ ϛόμα*, *To open the mouth*, denotes *speaking* in general, Acts viii. 32. xviii. 14. [See Judg. xii. 35. Æsch. Prom. 612. Virg. Æn. ii. 246.] —speaking *with freedom*, 2 Cor. * vi. 11. [Prov. xxxi. 9. Job xxxii. 20. Ecclus. xv. 5.] —speaking *aloud* or *plainly*, Mat. v. 2. xiii. 35. Acts viii. 35. [x. 34. †] —*restoration* of speech, Luke i. 64. To the instances Wetstein has produced of the Greek writers using this phrase, I add, from Lucian Rhet. Præcept. tom. ii. p. 448. Τὸ *ὑμήττιον ἐκεῖνο* 'ΑΝΟΙ'ΞΑΣ ΣΤΟ'ΜΑ, "*Opening* that honey-dropping *mouth*." [Comp. Num. xxii. 28.]—*The earth* is said *ἀνοίγειν τὸ ϛόμα to open its mouth*, i. e. *to be cleft* or *disrupted*. Rev. xii. 16. This is an Hellenistical expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פצות פיה, and פתח פיה, *to open her mouth*.—[The phrase *εἰσέρχεσθαι* or *εἰσπορεύεσθαι εἰς τὸ ϛόμα*, is used of *food*. Mat. xv. 11, 17. Acts xi. 8. Dan. x. 13. Ez. iv. 14.]—*Στόμα πρὸς ϛόμα λαλεῖν*, *To speak mouth to mouth*, i. e. face to face. 2 John ver. 12. 3 John ver. 14. This phrase manifestly answers to the Heb. פה אל פה דבר, which is used, Num. xii. 8, to express Jehovah's *familiarity* with Moses, and which the LXX there render by *ϛόμα κατὰ ϛόμα λαλεῖν*. [See Vorst. Phil. S. p. 741. ed. Fischer.]

II. *Speech*, or *speaking*. Mat. xv. 8. Hence used for *testimony*, Mat. xviii. 16. [(Comp. Deut. xvii. 6.) 2 Cor. xiii. 1;] —for *force or eloquence in speaking*, Luke xxi. 15. [Comp. also Luke xi. 54. xix. 22. (Job xv. 6.) Rom. iii. 14. 1 Pet. ii. 22. Rev. xiv. 5. See in Heb. 1 Sam. xv. 24. Soph. Œd. T. 671.]

III. *Στόμα μαχαίρας*, *The edge of a sword*, Luke xxi. 24. Heb. xi. 34. This is an Hellenistical phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15. [Judg. xviii. 27. xx. 37.] & al. for the Heb. פי חרב *the mouth or edge of the sword*. Lucian, however, cited by Wetstein on Luke xxi. 24, whom see, uses the expression *ἀπὸ* ΣΤΟ'ΜΑΤΟΣ *σιδήρυ*, "from the *mouth* of the iron," i. e. *of the sword*. Tragopod. lin. 114. Comp. *Δίϛομος*. [See Philost. Heroic. e. 19. § 4. and Pors. ad Eur. Orest. 1279.]

☞ *Στόμαχος, ȣ, ὁ*, either from *ϛόματος ἐχόμενος adjoining to the mouth*, or from *ϛόμα a mouth*, and *ἔχω to have*.

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See Scapula.

II. Homer uses it for the *upper part of this canal*, i. e. for the *throat* or *gullet*, Il. iii. lin. 292. Il. xix. lin. 266.

III. *The stomach*, or *ventricle*, in the human body, which is furnished with an upper and lower *orifice*, which occasionally open and shut like the *mouth*. occ. 1 Tim. v. 23; where the apostle's expression may be illustrated by what Scapula cites from Athenæus, 'Ουκ *οἰκείως διατίθεσθαι τὸν ϛόμαχον*, *to be badly affected at the stomach*, or *to have a bad stomach*. See also Wolfius and Wetstein on the place.

*Στρατεία, ας, ἡ*, from *ϛρατεύω*.—*Warfare, military service*. [(Xen. Cyr. iii. 1. 9. Pol. ii. 22. 6.)] In the *N. T.* it is spoken only of the *Christian warfare*. occ. 2 Cor. x. 4. 1 Tim. i. 18; where observe, that the phrase ΣΤΡΑΤΕΥΕΣΘΑΙ ΣΤΡΑΤΕ'ΙΑΝ is used by the Greek writers for *performing military service*. See Wetstein and Kypke. [The word occ. for *army*, in Ex. xiv. 4, 9, 17. 1 Chron. xxviii. 1.]

☞ *Στράτευμα, ατος, τό*, from *ϛρατεύω*.—*An army, an armed* or *military force*. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for *an army*; and on Luke xxiii. 11 *, observe that in the treatise Of the Maccabees, ascribed to Josephus, § 5, we have in like manner Τῶν ΣΤΡΑΤΕΥΜΑ'ΤΩΝ *ἀυτῷ παρεϛηκότον κύκλοθεν*, "His *soldiers* or *guards* standing around him." [1 Mac. ix. 34. 2 Mac. v. 24.]

*Στρατεύω*, from *ϛρατός*.

I. *To lead an army*, also *to war, wage war*. The V. occurs not in the active voice in the N. T. But hence

* [Parkhurst and Schleusner quote also *ἄνοιξις τῦ ϛομ*· from Eph. vi. 19, as an instance; but as the words *ἐν παῤῥησίᾳ* are added, perhaps the phrase can hardly be referred to this head. Schleusner, after Koppe, says they are explanatory, or mean *palam, libere, non vinculis constrictus*; but this would be mere repetition.]

† [Schleusner explains these phrases as mere redundances after the Hebrew. See Ecclus. li. 20. Job xxxiii. 2. Dan. x. 16.]

* [See Lobeck on Phryn. p. 409.]

II. Στρατεύομαι, Mid. *To perform military duty, serve as a soldier*, militare, stipendium facere. occ. 1 Cor. ix. 7. Στρατευόμενοι, ὁι, particip. *Men performing military service, soldiers on duty.* occ. Luke iii. 14. Comp. 2 Tim. ii. 4.—" The expression used by St. Luke is not *soldiers* (ϛρατιῶται), but the participle ϛρατευόμενοι, i. e. *men under arms*, or *men going to battle.*—Whence these persons came, and on what particular account, may be found at large in the History of Josephus, Ant. lib. xviii. cap. 6, § 1, 2. Herod the Tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time that John was preaching in the wilderness. Machærus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of Herod, then, in its march from Galilee, passed through the country in which John baptized, which sufficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*" Michaelis's Introduct. to N. T. vol. i. p. 51, edit. Marsh. Wetstein cites Thucydides, Aristotle, and Plutarch, using the participle ϛρατευόμενοι in the same sense. [The word occ. for צבא in Is. xxix. 7. Judg. xix. 8. 2 Sam. xv. 28. Thuc. viii. 65. Aristot. Rhet. ii. 22.]

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3. 1 Tim. i. 18, where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. *To war, wage war*, spoken figuratively of carnal lusts, which *war* against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγός, ϋ, ὁ, from ϛρατὸς *an army*, and ἡγέομαι or ἄγω *to lead*.

I. Properly, *A leader*, or *commander of an army*. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21, it occurs not in this sense in the N. T.

II. *A civil magistrate* or *ruler*. occ. Acts xvi. 20, 22, 35, 36, 38. Doddridge observes on ver. 20, that " the Greeks used to denote the Roman Prætors by the title of Στρατηγοί; and if, says he, it were applied to the *Duumviri*, who were the *Governors of colonies*, it was by way of compliment: but Biscoe has well proved that there are examples of such an application, Boyle's Lect. ch. ix. § 3, p. 346. See also Wolfius and Wetstein on Acts xvi. 20. [The cause of this application of a military term to a civil officer was, as Schleusner says, that at first at Rome the chief magistrate presided alike in war and peace. See Casaub. ad Athen. v. 14. D'Orvill. ad Chariton. p. 447. Munthe, Obss. Phil. c. Diod. p. 255. Artem. iv. 51. v. 36.]

III. Ὁ Στρατηγὸς τϋ Ἱερϋ, *The Captain of the Temple.* This appears to have been not a Roman but a Jewish officer: and as the *service* of the Temple is in the O. T. expressed by a military term, צבא, Num. viii. 24, 25, so the *captain of the Temple* was the person who *commanded in chief* the numerous priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an *officer* by the same title, Στρατηγός, who was evidently a Jew, being the *high priest's son.* See his Ant. lib. xx. cap. 5, § 2. Comp. De Bel. lib. ii. cap. 12, § 6, and cap. 17, § 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, δραμόντες δ' ὁι τϋ Ἱερϋ φύλακες ἤγγειλαν ΤΩ͂Ι ΣΤΡΑΤΗΓΩ͂Ι, " those who kept watch in the Temple ran and told the *captain.*" De Bel. lib. vi. cap. 5. § 3. See also Whitby's Note on Luke xxii. 52, and Lardner's Credibility of Gospel History, book i. ch. 2, § 15. occ. Acts iv. 1. v. 24. Comp. ver. 26. In Luke xxii. 52. (comp. ver. 4.) mention is made of the Στρατηγοὶ *Captains* of the Temple in the plural, who, no doubt, were the *inferior Jewish officers* commanding the several parties of priests and Levites under *THE* Στρατηγός, or *Commander-in-chief.* [From the rabbinical writings it appears that there were twenty-four nightly stations; three of the priests within, and twenty-one of the Levites without the Temple. Each of these had its Στρατηγός, (see Luke xxii. 4. Acts iv. 1. v. 26.) called in Hebrew בגידים בבית יהוה. See Jer. xx. 1. The chief of these was called by the Talmudists איש הר הב ית. See Deyling. Obss. Sacr. iii. p. 303. Hammond and Er. Schmidt have imagined that the officer here spoken of was a Roman one, but Schleusner, Wahl, and Bretschneider agree with Parkhurst; and they are clearly right.]

Στρατιά, ᾶς, ἡ, from ϛρατὸς *an army.*

I. *An army, a host, a multitude of sol-*

*diers*. [See Judg. viii. 6. Xen. Cyr. i. 4. 17.]

II. Στρατιὰ τȣ̃ ȣ̓ρανȣ̃, *The army* or *host of heaven*. By this phrase the LXX frequently render the Heb. צבא השמים*, for which see under Σαβαὼθ. occ. Acts vii. 42.

III. Στρατιὰ ȣ̓ράνιος, *The heavenly host*, denotes *the spiritual created angels*, who attend upon the Lord, serve him, and execute his commands. occ. Luke ii. 13; see ver. 15, where they are called Ἄγγελοι *Angels*, and comp. Rev. xiv. 14. The Heb. צבא השמים seems to be used in the same sense 1 Kings xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it ἡ στρατιὰ τȣ̃ ȣ̓ρανȣ̃.

Στρατιώτης, ȣ, ὁ, from στρατιά.—*A soldier*. Mat. viii. 9. xxvii. 27. [xxviii. 12. Mark xv. 16. Luke vii. 8. xxiii. 36. John xix. 2, 23, 24, 32, 34. Acts x. 7. xii. 4, 6, 18. xxi. 32, 35. xxiii. 23, 31. xxvii. 31, 32, 42. xxviii. 16. 2 Sam. xxiii. 18. And metaphorically, 2 Tim. ii. 3.]

☞ Στρατολογέω, ῶ, from στρατὸς *an army*, and λέλογα perf. mid. of λέγω *to collect, choose*.—*To collect, levy an army*, exercitum colligo, conscribo, *to inlist*. occ. 2 Tim. ii. 4. [Diod. Sic. xviii. 12. Joseph. Ant. v. 9. 4.]

☞ Στρατοπεδάρχης, ȣ, ὁ, from στρατοπέδȣ ἄρχων. It signifies properly *the commander of a camp*, but in the N. T. particularly denotes the *Præfect* or *Commander of the Prætorian cohorts*, i. e. of the Roman emperor's guards †. Tacitus, Annal. lib. iv. cap. 2, informs us, that, in the reign of Tiberius, Sejanus, who was then Præfect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a *fortified camp* near it (comp. also Suetonius in Tiber. cap. 37.); so that their *Commander* is, with peculiar propriety, styled in Greek Στρατοπεδάρχης *the Commander of the camp*, in the history of St. Paul, Acts xxviii. 16. For the arrival of this apostle at Rome happened in the 7th year of Nero; and it is certain from Suetonius, that the custom of keeping the Prætorian soldiers in a *camp* near the city was retained by the emperors succeeding Tiberius: for that historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the *camp*, namely, of the *Prætorian cohorts*, "*in castra delatus est*." See Sueton. Claud. cap. 10, and Neron. cap. 8. So Tacitus of Nero on the same occasion, Annal. lib. xii. cap. 69, "*Illatusque castris Nero*." Comp. Josephus, Ant. lib. 20. cap. 7, § 2. —"It was customary for prisoners who were brought to Rome to be delivered to this *officer*, who had the charge of the *state-prisoners*, as appears from the instance of Agrippa, who was taken into custody by * Macro, the *Prætorian Prefect*, who succeeded Sejanus (Joseph. Ant. lib. xviii. cap. 7, § 6.); and from † Trajan's order to Pliny, when two were in commission, (Plin. lib. x. Epist. 65.) See Lardner's Credibility, book i. ch. 10, § 11, and Biscoe at Boyle's Lecture, ch. ix. § 9, p. 360.—The person who had now this office was the noted Burrhus Afranius, but both before and after him it was held by two. Tacit. Annal. lib. xii. § 42. and lib. xiv. § 51." Doddridge. occ. Acts xxviii. 16.

Στρατόπεδον, ȣ, τό, from στρατὸς *an army*, and πέδον *a ground, field*.

I. Properly, *An encampment, a camp*. [Thucyd. vi. 88. vii. 44. Prov. iv. 15. It is used also for the Prætorium of the Roman general. See Perizon. de Prætorio, § 36. p. 73.]

II. *An army*. In this latter sense it is used likewise by the Greek writers. See Wetstein. occ. Luke xxi. 20, where Raphelius understands στρατοπέδοις to mean the *legions* of the Roman army, in which sense he shows that Polybius has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what Josephus calls a τεῖχος, or *wall*. De Bel. lib. v. cap. xii. § 2. Comp. § 1. [Jer. xli. 12. xxxiv. 1. 2 Mac. viii. 13. ix. 9. Xen. Hell. i. 1. 14. Tim. Lex. Plat. p. 171. ed. Ruhnk. (where the word is explained to mean both an *army* and a *camp*, as it is also in the Etym. M.) Suidas in voce.]

* [See 2 Chron. xxxiii. 5. and Jer. xxxiii. 22.]
† [See the next word.]

* The words of Josephus, speaking of Macro, are, Ὃς Σηιάνου διαδοχὸς ἦν, "Who was the successor of Sejanus;" and of Sejanus he had before said, Δύναμιν ἐν τῷ τότε μεγίστην ἔχοντος διὰ τὸ τῶν στρατευμάτων ἡγεμονίαν εἶναι αὐτῷ, "that he had very great power, because he had the *command of the guards*, Prætorianorum militum, *of the Prætorian soldiers*," said Hudson.

† "*Vinctus mitti ad* Præfectos Prætorii meos debet."

**ΣΤΡΑΤΟ'Σ, ῦ, ὁ.**—*An army, a number of men engaged for military service.* This word, though very common in the profane writers, occurs not in the N. T., but is inserted here on account of its derivatives.

*Στρεϐλόω, ῶ,* from *ϛρεϐλὸς, distorted, crooked,* which from *ϛρέφω to turn, distort.*

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this its proper sense it is used in the heathen writers (see Wetstein), and by Josephus, De Bel. lib. iv. cap. 5, § 3, and lib. vii. cap. 8. § 7. [Pol. ii. 59. 1. Lysias, 478, 1. 3 Mac. iv. 4.]

II. *To rack, wrest,* or *torture,* as the scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet. iii. 16. [See 2 Sam. xxii. 27.]

*Στρέφω,* from *τρέπω to turn.*

I. *To turn, turn towards, obvert.* Mat. v. 39. vii. 6. xvi. 23. [Luke vii. 9, 44. ix. 55. x. 22, 23. xiv. 25. xxii. 61. xxiii. 28. John i. 38. xx. 14, 16. Comp. Acts xiii. 46. and also Acts vii. 39, where Schleusner and Parkhurst say, *to return.* Bretschneider rightly translates, "animus, i. e. desiderium eorum vertet se ad Ægyptum." Ex. vii. 15. Josh. viii. 20.]

II. *To turn, change.* occ. Rev. xi. 6.

*Στρέφομαι,* pass. *To be changed* in mind. Mat. xviii. 3, where see Campbell. [In Acts vii. 42. *ἑαυτὸν* is understood. Parkhurst translates it, *To turn away* as it were in *aversion* or *disgust,* and cites Viger. v. i. 9. and Hoogeveen's note.]

*Στρηνιάω, ῶ,* from *ϛρῆνος,* which see, or immediately from *ϛερεῖν ἡνίαν, taking away the rein,* according to that of the Etymologist: *Στρηνιᾷ, παρὰ τὸ* ΣΤΕΡΕΙ͂Ν *καὶ ἀποσπᾷν* ΤΑ' 'ΗΝΙ'Α, *ἀπὸ μεταφορᾶς ἀλόγων ζώων. Στρηνιᾷν* is from *taking* or *plucking away the reins,* by a metaphor borrowed from brute beasts.—*To live an abandoned, profligate, luxurious life, to live in insolent luxury,* insolenter & effrenatè luxuriari, *γαυριᾷν,* for it implies *insolence* as well as luxury. See Wolfius. occ. Rev. xviii. 7, 9.—The learned Daubuz, on Rev. xviii. 7, observes, that the poet Antiphanes, apud Athenæum, lib. iii. [127. D.] has used this word, and evidently in a similar view;

*'Απέλαυσα πολλῶν καὶ καλῶν ἐδεσμάτων,*
*Πιών τε προπόσεις τρεῖς ἴσως ἢ τέταρας,*
'ΕΣΤΡΗΝΙ'ΩΝ *πως, καταβεβρωκὼς σιτία*
*Ἴσως ἐλεφάντων τετάρων.*———

Many and dainty meats have I enjoy'd;
And drunk three or four cups before my meals;
I have *indulged* in swallowing as much food
As might suffice four elephants.———

[See also Athen. iii. 100. A. X. 420. B.] See more in Wetstein on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having *broken the reins,* or *plucked them* out of the rider's hand, runs away without control, as [described in] Homer, Il. vi. lin. 506, &c. [and] Virgil, Æn. xi. line 492, &c. [Hesychius says, *στρηνιῶντες· πεπλησμένοι· δηλοῖ δὲ καὶ τὸ διὰ πλῆτον ὑβρίζειν καὶ βαρέως φέρειν.* Phrynichus says, none but a madman would use this word when he might use *τρυφᾷν.*]

*Στρῆνος, εος, ῦς, τό,* from *ϛερεῖν to remove,* and *ἡνία a rein,* as under *ϛρηνιάω.*—*Profligate luxury,* such as men *abandon* themselves to, when they have *shaken off the reins* of religion and reason. occ. Rev. xviii. 3. [2 Kings xix. 28.]

*Στρυθίον, υ, τό,* from *ϛρυθὸς a sparrow.* [This word is ambiguous, says Schleusner, and indefinite, like עבור, to which it answers in Eccl. xii. 4. Lam. iii. 52. et al. According to Moschopulus, it means *any small vile bird* *. It is put for יצבה in Lam. iv. 3.]—*A little vile sparrow,* passerculus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

*Στρωννύω,* or *Στρώννυμι.*

I. *To strow* or *strew.* occ. Mat. xxi. 8. Mark xi. 8. [Esth. iv. 3. Ez. xxiii. 41. Prov. xv. 26. Job xvii. 13.]

II. *To smooth,* or, as we say, *to make,* a bed. occ. Acts ix. 34, where *κράϐϐατον* is understood. Comp. ver. 33, and Mat. ix. 6. [See Theoc. xxi. 7. Artem. ii. 57.]

III. *To furnish,* or more strictly *to strow with carpets over the couches,* on which they reclined in eating, as a room for celebrating the Passover. Comp. *'Ανάκειμαι* and *'Ανακλίνω.* occ. Mark xiv. 15. Luke xxii. 12. Herodotus, lib. vi. cap. 139. lib. ix. cap. 81. Xenophon, Cyropæd. lib. viii. [2. 6.] and other Greek writers, cited by Wetstein on Mark, apply the verb in like manner. [Fischer (i. 5.) has given a very long dissertation on these passages, and says, that *ἀνώγεον ἐϛρωμένον* can only mean, "a chamber furnished

* [Bochart (iii. 221.) says that *στρουθὸς* is put for *an ostrich.*]

with couches, the couches themselves having pillows, carpets," &c., and that ϛρῶσαι is a word properly used to describe the fitting up both the room and the couch. Sternere is so used in Latin. Auct. ad Herenn. iv. 51. *Triclinium stratum.* Macrobius ii. 9. Triclinia (which here mean the tables) lectis eburneis *strata.*]

☞ Στυγητός, ή, όν, from ϛυγέω *to shudder with horror, to hate*, which see under Ἀποϛυγέω.—*Hateful, odious, to be abhorred.* occ. Tit. iii. 3.

Στυγνάζω, from ϛυγνὸς *odious, hateful,* also *sorrowful.*

I. *To be of a disgusted, sad,* or *sorrowful countenance.* occ. Mark x. 22, where Wetstein cites from Eustathius ϛυγνάζειν τὸ πρόσωπον; and Kypke produces a number of instances of the Greek writers using the adj. ϛυγνὸς for *sad, sorrowful.* [See Eur. Hipp. 173. Xen. An. ii. 6. 6. Arrian. D. E. iii. 5. Nicet. in Andron. Comnen. ii. 2. Comp. Ez. xxvii. 35. xxviii. 19.]

II. *To lower, lowr,* or *be lowring,* i. e. *dark,* or *gloomy,* as the sky or heaven *with clouds* or *vapours.*

" The sky doth *frown*, and *lowr* upon our army,"
says Richard III. in Shakspeare.

occ. Mat. xvi. 3; where Raphelius observes that Polybius applies the V. ϛυγνότης to the *air* of a country; and that Pliny speaks of cœli tristitiam, *the sadness of the sky.* So Anacreon, Ode xvii. lin. 9, calls the constellation of Orion, τὸν ΣΤΥΓΝΟ'Ν Ὠρίωνα, " *lowring* Orion." But Wetstein cites the Scholiast on Aristophanes, Nub. lin. 582, applying the V. ϛυγνάζω itself to the *lowring* of the *clouds.* [See Wisd. xvii. 5. Pol. iv. 21. 1. Tibull. i. 2. 49.]

ΣΤΥ'ΛΟΣ, ϐ, ὁ.

I. Properly, *A pillar,* or *column,* such as *stands* by itself, or *supports* a building.

II. In the N. T. *Somewhat in shape resembling a pillar, a pillar,* or *column,* as of fire. occ. Rev. x. 1. [1 Kings vii. 40. Ex. xix. 9.]

III. *A pillar,* in a figurative sense, [i. e. that on which something else leans for support, as *men endued with authority.* Gal. ii. 9. Rev. iii. 12. Eur. Iph. Aul. 57., and *a chief and fundamental doctrine.*] See Wolfius, and Suicer Thesaur. in Στυλὸς, on the several texts, and particularly the latter author on 1 Tim. iii. 15, who seems to have exhausted the subject. Comp. Vitringa on Rev. iii. 12.

Στωικός, ϐ, ὁ.—*A Stoic.* occ. Acts xvii. 18. The *Stoics* were a sect of philosophers, so called, according to Laertius, from a ϛοὰ or *portico* at Athens, where their founder Zeno walked and philosophised, about 260 years before Christ. I know not how better to give the reader a notion of the *capital doctrines* of these philosophers, with respect to *God, the human soul,* and *a state of future rewards and punishments,* than by presenting him with an extract from Leland's excellent work, entitled The Advantage and Necessity of the Christian Revelation, &c.—And 1st. With regard to *God*—They were *materialists* and *idolaters.* " Arius Didymus, quoted by Eusebius, saith, concerning the *Stoics*, that they call the *whole world*, with all its parts, *God;* and that this is *one only.* Sometimes they make God an anima mundi, or *soul of the world.*"—" Zeno said that the *Ether* was God. Cicero, De Nat. Deor. lib. i. cap. 14."—" Chrysippus, according to Laertius*, varied, making it *(the Essence of God) the Ether*, sometimes the *heavens:* but Cleanthes, according to the same author, held it to be *the Sun.* Laertius in Zeno. Comp. Cicero, Academ. lib. ii. cap. 41." " Plutarch represents the opinion of the *Stoics* thus: that they defined the *Essence of God* to be a *fiery Spirit* endued with intelligence, or, as he elsewhere calls it, *a technical fire,* πῦρ τεχνικὸν, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things;—that it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the *world* is *God*, and so are the *stars*, but especially the † *intellect, which is in the highest ether.*"—[See Cic.] De Nat. Deor. lib. ii. cap. 8, and 13 and 15. Leland, ch. 13. p. 290—292, 8vo.—" One great defect," says the same able writer, " which runs through their *(the Stoics') precepts*

* See Cicero, De Nat. Deor. lib. i. cap. 15, where Chrysippus is charged with making *the world God*, and teaching that *God is the soul of the world*, and that *the fire, the ether, water, earth, air, sun, moon, stars,* and *the universe*, containing all these, is *God.* See also Bayle's Dictionary, Article CHRYSIPPUS, Note (*H*).

† Was not this last tenet a *refinement* of the old Stoical doctrine after the propagation of Christianity?

*of piety*, is, that the duties they prescribe, of devotion, submission, absolute resignation, trust and dependence, prayer, praise and thanksgiving, are promiscuously rendered to *God* and to *the gods;* thus their *precepts of piety* are so managed as to uphold the people in their *polytheism*. This holds true even of * Epictetus and Antonine. And it must be observed, that those which are *eminent acts of piety*, when rendered to the one true God, are *very culpable acts of idolatry*, when directed to *false and fictitious deities*." Leland, Pt. ii. ch. 9. p. 143.—2dly. With respect to the *human soul, and a future state of rewards and punishments*—They taught that our *souls* were *parts* or *portions of the Divine Essence*, and in the most extravagant (not to say impious) strains †, proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to *self-sufficiency*, which naturally led to self-confidence and self-dependence. See Leland, Pt. ii. ch. 9. p. 148—152.—" As to the existence of the soul after death: Cicero expressly ascribeth to the *Stoics* the opinion that *the soul surviveth the body*, and subsisteth in a separate state for some time after death, *but not always*. Tusculan. Quæst. lib. i. cap. 32.—Agreeable to this is that which Laertius saith, that the *Stoics* held that *the soul remaineth after death, but that it is corruptible*, *ψύχην μετὰ θάνατον ἐπιμένειν, φθαρτὸν δὲ εἶναι*. Laert. lib. viii. § 156. Cleanthes maintained that all souls shall continue to the conflagration; Chrysippus, that only the souls of the wise shall continue so long. From the variety of the *Stoical* doctrine, it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." Leland, Pt. iii. ch. 3. p. 283, 4. "The *Stoics*, indeed, acknowledged an imperial head of the universe, and maintained that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in Epictetus to this purpose. See Arrian, Epictet. book i. ch. 12. § 2. book iii. ch. 7, at the end, Ibid. ch. 24. § 2. book iv. ch. 9. § 2." Leland, Pt. ii. ch. 9. p. 145, 6.—On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.*—I conclude the account of these philosophers with the judicious summary of their principles by the learned Mosheim. " * The God of the *Stoics*," says he, "has somewhat more of majesty (than that of the Aristotelians namely), nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate:—whence it follows that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal, no learned man is ignorant: but these tenets remove the strongest motives to virtue. Wherefore the *moral doctrine of the Stoics* is, indeed, a beautiful and showy body, but *is destitute both of sinews and limbs* †."—One can hardly fail to observe how contrary both the tenets and the temper of the *Stoics* were to the pure and humbling doctrines of the gospel; and how admirably St. Paul's discourse, Acts xvii. 22, &c. is levelled at the *idolatry* and *principal errors* of that haughty, self-sufficient sect.

Σὺ, Gen. σοῦ, &c.—The pronoun of the

* In Epictetus, Enchir. cap. 38, at the end, it is expressly said, *Σπένδειν καὶ θύειν, καὶ ἀπάρχεσθαι* ΚΑΤΑ' ΤΑ' ΠΑ'ΤΡΙΑ, *ἑκάστοις προσήκει*—" Every one ought to offer *libations, sacrifices, and first-fruits, according to the custom of his country*," i. e. to conform to the *prevailing idolatry*, whatever it be.

† See Grotius and Heinsius in Pole Synops. on Acts xvii. 18. Jenkins's Reasonableness and Certainty of the Christian Religion, vol. i. part 3. chap. 5. § 4. p. 367, 3d edit.

* " Stoicorum *Deus paullò plus habet majestatis, nec otiosus supra cœlum et sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, fato denique subjectus: Ex quo efficitur, neque præmia neque pœnas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca* moralis Stoicorum disciplina *splendidum quidem et illustre corpus est, verum* nervis & artubus caret." Mosheim. Institut. Histor. Ecclesiast. Sæc. I. pars i. cap. 1. § 23.

† It may be both entertaining and improving for the reader to consult Mrs. E. Carter's excellent Introduction to her translation of Arrian's Epictetus, concerning the Principles of the Stoical philosophy,

second person, *Thou*. Mat. iii. 14, & al. freq. Σ and T, in the different dialects of the Greek, are often interchanged, and thus σὺ appears to be used for the old word τὺ, which is retained in the Doric (whence the Latin *tu*) and in the Attic τύγε: and τὺ is an evident corruption of the Heb. אתה *thou;* whence also the Saxon ðu, þe, and Eng. *thou, thee,* &c. As for the plural ὑμεῖς *you, ye,* it seems to be formed in imitation of ἡμεῖς, *we*, the plural of ἐγὼ *I*, q. d. συμεῖς, the *aspirate breathing* being substituted for the *sibilant letter* σ, as in ὗς (which see) from σῦς. [Σὺ occ. for personal pronoun with circumflex in Mat. ii. 6. iii. 14. xvii. 27. Luke ii. 37; as an enclitic in Mat. i. 20. iv. 7. vi. 13. Luke iv. 7. Σοί and ὑμῖν are used to express *advantage* in Mat. xxi. 5. 2 Cor. v. 13. Xen. Cyr. i. 3. 13; or *disadvantage*, 2 Cor. xii. 20. Rev. ii. 16. Xen. Cyr. vii. 2. 13. Ὑμῶν for ὑμέτερος occ. Mat. v. 12, 16, 20. 1 Cor. iii. 21, 22.]

Συγγένεια, ας, ἡ, from συγγενής.—*Kindred, a number of kinsfolk* or *relations*. occ. Luke i. 61. Acts vii. 3, 14. [Gen. l. 8. Ex. xii. 21. Lev. xx. 20. Job xxxii. 8. Pol. xv. 30. 7. Dem. 796, 17. Eur. Phœn. 300. It is put for *relationship* in Diod. Sic. i. 1. Xen. Hell. ii. 4. 21.]

Συγγενής, έος, οῦς, ὁ, ἡ, from σὺν *with*, denoting fellowship, and γένος *a race, family*.—*A kinsman*, or *kinswoman, a relation*. Mark vi. 4. Luke i. 36, 58. [ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. xvi. 11, 21. Job vi. 10. Diod. Sic. i. 27. Xen. Hell. i. 4. 6. It seems used for *a countryman* in Rom. ix. 3; and according to Schleusner, Luke xxi. 16, for *men presented with the freedom of the same city*, in Xen. An. vii. 2. 31. See Lev. xviii. 14. xx. 20. xxv. 45.]

☞ Συγγνώμη, ης, ἡ, from σὺν *with*, and γνώμη *opinion, sentiment, will*.—*Concession, permission, leave*. occ. 1 Cor. vii. 6. [Schleusner and Wahl interpret the passage, "I say this *to advise*, not to command." Bretschneider says, "I *indulge* you in this, I *allow* it, but do not command." occ. Eccles. iii. 12.]

Συγκάθημαι, from σὺν *with, together with*, and κάθημαι *to sit down, sit*, which see.—*To sit with*. occ. Mark xiv. 54. Acts xxvi. 30. [Ex. xxiii. 33. Ps. ci. 7. Xen. An. v. 7. 13.]

Συγκαθίζω, from σὺν *with*, and καθίζω *to set* or *sit down*, which see.

I. Transitively, *To set* or *cause to sit down with*. occ. Eph. ii. 6.

II. Intransitively, *To sit or sit down with*. occ. Luke xxii. 55. [Ex. xviii. 13. Jer. xvi. 8.]

☞ Συγκακοπαθέω, ῶ, from σὺν *together with*, and κακοπαθέω *to suffer evil* or *affliction*, which see.—*To suffer evil* or *affliction together with*. occ. 2 Tim. i. 8.

☞ Συγκακουχέω, ῶ, from σὺν *together with*, and κακουχέω *to treat ill*, which see. *To treat ill* or *afflict together with*. Συγκακουχέομαι, οῦμαι, pass. *To be treated ill* or *afflicted together with*. occ. Heb. xi. 25.

Συγκαλέω, ῶ, from σὺν *together*, and καλέω *to call*.—With an accusative following, *To call together, convoke*. Mark xv. 16. [Luke xv. 6.] Acts v. 21. Συγκαλέομαι, οῦμαι, mid. The same. Luke ix. 1. xv. 9. [xxiii. 13. Acts x. 24. xxviii. 17. occ. for קרא, Ex. vii. 11. Josh. ix. 22. Prov. ix. 3. Jer. i. 15. Dem. 130, 2. Herodian. i. 4. 1.]

Συγκαλύπτω, from σὺν and καλύπτω *to cover*.—*To cover* or *conceal*. occ. Luke xii. 2. [Eur. Phœn. 889. occ. for *contego, co-operio*. Æsop. fab. 7. Xen. Cyr. viii. 7. 28. See 1 Sam. xxviii. 8. 1 Kings xxi. 4.]

Συγκάμπτω, from σὺν *together* and κάμπτω *to bend, bow*.—With an accusative following, *To bend* or *bow together*, or *down*. occ. Rom. xi. 10, where see Macknight. [Comp. Ps. lxix. 23. occ. 2 Kings iv. 35. Xen. de Re Eq. vii. 2.]

Συγκαταβαίνω, from σὺν *together with*, and καταβαίνω *to go down*.—*To go down together with*. occ. Acts xxv. 5. [Ps. xlix. 17. Wisd. x. 14.]

☞ Συγκατάθεσις, εως, Att. εως, ἡ, from συγκατατίθεμαι, which see under Συγκατατίθημι.—*Consent, agreement*. occ. 2 Cor. vi. 16. Polybius, [iv. 17. 8.] and Arrian, [D. E. iii. 26.] cited by Elsner, use the N. in the same sense.

Συγκατατίθημι, from σὺν *together with*, and κατατίθημι, *to put down*.—*To put down together with*. [Isæus, 139, 10.] "* Συγκατατίθεμαι, the same. Metaph. Συγκατατίθεσθαι τὴν δόξαν, *To come into the same opinion, to be of the same opinion;* the metaphor being borrowed from those who, being of the same opinion, put their ballots or tickets (calculum) *together* into the urn. However, συγκατατίθεμαι is often used in this sense without

* Scapula.

an accusative following;" so it denotes *To vote with, consent, assent.* occ. Luke xxiii. 51, where observe that in the Greek writers it is likewise construed with a dative. Thus Arrian, Epictet. lib. i. cap. 28. p. 154. Ὅταν ἄν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩ͂ι ΨΕΥΔΕΙ, ἴσθι ὅτι οὐκ ἤθελε ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ. "When any one therefore *assents to a lie*, know that he did not mean *to assent to it as a lie.*" Comp. p. 313, and see Wetstein. [Ex. xxiii. 1 and 32. Susann. v. 20. Comp. Diog. L. iv. 6. Diod. Sic. iv. 52. Pol. iii. 98. 11. Arrian. D. E. i. 28. Dem. 283, 22.]

☞ Συγκαταψηφίζω, from σὺν *together with*, κατὰ *according to*, and ψηφίζω *to vote*, which see.—*To reckon*, or *number with*, or *to receive into the number of.* occ. Acts i. 26. So Vulg. annumeratus est *cum* undecim Apostolis. Comp. ver. 17, and see Wolfius, [Pol. v. 26. 3.]

Συγκεράω, or Συγκεράννυμι, from σὺν *together*, or *together with*, and κεράω or κεράννυμι *to mix*.

I. With a dative following, *To mix with.* occ. Heb. iv. 2, *The word heard* did *not profit them*, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασι*, *being not through faith* mixed with (i. e. digested and turned into nourishment, as it were, by) *those who heard it.* Thus Wolfius. It may be doubted, however, whether συγκεράννυσθαι is ever applied in this peculiar sense by the Greek writers; but Kypke has shown that they use it for *being mixed, joined, attempered with*, and accordingly renders the Greek as in our translation. [The word occ. in Dan. ii. 45. in the Cod. Chish. 2 Mac. xv. 40. Σύγκρασις in Ez. xxii. 20.]

II. With an accusative, *To temper, attemper, compound together.* occ. 1 Cor. xii. 24.

☞ Συγκινέω, ῶ, from σὺν *together*, or intensive, and κινέω *to move.*—*To move exceedingly* or *together, to put into commotion, stir up.* occ. Acts vi. 12. [(in a bad sense.) It is used in a good sense in Pol. xv. 17. 1. ii. 59. 8.]

Συγκλείω, from σὺν *together*, and κλείω *to shut up, enclose, include.* It is followed by an accusative.

I. *To enclose together.* occ. Luke v. 6. [It occ. in the O. T. and Apocrypha often of persons shut up in prison, or cities shut up by besiegers, as Josh. vi. 1. Is. xlv. 1. Jer. xiii. 19. Amos i. 6. 9. 1 Mac. v. 5. vi. 18. 2 Mac. i. 15. See also Diod. Sic. xii. 35.]

II. *To shut up, conclude*, as in unbelief and disobedience, i. e. *to permit to be so concluded.* occ. Rom. xi. 32.—*To conclude, shut up*, i. e. *to pronounce, evince*, or *prove to be shut up*, or *concluded.* occ. Gal. iii. 22.—In Gal. iii. 23, Raphelius interprets Συγκλείειν εἰς πίστιν, *To drive* or *compel to faith, to reduce any one to such straits that he is forced to fly* or *have recourse to faith, as to his last refuge.* He supports this explanation of the phrase συγκλείειν εἰς by several quotations from Polybius, where it is plainly used in this view. But since St. Paul is not, as Polybius in the passages referred to, speaking of *hostile force*, but of a Παιδαγώγος who is *diligently* and *constantly attendant* upon children, the learned Elsner would place a stop after συγκεκλείσμενοι, and translate the sentence, *We were* kept shut up *under the law, unto* (or *until*) *the faith which was to be revealed.* This interpretation he confirms from ver. 25, where, *when faith is come, we are no longer under a* Παιδαγώγος; and from ch. iv. 2, where they are said to be under governors *till the time appointed by the Father.* See more in Elsner and Wolfius. To what they have adduced I add, that Clemens Alexand. Strom. lib. i. explains συγκεκλεισμένοι by συγκεκλεισμένοι φόβῳ, δηλάδη ἀπὸ ἁμαρτιῶν, "*confined by fear*, namely, from sins." Comp. Rom. viii. 15.—[Schl. and Wahl say, *To give up to, to give up one into another's power, to bind him under.* Schl. observes, that this word is an imitation of the Hebrew הסגיר. See Ps. xxxi. 8. lxxviii. 50. In other places, the LXX render it by Παραδιδόναι. And Schleusner construes Rom. xi. 32. *God hath given up all men to*, i. e. (by a common Hebraism) *declared all men given up to*, unbelief. Chrysostom has ἤλεγξεν, ἀπέδειξεν ἀπειθοῦντας. And so in Gal. iii. 22. In Gal. iii. 23, he says, *Legi Mosaicæ obstricti tenebamur.* Macknight agrees with Elsner in this last place.]

☞ Συγκληρονόμος, ου, ὁ, from σὺν *together with*, and κληρονόμος *an heir*, which see.—*A joint heir.* occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last-cited text it is used as an adjective, in the neut. plur.

☞ Συγκοινωνέω, ῶ, from συγκοινωνός.—With a dative, *To be a joint partaker*

* [On these datives, see Matthiæ, § 392. g. 1. and 397.]

in. occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4. [Dem. 1299, 20.]

☞ Συγκοινώνος, ȣ, ὁ, ἡ, from σὺν together with, and κοινωνὸς a partaker.—*A partaker together with others, a fellow—or joint-partaker, a sharer with.* occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συγκομίζω, from σὺν *together*, and κομίζω *to carry*. Governing an accusative, *To carry together;* [it is often used of collecting fruits of harvest, &c. Xen. de Ven. v. 5. Mem. ii. 8. 3. Job v. 26. and comp. Job xxi. 32. Hence, perhaps, it came to be used of *burying the dead*, i. e. carrying them to the grave *as a shock of corn ripe in its season*. Schleusner derives this sense in another way. He says, "*Compono* (i. e. σὺν et κομίζω) vel præparo mortuum ad funus, (i. e. by closing the eyes, &c. &c.) et ex adjuncto *Effero mortuum, sepelio* et interdum, *una cum aliis, mortuum ad sepulturæ locum deduco.* But, in good truth, it seems a little doubtful, whether the verb means *To lay out*, or *to bury*."] "It may be observed," says Archbp. Potter, Antiq. of Greece, book iv. ch. 3, p. 204, 1st edit. "that the whole ceremony of *laying out* and *clothing the dead*, and sometimes the *interment* itself, was called συγκομιδή." In the same sense ancient writers use συγκομίζειν with its derivatives. Thus Sophocles, Ajac. ver. 1067,

Ουτος, σὺ φωνῶ, τόνδε τὸν νεκρὸν χεροῖν
Μὴ ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἐᾶν ὅπως ἔχει.

"Do not presume th' accursed corpse t' *inter*,
But let it lie exposed to open view."

Comp. ver. 1083, &c. [So De Pauw, who says, that ἐκκομιδὴ was *the carrying forth*. But the Scholiast on Soph. Aj. 1068 and Phavorinus make συγκομίζω actually *to bury*, and derive the metaphor as above.] occ. Acts viii. 2.

Συγκρίνω, from σὺν *together*, and κρίνω *to judge*.

[I. *To mix together, confound*, opposed to διακρίνω *to separate*. See Wessel. ad Diod. Sic. i. 7. and Plat. Phæd. § 15. Wahl and Schleusner explain the passage 2 Cor. x. 12. ȣ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτȣ̀ς τισι, *we cannot endure to enroll or mix ourselves with*, &c.]

II. *To compare*. occ. 1 Cor. ii. 13. 2 Cor. x. 12, twice. Chrysostom understands 1 Cor. ii. 13. of illustrating the truths of the gospel by *comparison* with the types and figures of the O. T. "What is the meaning," [says he,] "of πνευματικὰ πνευματικοῖς συγκρίνοντες? (It is this) When any spiritual truth is in question, *we bring testimonies of it from spiritual things;* as for instance, I say that Christ rose from the dead, that he was born of a virgin: to confirm which I bring the types and representations of these facts, such as Jonas's continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." Theodoret and Theophylact interpret the text in the same manner, as may be seen in Suicer Thesaur. under Πνευματικὸς I. 3. Doddridge, however, (after Beza and Elsner, see Wolfius) translates the words in question, *explaining spiritual things by spiritual (words);* and observes, in his Note, that this sense of συγκρίνοντες occurs Gen. xl. 8, and Num. xv. 34, in the LXX, which is indeed true; but the *construction* in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. [Wahl, Bretschneider, and Schleusner say also, *To explain*, and cite Gen. xl. 16, 22. xli. 12, 15. Dan. v. 13 and 17.] It is manifest that in 2 Cor. x. 12, συγκρίνω joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul for *comparing one with* another. There is the same construction in Arrian, lib. iii. cap. 22, p. 316, edit. Cantab. Πῶς ΣΥΝΕΚΡΙΝΕ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ τὴν ἀυτȣ̃ ΤΗι τȣ̃ μεγαλȣ̃ βασιλέως; "how did he (Diogenes) *compare* his *happiness with* that of the great (Persian) king?" [I have already shown how Wahl and Schleusner explain the *first* instance of the verb in 2 Cor. x. 12; of the 2d, Wahl takes no notice; Schleusner and Bretschneider agree with Parkhurst. The sense *to compare* is often found in late Greek, as Aristot. Rhet. i. 9. Pol. iv. 9. Theoph. de Caus. Pl. iv. 2. Strabo viii. p. 536. Arrian. D. E. iii. 22. Pol. xii. 10. 1. Joseph. Ant. v. 1. 21. Alciphron. Ep. i. 34. Wisd. xv. 28. 1 Mac. x. 71. Παραβάλλω is the better word. See Lobeck on Phryn. p. 278.]

Συγκύπτω, from σὺν *together*, and κύπτω *to bend, bow.*—*To bend* or *bow together*, or *to bend* or *bow [one's self] together*. occ. Luke xiii. 11. [See Aristoph. Plut. 266. Xen. An. iii. 4. 19. Job ix. 27. Ecclus. xii. 12.]

☞ Συγκυρία, ας, ἡ, from συγκυρέω

*to coincide, happen,* (used by Dionysius Halicarn. [Ant. v. 56.] Polybius, [v. 18. 6.] and Herodotus, lib. ix. cap. 89, see Wetstein) which from *σὺν together*, and *κυρέω to meet with, happen,* incido, contingo.—*An accident, a concurrence,* or *coincidence of circumstances:* Κατὰ συγκυρίαν, *As it happened* or *fell out,* "par rencontre." Steph. Thesaur. occ. Luke x. 31.—Symmachus uses *συγκύρημα* * in the same sense for the Heb. מִקְרֶה, 1 Sam. xx. 26; for which word the LXX, in that passage and 1 Sam. vi. 9, have *σύμπτωμα an accident* or *concurrence of circumstances,* from *σὺν together,* and *πίπτω to fall.* [Συγκυρία is a very rare word. It occ. in Eustath. ad Hom. Il. Ψ. 435. Hesychius explains it by *συντυχία*. Chrysostom (Opp. T. vii. p. 388.), however, makes it refer not to *chance,* but to any thing done under the directing providence of God. I can see no reason for this distinction.]

Συγχαίρω, from *σὺν together,* and *χαίρω to rejoice.—To rejoice together with,* Luke xv. 6, 9. [Phil. ii. 17. Dem. p. 194, 23. *To congratulate,* Luke i. 58. Gen. xxi. 16. Pol. xxix. 7. 4. xxx. 10. 1. In 1 Cor. xiii. 6, it seems to be simply, *To rejoice, take pleasure in,* and so in 1 Cor. xii. 26.]

Συγχέω, from *σὺν together,* and *χέω to pour.*

I. Properly, *to pour together,* confundo.

II. *To put* or *throw into confusion, to disturb.* occ. Acts xxi. 27. Comp. under Συγχύνω II. [Gen. xi. 7. 9.]

☞ Συγχράομαι, ῶμαι, from *σὺν together with,* and *χραόμαι to use,* also *to borrow.*

I. Governing a dative. Properly, *To use* any thing *together with another* or *others,* or else *to borrow.* Hence

II. "*To have friendly intercourse with.*" occ. John iv. 9. "This, says Doddridge, *must* be the import of *συγχρῶνται* here, for it is evident from ver. 8, that the Jews had *some dealings* with them. Lightfoot, however, I think more justly, interprets *συγχρᾶσθαι* by "*being obliged,* or *laying them under any obligation to, by accepting of favours from,* obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only *to have dealings with,* but also *to receive in borrowing, to request for one's own use,* commodato accipio, utendum rogo. See also Whitby, Campbell, and Kypke. [The Syriac has, *Have no commerce with.*

* [This word occ. Pol. iv. 86. 2.]

Συγχύνω, or Συγχύω, from *σὺν together,* and *χύνω* or *χύω to pour.*

I. Properly, *To pour together, confounded by mixing.*

II. [*To confuse, throw into confusion.*] Συγχύνομαι, or Συγχύομαι, Pass. *To be confused,* or *be in confusion,* as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. Συγχέω.

III. *To confound,* i. e. *to make* either *ashamed* or *astonished,* by arguments or discourse. occ. Acts ix. 22.

IV. [*To amaze, confound.*] Συγχύνομαι, or Συγχύομαι, Pass. *To be confounded with astonishment, to be amazed.* occ. Acts. ii. 6. Homer applies the V. active *συγχέω to disturbing* a person's mind *with grief,* Il. ix. lin. 608;—*with fear,* Il. xiii. lin. 808; and the passive *συγχύομαι* to *being confounded with fear* or *amazement,* Il. xxiv. lin. 358. The 1st aor. pass. is likewise used by Achilles Tatius and Aristenætus in the same sense as by St. Luke. See Wetstein. Thus in Josephus, the participle *συγχυθεὶς* means *confounded through fear, grief, anxiety,* or *astonishment,* see Ant. lib. xii. cap. 7, § 5, and 6, and cap. 8, § 1; so in Arrian, Epictet. lib. iii. cap. 22, p. 311, it denotes *being confounded* in any manner. [The word occurs often in the LXX, —of *confused flight,* 1 Sam. vii. 10. —of *vehement anger,* Jonah iv. 1. —of *sorrow,* 1 Kings xx. 43. —of *fear,* Joel ii. 1, 10.]

Σύγχυσις, ιος, Att. εως, ἡ, from *συγχύνω.*

[I. Properly, *mixture,* as of liquids. See Aq. Job xxxvii. 18.]

II. *Confusion, uproar.* occ. Acts xix. 29. [Gen. xi. 9. 1 Sam. v. 11. xiv. 20. Pol. xiv. 5. 18.]

☞ Συζάω, ῶ, from *σὺν together with,* and *ζάω to live.—To live together with,* whether naturally, occ. 2 Cor. vii. 3. [Athen. vi. p. 249. B.]—or spiritually and eternally, occ. Rom. vi. 8. 2 Tim. ii. 11.

[Συζευγνύω or Συζεύγνυμι, from *σὺν* and *ζεύγνυμι to join.*]—*To join together,* in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the *marriage-union,* or *-yoke* by Aristotle, [Pol. vii. 16.] Herodian, [iii. 10.] and Josephus. See Wetstein and Kypke. [Hence *συζυγὴς* is *a husband.* 3 Mac. iv. 8. Comp. Judg. vi. 41. Xen. Œc. vii. 30. ix. 5. The word

occ. Ex. i. 11. Pol. viii. 6. 2. Xen. Cyr. ii. 2. 26.]

☞ Συζητέω, ῶ, from σὺν *together*, or *together with*, and ζητέω *to seek, inquire*.

I. *To inquire together* or *with one another*. Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, *To question*, or *dispute with*. See Mark viii. 11. ix. 10. [xii. 28.] Acts vi. 9. [Luke xxiv. 15.] So with πρὸς and an accusative, *To dispute with* or *against*. Acts ix. 29.

☞ Συζήτησις, ιος, Att. εως, ἡ, from συζητέω.—*A disputing*. occ. Acts xv. 2, 7. xxviii. 29. [Philo de Mund. Op. p. 11. D.]

☞ Συζητητής, ῦ, ὁ, from συζητέω.—*A disputer, disputant*. occ. 1 Cor. i. 20. [The Jewish word was דרשן. See Wilson's Misc. Sacr. ii. 6, 11. Fuller. Misc. Sacr. iii. 7.]

☞ Σύζυγος, ȣ, ἡ, from σὺν *together with*, and ζύγος *a yoke*.—*A yoke-fellow, an associate* or *companion in labour*. So Aristophanes, Plut. lin. 945, Ἐὰν δὲ ΣΥΖΥΓΟΝ λάβω τινα, "If I can get any *assistant*." occ. Phil. iv. 3, where it denotes *an assistant in the ministerial labour*. See Elsner and Wolfius. [Some have thought Σύζυγος a proper name, others (see Clem. Al. Strom. ii. p. 448. Euseb. H. E. iii. 30.) have strangely thought of St. Paul's wife.]

☞ Συζωοποιέω, ῶ, from σὺν *together with*, and ζωοποιέω *to make alive, quicken*, which see.—*To make alive, quicken, enliven together with*. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see Macknight on Col.

ΣΥΚΑ'ΜΙΝΟΣ, ȣ, ἡ, from the Heb. שקמים, which the LXX render by this word in all the passages of the O. T. wherein it occurs.—A species of *tree, a sycamine-tree*. occ. Luke xvii. 6. "Christ certainly meant the *sycamore* of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimez*—for such there are now in Judea and Galilee, where Christ then was (see ver. 11.)—Luther, therefore, translated it very badly in calling it *a mulberry-tree*, which is neither congruent with scripture nor natural history." Hasselquist's Voyages and Travels in the Levant, p. 286. [occ. 1 Kings x. 27. 1 Chron. xxvii. 28. Amos vii. 14. Ps. lxxviii. 47. Diod. Sic. i. 34. Dioscor. i. 22. Strabo, xvii. p. 1178. See Theoph. H. P. iv. 2. Salmas. Ex. Plin. p. 328. and other writers cited in Wolf. See Συκομωραία, which is the same.]

ΣΥΚΕ'Η, ῆ; έης, ῆς; ἡ.—*A fig-tree*. occ.* [Mat. xxi. 19, 21. xxiv. 32. Mark xi. 13, 20, 21. xiii. 28. Luke xiii. 6, 7. xxi. 29. John i. 49, 51. James iii. 12. Rev. vi. 13. Numb. xiii. 23. Judg. ix. 10, 11. Prov. xxvii. 18. Jer. viii. 13. Ælian. V. H. iii. 18. Xen. Œc. xix. 12.] On Luke xiii. 6, see Wetstein.

☞ Συκομωραία, or Συκομορέα, ας, ἡ.—*A sycamore-tree*. occ. Luke xix. 4. The word is derived from the masc. Συκόμωρος † or Συκόμορος, the same, which signifies a species of trees "called the *Egyptian fig-tree*—and is composed of συκός *a fig-tree*, and μόρος *a mulberry-tree*. It partakes of the nature of each of these trees; of the *mulberry*-tree in its leaves, and of the *fig*-tree in its fruit, which is pretty like a fig in its shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild *fig*." Calmet.

Σῦκον, ȣ, τό, from συκῆ.—*A fig, a fruit of the fig-tree*. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. Jam. iii. 12. [Neh. xiii. 15. Jer. viii. 13. Demosth. 314, 12. Xen. Cyr. vi. 2. 23.]

Συκοφαντέω, ῶ, from συκοφάντης.

I. Properly, *To inform against those who exported figs*, from the N. συκοφάντης, which strictly denotes *such an informer*, from σῦκον *a fig*, and φαίνω *to show, declare* ‡; "for amongst the primitive Athenians, when the use of that

* It seems to be so called from the Heb. שך or סוך *to cover, overspread, overshadow*, on account of its *thick-spreading branches* and *broad leaves*, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling* or *sitting* ישב *securely, every man* under his fig-tree, 1 Kings iv. 25, or v. 5, (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12.); and in the N. T. we find Nathanael *under a fig-tree*, probably for the purposes of devotional *retirement*. John i. 49, 51. Hasselquist, in his Journey from Nazareth to Tiberias, says, "We refreshed ourselves in the *shade of a fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." Voyages and Travels, p. 157. Comp. p. 161. So Moryson, Itinerary, fol. p. 243, "Coming to a little *shade of fig-trees* [near Tripoli in Syria] we rested there the heat of the day, and fed upon such victuals as we had."

† [Occ. Aq. Amos vii. 14. Inc. Ps. lxxvii. 52.]

‡ Potter's Antiquities of Greece, book i. ch. 12. at the end.

fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of Attica; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the letter of it; and from them all *busy informers* have ever since been branded with the name of * *sycophants*." Hence

II. With an accusative of the person. *To wrong any one by false* or *frivolous accusation*, or *to oppress him*, especially *under pretence of law*. occ. Luke iii. 14. —With an accusative of the thing, and a genitive of the person, *Τινός τι συκοφάντησαι*, *To take any thing from any one by false* or *frivolous accusation, to extort*, especially *under pretence of law*. occ. Luke xix. 8. See Doddridge's Note, and comp. the LXX of Ps. lxxii. 4. cxix. 134, and Eccles. v. 8. See Campbell's Prelim. Dissert. p. 610, &c.—In the LXX this V. generally answers to the Heb. עשק *to oppress*. See Eccles. iv. 1. [Job xxxv. 9. Ps. cxix. 121. Prov. xiv. 33. In Lev. xix. 11. it is *To accuse falsely*, and so often in good Greek, this having been a practice of the Συκοφάνται for the sake of emolument. See Aristoph. Act. 518. Av. 1431.] The N. Συκοφάντης [answers] to עשק *an oppressor*, Ps. lxxii. 4, and Συκοφαντία to עשק *oppression*, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

☞ Συλαγωγέω, ῶ, from σῦλον *a prey*, and ἄγω *to carry away*.—With an accus. "*To make a prey of*." occ. Col. ii. 8, where the word συλαγωγῶν properly signifies, *one who carries any thing off as spoil*.—"Here not the goods of the Colossians but their persons are said to be carried off as spoil." Macknight. [Schl. says, that the verb is metaphorically used, *Lest any one should deprive you of your freedom*, (from the law), &c.]

☞ Συλάω, or Συλέω, ῶ, from σύλη *a prey, spoil*.—*To spoil, rob, plunder*. occ. 2 Cor. xi. 8. [Ælian. V. H. i. 20. Xen. Hier. iv. 11. Dem. 616, 19. Ep. Jerem. 15. It is often used of *military plundering*. Eur. Phœn. 1495. Reisk. Ind. Gr. Dem. p. 701.]

Συλλαλέω, ῶ, from σὺν *with*, and λαλέω *to talk, speak*.—*To talk* or *speak with*. [With a dative, Mark ix. 4. Luke ix. 30. xxii. 4. Pol. i. 43. 1. iv. 22. 8. —with μετὰ and gen. Mat. xvii. 3. Acts xxv. 12. —with πρὸς and acc. Luke iv. 36. Dion. Hal. x. p. 637. occ. Ex. xxxiv. 35. Is. vii. 6. Prov. vi. 22.]

Συλλαμβάνω, from σὺν intens. or *together with*, and λαμβάνω *to take, receive*.

I. With an accusative, *To take, seize, apprehend*, as a criminal, Mat. xxvi. 55. Mark xiv. 48. [Luke xxiv. 54. John xviii. 12. Acts i. 16. xii. 3. xxiii. 27. xxvi. 21. Josh. viii. 23. Xen. An. i. 1. 3. Diod. Sic. vi. 6. Herodian. vii. 7. 14.] The Greek writers apply it in the same sense. See Wetstein on Mat.

II. *To take, catch*, as fishes. occ. Luke v. 9; where Kypke cites the same phrase from Euripides, Orest. lin. 1346.—οὐχὶ ΣΥΛΛΗ'ΨΕΣΘ' "ΑΓΡΑΝ; "will ye not *make a capture*?" [Ælian. H. A. i. 2.]

III. *To conceive*, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31, comp. Jam. i. 15.—or with an accusative following, Luke i. 36. [See Gen. i. 14, 17. xxx. 9, 11. Hippoc. Aph. v. 46. Comp. Ov. Am. ii. El. xiii. 5. A. Gell. iv. 2. Schwarz. p. 1259. With respect to the place James i. 15, the Heb. הרה is used metaphorically of *thoughts*, &c. Job xv. 35. Is. xxxiii. 11.]

IV. Συλλαμβάνομαι, Mid. with a dative.—*To help, assist*, q. d. *to take* a burden, or the like, *together with*. So the Etymologist says it is spoken properly of those who *carry a burden*, and are *assisted by* each other. occ. Luke v. 7. Phil. iv. 3. See Wetstein on Luke i. 24, 31.

Συλλέγω, from σὺν *together*, and λέγω *to gather*.—*To gather together, to collect, gather*. See Mat. vii. 16. xiii. 28, 29, 30. [Luke vi. 44. Ruth ii. 3, and Gen. xxxi. 46. for לקט; and Deut. xxxiii. 25. for קשש. See Xen. Mem. iv. 2. 1. Herodian. iii. 2. 2.]

Συλλογίζομαι, from σὺν *together*, and λόγος *a reason*.—*To reason, discourse*, q. d. *to lay reasons together*. occ. Luke xx. 5. So Plutarch, Pomp. p. 651. C. ΠΡΟ'Σ 'ΕΑΥΤΟ'Ν ΣΥΛΛΟΓΙΖΟ'ΜΕΝΟΣ τὸ μέγεθος τῦ τολμήματος, "*Reasoning with himself* concerning the greatness of the enterprise." See more in Wetstein. [It is *to compute, reckon*. Dem. 355, last line. Diod. Sic. i. 5. See also Lev. xxv. 27, 50, and 52. In Is. xliii. 18, we have the active in the sense *to consider*.]

* "Suidas, Aristoph. Schol. Plut. [874.] Equit. &c." [Athen. iii. 2.]

Συλλυπέομαι, ῦμαι, from σὺν intens. and λυπέομαι *to be grieved.*—*To be greatly grieved.* occ. Mark iii. 5. [Schl. makes it a *middle* verb, and construes it *To condole,* and then, *to be angry* or *grieved,* in the place of St. Mark. It occ. Ps. lxix. 21. Is. li. 19. Pol. vii. 3. 2. Theoph. Char. 1.]

Συμβαίνω, from *σὺν together,* and *βαίνω to come.*

I. *To come together, to meet.*

II. *To happen, befal,* either absolutely as Luke xxiv. 14. Acts xxi. 35; or with a dative following, Mark x. 32. Acts iii. 10. [xx. 19. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22.]—Raphelius, on Acts xxi. 35, remarks that Polybius, [ii. 64. 6. 8.] often uses the similar pleonastical expression ΣΥΝΕ'ΒΗ ΓΕΝΕ'ΣΘΑΙ for *ἐγένετο.* [Gen. xlii. 4. Ex. xxiv. 14. Josh. ii. 23. Is. iii. 10. 1 Mac. iv. 26. Thuc. ii. 15. See Schwarz. p. 1260. Palairet, Obss. Phil. p, 320.]

Συμβάλλω, from *σὺν together,* or *together with,* and *βάλλω to cast.*

I. With an accusative, Properly, *To cast* or *throw together.*

II. *To conjecture, to understand,* or *apprehend by conjecture,* or *by laying together* various circumstances, conjicere, conjectura assequi. occ. Luke ii. 19; on which text Alberti has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also Elsner and Wetstein, the former of whom explains it somewhat differently from Alberti, *Fully to attain to the meaning of,* "mentem (verborum scil.) probè assequi," and is therefore censured by Campbell, whom see, as also Kypke. [For this sense of *conjecturing,* see Dion. Hal. i. 24. Arrian. Exp. Al. ii. 3. Herod. i. 91. See Periz. ad Ælian. V. H. ii. 31. But Wahl and Schleusner think that the meaning is, *To consider* or *revolve,* as in Homer, *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι*; and see Soph. Œd. c. 1151.]

III. With a dative, *To confer with controversially.* occ. Acts xvii. 18, where Kypke shows that in the Greek writers it is used for *conferring* or *conversing with,* and particularly applied to *familiar conferences with philosophers:* but, by the context in Acts, it appears that the *conversation* of the Epicureans and Stoics with St. Paul was not of a very friendly cast. [See Jambl. Vit. Pyth. c. 2. Ceb. Tab. c. 33. Joseph. Ant. i. 12. 3. Xen. An. iv. 6. 14. and with λόγυς, Eur. Iph. Aul. 830. Xen. Cyr. ii. 2. 21.]

IV. With *πρὸς* and an accusative, *To confer, consult together.* occ. Acts iv. 15, where the expression is elliptical, for *συνέβαλον πρὸς ἀλλήλυς* ΒΟΥ͂ΛΑΣ, conferebant inter se *consilia,* literally, *they conferred* counsels *among themselves.* So Euripides, Phœniss. lin. 700. ΠΡΟ'Σ 'ΑΥΤΟ'Ν ΣΥΜΒΑΛΕ͂ΙΝ ΒΟΥΛΕΥ'ΜΑΤΑ. See Bos Ellips. under Βουλή, Wolfius and Kypke.

V. With a dative following, *To come to, come up with.* occ. Acts xx. 14. Arrian, Appian, and Josephus use the V. in this sense. [Joseph. Ant. ii. 7. 5. ix. 6. 5. Xen. Cyr. vi. 2. 41. 2 Mac. viii. 23. Josh. xi. 5. Hom. Od. Ω. 259. Matthiæ, § 496, 1.]

VI. With a dative, *To encounter, engage with,* in war: thus Polybius in Elsner, ΤΟΙ͂Σ ΠΟΛΕΜΙΟΙ͂Σ ΣΥΜΒΑΛΛΕ͂ΙΝ 'ΕΙΣ ΜΑ'ΧΗΝ, *To engage in battle with the enemy;* and Josephus, De Bel. lib. i. cap. 9, § 4, ΣΥΝΕ'ΒΑΛΛΕ ΤΟΙ͂Σ λοίπυς 'ΑΙΓΥΠΤΙ'ΟΙΣ 'ΕΙΣ ΜΑ'ΧΗΝ; so Ant. lib. vi. cap. 7, § 2. Herodotus also uses *συμβάλλειν* with a dative in the same sense. occ. Luke xiv. 31, where see Wetstein and Kypke. [See Pol. iii. 56. 6. Xen. Cyr. vii. 1. 20. —absolutely, Pol. i. 9. 7. Herodian. iii. 2. 14. Ælian. V. H. x. 4. See also Herod. ii. 159. Plato Menex. 13. Schwarz. p. 1261.]

VII. With a dative of the person, and an accusative of the thing, Συμβάλλομαι, Mid. *To contribute, confer,* conferre, conducere, in the sense of *helping, assisting, profiting.* occ. Acts xviii. 27. So Arrian, Epictet. lib. iii. cap. 22, cited by Raphelius, ΠΛΕ'ΙΟΝΑ ΤΗ͂ι ΚΟΙΝΩΝΙ'Αι ΣΥΝΕΒΑ'ΛΕΤΟ, *hath contributed more to the community,* or *more profited it.* See also Wetstein. [See Ceb. Tab. c. 33. Diod. Sic. i. 2. Pol. ii. 13. 1. Philost. Vit. Soph. i. 9. 1. Xen. Cyr. i. 2. 8. ii. 4. 16. Comp. also Job xxxv. 3.]

☞ Συμβασιλεύω, from *σὺν together with,* and *βασιλεύω to reign.*—*To reign together with.* occ. 1 Cor. iv. 8. 2 Tim. ii. 12. [It refers to the great happiness to be enjoyed hereafter by believers. See Pol. xxx. 2. 4. Epict. Ench. c. 21. Lucian. Dial. Deorr. xvi. 4.]

Συμβιβάζω, from *σὺν together,* and *βιβάζω to cause to [ascend.]*

I. *To cause to [ascend] together.* Hence

II. *To unite, join, connect, compact,*

*knit together*. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2, where Wetstein cites some of the best Greek writers using it for *causing to agree, making friends*, or the like. [Thuc. ii. 29. Dio Cass. xxxvii. p. 62.]

III. *To prove, evince, by laying arguments together*. Sextus Empir. and Aristotle, cited by Wetstein on 1 Cor. ii. 16, use it in this sense. occ. Acts ix. 22, where perhaps it particularly refers to St. Paul's manner of preaching to the Jews *by laying and comparing together* the testimonies of the O. T. to Jesus being the Christ. Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13, and see Wolfius on Acts ix. 22.

IV. *To conjecture, collect, conclude from laying circumstances together;* so Chrysostom, *τοχαζόμενοι conjecturing;* or rather, *To consent, agree together*. The learned De Dieu has observed, that in the Greek writers it is not only used transitively, but also intransitively; thus Plato, De Repub. vi. ΣΥΝΕΒΙΒΑΖΟ'ΜΕΝ δικαιοσύνης περὶ καὶ σωφροσύνες, "We *agreed* concerning justice and sobriety." occ. Acts xvi. 10.

V. *To teach, instruct*. occ. 1 Cor. ii. 16. So Hesychius explains συμβιβασθέντες by διδαχθέντες, *taught*, and συμβίβασις by διδαχὴ *a teaching*. The LXX have constantly used the word in this view for the Heb. הורה *to teach*, השכיל בינה *to cause to understand wisdom*, הוריע *to cause to know, inform*, and for הבין *to cause to understand;* for which last word they apply it, Isa. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16. refers. [Comp. Ex. iv. 12, 15. Lev. x. 11. Judg. xiii. 8. for הורה. Ex. xviii. 16. Deut. iv. 9. Is. xl. 13. for הבין. Hesychius has συμβιβῶ σε· συνάπτω σε, διδάσκω σε, and other glosses to the same effect.]—See Suicer, Thesaur., on this word.

Συμβυλεύω, from σὺν intens. or *together*, and βυλεύω *to consult*.

I. With a dative following, *To counsel, give counsel* or *advice to*, or rather *to counsel* or *exhort earnestly*. occ. John xviii. 14. Rev. iii. 18. [Ex. xviii. 29. 2 Sam. xvii. 15. 1 Kings i. 12. Prov. viii. 22. Is. xxxiii. 18. 3 Esdr. viii. 29. Herod. i. 19. ii. 107. Xen. Mem. iii. 6. 8.]

II. *To consult* or *take counsel together*. occ. Mat. xxvi. 4. John xi. 53. Acts ix. 23. [Ecclus. viii. 17. ix. 14.]

☞ Συμβύλιον, υ, τό, from σὺν *together*, and βυλη *counsel*, or *a council*.

I. *Joint counsel, counsel* or *consultation together*. Hence the phrases συμβύλιον λαβεῖν, *to take counsel, consult together*. occ. Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and συμβύλιον ποιεῖν, *to hold a consultation*. occ. Mark iii. 6. xv. 1.

II. *A council, an assembly of counsellors*. occ. Acts xxv. 12, where see Doddridge's Note. [The provincial governors had assessors with whom they deliberated. See Cic. ad Fam. viii. 8. Verr. ii. 13. Sueton. Tib. c. 33. Lamprid. Vit. Al. c. 46. Jos. de Bell. J. i. 2. 16. See Casaub. Ex. Antibaron. p. 137.]

Σύμβυλος, υ, ὁ, from σὺν *together*, and βυλη *counsel*.—*A counsellor*. occ. Rom. xi. 34. In the parallel place of the LXX, Isa. xl. 13, Σύμβυλος αὐτῷ answers to the Heb. איש עצתו, *the man of his counsel*. [See 2 Sam. xv. 12. 1 Chron. xxvii. 32, 33. Ezr. vii. 14. Herod. v. 24. Xen. Symp. viii. 39. Pol. xiv. 3. 7.]

☞ Συμμαθητής, ῦ, ὁ, from σὺν *together with*, and μαθητὴς *a disciple*.—*A fellow-disciple*. occ. John xi. 16. [Æs. Fab. 48.]

☞ Συμμαρτυρέω, ῶ, from σὺν *together*, and μαρτυρέω *to witness*.—*To bear witness also, together*, or *at the same time*, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. μαρτυρέω, a dative of the person to whom the witness is borne. (Comp. Συμβυλεύω I. Σύμφερω II.) Thus it is plainly used Rom. ix. 1, ΣΥΜΜΑΡΤΥΡΟΥ'ΣΗΣ ΜΟΙ τῆς συνειδήσεώς μυ, Eng. transl. "*My conscience* also bearing ME (i. e. TO ME) witness." —And in the same sense the V. followed by a dative case seems to be used in that famous text, Rom. viii. 16, which is the only * remaining place of the N. T. where it occurs; Ἀυτὸ τὸ πνεῦμα ΣΥΜΜΑΡΤΥΡΕ͂Ι ΤΩ͂ι ΠΝΕΥ'ΜΑΤΙ ἡμῶν. *The Spirit itself* bears witness at the same time (namely, that *we cry, Abba, Father*, ver. 15.) TO our Spirit, *that we are the children of God;* not by any *direct impression*, or *immediate testimony* communicated to the soul, but as the apostle speaks, ver. 14, by *leading* us in our lives

* For as to Rev. xxii. 18, which in the first edition I had produced as a third example of this sense of the V., I have since found from the authority of MSS. that the true reading in that text is not Συμμαρτυρῦμαι but μαρτυρῶ ἐγώ, which is accordingly by Griesbach received into the text. See also Wetstein Var. Lect. and Bowyer's preface to Conject. p. 8. The Vienna MS., published by Alter, reads μαρτύρομαι without ἐγώ.

and conversation, and especially by being in us (ver. 15, comp. ver. 8, 11.) a spirit of *filial love* to God; or, as he elsewhere, Rom. v. 5, expresses himself, by THE LOVE OF GOD *shed abroad in our hearts through the Holy Spirit given unto us.* Comp. 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16; but see Macknight on Rom. viii. 16. [Parkhurst's explanation is that of Crellius and Grotius. Bishop Sherlock, in a most admirable sermon on this text, disapproves of this, and says, that συμμαρτυρέω always implies an union of more than one witness. Macknight thinks, that no great difference in sense, however, is produced by this difference of translation. The result of the Bishop's sermon is, that *our spirit* means our *right reason,* spoken of by St. Paul (ch. vii. 25) as *the mind* approving and serving the law of God, (see also ver. 22) and that the evidence of *God's Spirit* is not any secret inspiration (as the Council of Trent make it) or assurance conveyed to the mind of the faithful, but the evidence of works such as by the Spirit we perform, and that therefore the only sign of sanctification is *holiness.* Schleusner, strange to say, construes the whole passage, "Hi vero sensus animi indubitato argumento nobis confirmant, nos esse Dei filios." By what process such a rendering can be justified, defying, as it does, both the meaning of words and common sense, he has very wisely neglected to inform us.]

☞ Συμμερίζομαι, from σὺν *together with,* and μερίζω *to divide.*—With a dative, *To be a partaker together with,* to *partake* or *share together with.* occ. 1 Cor. ix. 13. [See θυσιαστήριον. The word occ. Dion. Hal. T. v. p. 266. ed. Reiske.]

☞ Συμμέτοχος, ου, ὁ, ἡ, καὶ τὸ—ον, from σὺν *together with,* and μέτοχος *a partaker.*—*Partaking* or *a partaker together with others, a joint-* or *fellow-partaker.* occ. Eph. iii. 6. v. 7. [Συμμετέχω occ. 2 Mac. v. 26. Xen. An. vii. 8. 17.]

☞ Συμμιμητής, οῦ, ὁ, from σὺν *together with,* and μιμητής *an imitator.*—*An imitator together with others, a joint-imitator.* occ. Phil. iii. 17.

☞ Συμμορφίζω, *To make conformable.* This is the reading of some MSS. in Phil. iii. 10.

☞ Σύμμορφος, ου, ὁ, ἡ, καὶ τὸ—ον, from σὺν *together with,* and μορφὴ *form.*—*Conform, conformable.* It is construed with a genitive. occ. Rom. viii. 29.—with a dative. occ. Phil. iii. 21 *.

☞ Συμμορφόω, ῶ, from σύμμορφος.—With a dative, *To conform to.* occ. Phil. iii. 10.

☞ Συμπαθέω, ῶ, from σὺν *together with,* and ἔπαθον, 2 aor. of obsol. πήθω *to suffer.*—With a dative, *To sympathise with, compassionate, have compassion upon.* occ. Heb. iv. 15. x. 34. So Isocrates in Wetstein, 'ΑΤΥΧΙΑΙ'Σ ΣΥΜΠΑΘΕΙ͂Ν, *to compassionate misfortunes.* [Symm. Job ii. 11. Plutarch, T. ii. p. 440, Reiske.]

☞ Συμπαθής, έος, οῦς, ὁ, ἡ, from συμπαθέω.—*Compassionate, sympathising, fellow-feeling,* i. e. *having a fellow-feeling of joy as well as of sorrow.* occ. 1 Pet. iii. 8. See Raphelius and Wolfius. [Pol. x. 58. 8. xv. 9. 3.]

Συμπαραγίνομαι, from σὺν *together,* or *together with,* and παραγίνομαι *to come, arrive, be present.*

I. *To come together, be present.* occ. Luke xxiii. 48. [Ps. lxxxiii. 8. Thuc. ii. 82.]

II. With a dative following, *To be present with, stand by.* occ. 2 Tim. iv. 16. It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends *attended on* him in court to countenance and assist him. This was called in Latin adesse *reo,* and in Greek παρεῖναι, συμπαρεῖναι, παραγίνεσθαι, and as here συμπαραγίνεσθαι. See Elsner.

☞ Συμπαρακαλέω, ῶ, from σὺν *together,* and παρακαλέω *to comfort.*—*To comfort together.* occ. Rom. i. 12. [It is often *to exhort, cheer,* as Pol. v. 83. 3. Plutarch, T. vii. p. 914. ed. Reiske.]

Συμπαραλαμβάνω, from σὺν *together,* and παραλαμβάνω *to take with* one.—*To take together with* one, [*take as a companion.*] occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1. [So Job i. 4. Ælian. V. H. viii. 7. Pol. ii. 10. 1. The word also occ., though not in the same sense, Gen. xix. 17.]

Συμπαραμένω, from σὺν *with,* and παραμένω *to remain.*—*To remain,* or *continue with.* occ. Phil. i. 25. [Ps. lxxii. 5.]

Συμπάρειμι, from σὺν *with,* and πάρειμι *to be present.*—With a dative, *To be*

* [On the good of this and similar adjectives, see Matthiæ, § 397.]

*present with.* occ. Acts xxv. 24. [Prov. viii. 27. Xen. Œc. xi. 24. Pol. v. 5. 8.]

☞ Συμπάσχω, from σὺν *together with*, and πάσχω *to suffer.*—*To suffer together with.* occ. Rom. viii. 17. 1 Cor. xii. 26. [Diod. Sic. iv. 11. Pol. xv. 9. 4. Symm. 1 Sam. xxii. 8.]

☞ Συμπέμπω, from σὺν *together with*, and πέμπω *to send.*—With the preposition μετά, or a dative following, *To send together with.* occ. 2 Cor. viii. 18, 22. [Xen. Cyr. iii. 1. 43. Dem. 80, 15.]

Συμπεριλαμβάνω, from σὺν *together, at the same time*, and περιλαμβάνω *to embrace* (thus often used by Xenophon, see Wetstein), which from περὶ *about*, and λαμβάνω *to take.*—*To embrace at the same time.* occ. Acts xx. 10. [occ. Ez. v. 3. *(to surround.)* Pol. viii. 13. 4. Dem. 235, 16.]

Συμπίνω, or Συμπίω, from σὺν *together with*, and πίνω or πίω *to drink.*—With a dative following, *To drink with.* occ. Acts x. 41. [Esth. vii. 1. Xen. Cyr. v. 2. 28. Dem. 1352, 27.]

☞ Συμπληρόω, ῶ, from σὺν intens. and πληρόω *to fill, fulfil.*

I. *To fill full.* Hence Συμπληρόομαι, ῦμαι, Pass. *To be filled full*, as with water. occ. Luke viii. 23, συνεπληρῦντο *they*, i. e. the vessels in which they sailed, *were filled* (with water.) So Kypke cites Demosthenes, applying the V. γεμίζεσθαι *being laden* to τὰς πλέοντας *the sailing persons*, meaning, however, *their ships.* Comp. Mark iv. 37. [Xen. Hell. i. 1. 12. Pol. i. 36. 9.]

II. [*To complete.*] Of time, pass. *To be fulfilled*, or *completed*. occ. Luke ix. 51.—*To be fully come.* Acts ii. 1. Comp. John vii. 8, and see Doddridge's Note (*b*) on Acts ii. 1; where Kypke cites from Josephus, Ant. lib. vi. cap. 5. p. 175. (cap. 4. § 1. edit. Hudson) concerning Samuel, to whom God had promised, that at a stated time he would send a certain Benjamite to him. "He sitting on the terrace of the house, waited the coming of the time; ΠΛΗΡΩΘΕΝΤΟΣ δ' ἀυτῦ, but when it *was arrived* or *fully* come, he went down, and was going to supper."

☞ Συμπνίγω, from σὺν intens. or *together*, and πνίγω *to choke, suffocate.*

I. *To choke, suffocate*, as a seed or plant. Comp. 'Αποπνίγω. occ. Mark iv. 7. Hence applied to the word of God. occ. Mat. xiii. 22. Mark iv. 19; or to those who hear it, occ. Luke vii. 14.

II. *To throng, suffocate*, as it were, *by thronging.* occ. Luke viii. 42.

☞ Συμπολίτης, ῦ, ὁ, from σὺν *together with*, and πολίτης *a citizen.*—*A fellow-citizen.* occ. Eph. ii. 19, where see Wolfius and Wetstein. [Ælian. V. H. iii. 44. Joseph. Ant. xix. 2. 2. This word is condemned by Pollux (iii. 51.), Phrynichus p. 172. (ed. Lobeck), Thomas M. voc. Πολίτης, and others. Pollux, however, quotes it from a fragment of Euripides. Συμπολιτεύω occ. Thuc. vi. 4. Dem. 1431, 22.]

Συμπορεύομαι, from σὺν *together*, or *together with*, and πορεύομαι *to go*, or *come.*

I. Absolutely, *To come together, assemble.* occ. Mark x. 1.

II. With a dative following, *To go together with, accompany.* occ. Luke vii. 11. xiv. 25. xxiv. 15. [Judg. xi. 8.] Xen. An. V. 5. 5. —with a gen. and μετά, Gen. xiii. 15.

Συμπόσιον, ῦ, τό, from σὺν *together*, and πόσις *a drinking*, which see.

I. Properly, *A drinking together*; hence *a feast.* Thus it is used not only in the profane writers [and Apocrypha, as 1 Mac. xv. 16.], but also in the O. T. Esth. vii. 7, for the Heb. משתה, which in like manner denotes *a drinking, compotation*, and thence *a feast*, from the V. שתה *to drink.* [Xen. Cyr. viii. 4. 13. Symp. ix. 7. It occ. in Xen. Cyr. viii. 8. 6. for *the place of holding the feast.*]

II. *A company of persons eating together.* occ. Mark vi. 39, where συμπόσια is repeated in a *distributive* sense, after the Hebrew manner. A classical Greek writer for συμπόσια, συμπόσια, would have said κατὰ συμπόσια.

☞ Συμπρεσβύτερος, ῦ, ὁ, from σὺν *together with*, and Πρεσβύτερος *an elder.* —*A fellow-elder*, or *-presbyter.* occ. 1 Pet. v. 1.

Συμφάγω, from σὺν *together with*, and φάγω *to eat.*—With a dative following, *To eat with.* occ. Acts x. 41. xi. 3. [Ex. xviii. 12. for אכל followed by עם. See also 2 Sam. xii. 17. Fischer de Vit. Lex. N. T. p. 304 and 322.]

Συμφέρω, from σὺν *together*, and φέρω *to bring.*

I. Properly, *To bring together.* Thus it is sometimes used in the profane writers. Comp. Acts xix. 19. [Xen. An. vi. 4. 6 and 9.]

II. Absolutely, or with a dative following, *To be profitable, advantageous, to*, q. d. *to conduce*, or *bring together for*

*(the benefit of) another,* conduco, confero. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10. [and so Prov. xix. 10. Xen. Cyr. iii. 2. 30. Diod. Sic. i. 68.] or impersonally, *συμφέρει it is advantageous;* [with the infin. as Mat. xix. 10. John xviii. 14. 2 Cor. xii. 1. Xen. Œc. xiii. 2. xvi. 3. —with ἵνα and subj. (on which construction see Fischer, p. 412. and Matthiæ, § 531.) Mat. v. 29, 30. xviii. 6. John xi. 50. xvi. 7. —and absolutely, Jer. xxvi. 14.]; whence the particip. neut. *Σύμφερον, τό,* used as a N. *Advantage, profit, benefit.* occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. [Comp. Deut. xxiii. 6. Baruch iv. 3. Xen. Cyr. iii. 2. 14. See for this word, Ecclus. xxx. 18. Diog. L. ii. 67. Aristot. Nicom. viii. 12. Reiske Ind. Gr. Demost. p. 708.] See Wetstein on 1 Cor. x. 33.

☞ *Σύμφημι,* from *σὺν together with,* and *φημὶ to speak.*—With a dative following, *To assent, consent to,* q. d. *to speak any thing together with.* occ. Rom. vii. 16. [Xen. An. v. 8. 8. Cyr. iv. 5. 12. Dem. 668, 14.]

*Συμφυλέτης, ου, ὁ,* from *σὺν together with,* and *φυλέτης one of the same tribe,* which from *φυλὴ a tribe.*—Properly, *One who is of the same tribe with another person,* hence, *One of the same country* or *state, a countryman,* or *fellow-citizen.* occ. 1 Thess. ii. 14. Isocrates, [Panathen. p. 1790.] cited by Wetstein, uses the same word. [This is a late word, see Lobeck ad Phryn. p. 172. 471.]

*Σύμφυτος, ου, ὁ, ἡ,* from *σὺν together,* and *φύτος planted,* which see under *Ἔμφυτος.*—*Planted together,* or else *growing together, coalescing,* as the V. *συμφῦναι* is used by M. Antoninus, and the participle *συμπεφυκότες* by Lucian, whom see in Wolfius and Wetstein. occ. Rom. vi. 5. [This word occ. in Zach. xi. 2. for בצור *fortified,* i. e. *planted in the midst of other trees, which protect it.* See Amos ix. 13, where it seems to be *To surround.* Wisd. ix. 13.]

☞ *Συμφύω,* from *σὺν together,* and *φύω to spring up,* which see under *Φύω.*—[*To make to grow together;* hence in the pass.] *To spring up together,* or rather *to spring up* or *grow thick* or *close together.* So Virgil, Æn. ix. lin. 382, has densi sentes. See Wetstein and Wolfius. occ. Luke viii. 7. [Wisd. xiii. 13. Theoph. H. P. ix. 2. Xen. Cyr. iv. 3. 18.]

*Συμφωνέω, ῶ,* from *σὺν together,* or *together with,* and *φωνέω to speak.*

I. Properly, *To speak a thing together with another;* so used absolutely, *To agree,* [with *μετὰ* and a gen. Mat. xviii. 19. *(agree in asking)* xx. 2. *(in bargaining,)* —with a dative, Acts v. 9. in a bad sense, as in Aristot. Pol. iv. 12. Diod. Sic. xii. 83. Mat. xx. 13. —occ. Gen. xiv. 3. 2 Kings xii. 8. Is. vii. 2. Pol. vii. 9. 11. Xen. Hell. i. 3. 7.]

II. With a dative following, *To agree, accord with in speaking* or *declaring.* occ. Acts xv. 15.

III. With a dative, *To agree, suit,* occ. Luke v. 36. Raphelius on 2 Cor. vi. 15. cites from Arrian, Χυτρὰ καὶ πέτρα οὐ ΣΥΜΦΩΝΕῖ, "An earthen pot and a stone do not *agree.*"

☞ *Συμφώνησις, ιος,* Att. *εως, ἡ,* from *συμφωνέω.*—*Agreement, concord.* occ. 2 Cor. vi. 15.

*Συμφωνία, ας, ἡ,* from *σὺν together,* and *φωνὴ a sound, voice.*—*Agreement* or *harmony of sounds, a concert of music.* occ. Luke xv. 25. Hence Eng. *symphony.* [See Dan. iii. 5, 7, 10, 15. Pol. xxvi. 10. 5. Aristot. Pol. vii. 15.]

*Σύμφωνος, ου, ὁ, ἡ, καὶ τὸ—ον,* from *σὺν together,* and *φωνὴ a sound, voice.*

I. Properly, *Agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neut. *Σύμφωνον, ου, τό,* used as a N. *agreement, consent.* occ. 1 Cor. vii. 5. [Eccl. vii. 15. Diod. Sic. i. 11. Pol. vi. 36. 5.]

☞ *Συμψηφίζω,* from *σὺν together,* and *ψηφίζω to calculate.*—*To calculate or compute together, to cast up.* occ. Acts xix. 19. [Aristoph. Lys. 142. It occurs, but clearly by mistake, in Jer. xxix. 20. in the Cod. Al.]

☞ *Σύμψυχος, ου, ὁ, ἡ,* from *σὺν together,* and *ψυχὴ a soul.*—*Joined together in soul* or *sentiment, unanimous.* occ. Phil. ii. 2.

ΣΥ'Ν, A preposition.

I. Governing a dative.

1. *Together with, with.* Mat. xxvi 27. xxvi. 35. xxvii. 38. [Mark iv. 10. ix. 4. Luke v. 19. Acts i. 14. ii. 14. iv. 14. xxiii. 27. Rom. viii. 32. 1 Cor. x. 13. 1 Thess. iv. 17, & al.]

2. *With, at the house of,* apud. Luke i. 56, *Σὺν αὐτῇ, With her, at her house;* so the Latins say apud illam, and the French chez elle. [See also, Luke ii. 13. Col. ii. 5. 1 Thess. iv. 17. Phil. i. 23. So עם, in Gen. xxvii. 44. Lev. xxv. 36. 2 Sam. vi. 7. 1 Chron. xii. 39.]

3. *With, besides.* Luke xxiv. 21.

4. Σύν τινι ἐιναι, *To be on one's side, to take his part,* cum aliquo esse. occ. Acts xiv. 4. Thus Xenophon, Cyropæd. lib. vii. p. 423. edit. Hutchinson, 8vo. Τὸς μὲν ὂν Θεὸς ὄιεσθαι χρὴ ΣΥΝ ἩΜΙ͂Ν ἘΣΕΣΘΑΙ. "We ought to think, therefore, that the gods *will be on our side,* nobiscum futuros." Hutchinson. [See also Acts iv. 13. Xen. Cyr. v. 4. 37. In Mark ii. 26. Luke viii. 38. xxii. 56. Acts xxii. 9. xxvi. 13. Xen. Cyr. vii. 1. 15. ὁι σύν τινι mean *one's companions;* in Acts v. 17, 21. xix. 38, perhaps, *his colleagues, &c.*]

[5. *By means of, by.* This is the meaning given by Wahl to 1 Cor. v. 4, but I do not see that it is necessary.]

[6. *Equally with, just as.* Gal. iii. 9.]

II. In composition, Σύν ἐυφωνίας gratiâ, for the sake of a more *agreeable sound,* drops its final ν before ζ, and before σ followed by a consonant, as in συζητέω, συστέλλω, &c.—before γ, κ, χ, it changes the final ν into γ, as in συγγένης, συγκαλέω, συγχαίρω;—before λ into λ, as in συλλαλέω;—before ϐ, μ, π, φ, and ψ, (i. e. πσ) into μ, as in συμϐαίνω, σύμμορφος, συμπαθέω, συμφέρω, σύμψυχος;—before σ followed by a vowel, into σ, as in σύσσημος;—before ρ into ρ, as in συῤῥάπτειν, *to sew together,* Ezek. xiii. 18, in LXX; but in verbs the ν is restored before the augment, as in συνεζήτει from συζητέω, συνεκάλεσαν from συγκαλέω, &c. &c.—Σὺν in composition denotes,

1. Most generally, *society, concomitancy, fellowship;* of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: but it seems proper to observe, that when words compounded with σὺν govern an accusative, the preposition denotes *together,* as Mark xv. 16, Συγκαλῦσιν ὅλην τὴν σπεῖραν, *They call* together *the whole band;* but when such verbs govern a dative, σὺν generally signifies *with, together with,* as Luke i. 58, Συνέχαιρον ἀυτῇ, *They rejoiced with* or *together with her:* but this latter observation does not always hold, as may be seen under συναθλέω, συγκοινωνέω, συμϐυλεύω, συμμαρτυρέω, συμφέρω.

2. Intenseness, as in συγκαλύπτω *to cover closely,* συλλαμϐάνω *to seize, take by force* or *violence.* It may not be improper just to mention, that the Latin preposition cum or con, which answers to the Greek σύν, has very often this *emphatic* import in compounded words of that language.

Συνάγω, from σὺν *together,* and ἄγω *to bring.*

I. *To bring together, to gather together,* as men, Mat. ii. 4. [xiii. 2. xviii. 20. xxii. 10, 34, 41. xxiv. 28. xxv. 32. xxvi. 3, 57. xxvii. 17, 27, 62. xxviii. 12. Mark ii. 2. iv. 1. v. 21. vi. 30. vii. 1. Luke xvii. 37. xxii. 66. John xi. 47. xviii. 2. xx. 19. Acts iv. 5, 26, 27, 31. xi. 26. xiii. 44. xiv. 27. xv. 6, 30. xx. 7, 8. 1 Cor. v. 4. Acts xiii. 10. xvi. 14, 16. xix. 17, 19. xx. 8. Numb. x. 3. Ps. ii. 2. Neh. vi. 2. Is. xxxv. 10. lx. 22. Xen. Ag. i. 25.] —or other things, Mat. iii. 12. vi. 20. [xii. 30.] xiii. [30.] 47. [xxv. 24, 26. Luke xii. 17, 18. xv. 13. John iv. 36. vi. 12, 13. xv. 6. In many of these cases the allusion is to collecting the fruits of harvest. Comp. Ex. xxiii. 10. Is. xxxix. 6.]—Συνάγειν ἐις ἕν, *To gather together into one concordant body,* as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in Wetstein and Kypke.

II. *To take in,* or *receive with hospitality and kindness.* occ. Mat. xxv. 35, 43. —The LXX use the word in the same view, Jud. xix. 15, 18, for the Heb. אסף *to gather.*

Συναγωγή, ῆς, ἡ, from συνήγαγον, 2 aor. of συνάγω *to gather together.*

[I. Properly, *A collection, a bringing together,* either of persons or things. See in the LXX, Job viii. 17. Is. xix. 6. Diog. L. ii. 129. Pol. i. 17. 9.]

II. *A public* or *large assembly of men,* or *the place where men publicly assemble.* See Mat. vi. 2, where it seems to include *public assemblies,* or *places of public concourse, civil* as well as *religious.* In John vi. 59, Ἐν συναγωγῇ does not signify *in the synagogue,* or place of religious worship, but *in a meeting* or *company of people.* See ver. 25. *In the synagogue* would have been ἐν τῇ συναγωγῇ: "especially as they had but *one* synagogue in Capernaum." Markland in Bowyer's Conject. where see more. [Comp. Acts xiii. 43. Rev. ii. 9. iii. 9.]

III. And most generally, *A synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded.* Luke vii. 5. Acts xviii. 7. The form of service in these *synagogues* greatly resembled that in our parish churches; and for more

particular information concerning them I with pleasure refer the reader to the large and accurate account Prideaux has given in his Connexion, pt. i. book 6. p. 373, & seqt. edit. 8vo. Comp. also Lardner's Credibility of Gospel Hist. book i. ch. 9. § 6.—Our Blessed Lord in vision, Rev. ii. 9. iii. 9, has been supposed to call the *unbelieving Jews of Asia Minor the synagogue of Satan*, not only as they joined with him in *opposing* the progress of the gospel, and in *accusing* and *persecuting* the preachers and professors of it (comp. 1 Thess. ii. 15, 16.), but as their very *worship* itself was now, after they had rejected Christ, an affront and *opposition* to the will of God. See the learned Daubuz on Rev. ii. 9. But comp. under Ἰȣδαῖος.—Josephus, Ant. lib. xix. cap. 6. § 3, and De Bel. lib. vii. cap. 3. § 3, uses Συναγωγὴ for *a Jewish synagogue.* [The synagogues were first used by Jews living *out* of Palestine, and introduced there after the Babylonish captivity. Afterwards, the rabbins say that there were 480 in Jerusalem alone. For the rites and service, see Beausobre's Introduction. The word occ. Mat. iv. 23. ix. 35. x. 17. xii. 9. xiii. 54. xxiii. 6. Mark i. 21, 23, 29, 39. iii. 1. vi. 2. xii. 39. xiii. 9. Luke iv. 15, 16, 20, 28, 33, 38, 44. vi. 9. ix. 2, 20. xiii. 5, 14, 42. xiv. 1. xv. 21. xvii. 1, 10, 17. xviii. 4, 7, 19, 26. xix. 8. xxii. 19. xxiv. 12. xxvi. 11.]

IV. It seems to be once used for *a place of Christian worship*, Jam. ii. 2. See Wolfius and Vitringa, De Synag. Vet. lib. i. pars i. cap. 9. p. 192, and pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held *courts of judicature* in their synagogues, (see Vitringa, De Syn. Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19. xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (Jam. ii. 2.) *your synagogue*. For that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place in the synagogue." (Macknight.) And it is plain from ver. 4, that *judges* and *judicial causes* were here the subjects of the apostle's thoughts. [Schleusner and Bretsch. agree with Parkhurst. Wahl refers the place to the last head.]

☞ Συναγωνίζομαι, from σὺν *together*, and ἀγωνίζομαι *to strive.*—With a dative, *To strive together with, to join one's utmost strength to that of another*, [see Thuc. iii. 65, and thence] *to assist another in his labours with all one's strength.* occ. Rom. xv. 30, where see Doddridge, Elsner, and Wetstein. [See Diod. Sic. i. 21 and 24. Dion. Hal. Ant. vii. 16. Dem. 576, 7.]

☞ Συναθλέω, ῶ, from σὺν *together*, or *together with*, and ἀθλέω *to strive.*

I. With a dative of the thing following, *To strive together for*. occ. Phil. i. 27.

II. With a dative of the person following, *To strive* or *labour together with.* occ. Phil. iv. 3.

Συναθροίζω, from σὺν *together*, and ἀθροίζω *to gather*, which see under Ἐπαθροίζω.—*To gather, assemble together.* occ. Luke xxiv. 33. Acts xii. 12. xix. 25. [Only used by St. Luke in the N. T. occ. Numb. xx. 2. 8. Joel iii. 11. 2 Sam. ii. 25. Pol. iii. 50. 3. Xen. An. vii. 2. 8.]

☞ Συναίρω from σὺν *together with*, and αἴρω *to take.*—Properly, *To take or take up together with.* Hence in the N. T. *Συναίρειν λόγον μετὰ, To take an account with.* I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin (like the phrase κρέμασθαι ἐν, which see), rationes conferre. occ. Mat. xviii. 23, 24. xxv. 19. [occ. in the sense of *helping*. Dem. 16, 5.]

☞ Συναιχμάλωτος, ȣ, ὁ, ἡ, from σὺν *together with*, and ἀιχμάλωτος *a prisoner*, which see.—*A prisoner with another, a fellow-prisoner*. occ. Rom. xvi. 7. Col. iv. 10. Philem. ver. 23.

Συνακολȣθέω, ῶ, from σὺν *together*, and ἀκολȣθέω *to follow.*—With a dative, *To follow, accompany*. occ. Mark v. 37. Luke xxiii. 45; [with ὀπίσω, Numb. xxxii. 11. See Xen. An. iii. 1. 4. Dem. 1352, 10. Diod. Sic. xiii. 62. On the construction of this and similar verbs, see Matthiæ, § 398. Lobeck on Phryn. p. 384.]

☞ Συναλίζω, from σὺν *together*, and ἁλίζω *to collect, gather* (used by Herodotus, lib. i. cap. 63, and lib. v. c. 45.), which either from ἁλὶς *abundantly, in great numbers* (Hom. Il. ii. lin. 90, & al.), or from ἁλίη *an assembly* (in Herodotus,

lib. i. cap. 125).—*To gather together, assemble.* Thus the V. active is used in Herodotus, lib. i. cap. 125 and 126. [and in Xen. Cyr. i. 4. 14. Jambl. Vit. Pythag. § 253.] Hence Συναλίζομαι, pass. *To be assembled, met, gathered together with.* Particip. Συναλιζόμενος, *Meeting with them,* "conveniens cum illis, congregans se cum illis." Wetstein. Herodotus applies the passive in this sense, lib. i. cap. 62, and lib. v. cap. 15. [See also Xen. An. vii. 3. 28. Jambl. Vit. Pythag. c. 85. Hesychius has συναλιζόμενος· συναλισθεὶς, συναχθεὶς, συναθροισθεὶς.] Or if we consider Συναλιζόμενος in Acts as a particip. mid., it may be rendered *assembling* or *gathering* them *together*, αὐτοὺς being understood. occ. Acts i. 4. Comp. ver. 6, and see Raphelius, Alberti, Wolfius, Wetstein, and Kypke, on ver. 4, and Suicer Thesaur. in Συναλίζω. [The Vulgate has *convescens;* having derived the word, as Schl. observes, from ἅλς or ἅλας, like the Syriac and Arabic versions, and Chrysostom. The Etym. M. has Συναλιζόμενοι· συναθροιζόμενοι ἢ συνεσθίοντες. And in one of the versions of Ps. cxl. 4, this word is used for לחם.]

Συναναβαίνω, from σὺν *together with,* and ἀναβαίνω *to go up.*—With a dative, *To go up with.* occ. Mark xv. 41. Acts xiii. 31. [In these places it is used of *going up to Jerusalem.* See Gen. l. 9, 14. Ex. xii. 38. Numb. xii. 32, & al. for עלה. Xen. An. i. 3. 18. v. 48. Ælian. V. H. iii. 19. It is used properly in Lucian. Charidem. T. ii. p. 792.]

☞ Συνανάκειμαι, from σὺν *together with,* and ἀνάκειμαι *to recline,* as at meat. With a dative, *To recline,* or (speaking agreeably to our custom) *to sit, together with at meat.* Mat. ix. 10. [xiv. 9.] Mark ii. 15. [vi. 22, 26. Luke vii. 49. xiv. 10, 15. 3 Mac. v. 39.]

Συναναμίγνυμι, from σὺν *together with,* ἀνὰ emphatic, and μίγνυμι *to mix.*—*To mix together* or *together with.* Hence Συναναμίγνυμαι, pass. with a dative following, *To be mixed with,* i. e. *to mix in company with, to associate, converse,* or *keep company with.* occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14. [Hos. vii. 8. for התבלל. Comp. Xen. Mem. i. 2. 20. Symp. ii. 5.]

Συναναπαύομαι, from σὺν *together with,* and ἀναπαύομαι *to be refreshed,* [which see.]—With a dative, *To be refreshed together with.* occ. Rom. xv. 32. [In Is. xi. 6. it is *To lie down with.*]

Συναντάω, ῶ, from σὺν *with* and ἀντάω, *to meet.*

I. With a dative, *To meet with, meet.* Luke ix. 37. [xxii. 10. Acts xx. 25. Heb. vii. 1, 10. Gen. xxxii. 1. for פגע; ibid. 17. for נגש. See 1 Mac. v. 25. Pol. i. 52. 6. Xen. An. i. 8. 15. This word only occ. in the N. T., in St. Luke, and the Hebrews.]

II. With a dative, *To happen to, befal.* occ. Acts xx. 22. [Eccl. ii. 14. ix. 11.]

Συνάντησις, ιος, Att. εως, ἡ, from συναντάω.—*A meeting.* occ. Mat. viii. 34. Ἐις συνάντησιν τῷ Ἰησῦ, *To the meeting with Jesus,* i. e. *To meet Jesus,* In occursum Jesu. [The form here used occ. also in Gen. xiv. 17. for the Heb. אחרי לקראתו. See also Numb. xxxi. 13. Deut. i. 44. ii. 32. The word occ. for קראת in Gen. xviii. 2. Josh. viii. 5, 14, 22. & al.]

Συναντιλαμβάνομαι, from σὺν *together,* and ἀντιλαμβάνομαι *to support, help,* which see.—With a dative, *To support* or *help together, to assist jointly,* "unà sublevo, conjunctâ operâ juvo." Mintert and Stockius. occ. Luke x. 40. Rom. viii. 26. [See Ps. lxxxviii. 21. Ex. xviii. 22. Numb. xi. 17. Gen. xxx. 8. Wahl observes, that the gen. is used in this last passage, and so I find it in Mill; but Schleusner cites the passage with the dative. See Matthiæ, § 365.]

Συναπάγω from σὺν *together,* and ἀπάγω *to lead* or *carry away.*

I. *To lead* or *carry away together.* Hence Συναπάγομαι, pass. with a dative, *To be led,* or *carried away together with.* occ. Rom. xii. 16; where Wetstein shows that the Greek writers use it in like manner with a dative, for being *carried* or *dragged away to prison with* another. Τοῖς ταπεινοῖς συναπαγόμενοι, Led along with, or suffering yourselves to be led along, as it were, with *the poor, mean, and despised;* such as most of the first Christians were. Comp. 1 Cor. i. 26—28. Jam. ii. 5, and see Wolfius and Doddridge. After all, it should be observed that Chrysostom explains the apostle's expression by ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ εἰς τὴν τῶν ταπεινῶν εὐτελείαν. "*Condescending* to the poor fare of the mean." [Schleusner gives Koppe's interpretation. He does not conceive that there is any opposition between the two members of the sentence, and takes συναπαγόμενοι as middle, thus, *not having lofty thoughts, or withdrawing yourselves from the society of the humble.* The verb is thus

rendered, *I lead myself along with any one, go with him, make myself his companion*, &c. So Wahl. Macknight also says, *Associate with the lowly*. Bretschneider agrees in explaining the verb with Parkhurst, but takes ταπεινοῖς as referring to *things*, not *persons*, *allowing yourselves to be led to a lowly method of thinking*. The word occ. Ex. xiv. 6.]

II. Pass. *To be led* or *carried away*, in a mental sense. occ. Gal. ii. 13. 2 Pet. iii. 17.

☞ Συναποθνήσκω, from σὺν *together with*, and ἀποθνήσκω *to die*.—With a dative expressed or understood, *To die together with*. occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decompounded V. is used likewise by the Greek writers. See Wetstein on Mark. [In the last place, the meaning cannot be, literally, *To die together with*, as in Mark xiv. 31. Wahl makes it, *To die in the same manner with*. Schleusner says, *To suffer calamities with and after the likeness of any one, to be ready to undergo the severest sufferings and even death with any one*. Macknight says, "If we die with Christ *as martyrs for religion*." The word occ. Ecclus. xix. 9. Alciph. ii. 3.]

Συναπόλλυμι, from σὺν *together with*, and ἀπόλλυμι or ἀπολέω *to destroy*.—*To destroy together with*. Hence 2 aor. mid. *To perish together with*. occ. Heb. xi. 31. [Gen. xviii. 23. xix. 15. Deut. xxix. 19. Dem. 907, 14.]

Συναποςέλλω, from σὺν *together with*, and ἀποςέλλω *to send*.—*To send together with*. occ. 2 Cor. xii. 18. [Ex. xxxiii. 2, 12. 3 Esdr. v. 2. Xen. Cyr. iii. 3. 4.]

☞ Συναρμολογέω, ῶ, from σὺν *together*, and ἁρμολογέω, *to compact fitly* or *properly*, which from ἁρμὸς *a neat compages*, or *system* of many parts *adapted* to each other (from ἄρω *to adapt, fit*), and λέλογα perf. mid. of λέγω *to collect*.—*To frame fitly together, to compact harmoniously together*. occ. Eph. ii. 21. iv. 16. The V. ἁρμολόγεω is used in the Anthologia, 'ΗΡΜΟΛΟΓΗΣΕ τάφον "He *constructed* a *neat* sepulchre;" and 'ΑΡΜΟΛΟΓΟΥΜΕΝΗ 'ΟΙΚΟΔΟΜΗ is *a building neatly compact*. See Scapula's Lexicon, and Wetstein on Eph.

Συναρπάζω, from σὺν intens. or *together with*, and ἁρπάζω *to take, seize*.

I. *To seize with force* or *violence*. occ. Luke viii. 29.

II. *To take* or *drag by force* or *violence*. occ. Acts vi. 12. xix. 29. So Demosthenes De Coronâ, Τίνας δὲ ΣΥΝΗΡΠΑΣΑΝ, "They *took* some *by force*." See Elsner and Wolfius on Acts xxvii. 15. [Pol. v. 41. 9. Lysias, 444, 9. See, too, Eur. Bacch. 443, 728. and Jacobs's Anthologia, T. ii. p. 194.]

III. Συναρπάζομαι, Pass. *To be hurried away*, as a ship by the *violence* of the wind. occ. Acts xxvii. 15. The Greek writers, cited by Wetstein on the text, apply this V. as also ἀναρπάζομαι, [Thuc. vi. 104.] and the simple ἁρπάζομαι, [Eur. Cycl. 109.] in the like view, to persons sailing; and Kypke cites from Plutarch, De Garrul. p. 507, A. ΝΕΩ'Σ μὲν γὰρ 'ΑΡΠΑΓΕΙΣΗΣ ὑπὸ πνεύματος ἐπιλαμβάνονται—"For *a ship seized* by the wind they confine—" [It is metaphorically used in Prov. vi. 25. for *being hurried away* by love.]

[Συναυλίζομαι, from σὺν and αὐλίζομαι *To pass the night, stay, dwell*. This is the reading in some MSS. in Acts i. 4. It occ. Prov. xxii. 24. Xen. Hell. i. 1. 21.]

[☞ Συναυξάνω, from σὺν and αὐξάνω *to make to increase*.—*To make to grow together*, and hence in the middle, *To grow together*. occ. Mat. xiii. 30. Dem. p. 107, 27. Herodian. i. 12. 8. Xen. Mem. iv. 3. 6.]—*To grow together*. occ. Mat. xiii. 30.

Σύνδεσμος, ου, ὁ, from συνδέω.—*A bond, band*, or *ligament, that binds things together*. [1 Kings vi. 10. Job xli. 7. Thuc. ii. 75.] In the N. T. it is applied only figuratively. occ. Acts viii. 23, (where see Doddridge and Wetstein.) Eph. iv. 3. Col. ii. 19. iii. 14. Wetstein on Col. ii. 19. cites Galen using it for *a tendon* or *ligament* for the bones. [On Acts viii. 23, Schleusner adopts the explanation ἐν χολῇ πίκριας καὶ συνδέσμῳ ἀδικίας (which is the reading of the Cambridge MS.), and says, that συνδ· ἀδ· means "that viciousness which keeps the mind bound as with a chain." Wahl, who adopts the other explanation, (i. e. εἰς—σύνδεσμον, i. e. σύνδεσμον ἀδικίας ὁρῶ σε ὄντα) explains the phrase by the German, *ein ausbund von Bosheit*, i. e. *a choice specimen of iniquity*. Schleusner, however, very rightly cites Is. lviii. 6, where we have the phrase λύε πάντα σύνδεσμον ἀδικίας; and though he seems doubtful whether it casts any light on the passage before us, I cannot but think the apostle took his phrase from it. If so, Koppe's explanation is right, and the con-

struction of this place first mentioned and preferred (under the head Πικρία) must give way to the second. The expressions in the other places are not peculiar to the N. T. Simplicius (Epict. Ench. c. 37.) calls friendship the *σύνδεσμος πασῶν τῶν ἀρετῶν*; and see Plutarch, Vit. Num. c. 6.]

*Συνδέω*, from *σὺν together*, or *together with*, and *δέω to bind*.—*To bind together* or *together with*. occ. Heb. xiii. 3. [Schl. very rightly suggests the consideration of 1 Sam. xviii. 1. The word also occ. Ez. iii. 26. Zeph. ii. 1. Xen. Hell. ii. 4. 5.]

☞ *Συνδοξάζω*, from *σὺν together*, and *δοξάζω to glorify*.—*To glorify together*. occ. Rom. viii. 17.

*Σύνδουλος*, ου, ὁ, ἡ, from *σὺν together with*, and *δοῦλος a servant*.—*A servant together with another, a fellow-servant*. Mat. xviii. 28, [29, 30, 33. xxiv. 49. Eur. Med. 65. Androm. 64. Aristoph. Pac. 746. Lys. Frag. 36. Herod. ii. 134. Thomas M. (p. 649.) and Pollux (On. iii. 82.) say that *ὁμόδουλος* was the Attic word. In Col. i. 7. iv. 7. it seems to be a *colleague in certain duties*. See Ezr. iv. 7, 9, 17. v. 3, 6. & al. In Rev. vi. 41. xix. 10. xxii. 9, Schleusner and Wahl consider it as meaning *fellow-disciples of Christ*.]

☞ *Συνδρομή*, ῆς, ἡ, from *συνδέδρομα* perf. mid. of obsol. *συνδρέμω to run together*.—*A running together, concourse*. occ. Acts xxi. 30. So Athenæus in Wetstein (whom see), Τῷ ὄχλῳ ΣΥΝΔΡΟΜΗ′. [Judith x. 18. 3 Mac. iii. 8. Aristot. Rhet. iii. 10.]

*Συνεγείρω*, from *σὺν together*, and *ἐγείρω to raise*.—[*To assist in raising*. In Eph. ii. 6. Schleusner, with others, understands the words to relate to the future resurrection of believers. Wahl, with Macknight and others, interprets it more satisfactorily of *the raising up* them that were dead in sin to a life of righteousness. On the place of Col. ii. 12. and the figurative meaning of *συνεγείρω* there, see below in *Συνθάπτω*. See Rom. vi. 6. The word occ. in Ex. xxiii. 5. and Phocyl. 134. of *raising up something that has fallen*. See also Is. xiv. 9.]—*To raise together* or *together with*. occ. Eph. ii. 6. Col. ii. 12. iii. 1.

*Συνέδριον*, ου, τό, from *σὺν together*, and *ἕδρα a seat*.—*An assembly of counsellors* or *judges*, or *the place where they assembled*. (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is spoken only of *The Great* * *Sanhedrin*, or *Council* of the Jewish nation, consisting of seventy or seventy-two men of the *Elders* of the people and of the priests; whence it is called by St. Luke, ch. xxii. 66, *Πρεσβυτέριον τοῦ λαοῦ*, The Elders *of the people;* Acts xxii. 5. Τὸ *Πρεσβυτέριον*; and Acts v. 21, *Γερουσίαν τῶν Υἱῶν Ἰσραήλ*, the senate *of the children of Israel:* which latter phrase in the LXX answers to the Heb. זקני בני ישראל, the Elders *of the children of Israel*, Exod. iv. 29; and this is exactly synonymous with זקני ישראל, the Elders *of Israel* (Exod. iii. 16, 18. xii. 21.), which is accordingly rendered by the LXX in these and other passages by *Γερουσία Ἰσραήλ*, or *Γερουσία τῶν Υἱῶν Ἰσραήλ*. The *Συνέδριον* then or *Sanhedrin* of the Jews, mentioned in the N. T., is equivalent to the זקני ישראל, Elders *of Isreal*, in the Old; and the learned † Grotius is of opinion, that this *great Council* took its rise in Egypt, and that seventy *Elders* of the Israelites were there appointed to manage and regulate the affairs of the people, so far as the Egyptian kings permitted, in memory of the seventy heads of Jacob's family who first came into Egypt (see Gen. xlvii. 27. Exod. iii. 16. iv. 29.); that these seventy *Elders* were afterwards ordained by God to bear the burden of *judging* the people together with Moses (Num. xi. 14—17, comp. Exod. xviii. 18.); and that when no *Judge* was commissioned by immediate divine authority, as Joshua, Gideon, Jephthah, &c. were, recourse was to be had to this *supreme Council*, in causes of the greatest consequence and difficulty, Deut. xvii. 8—13 ‡. He adds, that this *court* was restored to its ancient dignity by Jehoshaphat, 2 Chron. xix. 8; was continued among the Jews, even during the *Babylonish captivity* (see History of Susanna, ver. 41, 50.); was invested with judicial authority by Artaxerxes, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from Antiochus Epiphanes, the supreme authority resided in this *Council* or *Senate*.

* This name *Sanhedrin*, סנהדרין, is taken from the Talmudical writers, who apply it not only to the *Great Council* of the Jews, but also to their *inferior Courts of Justice*. The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek Συνέδριον. See Castell's Lexicon under סנה, and Raymund Martin, Pugio Fidei, Part ii. cap. 4, § 4, &c. and Voisin's Notes.

† See his Note on Mat. v. 22, to which I refer the reader for further satisfaction.

‡ But see the passage, and Qu.?

See 1 Mac. xii. 6, where the high priest Jonathan writes to the Spartans in the name of himself and the *Senate*, comp. ver. 35, and ch. xiv. 20.—And though * Gabinius, the Roman president of Syria, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at Gadara, Amathus, Jericho, and Sephoris; yet it seems to have recovered its authority by † Julius Cæsar's reinstating the high priest Hyrcanus in the sovereignty. And it is evident, from the account we have in the gospels of our Saviour's last trial, and in the Acts, of the persecution of his apostles, that the *Sanhedrin* retained a very considerable authority, and even in some cases a power of judging in causes of life and death, subject however to the control of the Roman governors ‡. See Mat. v. 22. Acts vi. 8, &c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. Josephus, Ant. lib. xx. cap. viii. § 1. and Universal History, vol. x. p. 598, Note (P), 8vo. edit.—It is necessary to observe that the learned writers last cited maintain § "that the Council of Seventy appointed by Moses lasted only during the lives of those Elders; and that the *Sanhedrin* was a new institution of a much later date." Their principal argument in support of this opinion is, that ‖ "we do not find *one word* of such a *high court* either in the times of Joshua, of the Judges, or of the Kings, nor even after the Babylonish captivity, till the time of the Maccabees." And true it is, that we do not find them mentioned by the name of *a Council*, or *Court of Justice*, before the æra just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6, and in Josephus, Ant. lib. xiii. cap. 5, § 8, is Γερουσία *the assembly of Elders* (so 2 Mac. i. 10. iv. 44. xi. 27.); and we have already shown that this name is equivalent to the Heb. זקני *Elders;* and these זקני are *often* mentioned, and that as concerned in affairs of the *greatest consequence*, under Joshua, the Judges, and the Kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Jud. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 Kings viii. 3. xx. 7, 8. 2 Kings xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Esth. viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferior *Sanhedrins*, or *Courts of twenty-three men* (comp. under Κρίσις V.), but could alone take cognizance in the first instance of the highest crimes, and alone inflict the punishment of *stoning*. This account is confirmed by Mat. v. 22, and illustrates that text.—Συνέδρια, τὰ, seems to refer to the *successive Sanhedrins*, at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour's prophecies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.—Josephus often uses Συνέδριον for the *Grand Sanhedrin* at Jerusalem, in which the high priest presided, Ant. lib. xiv. cap. 9. § 3, 4, and 5, where he is giving an account of Herod's (then a young man) being summoned before that Court. [The word occ. of the whole *Sanhedrin*, in Mat. v. 22. xxvi. 59. Mark xiv. 55. xv. 1. John xi. 47. Acts v. 41. xxii. 30. xxiii. 1, 15. (though Schl. with others understands it there of the Council of the Roman commander of the auxiliary cohort, or the procurator of the province.) xxiv. 20. In Luke xxii. 66. Acts iv. 15. v. 27. vi. 12, 15. xxiii. 6, 20, 28, it is rather taken of *the meeting of the Sanhedrin*, or *their place of meeting*, as in Ælian. V. H. viii. 12. Xen. Hell. ii. 4. 22. In Mat. x. 17. Mark xiii. 9, most writers take it of the *minor* Court of *seven* (according to some), or of *twenty-three* according to others. These were established in the different cities of Judea; and Schl. mentions, that there were two of the Courts of *twenty-three* at Jerusalem *.]

*Συνειδέω*, or *Συνείδω*, from *σὺν together with*, or intens., and *εἰδέω* or *εἴδω to know.*

I. *To know together with another, to be conscious, privy to.* occ. Acts v. 2. [Thuc. iv. 68. v. 82. Lev. v. 1.]

II. *Σύνοιδα*, Perf. mid. with an accu-

* See Josephus, Ant. lib. xiv. cap. 5. § 4, and De Bel. lib. i. cap. 8. § 5. and Prideaux, Connex. pt. ii. book 7. An. 57. p. 453. 1st edit. 8vo.

† See Josephus, Ant. lib. xiv. cap. 8. § 5, and cap. 10. § 2. and De Bel. lib. i. cap. 10. § 3, and Prideaux, Connex. ut sup. An. 47. p. 484.

‡ See Doddridge's Notes on Mat. xxvii. 2. John xix. 10, (and additional Note to 1st edit.) and on Acts vii. 58. ix. 1, and Bp. Pearce's Note on John xvii. 31.

§ See Univ. Hist. vol. iii. p. 125, Note (R), 8vo.

‖ See Univ. Hist. vol. iii. p. 418, Note (H.)

* [See Joseph. Ant. iv. 8. 14. Mischna, Cod. Sanhedr. c. 11. Thes. ii. Maimon. Hilc. Sanhedr. c. 1. Gemar. Babyl. Cod. Sanhedr. fol. 88. 2.]

sative of the thing and a dative of the person. *To be conscious, to know any thing relative to oneself,* or *to one's own behaviour, as compared with a rule* of action. occ. 1 Cor. iv. 4, Ὀυδὲν γὰρ ἐμαυτῷ σύνοιδα, *I am not conscious to myself of any thing (evil).* So Libanius, 'ΕΜΑΥΤΩ͂ι ΣΥ'ΝΟΙΔΑ 'ΟΥΔΕ'Ν; and Horace, in Latin, Nil conscire sibi. Κακόν, φαῦλον, or the like, are sometimes expressed as by Libanius, ΚΑΚΟ'Ν μὲν 'ΕΜΑΥΤΩ͂ι ΣΥ'ΝΕΙΔΩΣ 'ΟΥΔΕ'Ν; by Heliodorus, ΤΟ' ΜΗΔΕ'Ν 'ΕΑΥΤΩ͂ι ΣΥΝΕΙ'ΔΟΤΑ ΦΑΥ͂ΛΟΝ. See more in Wetstein. [Job xxvii. 6. Pol. i. 84. 11. Xen. Mem. ii. 9. 6. See Reisk. Ind. Gr. Dem. p. 713.]

III. *To be informed of, made acquainted with.* occ. Acts xiv. 6. [2 Mac. iv. 41. Dem. 1408, 10.]

IV. *To consider.* occ. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

Συνειδήσις, ιος, Att. εως, ἡ, from συνειδέω.—In general, *Conscience.*

I. *The conscience,* or *mind itself considered as privy to* or *conscious of the actions* or *thoughts of the man.* John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. *The conscience,* or *mind considered as passing a judgment on a man's own thoughts, words,* or *actions, according to some rule.* Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, *a good conscience,* Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; *an undisturbed* (ἀπρόσκοπον) *conscience,* Acts xxiv. 16; *a weak,* i. e. *an erroneous,* or *not fully enlightened, conscience,* 1 Cor. viii. 7, 12; *a pure conscience,* 1 Tim. iii. 9. 2 Tim. i. 3; *a defiled conscience,* Tit. i. 15; comp. 1 Cor. viii. 7; *an evil,* i. e. *an accusing, conscience,* Heb. x. 22. On 1 Tim. iv. 2, see under Καυτηριάζω. [The division adopted by Parkhurst may, perhaps, be considered as fanciful, but I have not thought it worth while to alter it, as the matter is not one of any moment.]

III. *Consciousness.* Heb. x. 2. 1 Cor. viii. 7, Τῇ συνειδήσει τῦ 'Ειδώλυ, "*With consciousness of* some religious regard to *the idol.*" Doddridge. Comp. 1 Cor. x. 28, 29. [Wahl and Schleusner say, *Judgment, opinion,* &c.—*The opinion* or *judgment that the idols are something.* They refer 2 Cor. iv. 2. and v. 11. to the same head, as Schleusner does also 1 Cor. x. 28, 29.]

IV. *Consciousness, knowledge.* 1 Cor. x. 25, Διὰ τὴν συνείδησιν, "*On account of your knowledge,* that an idol is nothing."—Ver. 27. "*On account* of your knowledge that the earth is the Lord's." Macknight, whom see.—This N. is once used by the LXX, Eccles. x. 20, for the Heb. מדע *thought,* and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus *, Philo Judæus, and † Eusebius, use the particip. perf. neut. συνειδὸς instead of it. Michaelis, however, Introduct. to N. T. vol. i. p. 433, edit. Marsh, produces from Josephus, Ant. lib. xvi. cap. 4, § 2, ΣΥΝΕΙ'ΔΗΣΙΝ ἀτοπωτέραν "a *guilty conscience;*" and from Philo, Fragment. 'Η τῦ φαύλυ ΣΥΝΕΙ'ΔΗΣΙΣ, "*a consciousness* of evil." It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305, where Philip, king of Macedon, is said to have been disturbed διὰ ΤΗ'Ν ΣΥΝΕΙ'ΔΗΣΙΝ τῆς ἐις τὸν ἐυγενέϛατον ὑιὸν ἀσεβείας, "by *the consciousness* of his unnatural treatment of a most noble-minded son:" and in Herodian, lib. vii. cap. 1, who also has the phrase 'Εκ τῆς 'ΑΓΑΘΗ͂Σ ΣΥΝΕΙΔΗ'ΣΕΟΣ, lib. vi. cap. 9. edit. Oxon.

Σύνειμι, from σὺν *together with,* and ἐιμὶ *to be.*—With a dative, *To be with.* occ. Luke ix. 18. Acts xxii. 11. But Raphelius observes on Luke ix. 18, that συνῆσαν may be interpreted *approached, came to;* and cites Arrian using the particip. fut. συνεσόμενον with a dative in this sense. Comp. Col. i. 6, and Πάρειμι III. [There is no reason for this opinion of Raphelius. The word σύνων for *a friend* or *companion* occ. Jer. iii. 20. Comp. 3 Esdr. vi. 2. Ælian. V. H. xii. 52. Xen. Mem. i. 1. 10.]

☞ Σύνειμι, from σὺν *together,* and ἶιμι *to come.*—*To come together, assemble.* occ. Luke viii. 4. [Xen. Cyr. v. 4. 19. Herod. i. 83.]

Συνεισέρχομαι, from σὺν *together with,* and [ἐισέρχομαι.]—With a dative, *To enter in together with.* We have 2 aor. (by syncope) συνεισῆλθον. occ. John vi. 22. xviii. 15. [Esth. ii. 13. Job xxii. 4. Xen. An. iv. 5. 9.]

☞ Συνέκδημος, ου, ὁ, ἡ, from σὺν *together with,* and ἔκδημος *one who is absent* or *hath travelled from his own people* or *country.* Comp. 'Εκδημέω.—*A fellow-traveller in foreign countries.* occ. Acts xix. 29. 2 Cor. viii. 19. [Palæph. fab. 46, 4.]

* See Wetstein on John viii. 9.

† Hist. Eccles. p. 204, lin. 43, edit. Reading.

☞ *Συνεκλεκτός, ή, όν*, from *σὺν together*, or *together with*, and *ἐκλεκτὸς elected, chosen.*—*Chosen* or *elected together with*, namely, to the privileges and blessings of the gospel. Comp. Ἐκλέγομαι III. and Ἔκλεκτος III. occ. 1 Pet. v. 13, where it is applied to the *church* of Babylon in respect of other churches. [Some have fancied, that Συνεκλεκτὴ here is a proper name. Others have taken it for Peter's wife.]

☞ *Συνελαύνω*, from *σὺν together*, and *ἐλαύνω to drive*, [and] *Συνελάω, ῶ*, from *σὺν together*, and obsol. *ἐλάω to drive.*

I. Properly, *To drive together, compel.*

II. *To persuade, urge earnestly.* occ. Acts vii. 26, *Συνήλασεν ἀυτὸς ἐις ἐιρήνην*, He urged *them to peace;* where Wetstein cites from Plutarch, Cæs. p. 728. A. ΣΥΝΕΛΑΥΝΟ΄ΜΕΝΟΣ *ἄκων* 'ΕΙΣ *μαχὴν* —" *Compelled* against his will *to* fight." [occ. 2 Mac. iv. 26, 42. v. 5. Xen. Gr. i. 4. 14. Pol. xxviii. 5. 6. Ælian. V. H. iv. 15.]

☞ *Συνεπιμαρτυρέω, ῶ*, from *σὺν together with*, or *at the same time*, *ἐπὶ to*, and *μαρτυρέω to testify.*—*To testify, bear witness together* or *at the same time with.* occ. Heb. ii. 4. On which text Wetstein cites Galen [de Fac. Med. Script. iv. extr.] using this decompounded verb. Clement also, 1 Cor. § 23 and 43, applies it in the same sense as the apostle. [Pol. xxvi. 9. 4. Sext. Emp. Adv. Log. ii. 324.]

[*Συνεπιτίθημι.*]

[I. Properly, *To lay any thing on with another*, from *σὺν* and *ἐπιτίθημι.*]

[II. In the middle, *To attack a thing with another, set on together.* So in Griesbach, in Acts xxiv. 9. See Deut. xxxii. 27. Pol. i. 32. 2. Xen. Gr. iv. 2. 3. Thuc. vi. 10.]

☞ *Συνέπομαι*, from *σὺν with*, and *ἕπομαι to follow, accompany*, which from *ἕπω to follow, attend, be busy, employed about* (see Homer, Il. vi. lin. 321. Il. xv. lin. 555, and Dammi Lexicon, col. 691.) With a dative, *To attend, accompany.* occ. Acts xx. 4. [2 Mac. xv. 2. Thuc. i. 60. vii. 57. Apoll. Bibl. iii. 12.]

☞ *Συνεργέω, ῶ*, from *σύνεργος.*—*To work together*, or, construed with a dative, *together with, to co-operate with.* occ. Mark xvi. 20. Rom. viii. 28, (where see Wolfius and Wetstein.) 1 Cor. xvi. 16. 2 Cor. vi. 1, (where see Macknight). Jam. ii. 22. [In Rom. viii. 28. Macknight explains the word thus, " All things whether prosperous or adverse, cooperate for the salvation of them who love God." occ. 3 Esdr. vii. 2. 1 Mac. xii. 1. Diog. L. vii. 104. Pol. i. 48. 1. Xen. Mem. ii. 3. 18.]

☞ *Συνέργος, ȣ, ὁ, ἡ*, from *σὺν together with*, and *ἔργον a work.*—*A worker with another, a fellow-worker* or *labourer.* —*A joint- helper* or *-promoter.*

[(1.) With a gen. *of the person helped.* Rom. xvi. 3, 9, 21. Phil. ii. 25. iv. 3. Philem. 1 and 24. See, too, 1 Cor. iii. 9. 1 Thess. iii. 2.]

[(2.) And with a dative of *the thing promoted*, with or without *ἐν*. 3 John 8. Rom. xvi. 3. 1 Thess. iii. 2. See Matthiæ, § 404.]

[(3.) With only a gen. of *the thing.* 2 Cor. i. 24, where Wahl translates, *with respect to your joy*, as in 2 Cor. viii. 23. Comp. 2 Mac. viii. 7. xiv. 5. Pol. i. 7, 8. Xen. Mem. ii. 3. 3.]

*Συνέρχομαι*, from *σὺν together with*, or *together*, and *ἔρχομαι to come.*

I. With a dative, *To come* [or *go, journey*] *together with.* Luke xxiii. 55. John xi. 33. [(which passage is by Wahl and Schleusner referred to sense II.) Mark xv. 41. Acts ix. 39. x. 23, 45. xi. 12. xiii. 31. xv. 38. xxi. 16. Schleusner also puts the passage assigned by Parkhurst to sense III., under this head.]

II. With a dative, *To come together to, to assemble with.* Mark xiv. 53. Absolutely, *To come together, meet, assemble.* Mark iii. 20. Luke v. 15. John xviii. 20. [Acts i. 6. ii. 6. v. 16. x. 27. xvi. 13. xix. 32. xxi. 22. xxv. 17. xxviii. 17. 1 Cor. xi. 17, 18, 20, 33, 34. xiv. 23, 26. Ex. xxxii. 26. Pol. i. 78. 4 and 6. Xen. Mem. i. 2. 42. An. iii. 5. 7.]

III. With a dative, *To keep company, converse intimately, with.* Acts i. 21.

IV. *To come, cohabit*, or *live together, as man and wife.* occ. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies *to have matrimonial commerce together*, is clearly proved by the passage produced by Raphelius, Elsner, Wetstein, and Scott. Nevertheless Kypke agrees with those who in Mat. do not confine it to this sense, but understand it as including also *the nuptial feast*, and *the being solemnly brought to the husband's house.* For *συνελθεῖν* in ver. 18. answers to *παραλαβεῖν* ver. 20 and 24; and by Luke i. 26, 27, 56, at least *about three months*, which Mary spent with Elizabeth, passed between her

espousals and her being brought to the house of Joseph. And in this latter sense also Kypke shows it is applied by the Greek authors, particularly by Dionysius Halicarn. and Plutarch. Comp. Wolfius and Wetstein. But in 1 Cor. vii. 5, six ancient, and two later MSS., for *συνέρχεσθε* read *ἦτε*, which Griesbach has accordingly admitted into the text. [Comp. Xen. Mem. ii. 2. 4. Diod. Sic. iii. 57. Apoll. in Ol. i. 3. 3. and the use of *convenio* in Tacit. Annal. xi. 27; and of בוא in Heb. See Fessel. Adv. Sacr. ii. 16.]

*Συνεσθίω*, from *σὺν together with*, and *ἐσθίω to eat*. [Properly, *To eat, take one's meals with another*, as in Gen. xliii. 32. Lucian. Parasit. § 22. Then, *To live familiarly with*. Such would seem to be its sense in the N. T., though some understand it literally.] With a dative. occ. Luke xv. 2. 1 Cor. v. 11.—with the preposition *μετὰ* and a genitive. occ. Gal. ii. 12. [See Ps. ci. 5.]

*Σύνεσις, ιος*, Att. *εως, ἡ*, from *συνίημι to understand*.

I. *Understanding*, [*intelligence*,] *knowledge*. occ. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7. [It occ. Deut. iv. 6. Job xx. 3. Prov. ix. 10. for בינה; and for שכל in 1 Sam. xxv. 3. 2 Chron. xxx. 22; for דעת, Job xv. 2. Is. xlvii. 10; and for many other words of somewhat similar import.]

II. *The faculty of the understanding* or *intellect*. occ. Mark xii. 33.

*Συνετός, ή, όν*, from *συνίημι to understand*.—*Understanding, intelligent, prudent*. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19. [occ. 1 Chron. xv. 21. for מבין; Eccl. ix. 11. for נבון; for משכיל Prov. xv. 23; for חכם, Gen. xli. 33. Is. v. 21.]

☞ *Συνευδοκέω, ῶ*, from *σὺν together with*, and *εὐδοκέω to think well*, which see. —*To* [*approve*] *together with* another, *to consent, agree*. occ. 1 Cor. vii. 12, 13. —Joined with a dative of the thing, *To consent to, approve of, be well pleased with*. occ. Luke xi. 48. Acts viii. 1. [1 Mac. i. 57. 2 Mac. xi. 24; and absolutely, Acts] xxii. 20.—With a dative of the person, *To be well pleased with, to agree with*, and *take complacency in*. occ. Rom. i. 32.

☞ *Συνευωχέομαι, οῦμαι*, from *σὺν together with*, and *εὐωχέομαι to feast*, especially *luxuriously*, which from *εὖ ὀχεῖν faring well*, or from *εὖ well*, and *ἐχὴ food*, which from *ἔχω to sustain* *.—With a dative, *To feast together with*. occ. 2 Pet. ii. 13. Jude ver. 12. [In both places *luxurious feasting* seems implied, as it is by the simple verb, in Judith i. 16. See Lucian, Ver. Hist. ii. 7. 1. p. 464. ed. Schnieder. Why Schleusner should say that in Xen. Mem. iii. 14. 7. it is so applied, I cannot guess. See the note.]

[*Συνεφίστημι*, from *σὺν, ἐπὶ* and *ἵστημι to appoint*, and in the intransitive senses, *To stand*. In the N. T. only the 2d aor. occ. in an intransitive sense, *To stand* or *rise up together* (in a seditious manner). Acts xvi. 22. See Numb. xvi. 3.]

*Συνέχω*, from *σὺν* intens. and *ἔχω to have*.

I. *To hold, hold fast*. Luke xxii. 63.

II. *To straiten, confine*, as the *thronging* of the people did Christ. occ. Luke viii. 45. —as the Roman armies were to *straiten* Jerusalem. occ. Luke xix. 43. [1 Sam. xxiii. 8. 2 Mac. ix. 2.]

III. *To hold*, [*confine*, or] *stop*, [used of *the ears*.] occ. Acts vii. 57. So Plutarch in Wetstein, 'ΕΠΙΣΧΟ'ΜΕΝΟΣ ΤΑ' 'ΩΤΑ *ταῖς χέρσιν*, "*Holding his ears* with his hands."

IV. [*To torment* or *afflict*, and hence] *Συνέχομαι*, Pass. *To be afflicted with*, [*tormented by*], i. e. *To be sick of*, a distemper, detineri *morbo*. occ. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in Wetstein on Mat. iv. 24. [See Diod. Sic. v. 63. Aristid. Serm. Sacr. ii. 520. Any *evil disease* or *pain*, by an easy metaphor, is supposed to hold us as if by a chain. And in the same way the verb is used *of the mind*, as *To be tormented* or *distressed by fear*, Luke viii. 37, and in Menander (p. 218. l. 147. ed. Le Clerc) *συνέχεται λυπαῖς ἀεὶ*; and absolutely, *of mental distress*. Luke xii. 50. Phil. i. 23. Comp. Job iii. 24. vii. 11. xxxi. 23. (in the active.)]

V. *To constrain, bind*. occ. 2 Cor. v. 14. "constringit, strictos tenet," Scapula, whom see. So the modern Greek version, *συσφίγγει*. [Or, perhaps, rather, *To urge, impel*, and so Wahl and Schleusner. Hence]—*Συνέχομαι*, Pass. *To*

* [Socrates (see Xen. Mem. Soc. iii. 14. 7.) having observed that this word *εὐωχεῖσθαι* in Attic means *to eat*, adds, that the *εὖ* has a relation to the eating *simple and wholesome food;* so that he attributes the term to those who live moderately. Pollux (i. 1. 30.) and Athenæus (viii. p. 363. B.) derive the word from *εὖ ἔχειν*.]

*be constrained, urged,* "*pressed,*" English translat. occ. Acts xviii. 5, where Diodati, era sospinto *dallo spirito,* was impelled *by the spirit:* so Martin's French translation, étant poussé *par l'esprit;* both evidently referring τῷ πνεύματι to the *Holy Spirit.* See Doddridge. Comp. also Whitby. But observe, that five MSS., three of which ancient, for πνεύματι here have λόγῳ, which Griesbach admits into the text; and the Vulg. renders the expression by instabat verbo, *was earnestly employed in (preaching) the word,* whence Bp. Pearce (whom see) collects that the true meaning of συνείχετο is, unà cum illis instabat vel implicabatur, *he together with them* (i. e. Silas and Timotheus lately arrived) *was earnestly employed.*

☞ Συνήδομαι, from σὺν *with,* and ἥδομαι *to be pleased,* pass. of ἥδω *to please, delight,* which see under Ἡδέως.

I. With a dative, In the Greek writers most commonly, *To congratulate.* See Elsner and Wetstein on Rom. [Herod. iii. 36; *to rejoice with, join in rejoicing.* Xen. An. v. 5. 7. vii. 7. 24.]

II. With a dative, *To be pleased or delighted with, to delight in.* occ. Rom. vii. 22. Elsner has observed that Euripides uses it in this sense, Medea, lin. 136,

> Οὐδὲ ΣΥΝΗ'ΔΟΜΑΙ, γύναι,
> 'ΑΛΓΕΣΙ δώματοσι——
>
> Nor *am I delighted with the afflictions* of this house.

[Ælian. V. H. ix. 21.]

☞ Συνήθεια, ας, ἡ, from σὺν *with,* and ἦθος *a custom.*—*A custom, a common custom.* occ. John xviii. 39. 1 Cor. xi. 16. [Some MSS. have this word in 1 Cor. viii. 7. Symm. Prov. xvii. 9. 4 Mac. ii. 11. Xen. Ven. xii. 4. Æsop. fab. 5.]

☞ Συνηλικιώτης, ου, ὁ, from σὺν *together,* and ἡλικιώτης *one of the same age,* which from ἡλικία *age.*—*One of the same age with* another. occ. Gal. i. 14. Diodorus Siculus, [i. 52.] cited by Wetstein, uses this word. [Alciph. i. Ep. 12. Dion. Hal. Ant. x. 49.]

☞ Συνθάπτω, from σὺν *together with,* and θάπτω *to bury.*—Joined with a dative, *To bury together with.* occ. Rom. vi. 4. Col. ii. 12. [With respect to the meaning of συνθάπτω in Rom. vi. 4, it will be best collected by the following extract from Bingham. "Persons were usually baptized by immersion or dipping their whole bodies under water, to represent the death, and burial, and resurrection of Christ together" (the body being thus hidden in the water as in a tomb); "and therewith to signify his own dying unto sin, the destruction of its power, and then resurrection to a new life. There are a great many passages in St. Paul which plainly refer to this custom, as Rom. vi. 4. Col. ii. 12." Bingham's Antiq. B. xi. ch. xi. § 4. Chrysostom (in Joh. iii. 5. Hom. xx. 5.) thinks, that immersion and emersion are symbols of man's descent into the grave and his resurrection. Our church prays, that "the old Adam may be so *buried* that the new man may be raised up in us," and that "we who are made partakers of Christ's death may be also partakers of his resurrection;" and exhorts us, that "we who are baptized should die from sin, and rise again unto righteousness."]

Συνθλάω, ῶ, from σὺν intens. and θλάω *to break,* a word formed from the sound, like *crash,* &c. in English.—*To break, break in pieces,* confringo. occ. Mat. xxi. 41. Luke xx. 18. [Ps. lvii. 6. cvii. 6. Is. xlv. 2.]

☞ Συνθλίβω, from σὺν intens. and θλίβω *to press.*—*To press upon very much, to throng.* occ. Mark v. 24, 31. [Ecclus. xxxiv. 1. Plut. T. viii. p. 761. ed. Reisk.]

☞ Συνθρύπτω, from σὺν intens. and θρύπτω *to break to pieces, enervate.*—*To break, enfeeble, weaken.* occ. Acts xxi. 13, where Vulg. affligentes, i. e. says Wetstein, "*animi mei* robur frangentes, *cor meum* molle reddentes, *breaking the strength* of my mind, *making* my *heart feeble.*" So Plutarch uses κατακλᾷν, and συντρίβειν τὴν διανοίαν, and κατακλᾷν τὴν ψυχήν; and the Latins frangere and infringere animum (see Elsner); and Plato in Wetstein has τὰς ψυχὰς 'ΑΠΟΤΕΘΡΥΜΜΕ'ΝΟΙ. Comp. Kypke. [See Ps. li. 19. in Heb. Κατακλᾷν ψυχήν. occ. in Appian. Alex. de Bell. Parth. p. 245. et *frangere,* in Lucian. i. 354.]

Συνιέω. See Συνίημι III.

Συνίημι, from σὺν *together,* or *together with,* and ἵημι *to send* or *put.*

I. Properly, *To send* or *put together.*

II. *To attend to, to mind,* q. d. *to put with,* or *to, one's mind,* [and thence, *To understand,* Mat. xiii. 13 *, 14, 15, 19.

* [Συνιοῦσι, in this case, as in many others of verbs in μι, seems borrowed from a corresponding verb in εω.]

(*not giving his attention to,* and so in 23,) 31. xv. 10. xvi. 12. xvii. 13. Mark iv. 12. vi. 32. vii. 14. viii. 17, 21. Luke ii. 50. viii. 10. xviii. 34. xxiv. 45. Acts vii. 25. xxviii. 26, 27. Rom. xv. 21. 2 Cor. x. 12. (where some MSS. omit ὁ συνιῶσιν. See Kypke and Wolf.) Eph. v. 17. Ceb. Tab. 3. Xen. Cyr. i. 6. 2. In Deut. xxxii. 7. (and Ps. v. 1. xxviii. 5. xli. 1. l. 22. Hom. Il. B. 26. cited by Parkhurst, who also refers to the Schol. on Hom. Od. A. 271.) and in Ps. cxix. 94. the verb means, *To attend to.* See Prov. ii. 5. xxi. 12. xxviii. 5. Jer. ix. 12. In Rom. iii. 11. Schleusner translates it, *To worship God piously;* Wahl and Bretschneider say, *To be wise with respect to God.*]

Συνίστημι, [Συνιστάνω,] and Συνιστάω, ῶ, from σὺν *together with,* and ἵστημι or ἱστάω *to set, place.*

I. *To set* or *place together with;* hence in the perf. act. joined with a dative, *to join together with;* whence the particip. perf. act. plur. masc. συνεστῶτας, by contraction for συνεσταότας, which, by the Ionic dialect, for συνεστηκότας, or συνεστακότας. occ. Luke ix. 32. [1 Sam. xvii. 26.]

[II. *To set, place, or bring forward,* for the *sake of commending,* and hence, *To commend.* 2 Cor. iii. 1. iv. 2. v. 12. x. 18. xii. 11. Parkhurst cites Longinus, cap. 34. (ἔτι μᾶλλον ἂν Ὑπερίδην συνέστησεν), and see 1 Mac. xii. 43. 2 Mac. iv. 24. Ceb. Tab. 11. Xen. Mem. i. 6. 14. and Cyr. iv. 5. 28. In Rom. xvi. 1. the sense appears rather, *To recommend.*]

[III. *To bring forward, declare, show, demonstrate.* Rom. iii. 5. (which Parkhurst puts under the last head), v. 8. 2 Cor. vi. 4. Gal. ii. 18. See Job xxviii. 23. Diod. Sic. xiii. 91. xiv. 45.]

[IV. *To constitute,* or *make to exist,* and in the intransitive tenses, *To exist, subsist, consist.* There is a very difficult passage in which the word occ. in this sense, 2 Pet. iii. 5. ἡ γῆ ἐξ ὕδατος καὶ διὰ ὕδατος συνεστῶσα, δι' ὧν, &c. Parkhurst adopts the Eng. translation of the first part, *And the earth standing out of the water and in the water,* and adds, that this was the case both at the first formation and at the height of the flood, when things were in the same state as at first, i. e. when, according to his fancy, by an inward and outward expansion, there was formed a solid shell of earth between two spheres of water, (Δι' ὧν) by which waters thus situated the world was destroyed. This interpretation does not require much discussion. We may, however, observe, that Glass and many others interpret διὰ ὕδατος, *in the water,* supposing the land to be partly out of the water and partly in it. So Fabricius ad Sext. Emp. ix. p. 594. Camerarius, too, explains διὰ here to be *in the midst of.* Schilling (Misc. Duisburg. T. ii. p. 66.), whose interpretation is adopted by Schleusner, says, that διὰ here signifies the efficient or instrumental cause, i. e. that it is only by a due admixture of water that the earth has its firmness, form, coherence, &c. And so nearly Macknight. Some even go farther, and make the water supply the *materials* for the formation of the earth. Thales (see Origen. Philosoph. c. i. p. 22. ed. Wolf.) said that πάντα ἐξ ὕδατος συνιστάναι. See to the same purpose, Diog. L. i. 27. Sen. Nat. Quæst. iii. 13. As to δι' ὧν, Beza, Whitby, and others, interpret it of the heavens and earth, from which the waters of the deluge came. Macknight thinks it for δι' ὅ, and refers it to the word of God. Συνίστημι also occurs, according to Wahl and others, in this sense in Col. i. 17. So in Aristotle de Mundo, c. 5. ἐκ τῶν ἐναντίων ἀρχῶν συνέστηκεν ὁ κόσμος, *The world consists* or *arises from opposite elements.* So Philo de Alleg. ii. p. 62. De Plantat. Noë, p. 215. Strabo, xvii. p. 1164. Diod. Sic. i. 7 and 10. Others, however, as Schleusner, think, that only *conservation* is implied in the place of Colossians. Parkhurst says, *formation and preservation,* and he quotes, after Raphelius, Aristot. de Mundo, c. 6. ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν, *all things subsist* or *consist from and by God.* By referring to verse 16, I should think this latter opinion much strengthened.]

☞ Συνοδεύω, from σὺν *together with,* and ὁδεύω *to journey,* which from ὁδὸς *a way.*—With a dative, *To journey* or *travel together with.* occ. Acts ix. 7. [Wisd. vi. 23. Herodian. iv. 7. 11.]

Συνοδία, ας, ἡ, from σὺν *together,* and ὁδὸς *a way.*—*A company of* persons *journeying* or *travelling together.* occ. Luke ii. 44. In the Greek writers it frequently signifies *a travelling together,* and also the *companions of a journey.* [So Arrian. D. E. iii. 26. But in Strabo, iv.

p. 314. ed. Almoleev. it occ. in St. Luke's sense. In Neh. vii. 5 and 64, it means *a family*, because, as it is said, the same family journeyed together.]

Σύνοιδα, Perf. mid. of συνειδέω, which see.

Συνοικέω, ῶ, from σὺν *together with*, and οἰκέω *to dwell*.—*To dwell* or *cohabit with*. occ. 1 Pet. iii. 7. [It here refers to matrimonial cohabitation, as in Ælian. V. H. iv. 1. xii. 52. Xen. Cyr. iv. 4. 10. Lysias, Fragm. 17. 19. Herodian. i. 6. 11. Ecclus. xxv. 11, 18. In Xen. de Rep. Lac. i. 8. it has an even stronger sense. See also Deut. xxiv. 1. xxv. 6. Is. lxii. 5. In Xen. Hell. ii. 3. 4. it is simply *to live together*.]

☞ Συνοικοδομέω, ῶ, from σὺν *together*, and οἰκοδομέω *to build*.—*To build* or *build up together*. occ. Eph. ii. 22. [The meaning is, *To receive together into the church of Christ*, which is often compared to a temple built to the honour of God. The word occ. 3 Esdr. v. 88.]

☞ Συνομιλέω, ῶ, from σὺν *together with*, and ὁμιλέω *to talk*, *converse*.—With a dative, *To talk* or *converse with*. occ. Acts x. 27. [See Ceb. Tab. 13.]

☞ Συνομορέω, from συνόμορος *bordering together*, from σὺν *together*, and ὅμορος *bordering*, *adjoining*, which from ὁμῶ *together*, and ὅρος *border*, *bound*.—With a dative, *To adjoin*, or *be adjoining to*. occ. Acts xviii. 7.

Συνοχή, ῆς, ἡ, from συνέχω *to straiten*, *distress*, which see.—*Distress*. occ. Luke xxi. 25. 2 Cor. ii. 4. [See Job xxx. 3. Judg. ii. 3. Artem. ii. 3. It is used for the straitening of a siege in Jer. lii. 5. Micah v. 1.]

Συντάττω, from σὺν intens. and τάττω *to order*. [Properly, *To arrange with others*, often used of *arranging an army*. See Xen. Cyr. iii. 3. 13. An. i. 3. 14.]—*To charge*, *command*, *order*. occ. Mat. xxvi. 19. xxvii. 10. [Gen. xviii. 19. Ex. xii. 35. Pol. iii. 50. 9. Xen. Cyr. viii. 2. 3. Diod. Sic. i. 70. See D'Orville ad Chariton. App. ii. 1.]

Συντέλεια, ας, ἡ, from συντελέω.—*A finishing*, *consummation*, *end*. Mat. xiii. 39. Heb. ix. 26, & al. On Mat. xxiv. 3. xxviii. 20, see under Αἰὼν VI. [and Bennet's Rights of the Clergy, c. 1. The word occ. for *end* or *consummation*, in Jer. iv. 27. v. 10, 18. Deut. xi. 12. Pol. iv. 28. 8.]

Συντελέω, ῶ, from σὺν intens. and τελέω *to finish*.

I. *To finish entirely*, *end*, *make an end of*. occ. Mat. vii. 28. Luke iv. 13.—of time, occ. Luke iv. 2. Acts xxi. 27. [Job i. 5. Lam. iii. 23. Ruth iii. 18. Pol. iv. 81. 3. Dem. 522, 4.]

II. *To accomplish*, *perform*. occ. Mark xiii. 4. Rom. ix. 28; where Elsner observes that λόγον συντελεῖν is *to perform what was determined*, which Diodorus Siculus expresses in like manner by ΣΥΝΤΕΛΕ'ΣΑΙ τὸ δόξαν. [See Lam. ii. 17. Is. x. 22. Schleusner and Wahl are divided between this meaning and *To destroy*. See Ez. vii. 15. Jer. vi. 11. & al.]

III. *To complete*, *perfect*, *make*, perficio. occ. Heb. viii. 8. [comp. Jer. xxx. 31. Schleusner says, *Pango*, *facio*, si de fœdere sermo est. Jer. xxxiv. 15.]

Συντέμνω, from σὺν intens. and τέμνω *to cut*.

[I. Properly, *To cut off*, *cut short*. Thuc. vii. 36.]

[II. Hence, *To cut short a speech*, or rather, *To speak shortly and concisely*, as the Scholiast, on Aristoph. Thesm. 185. says, Συντέμνειν Λόγον· βραχέως καὶ συντόμως ἀγορεύειν. See Eur. Hec. 1180. Philost. Vit. Apoll. vii. 17.]

[III. *To finish quickly*, *execute speedily*. Rom. ix. 28. λόγον συντελῶν καὶ συντέμνον. Hesychius has συντεμών· συντελέσας.]

[IV. *To determine*, *decree*. Rom. ix. 28. λόγον συντετμημένον ποιήσει Κύριος. The words are taken from Is. x. 23. where the corresponding word is חרץ, which is also *To cut*, and then to *decide*. See Schultens on Proverbs xxi. 5. Is. xxviii. 22. Dan. ix. 26.]

Συντηρέω, ῶ, from σὺν intens. and τηρέω *to observe*, *preserve*.

I. *To preserve safely*. occ. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20, where Vulg. custodiebat *eum*, Worsley and Campbell, *protected him*. See Campbell's Note, and Wolfius.

II. *To keep carefully*, in mind. occ. Luke ii. 19. Comp. ver. 51, and Διατηρέω. [See Dan. vii. 28. Polyb. xxxi. 6. 5.]

Συντίθημι, from σὺν *together*, and τίθημι *to put*.

I. Properly, *To put together*.

[II. In the middle, *To agree upon*, *settle*. John ix. 22. (where the plup. pass. occ. (as frequently) in a middle sense. See Matthiæ, § 493. Acts xxiii. 20. Comp. Dan. ii. 9.]

III. *To agree*, *bargain*. occ. Luke xxii.

5. [Herod. i. 82. Xen. Hell. vi. 3. 5. Œc. xii. 2. 1 Mac. ix. 70. xi. 9.]

IV. *To agree, assent to.* occ. Acts xxiv. 9. [It is not clear that this is the right reading.]

**Συντόμως,** Adv. from *σύντομος concise, brief,* which from *συντέτομα* perf. mid. of *συντέμνω,* which see.—*Concisely, briefly.* occ. Acts xxiv. 4. So Scapula observes that Demosthenes and Isocrates often use the phrase *συντόμως εἰπεῖν to speak briefly.* See also Wetstein. [It is, *In a short time,* Prov. xxiii. 28. Comp. 3 Mac. v. 25. Prov. xiii. 23.]

**Συντρέχω,** from *σὺν together,* and *τρέχω to run.*

[I. *To run together,* used of a multitude collecting. Mark vi. 33. Acts iii. 11. In both cases we have the 2d aor. *συνέδραμον.* Comp. Judith vi. 18. xiii. 14. xv. 15. Thuc. vi. 57.]

[II. *To run together with any one.* Xen. Cyr. ii. 2. 9, and metaphorically, *To co-operate,* or *labour together, go along with.* 1 Pet. iv. 4. of *rushing together into the same profusion.* See Ps. xlix. 18. Dem. 214, 7.]

**Συντρίβω,** from *σὺν* intens. and *τρίβω to break.*

I. *To break, break in pieces,* contero, confringo. occ. Mark v. 4. John xix. 36. Rev. ii. 27. [Gen. xix. 9. Ex. ix. 25. Dan. ii. 42. Xen. Cyr. vi. 1. 29.]

II. *To bruise.* occ. Luke ix. 39. (where see Kypke.) Rom. xvi. 20. Mat. xii. 20, which is a citation from Isa. xlii. 3, where the Heb. word answering to *Συντετριμμένον* is רצוץ *dashed, bruised.* Rom. xvi. 20. refers to Gen. iii. 5, where the correspondent Heb. word is שוף *to overwhelm* *. [Wahl gives the sense, *To break the strength of,* in the two first places, citing Pol. xxvi. 3. 6, and *to shake* in the place of St. Matthew. Schleusner in the place of St. Luke cites 1 Kings xx. 37. Is. iii. 15, and gives the sense *to wound, torment, break down.* He explains the metaphor in St. Matthew to mean, *men of small understanding;* understanding, I suppose, the poor and ignorant Jews, *broken down* and oppressed by the Pharisees. The place of Romans he understands with Wahl.]

III. In the passive, *To be broken* or *contrite* in heart. occ. Luke iv. 18, which is a citation of Isa. lxi. 1, where the LXX use the same word, *συντετριμμένους,* for the Heb. נשברי *broken,* or *to be broken.* So Polybius, [xxxi. 18. 11.] Τὰ *μὲν πλήθη* ΣΥΝΕΤΡΙ΄ΒΕ ΤΑΙ῀Σ ΔΙΑΝΟΙ΄ΑιΣ, "The common people *were broken* or *dejected in mind.*" See more instances of the like application of the V. by the Greek writers in Raphelius, Wetstein, and Kypke. [Comp. Jer. xxii. 20. Diod. Sic. xi. 59. xvi. 81.]

IV. *To shake, agitate, rub together.* Thus several eminent * commentators explain it Mark xiv. 3, alleging that it is hardly probable the woman should *break* the alabaster-box on such an occasion, but very likely that she would *shake* it in order to *liquefy* and improve the perfume it contained. "*Shaking* of liquids of that nature," says † Blackwall, "does *break* and *separate* their parts; and *συντρίψασα* is an excellent word for this purpose. To this sense we have the following passages.

‡ *Et* flere excusso *cinnama* fusa *vitro.*

§ —*quod* fracta *magis redolere videntur*
*Omnia, quod* contrita."———

The simple V. *τρίβω* signifies *to rub,* as well as *to break.* Thus Æschines, cited by Scapula, uses *τρίψαι τὴν κεφάλην* for *rubbing* or *scratching the head,* as persons perplexed in thought are apt to do. So the compound *προστρίβω to rub,* as gold against a touchstone. I must, however, confess that I have not yet found any *undoubted* instance of *συντριβεῖν* signifying *to shake,* or *rub together;* though I would not be positive that it is not applied, Luke ix. 39, to the evil spirit's *shaking* or *convulsing* the demoniac. Comp. also Bp. Pearce and Campbell on Mark. [Schleusner, after many commentators, understands that the top of the vessel was *sealed up,* to secure and show the genuineness of the contents, and that thus it was necessary to break its neck to get at them.]

**Συντρίμμα,** *ατος, τό,* from *συντετρίμμαι* perf. pass. of *συντρίβω,* which see.

[I. Properly, *A breaking,* or *pounding.* It is used for *any thing causing pain* in the LXX. See Job ix. 17. Prov. xx. 29. Is. xxx. 14.]

* See Heb. and Eng. Lexicon, under שף, and Note.

* Knatchbull, Hammond, Whitby.
† Sacred Classics, vol. ii. p. 166.
‡ Martial, Epigram. 3, 4. p. 128, in Us. Delph.
§ Lucret. lib. iv. ver. 700, 701.

[II.] *A breaking to pieces, destruction.* occ. Rom. iii. 16. [Is. lix. 7. Prov. xxiii. 29. Jer. vi. 14. Eccl. xl. 11.]

Σύντροφος, ε, ὁ, from συντέτροφα perf. mid. of συντρέφω *to breed up together*, which from σὺν *together with*, and τρέφω *to breed up*.—[*Fed* or *nourished together*, of young children or animals, as Xen. Mem. ii. 3. 4.]—*Bred up* or *educated together with.* occ. Acts xiii. 1. On which text Raphelius and Wetstein produce several passages from Polybius, where that historian applies the phrase Τε βασιλεως ΣΥ'ΝΤΡΟΦΟΣ, to persons who had been *bred up with kings*, as their companions and playfellows in their youth *. So in 2 Mac. ix. 29. mention is made of one Philip, as the ΣΥ'ΝΤΡΟΦΟΣ of king Antiochus Epiphanes. [Ælian. V. H. xii. 28. Diod. Sic. l. 53. Pol. v. 9. 4.]

☞ Συντυγχάνω —[*To meet with, meet, light upon, get to.* We find only the 2d aor. συνέτυχον in the N. T. Luke viii. 19, where the Vulgate has *adire*, the Syriac has *to speak with;* and so Matthew in the parallel passage, xii. 46; and συντυχία is used for *familiar conversation*, as in Æl. V. H. iv. 9. 2 Mac. viii. 14. It is *to hit on any thing by chance*, in Ælian. V. H. ix. 11. and Xen. de Re Eq. in Proœm.]

☞ Συνυποκρίνομαι, from σὺν *together with*, and ὑποκρίνομαι *to feign, dissemble.* —With a dative, *To dissemble*, or rather *to feign together with*, unà simulo. occ. Gal. ii. 13. This decompounded V. is used in the same sense by Polybius, [iii. 52. 6. and 92. 5.] See Raphelius and Wetstein. [Plut. Vit. Mar. c. 14.]

☞ Συνυπεργέω, ῶ, from σὺν *together*, and ὑπεργέω *to help*, q. d. *to work under* another, from ὑπὸ *under*, and ἔργον *a work*.—*To help together.* occ. 2 Cor. i. 11. Lucian, Bis Accusat. tom. ii. p. 322, applies the Attic ξυνυπεργεῖ in the same sense.

☞ Συνωδίνω, from σὺν *together*, and ὠδίνω *to be in pain*, properly as a woman in travail or labour, which see.—*To be in the pains of travail* or *parturition together, to travail in pain together.* occ. Rom. viii. 22. This V. is used both by Euripides [Hel. 753.] and Porphyry [de Abst. iii. 10.] See Wetstein.

☞ Συνωμοσία, ας, ἡ, from συνομόω (obsol.) *to swear together, conspire by oath*, which from σὺν *together*, and ὀμόω *to swear*.—*A conspiracy confirmed by oath*, conjuratio. occ. Acts xxiii. 13, where see Wetstein. [Thuc. viii. 31. Diod. Sic. i. 60. Ælian. V. H. xiv. 22. Συνωμότης, Gen. xiv. 13. Thuc. vi. 57.]

Συροφοίνισσα, ης, ἡ, from Συροφοίνιξ, ικος, ὁ, *a Syrophœnician*, an appellation used by Lucian, Deor. Concil. tom. ii. p. 951, as Syrophœnix likewise is by Juvenal, sat. viii. lin. 159, 160. It is a compound of Σύρος *a Syrian*, and Φοίνιξ *a Phœnician*. Comp. under Φοῖνιξ.—*A Syrophœnician woman.* occ. Mark vii. 26. *Phœnicia* was in these days reckoned a part of *Syria;* see Strabo, lib. xvi. p. 1986, cited by Wetstein, who observes that the Evangelist calls the woman a Syro-*phœnician*, to distinguish her from the Libo-*phœnicians*, or *Carthaginians*, who were better known to the Romans. Very many MSS. cited by Wetstein and Griesbach (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have Συραφοινίκισσα or Συροφοινίκισσα, which latter reading they prefer to the common one: but by the passages Wetstein himself cites, Συροφοίνισσα seems more agreeable to the analogy of the Greek language: thus Homer, Odyss. xv. lin. 416, Γυνὴ ΦΟΙ'ΝΙΣΣ', i. e. ΦΟΙ'ΝΙΣΣΑ; and Herodotus, lib. viii. cap. 118, Ἐπὶ νηὸς ΦΟΙ'ΝΙΣΣΗΣ, "On board a *Phœnician* ship." To which I add Herodian, lib. v. cap. 4. edit. Oxon. ΤΟ' ΓΕ'ΝΟΣ ΦΟΙ'ΝΙΣΣΑ, "*a Phœnician by nation;*" nor do I recollect to have ever read in any Greek writer Φοινίκισσα, Φοινικίσσης, or Συροφοινίκισσα, &c. The numerous MSS. above mentioned, however, certainly ought to have their proper weight; and it may be justly said that Συροφοινίκισσα might be more easily corrupted into Συροφοινίσσα, a word of a more usual termination, than vice versâ.

Σύρτις, ιος, Att. εως, ἡ, from σύρω *to draw*.—*A quicksand*, or *sand-bank*, *a shallow sandy place in the sea*, so called because when ships run upon it, it does, as it were, *draw* them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most interpreters understand either *the Greater* or *the Lesser Syrtis* on the African shore, well known,

* [*Sodales* describes such persons in Latin as does μόθωνες in the Laconian language. See Harpocr. v. μόθωνας, and Schol. ad Arist. Plut. 279. There is a dissertation on the subject by Walchius, in vol. ii. of his Diss. in Acta Apostolorum. Comp. 1 Mac. i. 7. 3 Mac. v. 32.]

both in ancient and modern times, for the destruction of mariners and vessels*. But the learned Mr. Bryant, in his Observations and Inquiries, &c. page 48, Note (3), remarks, that "in our best charts of the Mediterranean there is laid down a *shelf* or *sand* not far from the island Clauda; and that this may possibly be the *Syrtis* they were in fear of. It lies to the south, a small matter out of their course, which must have been to the north of it."

ΣΥΡΩ.—*To draw, drag*, whether of things, occ. John xxi. 8. Comp. Rev. xii. 4,—or of persons, occ. Acts viii. 3. xiv. 19. xvii. 6. Wetstein on Acts viii. 3. cites from Arrian, Epictet. lib. i. cap. 29, ΣΥΡΗι ἐς τὸ δεσμωτήριον, "You shall be *dragged* to prison;" and on Acts xvii. 6, from Lucian, Lexiph. [10.] tom. i. p. 962, ΣΥΡΟΥΣΙΝ—ἘΠΙ' τὴν ἀρχήν, "*They dragged before* the magistrate." [The word occ. in this sense 2 Sam. xvii. 13. In Rev. xii. 4. Schleusner says, that the writer seems to allude to the ancient Σύρματα, which were ladies' dresses with long trains, which were dragged along the ground. See Is. iii. 15.]

☞ Συσπαράσσω from, σὺν intens. and σπαράσσω *to convulse.*—*To convulse violently, throw into violent convulsions.* occ. Luke ix. 42. The correspondent word in Mark ix. 20. is ἐσπάραξεν. See under Σπαράσσω II.

Σύσσημον, ου, τό, from σὺν *together with*, and σῆμα *a sign.*—*A sign* or *token agreed upon with*, or *communicated to*, others, *a signal, token*. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for *a material signal*, as a cap lifted up on a pole, or the like. See Elsner, Wetstein, and Kypke. So in the LXX, Jud. xx. 38, 40, it answers to the Heb. משא and משאת *an elevation* or *pillar* of smoke; and Isa. v. 26. [xlix. 22. lxii. 10.] to נס *an ensign*. [Strabo vi. p. 428. Diod. Sic. xi. 61. See Casaub. ad Æn. Poliorc. c. 4. p. 1721. ed. Gronov.]

☞ Σύσσωμος, ου, ὁ, ἡ, καὶ τὸ—ον, from σὺν *together with*, and σῶμα *a body*.—*Of the same body, united in the same body*. occ. Eph. iii. 6. [The word is used, says Theophylact, to show the entire union of the Israelites and heathens.]

☞ Συστασιαστής, οῦ, ὁ, from συστασιάζω, [Plut. T. xiii. p. 175. ed. Reiske,] *to join in a sedition with, to raise a sedition* or *insurrection together with*, which from σὺν *together with*, and στασιάζω *to raise* or *excite a sedition*, and this from the N. στάσις *a sedition*, which see.—*A partner* or *companion in sedition* or *insurrection, a fellow-insurgent* or *-seditious*. occ. Mark xv. 7. [On such words, see Lobeck on Phryn. p. 471. And see Maius Obss. Sacr. iv. p. 232.]

☞ Συστατικός, ἡ, όν, from συνίστημι *to commend.*—*Commendatory, recommendatory*. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. lib. ii. cap. 3, has Γράμματα ΣΥΣΤΑΤΙΚΑ', "*commendatory* letters." [Zonaras, referring to this passage, says, (Lex. col. 1688.) Συστατικῶν, παραθετικῶν. See Diog. L. v. 18. Stob. Serm. 64. p. 408.]

☞ Συσταυρόω, ῶ, from σὺν *together with*, and σταυρόω *to crucify.*—*To crucify together with*, whether bodily, occ. Mat. xxvii. 44. Mark xv. 32. John xix. 32.—or spiritually, by *mortifying* our worldly and fleshly lusts by the *cross* of Christ. occ. Rom. vi. 6. Gal. ii. 20. ["Our sinful passions are with much propriety said to be crucified with Christ; for of all the arguments which can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of God's love to sinners; as a propitiation for sin, it gives penitent believers the sure hope of pardon; and, as connected with Christ's resurrection, it is a certain proof and pledge of our resurrection to a never-ending life." Macknight on Eph. ii. 16.]

Συστέλλω, from σὺν *together*, and στέλλω *to send*, or, as it sometimes signifies, *to contract*.

[I. Properly, *To contract*, (as *a garment*, &c.) Theoph. de C. P. i. 17. Diod. Sic. 1. 3. Eccl. iv. 34. 1 Cor. vii. 29. of *time*. Wahl and Schleusner, however, understand the verb in a metaphorical sense, *To straiten, render sad and miserable*. See 1 Macc. iii. 6. 2 Mac. vi. 12. 3 Mac. v. 33. Bretschneider agrees with Parkhurst, refers to Mat. xxiv. 22, and cites Dem. 309, 2. The word occ. Judg. xi. 33.]

II. *To swathe* or *wind up* a dead body for burial. occ. Acts v. 6. So the Syriac version, כנשו * *swathed up;* and on this

* [See Diod. Sic. iii. 49. Aristot. de Mund. 3. 7. Heyne, Exc. iv. ad Æn. I.]

* See Fuller. Miscell. lib. vi. cap. 18, and comp. Heb. and Eng. Lexicon in כנש, whence Syriac כנש.

passage Grotius observes that not only περιστέλλειν is used for *wrapping up a dead body in burial-swathes,* mortuum fasciis involvere, in Tobit xii. 14, or 13; and by Euripides, Plutarch, and Homer (see Odyss. xxiv. lin. 292.); but that συστέλλειν likewise is thus applied by Euripides, Troad. lin. 378. See also Ecclus. xxxviii. 16, Wetstein and Suicer Thesaur. on the word. [See Her. ii. 90. Ez. xxix. 5.]

☞ Συστενάζω, from σὺν *together,* and στενάζω *to groan.*—*To groan together.* occ. Rom. viii. 22.

Συστοιχέω, ῶ, from σὺν *together,* and στοιχέω *to proceed in order,* or στοῖχος *an order,* or *series.*—*To go together,* "i. e. *in the same order* or *file,* suppose it in this manner:

| These are all in one file. | | Opposed to | | These in the other file. |
|---|---|---|---|---|
| | Old Covenant by *Moses* | | New Covenant by *Christ* | |
| | Bondage | | Liberty | |
| | *Hagar* | | *Sarah* | |
| | *Ishmael* | | *Isaac* | |
| | Law in *Sinai* | | Gospel from heaven | |
| | *Jerusalem* that now is | | *Jerusalem* above | |
| | Jews that embrace circumcision. | | Christians baptized | |

Now the apostle placeth *Sinai* and *Jerusalem in the same file* under bondage." Bp. Fell's Note, where see more. Raphelius remarks, that συστοιχέω is properly a military term, and shows that Polybius, [x. 21. 7.] uses it for soldiers *being in the same file,* as he does συζυγέω for their *being in the same rank.* See also Scapula in σύστοιχος, & seqt.—Otherwise συστοιχέω may be rendered *to answer to, to agree with, to be like,* i. e. in respect of servitude or bondage. So Raphelius observes that Polybius [xiii. 8. 1.] uses σύστοιχα and ὅμοια as synonymous words*. occ. Gal. iv. 25, where see Wolfius and Stanhope on the Epistle for the fourth Sunday in Lent: and observe that if a comma be placed after the first Ἄγαρ, and the sentence Τὸ γὰρ Ἄγαρ Σῖνα ὄρος ἐστιν ἐν τῇ Ἀραβίᾳ, *For* this word Agar *means mount Sina in Arabia,* be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word חגר (softened into הגר or Ἄγαρ) signifies *a rock;* and Harantius, cited by Busching, says, Hagar was still the Arabic name for *Sina,* when he travelled into Palestine*.

☞ Συστρατιώτης, ου, ὁ, from σὺν *together with,* and στρατιώτης *a soldier.*—*A fellow-soldier.* occ. Phil. ii. 25. Philem. ver. 2. [It means, *a companion in labour* or *danger* in these places. It is used properly, Xen. An. i. 2. 26. Isæus, 232, 3.]

Συστρέφω, from σὺν *together,* and στρέφω *to turn.*—*To turn, roll,* or *gather together* into a bundle. occ. Acts xxviii. 3, where Chrysostom explains συστρέψαντος by συλλέξαντος *collecting;* and Wetstein cites from Hesychius ἄκανθον σῦρον ΣΥΣΤΡΕΨΑΝΤΕΣ, *gathering up* a bundle of thorns. [The word occ. Judg. xi. 3. for לקט, and Judg. xii. 3. for קבץ; in both cases, it is *to collect.* See 1 Mac. xii. 50. Diod. Sic. iii. 35.]

Συστροφή, ῆς, ἡ, from συνέστροφα perf. mid. of συστρέφω *to gather together,* particularly *a mob,* or *tumultuous concourse,* as the verb is applied by Aristotle. See Scapula.

I. *A tumultuous concourse, an uproar.* occ. Acts xix. 40. Wetstein shows that the passive V. συστρέφομαι is frequently applied by the purest Greek writers both to a *regular* and to an *irregular assembly* of men. [Pol. iv. 34. 6. 1 Macc. xiv. 44. Dion. Hal. Ant. vii. 14. It occ. Judg. xiv. 8. for a *hive* or *swarm* of bees.]

II. *A conspiracy.* occ. Acts xxiii. 12. The LXX use it in the same sense, 2 Kings xv. 15, [and Amos vii. 10.] for the Heb. קשר. [See 2 Sam. xv. 31. 2 Kings x. 9. xv. 30.]

☞ Συσχηματίζω, from σὺν *together with,* and σχηματίζω *to form, fashion,* from σχῆμα *a form, fashion.*—[Properly, *To configure, conform,* or *make of the same form as another.* In the middle] with a dative following, *To conform to.* occ. Rom. xii. 2. 1 Pet. i. 14. Plutarch, [Numa, 73.] uses this V. in the same sense with the preposition πρὸς following.

Σφαγή, ῆς, ἡ, from ἔσφαγα perf. mid. of σφάζω. *Slaughter.* [Acts viii. 32. Comp. Is. liii. 7, where the LXX has σφαγὴ for טבח, as in Is. xxxiv. 2, 6. Jer. xlviii. 15. Some interpret it here as the *place of slaughter;* and the Etym. M. says, σφαγή· καὶ ὁ τόπος ἐν ᾧ σφάζεταί τις, καὶ

* [See Pol. de Virtut. p. 1402, and Theoph. de C. P. vi. 4 and 6.]

* See Koppe's Greek Testament (cited in Maty's Review, for May 1788, p. 356.) and Michaelis Supplem. ad Lexic. Heb. p. 498.

ἡ ἐνέργεια αὐτῇ. Rom. viii. 36. (where it seems to denote *sacrifice*. Comp. Ps. xliv. 23. Zach. xi. 4.) James v. 5. (where comp. Jer. xii. 3). See Job xxi. 2. Jer. xv. 3. 2 Mac. v. 6. 13. xii. 16.]

Σφάγιον, ου, τό, from ἔσφαγα perf. mid. of σφάζω.—*A victim* which is *slaughtered*. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25, for the correspondent Heb. זבח *a victim;* but also by Thucydides, lib. vi. cap. 69. ΣΦΑ'ΓΙΑ πρέφερον τὰ νομιζόμενα, "They offered the customary *victims*." [Diog. L. viii. 22. Pol. iv. 17. 11.] See more in Wetstein.

ΣΦΑ'ΖΩ, or ΣΦΑ'ΤΤΩ.

I. *To kill by violence, slay,* as a man. occ. 1 John iii. 12, twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. *To slay, slaughter,* as in a sacrifice. occ. Rev. v. 6, 9, 12. xiii. 8.

III. *To smite* or *wound mortally*. occ. Rev. xiii. 3. [The word occ. Is. xiv. 21. 2 Kings x. 7, 14. Jer. xxxix. 9. Is. xxii. 13. Numb. xi. 22. Schleusner puts all the places cited in sense II. under sense I. Wahl puts Rev. vi. 9. xviii. 24. under sense II.]

ΣΦΟΔΡΟ'Σ, ά, όν.

I. *Moving impetuously, vehement, violent,* "vehemens, qui impetu fertur, validus, vegetus." Scapula. It seems properly to import *motion,* and is thus applied by the LXX to the *wind* for the Heb. חזק *strong, violent;* to the *waters* of the Red Sea for the Heb. אדירים *strong, mighty,* Exod. xv. 10; so for the Heb. עזים *strong, forcible,* Neh. ix. 11. Comp. Wisd. xviii. 5.

II. Σφόδρα, Neut. plur. used adverbially, *Vehemently, exceedingly, very much.* Mat. xvii. 6, 23, & al. freq. In the N. T. it is sometimes put after an adjective in the *positive* degree, to express the *superlative,* as Mat. ii. 10, μεγάλην σφόδρα, *very* or *exceeding great;* so Mark xvi. 4, μέγας σφόδρα; and Luke xviii. 23, πλούσιος σφόδρα *very rich.* The expressions of this kind seem Hellenistical, and are very common in the LXX, where they answer to adjectives with the Heb. מאד *very, very much,* placed in like manner after them; as in Exod. ix. 3, גדול מאד, LXX μέγας σφόδρα; Gen. xiii. 2, כבד מאד, LXX πλούσιος σφόδρα; but as in one passage of the N. T., Rev. xvi. 21, other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1. [Add Mat. xvii. 6, 23. xviii. 31. xix. 25. xxvi. 22. xxvii. 54. Acts vi. 7. Rev. xvi. 21. Plut. T. vii. p. 90. ed. Hutten. Xen. Mem. ii. 7. 5. Ælian. V. H. xii. 1.]

Σφοδρῶς, Adv. from σφοδρός.—*Vehemently, violently.* occ. Acts xxvii. 18. [It occ. in some MSS. in Gen. vii. 19. See Ecclus. xiii. 13. Xen. An. v. 4.]

Σφραγίζω, from σφράγις.

I. *To seal, set a seal upon,* for security. occ. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. [See Diog. L. iv. 59. Bel and the Dragon, 14. It is used especially of *letters.* See Is. xxix. 11. Jer. xxxii. 10, 11, 14, 44. Dan. xii. 4, 9. Tobit vii. 16.] Hence

II. *To secure.* occ. Rom. xv. 28. [2 Kings xxii. 4.]

III. *To seal,* or *set a seal,* for confirmation or attestation. It is applied spiritually, John iii. 33, "voucheth (or attesteth) *the veracity of God,*" Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27. *For him hath God the Father* sealed ἐσφράγισεν, i. e. *authorized with sufficient evidence,* particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 Kings xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under Σφραγίζω III. and comp. below under Σφράγις IV.

IV. *To seal,* or *set a mark upon;* as it was usual to do on the bodies of servants and soldiers, particularly on their *foreheads* and *hands,* as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4, and see Vitringa on Rev. vii. 2, 3, and his Observ. Sacr. lib. ii. cap. 15, § 8, &c. and Heb. and Eng. Lexic. in תוה I. occ. Rev. vii. 3, 4, 5, 6, 7, 8. [Eur. Iph. Taur. 1372.]

V. In the two last mentioned senses it is applied to the *sealing of Christians with the Holy Spirit.* occ. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "*sealing* was used not only as a *mark of distinction* of what belongs to us from what is others, but also *for confirmation.*" See more in his Note.

VI. *To seal* a book imports the *secrecy* and *distant futurity* of the events therein foretold. See Dan. [viii. 26. ix. 24.] xii. 4, 9. [Job xxiv. 16.] So on the other hand St. John is ordered, Rev. xxii. 10,

*not to seal the words of the prophecy of this book, because the time* (in which they shall begin to be accomplished namely) *is nigh.* See Daubuz and Vitringa on the place. So Rev. x. 4, *to seal* is *to keep secret.* Comp. under Σφράγις I.—The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς, ῖδος, ἡ, from [ἔσφραγον, 2d aor. of σφράττω, or] φράττω *to fence, guard, secure,* as a *seal* does a letter, or &c.

I. Properly, *A seal,* i. e. *a piece of wax or the like impressed with a certain mark,* and affixed to *somewhat else.* Thucydides, cited by Wetstein on Rev. v. 1, uses it in this sense; and thus it is applied to the seven *seals* of that mystical book mentioned Rev. ch. v. and vi., of which, says Bp. Newton*, "we should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly *a volume consisting of seven volumes,* so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because *a book,* i. e. *a roll* or *scroll* (comp. under Ἀναπτύσσω), whilst *sealed,* cannot be read (comp. Is. xix. 11.), hence the *seals* of this prophetic book denote the *secrecy* and indeed the *difficulty* of accomplishing the events therein described (see Rev. v. 3, 4, 5); and the successive *opening of the seals* imports the successive *accomplishment of those events.* [Add Rev. vi. 1, 3, 5, 7, 9, 12. viii. 1. Bel and Dragon, 21. Pol. xxiv. 4. 10. Xen. Hell. vi. 1. 2. 7. Herodian. vii. 6. 15.]

II. *A seal, the instrument with which the impression is made.* In this view the word is applied Rev. vii. 2. On which passage Daubuz observes, that "the *bearing of a seal* is a token of a *high office,* either by succession or deputation. Thus in Gen. xli. 42, Pharaoh, making Joseph his steward, gives him his ring, that is, his *seal,* as Josephus the historian explains it, † ΣΦΡΑΓΙ͂ΔΙ τε χρῆσθαι τῇ αὐτοῦ. The like example we have in the book of Esther, ch. viii. 2, (comp. ver. 10. ch. iii. 10.) and in Josephus, lib. xi. cap. 6. (§ 12, edit. Hudson). Antiochus, declaring his son successor in his kingdom, sends him his *ring* or *seal* likewise, 1 Mac. vi. 14, 15. Josephus, lib. xii. cap. 14. (or cap. 8, § 2, edit. Hudson.) Another example may be seen in the same author, lib. xx. cap. 2. (§ 3, edit. Hudson.)—Thus in Aristophanes the *taking away* of the *ring* signifies the discharging of a chief magistrate.

* Καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκέτι
Μοὶ ταμιεύσεις.

And a little after the *giving* of a *ring* to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίευέ μοι.

But to give no more examples, which are obvious, this makes the Onirocritics decide in general, ch. 260. Τὸ δακτυλίδιον εἰς κύρωσιν βασιλείας κρίνεται, A *ring* is reckoned to signify the establishment of a kingdom." Of the obvious examples here probably alluded to by Daubuz, it may not be amiss to add, that the lord chancellor, or lord keeper of the great seal, the lord privy seal, and the secretaries of state, among us, are appointed by the king's delivering to them the *seals* of their respective offices. [Wahl refers Rev. ix. 4. to this head, and compares 1 Kings xxi. 8. Schleusner considers, that a *seal-ring* is meant in the Song of S. viii. 6, where Wahl takes it to be in sense I. Comp. Jer. xxii. 24. Herod. i. 195. Soph. El. 1226.]

III. *An impression made by a seal, a mark.* occ. Rev. ix. 4. Comp. ch. vii. 3, and Σφραγίζω IV.

IV. Since *seals* were used for *confirmation* or *attestation* (comp. Σφραγίζω III.), hence St. Paul, Rom. iv. 11, calls *circumcision* Σφραγῖδα, the seal, *of the righteousness of faith, which Abraham had whilst in uncircumcision;* and styles the Corinthians the seal *of his apostleship,* 1 Cor. ix. 2.

V. *An inscription,* as on a *seal.* occ. 2 Tim. ii. 19. Comp. Rev. ix. 4. with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no *figure* nor *image,* but only an *inscription;* so the Persians "in their rings wear agates, which generally serve for *a seal,* on which is frequently engraved *their name,* and some verse from the Khoran." Hanway's Travels, vol. i. p.

* Dissertations on the Prophecies, vol. iii. p. 49.

† "Archæol. lib. ii. cap. iii." (cap. 5, § 7, edit. Hudson.)

* "Aristoph. Equit."

317. And it is highly probable, that the Jewish seals were of the like kind (see Exod. xxviii. 11, 36,) which very naturally accounts for St. Paul's using Σφραγὶς for an *inscription*. See Wolfius on 2 Tim. ii. 19, and Harmer's Observations, vol. ii. 461, 2. "The expression," says Doddridge, on 2 Tim. ii. 19, "is here used with peculiar propriety, in allusion to the custom of *engraving* upon some stones laid in the foundations of buildings the name of the *persons* of whom, and the *purposes* for which, the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this *double* inscription." [Schleusner takes the passage of Timothy to be *any mark* or *sign of distinction;* and he adds Rev. vii. 2. ix. 4. to the same head. The passages under sense IV. he classes by themselves, and explains like Parkhurst. All other passages in the N. T. he lumps together under the head, *A seal for confirmation*, &c. and *a seal-ring*.]

Σφράττω. [See Φράττω.]

☞ Σφυρόν, ȣ, τό.—*The ankle-bone*, and Σφυρά, τά, *The ankle-bones* of the human body. There are, as every one knows, two of these in each leg. The internal one is a process or protuberance of the lower part of the *tibia*, or larger bone of the leg; the external one a protuberance of its *fibula*, or smaller bone. And as each of these is called in Latin malleolus *a little hammer*, from malleus *a hammer;* so the Greek name σφῦρον is a derivative of σφύρα *a hammer*, the head of which instrument this bone, in some measure, resembles. occ. Acts iii. 7, where see Wetstein and Kypke. [Dem. 442, 14. Xen. Hell. v. 4. 58. Diod. Sic. xx. 71.]

☞ Σχεδόν, Adv. from the obsol. σχέω, i. e. ἔχομαι, *to be near*.—*Nearly, almost*. occ. Acts xiii. 44. xix. 26. Heb. ix. 22. [2 Mac. v. 2. Thuc. iii. 68.]

Σχῆμα, ατος, τό, from ἔσχημαι perf. pass. of ἔχω *to have, be*.

[I. Generally, *Habit, condition*, and especially, *outward appearance and condition of persons*. So Phil. ii. 8. See Xen. Mem. ii. 1. 22. iii. 10. 5. 5 and 7. Ælian. V. H. ii. 44. iv. 3. xiv. 22. Herodian. i. 9. 7. Pol. i. 42. 3. Schwarz. Comm. Crit. Ling. Gr. p. 1292.]

II. *Fashion, form, appearance*. occ. 1 Cor. vii. 31. In which passages Grotius says the apostle's expression is borrowed from the theatre, where ΤΟ' ΣΧΗ῀ΜΑ τῆς σκήνης ΠΑΡΑ'ΓΕΙ means that the *scene changes*, and presents an appearance entirely new. See also Wolfius and Wetstein, and comp. 1 John ii. 17. [In this place of Corinthians, Schleusner and Wahl say, *The present state*. Comp. Xen. Cyr. vii. 1. 49. Krebs (Obss. Flav. p. 291.) thinks that τὸ σχῆμα τȣ̃ κόσμȣ is for ὁ κόσμος, as in the passage of St. John cited by Parkhurst, and he compares τῷ σχήματι τῆς δȣλέιας, in Joseph. Ant. ii. 4. 2 *.]

ΣΧΙ'ΖΩ.

I. *To rend, tear*, findo, diffindo, scindo, as a garment. occ. Luke v. 36. John xix. 24. Σχίζομαι, Pass. *To be rent*, as the vail of the Temple. occ. Mat xxvii. 51. Mark xv. 38. Luke xxiii. 45.—as a net. occ. John xxi. 11.—as rocks, Mat. xxvii. 51, where see Doddridge's Note, and Maundrell's Journey, at March 26, towards the end.—as the heavens were at Christ's baptism. occ. Mark i. 10. No doubt this *rending*, or, as it is called Mat. iii. 16, and Luke iii. 21, *opening of the heavens*, was miraculous. Livy, however, mentions a like appearance among the prodigies which preceded Hannibal's entrance into Italy in the second Punic war, lib. xxii. cap. 1. "It was reported," says he, "*Faleriis* cœlum findi velut magno hiatu *visum; quaque* patuerit, *ingens lumen effulsisse:* that at *Falerii* the *heaven* seemed *to be rent with a vast chasm;* and that, where it was *opened*, a great light shone forth." Such phenomena the Roman naturalists called chasmata, *chasms*, as we learn from † Pliny and ‡ Seneca. See Daubuz on Rev. xix. 11, and Wetstein on Mark, who cites from Phlegon the phrase 'ΕΣΧΙ'ΣΘΗ 'Ο 'ΟΥΡΑΝΟ'Σ. [See Gen. xxii. 5. Is. xlviii. 21. for בקע, and Is. xxxvii. 1. for קרע.]

II. *To divide in mind* or *sentiment*, and so *into parties*. occ. Acts xiv. 4. xxiii. 7. The V. is thus used in the Greek writers, [(Xen. Symp. iv. 60. Diod. Sic. xii. 6.)] as scindo likewise sometimes is in Latin, as by Virgil, Æn. ii. lin. 39,

> Scinditur *incertum studia in contraria vulgus.*
> The fickle vulgar 's into parties *rent.*

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* [The word occ. in Is. iii. 16, but it is probably a false reading.]

† "*Fit* & cœli ipsius hiatus, *quod vocant* chasma." Nat. Hist. lib. ii. cap. 26.

‡ "*Sunt* chasmata, *cum aliquando* cœli spatium discedit, & *flammam* dehiscens velut in abdito ostentat." Nat. Quæst. lib. i. cap. 14.

[On the construction of this word with εἰς, see Stallbaum ad Plut. Phileb. p. 68. and Heindorf ad Plut. Phœdr. p. 272.]

☞ ΣΧΙ'ΣΜΑ, ατος, τό, from ἔσχισμαι perf. pass. of σχίζω.—In general, [*That which is*] *divided.*

I. *A rent,* as in a garment. occ. Mat. ix. 16. Mark ii. 21. [Σχισμή occ. Is. ii. 21]

II. *A division in mind* or *sentiment, a dissension.* occ. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. ver. 11, 12.) xi. 18. comp. ch. xii. 25.

Σχοινίον, ȣ, τό, from σχοῖνος *a bulrush,* [which] Martinius derives from σχεῖν *to hold, hold fast.*—*A rope,* or *cord,* properly such as is made of *bulrushes* twisted together. So the Heb. אגמן signifies both *a bulrush* and *a rope made of bulrushes;* and juncus, the Latin name of *a bulrush,* is from jungo *to join,* as its German name binz is from binden *to bind* *. occ. John ii. 15. Acts xxvii. 32. [Josh. ii. 15. Esth. i. 6. 2 Sam. viii. 2. Dem. 1145, 6. Theoc. Idyll. xxi. 11.]

Σχολάζω from σχολή.

I. *To be unemployed,* or *at leisure,* [*idle.* Xen. Œc. vii. 1. Ex. v. 8 and 17.]

II. With a dative following, *To be at leisure for, to give oneself to,* rei alicui vaco. occ. 1 Cor. vii. 5. [So used in Herodian. i. 9. 8. iv. 11. 15. Xen. Cyr. vii. 5. 39. Dem. 594, 16.]

III. *To be empty, unoccupied,* as a house or habitation. occ. Mat. xii. 44. So Plutarch in Wetstein. ΣΧΟΛΑ'ΖΟΝΤΑ τόπον, "a place *empty or clear.*"

ΣΧΟΛΗ', ῆς, ἡ.

I. *Ease, leisure, freedom from labour.* [Prov. xxviii. 19. Xen. Cyr. viii. 3. 18. Mem. iii. 9. 9.]

II. *A school, a place* or *building* where persons, being *at leisure* from bodily labour and business, *attend to* the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. [Plut. Vit. Arat. c. 29. & al. freq. Strabo xiv. p. 463. Aristot. Pol. v. 9. Lobeck (on Phryn. p. 401.) says this usage is *recent.*]

ΣΩ'ΖΩ, from σόος or σῶος *safe.*

I. *To save, deliver,* from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. Luke xxiii. 37, 39. John xii. 27. Acts xxvii. 20, 31. [Add Matt. xxvii. 49. Mark xiii. 20. xv. 31. Luke xxiii. 35. Gen. xix. 22. 1 Mac. x. 83. Diod. Sic. iii. 57. Pol. v. 85. 5. Xen. An. iii. 2. 10.]

Σώζειν εἰς, *To bring safe to* a place, 2 Tim. iv. 18. [Xen. An. vi. 2. 8. Hell. i. 1. 26. Pol. iii. 117. 2. Ceb. Tab. 27. With this place we may compare Jude 5. λαὸν ἐκ γῆς Αἰγύπτȣ σώσας, i. e. *having led them safe.* See Xen. Hell. vii. 1. 16. 1 Mac. ii. 59.]

Σώζειν ἐκ θανάτȣ, *To save from death,* Heb. v. 7. This likewise is a pure Greek phrase, several times used by Aristides, cited by Wetstein, who also produces from Homer, Odyss. iv. lin. 753, 'ΕΚ ΘΑΝΑ'ΤΟΙΟ ΣΑΩ'ΣΕΙ.

Τὴν ψυχὴν—σῶσαι, *To save the life,* either of oneself or of another, Mat. xvi. 25. Mark iii. 4. [viii. 35.] On both which texts see Wetstein, who cites from Lysias pro Call. ΣΩΣ'ΑΣ ΤΗ'Ν 'ΑΥΤΟΥ ΨΥΧΗ'Ν; and from Herodotus, lib. viii. c. 118. 'ΕΣΩΣΕ βασιλῆος ΤΗ'Ν ΨΥΧΗ'Ν. See other examples from the Greek writers in Kypke on Luke ix. 24. [Xen. Mem. ii. 4. 2. Cyr. iii. 3. 51. Dem. 12, 10.]

II. *To make whole,* or *heal of some bodily distemper.* In this view it is applied to the *miraculous cures* wrought by Christ and his apostles. See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9.* [Add Mark v. 23, 28, 34. x. 52. Luke vii. 50. viii. 48, 50. xvii. 19. xviii. 42. John xi. 12. Acts xiv. 9. James v. 15. See Isæus vii. 3.] And as these were emblems and pledges (comp. Acts iv. 10, with ver. 12) of *spiritual deliverance* from sin and death through Christ, so the V. signifies.

III. *To save* from sins, i. e. from the *guilt* (comp. Luke vii. 48. with ver. 50), *dominion,* and *eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into *a state of salvation* in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47, are called οἱ σωζόμενοι, *those that* were *saved,* that is, who followed Peter's advice, ver. 40, and in this sense *saved themselves* by being baptized, and joining themselves to the believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 18, comp. Prov. xi. 31. in LXX. [Add Mat. xviii. 11. xix. 28. Mark xvi. 16. Luke viii. 12. xi. 56. xiii. 23. xviii. 26. xix.

* See Martinii Lexic. Philol. and Vossii Etymol. Latin. in Juncus.

* [On the construction here see Wetstein.]

10. John iii. 17. v. 34. xii. 47. Acts iv. 12. xi. 14. xv. 1, 11. xvi. 31. Rom. viii. 24. ix. 27. x. 9, 13. xi. 14, 26. 1 Cor. v. 5. vii. 16. ix. 22. x. 33. xv. 2. Eph. ii. 5. 1 Thess. ii. 16. 2 Thess. ii. 10. 1 Tim. i. 15. ii. 4, 15. iv. 16. James i. 21. ii. 14. iv. 12. 1 Pet. iii. 21. It should be observed, that the word is in many of these places put for those who embrace Christianity, as the only way to salvation.]

ΣΩ͂ΜΑ, ατος, τό. Mintert proposes the derivation of it from σώζω *to preserve*, i. e. either the soul or the blood; or thinks it may be so called q. σῆμα *the sepulchre* of the soul.

I. Properly, *An animal body*, whether of a man, Mat. vi. [22, 23,] 25. x. 28. & al. freq. (comp. John ii. 21. 1 Cor. xv. 44.)—or of some other creature, Jam. iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11. [Add as instances of the word used for a *living* body, Mat. vi. 23, 25. xxvi. 12, 26. Mark v. 29. xiv. 8. Rom. i. 24. iv. 19. vi. 6. vii. 4. viii. 10, 11, 23. xii. 4. 1 Cor. v. 3. vi. 13, 15, 18, 20. vii. 4, 34. ix. 27. x. 16. xi. 24, 27, 29. xii. 12, 14, 20, 22, 25. xiii. 3. xv. 35. 2 Cor. iv. 10. v. 6, 8. x. 10. Gal. vi. 17. Eph. i. 23. Phil. i. 20. iii. 21. Col. ii. 11. 1 Thess. v. 23. Heb. x. 5, 10, 22. xiii. 3. James ii. 16, 26. iii. 2, 6. Lev. vi. 10. Job xx. 25. Dan. iv. 30. Ælian. V. H. ii. 5. Xen. Mem. ii. 8. 1; for a *dead* body, Mat. xxvii. 52, 59. Mark xv. 46. Luke xvii. 37. xxiii. 55. xxiv. 3, 23. John xix. 31, 38, 40. xx. 12. Acts ix. 40. Jude 9. Gen. xv. 11. Josh. viii. 29. 1 Kings xiii. 22. Is. xxxvii. 36. & al. in LXX. 2 Mac. xii. 59. Diod. Sic. iii. 58. Xen. Cyr. viii. 7. 26. It seems used for the *sinful* body, or *body leading us to sin*, in Rom. vii. 24. viii. 13.]

[II. *A person*, *man*. 1 Cor. vi. 16, and, according to Schleusner, James iii. 16. Xen. Hell. ii. 1. 12. Lyc. Or. Adv. Leoc. c. 30. Æsch. in Timarch. p. 173. l. 28. Virg. Æn. v. 318. xi. 18. Ex. xxi. 3.]—On 2 Cor. v. 10, Wolfius and Wetstein cite from Xenophon, τὰς ΔΙΑ' ΤΟΥ͂ ΣΩ'ΜΑΤΟΣ ἡδονάς, "pleasures received *by the body*;" and from Ælian, τὰ ΔΙΑ' ΤΟΥ͂ ΣΩ'ΜΑΤΟΣ πραττόμενα, "Things *done by the body*." But comp. Kypke.—On 2 Cor. xii. 2, Kypke remarks, that a man is said *to be in the body*, so far as the soul is united with the body. Thus in Xenophon, Cyropæd. lib. viii. (p. 506, edit. Hutchinson, 8vo.) Cyrus says, "he never could believe, ὡς ἡ ψυχὴ, ἕως μὲν ἂν 'ΕΝ θνητῷ ΣΩ'ΜΑΤΙ 'Ηι, ζῇ, that the soul, as long as it *is in a mortal body*, lives; but when it departs from that, it dies." On Heb. x. 5, see Heb. and Eng. Lexicon under כרה IV.

III. Σώματα, τά, is often used in the Greek writers for *the bodies of men taken in war, and reduced to slavery*; so it denotes mancipia, *slaves*, and is thus applied Rev. xviii. 13, where see Elsner and Wetstein. To the passages they have produced I add from Josephus, Ant. lib. xiv. cap. 12, § 4. Καὶ ὅσα ἐπράθη Ἰουδαίων, ἤτοι ΣΩ'ΜΑΤΑ ἢ κτῆσις, ταῦτα ἀφεθήτω, τὰ μὲν ΣΩ'ΜΑΤΑ ἐλεύθερα, κ. τ. λ. "And whatsoever belonging to the Jews has been sold, whether *captives* or *goods*, let them be dismissed, the *captives* free," &c. [Bishop Saunderson (Sermons, p. 452.) quotes Epiphanius (Ancorat. c. 59.), who says, that the phrase is used because only the *body* and not the soul can be reduced to slavery. See Gen. xxxiv. 18. xxxvi. 6. 2 Mac. viii. 11. Xen. Hell. ii. 1. 12. Pol. i. 63. 6. xii. 16. 5. xviii. 18. 6. Lobeck on Phryn. p. 378, says, this is a recent usage, but others, as Spanheim (on Aristoph. Plut. 6.) Casaubon (ad Eq. 419.) Elsner (ii. p. 462.), the commentators on Poll. iii. 8 and 71. say otherwise. See Burman on Ovid. Heroid. Ep. iii. 36.] Comp. Tobit x. 10.

IV. Σῶμα denotes the church.

1. In respect of Christ, who is the Head of this *body*, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of believers, whether *Jews* or *Gentiles*, who are mystical members of *one body*. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16. [See also 1 Cor. vi. 13. x. 17. xii. 27. Eph. iv. 4, 12. v. 23, 30. Col. i. 24. iii. 15.]

V. *An organised body*, as of vegetables. 1 Cor. xv. 37, 38.

VI. *A body, a material substance*. 1 Cor. xv. 40.

VII. *A body, substance*, or *reality*, as opposed to shadows or types. occ. Col. ii. 17, where see Wetstein, who shows, that in Josephus, De Bel. lib. ii. cap. 2, § 5, and in Lucian. Hermotim. 79. (tom. i. p. 613. A. edit. Bened.) Σκιὰ and Σῶμα are in like manner opposed to each other.—Consult Suicer Thesaur. in Σῶμα, on the several senses of this word.

[VIII. Joined with the personal pronoun, it is often put for the simple pro-

noun. See Rom. xii. 1. Eph. v. 28. Xen. An. i. 9. 11.]

☞ Σωματικός, ή, όν, from σῶμα.—*Bodily, of* or *belonging to the body.* occ. 1 Tim. iv. 8.—*Bodily, corporeal, material.* occ. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16. [4 Mac. i. 32. Pol. iv. 5. 1.]

☞ Σωματικῶς, Adv. from σωματικός.—*Bodily,* i. e. in the *body* of Christ, as opposed to the Jewish *Tabernacle* or *Temple; truly* and *really,* in opposition to types and figures; not only *effectually,* as God dwells in good men, but *substantially* or *personally,* by the strictest union, as the soul dwells in the *body,* so that "God and man is one Christ." occ. Col. ii. 9. Comp. John ii. 21. xiv. 9, 10, 11. and see Wolfius on Col. ii. 9, and Suicer Thesaur. in Σωματικῶς.

Σωρεύω, from σωρὸς *a heap.*

I. *To heap, heap up.* occ. Rom. xii. 20, where see Whitby and Wetstein. [Prov. xxv. 23. Diod. Sic. i. 62. Pol. xvi. 11. 4.]

II. *To lade* or *load, to,* as it were, *heap up with.* occ. 2 Tim. iii. 6. [Properly, Pol. xvi. 8. 9.]

Σωτήρ, ῆρος, ὁ, from σώω *to save.*—*A saviour, deliverer, preserver.* Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in Blackwall's Sacred Classics, vol. i. p. 242, &c. [Add John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 1 Tim. i. 1. ii. 3. 2 Tim. i. 10. Tit. i. 3, 4. ii. 3, 10. iii. 6. 2 Pet. i. 11. ii. 20. iii. 2, 18. 1 John iv. 14. Jude 25. Comp. Is. xii. 2. xlv. 15, 21. On the use of this word as applied both to gods and men by profane writers, see Deyling, Obss. Sacr. ii. p. 96. Perizon. ad Ælian. V. H. i. 30. Spanh. ad Aristoph. Plut. 1176. and de Usu et Pr. Num. vii. p. 416.]

Σωτηρία, ας, ἡ, from σωτήρ.

I. *A saving, preservation, safety.* Heb. xi. 7. Acts xxvii. 34, Τῦτο γὰρ, πρὸς τῆς ὑμετέρας σοτηρίας ὑπάρχει, "*For this is a thing which concerns your safety.*" These words should be placed in a parenthesis. The reason why they should think it worth while to *eat* being contained in the next words; the reason given in the parenthesis is, because they did not *eat,* they could have *strength* to work, and so to *save* themselves." Markland in Bowyer's Conjectures. [2 Mac. iii. 32. Æsch. 20, 24. 72, 28.—On Acts iv. 12, Kypke shows that the phrase ἔν τινὶ σωτηρίαν εἶναι, is used by Aristophanes, Demosthenes, and Josephus, for *safety's being placed,* or *lodged, in* a person or thing; and he, rightly I think, refers σωτηρία in this text both to the temporal saving or recovering of the *body,* and to the spiritual salvation of the *soul.* Comp. sense III.

II. *A deliverance.* Acts vii. 25. Comp. Luke i. [69,] 71. [comp. 2 Sam. xxii. 3.] Phil. i. 19, where see Macknight. [Ex. xiv. 13.]

III. *Spiritual* and *eternal salvation.* See Luke xix. 9. John iv. 22.* Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10. [Add Luke i. 77. Acts iv. 12. xiii. 26, 47. xvi. 17. Rom. i. 16. x. 1 and 10. xi. 1. xiii. 11. 2 Cor. vi. 2. vii. 10. Eph. i. 13. Phil. i. 19, 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Tim. ii. 10. iii. 15. Heb. i. 14. vi. 9. ix. 28. Jude 3. See also 2 Cor. i. 6.] In 1 Pet. ii. 2, twenty-six MSS., two of which ancient, after αὐξηθῆτε add εἰς σωτηρίαν, which reading is favoured by the Vulg., the two Syriac, and several other old versions, and by Griesbach admitted into the text, as probable.

Σωτήριον, ɛ, τό, from σωτήρ.—*Salvation.* occ. Luke ii. 30. iii. 6. Acts xxviii. 28. Eph. vi. 17. The LXX frequently use this N. as Josephus also does, Ant. lib. viii. cap. 10. § 3; and Clement, 1 Cor. § 36, calls Jesus Christ τὸ ΣΩΤΗ'ΡΙΟΝ ἡμῶν, our *Salvation,* in the abstract, as Simeon does Luke ii. 30. [So Ps. xcviii. 2. occ. Is. xii. 3. xxxviii. 11. lx. 18. & al.]

☞ Σωτήριος, ɛ, ὁ, ἡ, from σωτήρ.—*Saving, affording salvation.* occ. Tit. ii. 11. [Wisd. i. 14. Diod. Sic. xiv. 30. Xen. Mem. iii. 3. 10.]

☞ Σωφρονέω, ῶ, from σώφρων.

I. *To be of a sound mind,* as opposed to *distraction* or *madness.* occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονεῖν is opposed to μαίνεσθαι *to be mad.* See Elsner on Mark. [Herodian. iv. 14. 9. Apoll. Bibl. iii. 5.]

II. *To be of a modest humble mind,* in opposition to *pride.* occ. Rom. xii. 3.

III. *To be of a sober recollected mind,* as opposed to *intemperance* or *sensuality.* occ. Tit. ii. 6. 1 Pet. iv. 7.—See Wetstein on Rom. xii. 3.

* [Some consider this as put for Σωτήρ. See 2 Kings xiii. 5. Neh. ix. 2.]

Σωφρονίζω, from σώφρων.—*To instruct*, [*exhort*, *advise*,] or *teach*, in almost any manner; for Elsner shows from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4. [Xen. Hell. iii. 2. 17. Anab. vii. 7. 14. and de Rep. Lac. xiii. 5.]

Σωφρονισμός, ȣ̃, ὁ, from σωφρονίζω.—*A sound recollected mind.* occ. 2 Tim. i. 7. [Some take it in an active sense, as *instruction*, *exhortation*. Schleusner understands it of *Prudence in Christian teachings*.]

Σωφρόνως, Adv. from σώφρων.—*Soberly*, "in the government of our appetites and passions." Doddridge. occ. Tit. ii. 12. [Wisd. ix. 11.]

Σωφροσύνη, ης, ἡ, from σώφρων.

I. *Soundness of mind*, as opposed to *madness*. occ. Acts xxvi. 25. Comp. Σωφρονέω I.

II. *Sobriety*, as opposed to *levity* and *irregularity of behaviour*. occ. 1 Tim. ii. 9, 15. [Comp. Plaut. Phæd. c. 13. Ceb. Tab. 20. Ælian. V. H. ii. 1. Cic. Tusc. Quæst. iii. 8. 2 Mac. iv. 37.]

Σώφρων, ονος, ὁ, ἡ, from σόος, σῶς *sound*, and φρὴν *the mind*.

I. Properly, *Of a sound mind*, as opposed to *folly* or *madness*, mentis compos, sanâ mente præditus.

II. *Sober*, *modest*, *recollected*, *regular*, *discreet*, as opposed to *intemperate*, *indecent*, *light*, *irregular*, or *foolish in behaviour*. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5. [Ælian. V. H. iii. 30. Pol. iii. 14. 4. Xen. Cyr. iv. 1. 25.]

ΣΩ'Ω. See Σώζω.

# T.



T, τ, ϡ, *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In its forms T, τ, (of which ϡ seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes * is, in the form of a cross, +, than to the Heb. ת.

TABE'PNA, ας, ἡ. Latin.—This word is plainly in Greek letters the Latin taberna, which Ainsworth interprets *a house made of boards*, and thence *a tavern, an inn;* and derives it à tabulis, *from the boards*, of which it was constructed. The word occurs only Acts xxviii. 15, in the name of a place or town called Τρεῖς Ταϐέρναι, Tres Tabernæ, or *The Three Taverns* or *Inns*. That this place was nearer to Rome than Appii Forum appears from the conclusion of one of Cicero's letters to Atticus, lib. ii. epist. 10, which, when he is travelling * *south-eastwards* from † Antium to his seat near Formiæ, he dates "Ab Appii Foro, *horâ quartâ*, *From Appii Forum*, at the fourth hour;" and adds, "*Dederam aliam paulo ante* Tribus Tabernis, I wrote you another a little while ago from the *Three Taverns*." Grotius, to whom I am indebted for the above-cited passage from Cicero, observes further, that there were many places in the Roman empire, at this time, which had the names of Forum or Tabernæ; the former from having *markets* for all kind of commodities, the latter from furnishing *wine* and *eatables*. [See also Cic. ad Att. i. 13. The place is said to have been about six German miles, i. e. near thirty English, from Rome, and two from Appii Forum.]

* See Montfaucon's Palæograph. Græc. p. 122, and Bayly's Introduction to Languages, pt. iii. p. 46.

* See Cellarius's map of Latium.

† It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the Formian territory, and that he had lately been at Antium; and at the beginning of his twelfth he says, "*Emerseram commodè ex Antiati in Appiam ad* Tres Tabernas, I had opportunely got clear of the Antian territory, and had reached the Appian Way at the *Three Taverns*."

TABIΘA', ἡ. Syr.—*Tabitha*, the name of a female disciple at Joppa, which, being interpreted, says St. Luke, is Δορκάς, i. e. *an antelope*. The Chaldee and Syriac טביא (whence the fem. טביתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צבי *a gazel*, or *antelope*, and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. Bochart, vol. ii. 924, 5, shows that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of *agreeable animals* *; and that, according to the Talmud, Gamaliel, St. Paul's master, had a *maid* named טביתא *Tabitha*. I add that Josephus, De Bel. lib. iv. cap. 3, § 5, mentions one *John*, who, in some copies, is called TABHΘA' παῖς, the son of *Tabetha*, in others ΔΟΡΚΑ'ΔΟΣ παῖς, the son of *Dorcas*. See Hudson's Note *l*. occ. Acts ix. 36, 40. The Syriac version not only retains טביתה in both these passages, but uses it for Δορκάς, ver. 29, and omits St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Τάγμα, ατος, τό, from τέταγμαι perf. pass. of τάττω *to order*. [Properly, *What is arranged*, or *ordered*, and then,]—*An order*, or rather *a band*. occ. 1 Cor. xv. 23, "*but every one in his proper* band, —for τάγμα denotes a *band* of soldiers, a *cohort*, *a legion*. See Scapula." Macknight, whom consult; comp. also Wetstein. [It occ. in this sense 1 Sam. iv. 10. 2 Sam. xxiii. 13. Joseph. de B. J. iii. 4. 2. Diod. Sic. xvii. 80. Wahl understands it of *order of time;* and Schleusner, who says only *order*, translates the place, *Each when the turn comes to him*.]

Τακτός, ή, όν, from τέτακται 3 pers. perf. pass. of τάττω *to order*, *appoint*.—*Appointed*, *set*. occ. Acts xii. 21; Τακτῇ ἡμέρᾳ, *On a set day*, says St. Luke; Δευτέρᾳ τῶν θεωρίων ἡμέρᾳ, "*On the second day of the shows* celebrated in honour of Claudius Cæsar," says Josephus, relating the same story, Ant. lib. xix. cap. 8, § 2. Τακτὴ ἡμέρα is a phrase used by Polybius, [and Dion. Hal. Ant. ii. 74. Of course, the meaning is *a certain settled day*. Cicero (de Off. i. 12.) has *status dies*. Plautus (Curcul. i. 1. 5.), *statutus dies*. In Job xii. 5. we have χρόνος τακτός. See Thuc. iv. 16 and 65. Pol. iii. 100. 6. xxix. 11. 8. Xen. Hell. vi. 1. 24.]

Ταλαιπωρέω, ῶ, from ταλαίπωρος.—*To be afflicted*, *touched*, or *affected with a sense of misery*. occ. Jam. iv. 9. [It is *To labour severely*, *be worn by labour* (see Xen. Mem. ii. 1. 18. and Taylor on Lysias, p. 490); then, *To endure hardship and suffering*. (See Thuc. i. 99 and 134. Ps. xxxviii. 6.) and *to inflict suffering*. (See Ps. xvii. 9. Is. xxxiii. 1. Micah ii. 4.) Comp. Pol. iii. 60. 3. Dem. 22, 24.]

Ταλαιπωρία, ας, ἡ, from ταλαίπωρος. [Properly, *Suffering from severe labour*. (See Diod. Sic. i. 36. Pol. iii. 55. 6.) and then]—*Misery*, *grievous affliction*, or *calamity*. occ. Rom. iii. 16. Jam. v. 1. [See Is. xlvii. 11. lix. 7. Diod. Sic. i. 56. Thuc. ii. 49.]

Ταλαίπωρος, ου, ὁ, ἡ, from ταλάω *to sustain*, *suffer*, and πῶρος *a stone*, *a hard substance*, and thence *grief*, *calamity;* see Πῶρος *.—*Miserable*, *afflicted with grievous calamities*. Mintert says it properly denotes *being worn out* and *fatigued with grievous labours*, as they who labour in *stone*-quarries, or are condemned to the mines. So also Stockius and Alberti, whom see. occ. Rom. vii. 24. Rev. iii. 17. [Eur. Phœn. 1636. Dem. 548, 12. Ceb. Tab. c. 28. Is. xxxiii. 1. 2 Mac. iv. 47.]

Ταλαντιαῖος, α, ον, from τάλαντον, which see.—*Weighing a talent*, *of a talent weight*. occ. Rev. xvi. 21, where see Vitringa. This word is used not only by Josephus, De Bel. lib. v. cap. 6, § 3, but by Alcæus, cited in Pollux, and by Polybius, [ix. 41. 8.] Plutarch, [and Diodorus, xix. 45.] See in Wetstein.

Τάλαντον, ου, τό, from ταλῶν or τλῆναι *sustaining* or *supporting* a weight.

I. *The scale* in a balance. Thus Homer uses the word, Il. xii. lin. 433,

* The *antelopes* are particularly remarkable for their *beautiful eyes*. So that it is a common compliment in the East to tell a fine woman that she has aine el gasel, *the eyes of an antelope*. But let us hear La Roque, Voyage en Palestine, p. 261. "Les Arabes expriment la beauté d'une femme en disant, qu'elle a *les yeux d'une gazelle:* toutes leurs chansons amoureuses ne parlent que des yeux noirs, et *des yeux de gazelle:* et c'est à cet animal qu'ils comparent toujours leur maîtresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement *il n'y a rien de si mignon, ni de si joly que ces gazelles:* on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur et à la timidité d'une jeune fille."

* [The Schol. on Aristoph. Plut. 33., and Suidas, say, that πῶρος means *suffering* or *grief*, and that the people of Elis used the verb πωρέω to express what other Greeks did by πενθέω.]

—Ὡς τε ΤΑ´ΛΑΝΤΑ γυνὴ χερνῆτις ἀληθὴς,
Ἡ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
Ἰσάζουσ᾽.

As when *two scales* are charged with doubtful loads,
From side to side the trembling balance nods,
While some laborious matron, just and poor,
With nice exactness weighs her woolly store.
POPE.

Comp. Il. viii. lin. 69. Il. xxii. lin. 209.

II. *A weight equal,* according to Bp. Cumberland, *to* 93¾ *pounds avoirdupois,* but, according to Michaelis, to no more than about 32½.

III. It denotes *a certain quantity* or *sum of money,* so called because, in the rude state of the ancient coin, they used to *weigh* their gold and silver. Mat. xviii. 24, and ch. xxv. freq. *A* Jewish *talent of silver,* according to Bp. Cumberland's calculation, was equal to 353*l.* 11*s.* 10*d.*; a talent of gold, of the same weight, to about 5075*l.* 15*s.* 7*d.*; but according to Michaelis the talent of silver was not more than 137*l.* 16*s.*, nor the talent of gold than 2033*l.* 16*s.* Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy *; but remark, that Homer uses the word τάλαντον for some certain *quantity* or *weight* of gold only, Il. ix. lin. 122 †, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 507. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of *data* sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that Homer's τάλαντον did not amount to any great weight or sum. See Dammi Lexic. Nov. Græc. col. 2297, and Goguet's Origin of Laws, vol. ii. p. 308—312, edit. Edinburgh. [On the various kinds of *talents,* see Gronovius de Pecuniâ Veterum, et Leusden Philol. Hebr. Mixt. Diss. 29. More may be found in Faber. Archæol. Hebr. T. i. p. 397. and Bernard de Mens. et Pond. ii. p. 189. The word occ. Ex. xxv. 39. 2 Sam. xii. 30.]

* See more in Heb. and Eng. Lexicon under ככר 3. [and Böckh's Staathaushaltung der Athener, vol. i. p. 16.]

† Where in Didymus's Scholion we read, Εἰ—περὶ τοῦ ταλάντου τῶν Ἑλλήνων, βραχύ τι τὸ τάλαντον τοῦ χρυσοῦ παρ᾽ αὐτοῖς, ὡς ἐν ἀργύρῳ βραχύ τι τὸ τάλαντον παρ᾽ αὐτοῖς, ὡς καὶ Δίφιλος ἐν ἀργύρῳ βραχύ τι τὸ τάλαντον φησί. "But if (the poet meant) the *talent* of the Hellenes (i. e. as distinguished from the Athenians), the *talent of gold* is with them *a small matter,* as Diphilus also calls it in silver."

ΤΑΛΙΘΑ´. Syr.—*Talitha.* A corrupt Hebrew, or Syriac, word denoting, as St. Mark interprets it, κοράσιον *a damsel.* The Chaldee and Syriac טליא is used for *a boy, a youth,* and the fem. טליתא for *a girl, a damsel,* in the Chaldee Targums of the Old, and in the Syriac version of the New Testament *. In Heb. טלה and טלא signify *a young lamb,* or *kid;* whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call *children lambs* and *lambkins.* Comp. also under Ταβιθά. occ. Mark v. 41, where the Syriac version retains the words טליתא קומי without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, Ἡ παῖς, ἐγείρου. [Τάλις is interpreted by Hesychius, as ἡ μελλόγαμος πάρθενος, and by Photius (col. 418.) as ἡ μεσόγαμος.]

ΤΑΜΕΙ῀ΟΝ and ΤΑΜΙΕ῀ΙΟΝ, ου, τό.

I. *A secret place, a private chamber* or *closet.* So Hesychius, ταμεῖα, ἀπόκρυφα οἰκήματα, *secret dwellings.* occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see Josephus, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions *a false prophet,* Ψευδοπροφήτης, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished. [Is. xxvi. 20. Ecclus. xxix. 12. Xen. Hell. v. 4. 5.]

II. *A store-house.* occ. Luke xii. 24, where see Wetstein. [Deut. xxviii. 8. Prov. iii. 10. Ps. cxliv. 13. Theoph. Char. viii. 1. iv. 2. Xen. Mem. i. 5. 2. Diod. Sic. xx. 58. Joseph. de B. J. iv. 4. 3. See Irmisch on Herodian. i. 6. 19. Duker on Thuc. i. 96.]

Τάξις, ιος, Att. εως, ἡ, from τάττω, or τάσσω *to set in order.*

I. *Order, regularity, regular disposition.* occ. 1 Cor. xiv. 40. Col. ii. 5.

II. *Order, regular succession.* occ. Luke i. 8.

III. *An order,* as of priests. Heb. v. 6, [10. vi. 20.] vii. 11, [17, 21.] "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called *an order;* if by that phrase is understood a succession of persons exe-

* See Castell's Heptaglott. Lexic. in טלה.

cuting that priesthood. Therefore κατὰ τάξιν must mean *after the similitude* of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατὰ τάξιν is in this verse (Heb. v. 6, so. ch. vii. 11.) rendered *secundum similitudinem* (כדמותה)." Macknight. [Schleusner translates in the same way, giving to the word the meanings, *The part sustained by any one, the condition in which he is placed, similar condition, likeness.* See Ps. cx. 4. 2 Mac. ix. 18. Arrian. D. E. iii. 1. Philost. Vit. Soph. i. 21. 3. The word has often a reference to military matters, *the disposition of troops, the line, the rank.* See Ælian. V. H. xiv. 49. Xen. de Mag. Eq. ii. 6. and de Rep. Lac. xi. 5.]

Ταπεινός, ή, όν. The most probable derivation of this word seems to be from ἔδαφος *the ground*, q. ἐδαφεινός. [Eustathius says it is the same as πατεινὸς, from πατέω *to tread.*]

I. *Low, not rising much above the ground.* Thus sometimes used in the Greek writers, as by Lucian, who opposes it to ὑψηλὸς *high.* See Scapula's Lexicon.

II. *Low, mean, despised.* occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1. [See Ælian. V. H. iii. 18. vi. 12. Xen. Hell. ii. 4. 14. Eur. Androm. 979. Is. xi. 4. xxv. 4. xxxii. 7. Jer. xxii. 16. Ecclus. xii. 4.]

III. *Lowly, humble.* occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52. [Schleusner and Wahl refer this passage to the last head, with many other commentators. Wahl puts 2 Cor. x. 1. here, and I think rightly. Schleusner makes it a separate head, *Timid*, and refers to ταπεινότης, used for *timidity*, in Xen. Hell. iii. 5. 14. See Prov. iii. 24. xi. 2. xxix. 23. Is. lvii. 15.]

IV. *Brought low, cast down*, by affliction or distress. occ. 2 Cor. vii. 6. [Job xxix. 25.] On this word see Campbell's Prelim. Dissertat. p. 44, &c.

☞ Ταπεινοφροσύνη, ης, ή, from ταπεινὸς *lowly*, and φρὴν *the mind.*—*Lowliness of mind, humility*, whether real and genuine, as Acts xx. 19. Eph. iv. 2, or affected and false, Col. ii. 18.* [Add Phil. ii. 3. Col. ii. 23. iii. 12. 1 Pet. v. 5.]

Ταπεινόω, ῶ, from ταπεινὸς.

I. *To make* or *bring low.* occ. Luke iii. 5. [Diod. Sic. i. 36.]

II. *To humble, debase*, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see Wetstein, as also on Mat., where he cites from Diogenes Laertius that saying of Æsop, who, on being asked what Jupiter was doing, answered, Τὰ μὲν ΥΨΗΛΑ' ΤΑΠΕΙΝΟΥ͂Ν, τὰ δὲ ΤΑΠΕΙΝΑ' ΥΨΟΥ͂Ν, That he was *humbling the exalted*, and *exalting the humble.* Comp. 2 Cor. xi. 7. [Prov. xiii. 7. Ecclus. xiii. 8. Diod. Sic. xi. 38 and 71. Pol. ix. 29. 11. Wahl and Schleusner agree in referring Phil. ii. 8. to this head, and I think rightly. They also refer Mat. xxiii. 12. to the next head, and with equal propriety.]

III. *To humble, abase*, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6.* Comp. Phil. ii. 8, and see Raphelius on that text. [Ecclus. ii. 17. iii. 18. Xen. An. vi. 1. 18.]

IV. *To bring low* or *humble by affliction, to afflict.* occ. 2 Cor. xii. 21. Comp. Ταπεινὸς IV.—The above cited are all the passages of the N. T. where this word occ.

Ταπείνωσις, ιος, Att. εως, ή, from ταπεινόω.—*Humiliation, state of humiliation* or *abasement, low estate.* occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10. [Gen. xvi. 11. xxix. 31. Is. liii. 8. Ecclus. ii. 4. xi. 12.]

ΤΑΡΑ'ΤΤΩ, or ΤΑΡΑ'ΣΣΩ.

I. *To tremble, disturb, agitate*, properly as water. John v. 4, 7. So Athenæus, cited by Wetstein, Ἐν τοῖς χειμῶσι ὑπὸ τῶν πνευμάτων ΤΑΡΑΤΤΟΜΕ'ΝΟΥ ΤΟΥ͂ ΥΔΑΤΟΣ, "*The water* in storms *being agitated* by the winds." The LXX likewise apply it to water, Ezek. xxxiv. 18. for the Heb. רפש *to disturb*, or *make foul*, as by *trampling* in it with the feet. [Æsop. Fab. 4. Dioscor. ii. 83. Lucian. Lexiph. § 4.]

II. *To trouble* or *disturb the mind, to put it into perturbation* or *commotion, to alarm*, and in the passive *to be* thus *troubled* or *disturbed*, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8. —with grief and pity, John xi. 33. [see Gen. xliii. 30.]

* [There is no reason whatever for so translating the word, notwithstanding the authority of Parkhurst and Schleusner; for *the affectation* is implied by the context, not expressed in the word. Wahl gives it rightly. Ταπεινοφρονέω occ. Ps. cxxxi. 2.]

* [On the particular meaning of the phrases in the two last places, see three Dissertations by Morus, published at Leipsic, 1788 and 1789.]

† See Bp. Bull's English Works, vol. i p. 138, &c.

—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. [Xen. Mem. ii. 6. 17.]—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his Vindication of the Defence of Christianity, p. 423, has well described *the various* and even *contrary passions* which, on the *Magians'* arrival *agitated Herod* and his court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταράσσομαι. To confirm this remark I add, that Josephus in like manner uses ἐτάραξεν to express the *very different agitations* of mind which the report of Herod's having been put to death by Antony occasioned in his *divided* court and family. Ant. lib. xv. cap. 3. § 7.—The above cited are all the passages of the N. T. wherein this V. occurs. [See Gen. xl. 6. xlv. 3. Is. xiii. 8. xxvi. 18. Diog. L. ii. 94. Epict. Enchir. c. 16.]

☞ Ταραχή, ῆς, ἡ, from ταράσσω *to trouble.*

I. *A troubling* or *stirring* of water. occ. John v. 4.

II. *A political commotion* or *disturbance.* occ. Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 1, 2, 3, 5, 7, 8, & al. in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 241, &c. 8vo, and in Lardner's Collection of Testimonies, vol. i. p. 57, &c. [Diod. Sic. i. 66. Pol. iii. 9. 9. Xen. Vect. v. 8.]

Τάραχος, ȣ, ὁ, from ταράσσω.

I. *A disturbance, stir.* occ. Acts xii. 18. [1 Sam. v. 9. Xen. An. i. 8. 2.]

II. *A disturbance, tumult.* occ. Acts xix. 23.

Ταρσεύς, έως, ὁ.—*Of,* or *belonging to, Tarsus,* a city of *Cilicia* in *Asia Minor.* occ. Acts ix. 11. xxi. 39, on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

Ταρταρόω, ῶ, from Τᾶρταρος, of which below.—*To cast into Tartarus.* occ. 2 Pet. ii. 4. "The Scholiast on Æschylus Eumen. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured ταρταρῶσαι *to cast* him *into Tartarus.* Tzetzes uses the same word ταρταρόω for *casting* or *sending into Tartarus:* and the compound V. καταταρταρȣ̃ν is found in Apollodorus, [Bibl. i. 1. 2.] in Didymus's Scholia on Homer, in Phurnutus, De Nat. Deor. p. 11, edit. Gale, and in the book Περὶ Ποταμῶν, which is extant among the works of Plutarch. [Sext. Emp. Pyrrh. Hypotyp. iii. 24.] And those whom Apollodorus styles καταταρταρωθέντας he in the same breath calls ῥιφθέντας εἰς Τάρταρον, *cast into Tartarus.*" Thus the learned Windet in Pole Synops. We may then, I think, safely assert that ταρταρώσας, in St. Peter, means not, as Mede, Works, fol. p. 23, interprets it, *to adjudge to,* but *to cast into Tartarus,* ῥίπτειν ἐς Τάρταρον, as in Homer, cited below. [*Tartarus* was the deepest abyss of the infernal regions, dark (as it is described by Homer Iliad, viii. 16 and 480. Apollodorus ubi supra, Hesiod. Theog. 720. Cic. Tusc. i. 15.) and as far from earth as earth from heaven, according to Homer and Apollodorus, ubi supra. Homer, too, describes it as having iron gates and a brazen threshold, by which (Æsch. Soc. D. iii. 21. Hesiod. Theog. 720.) the evil go into Erebus, &c. Parkhurst goes into a long disquisition to show that in its proper sense it meant the condensed and solid darkness which, according to a theory of his, surrounds the material universe. Having then noticed the Greek idea of *Tartarus,* he concludes as follows:]—On the whole, then, ταρταρȣ̃ν in St. Peter is the same as ῥίπτειν ἐς Τάρταρον, *to throw into Tartarus,* in Homer, only rectifying the poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *spirits,* must be interpreted *spiritually;* and thus ταρταρώσας will import that God *cast* the apostate angels out of his presence *into that* ζόφος τȣ̃ σκότȣς, *blackness of darkness,* (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the *light of his countenance,* and from the *beautifying influence of the ever-blessed Three,* as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun,* and the *benign operations of the material heavens.*

ΤΑ'ΤΤΩ, or ΤΑ'ΣΣΩ. *To place, set, appoint,* and as a N. (Chald.) *an appointment, statute.*

[I. Properly, *To order, set in a certain order*. Thuc. i. 48. Xen. Mem. iii. 1. 7. And hence in Luke vii. 8. (with ὑπὸ *To put one under another's order.*]

[II. *To appoint* or *order any thing to be done* (with acc. of thing, and dat. of person). Mat. xxviii. 16. Acts xxii. 10. xxviii. 25. Ælian. V. H. xiv. 22. Xen. Cyr. iv. 5. 11.]

[III. *To appoint* or *choose a person for any office*, as Rom. xiii. 1. and so] Εἰς διακονίαν τοῖς ἁγίοις τάττειν ἑαυτούς, 1 Cor. xvi. 15, means *To set* or *appoint themselves to*, i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them*. Raphelius shows that Xenophon and Plato apply the phrase τάττειν ἑαυτὸν in the same view, and pertinently observes that the dative ἁγίοις in the above text is to be referred not to ἔταξαν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socrat. § 17, p. 92, edit. Forster, Τὴν ἐμὴν ΤΩ῀ι ΘΕΩ῀ι ὙΠΗΡΕΣΙ'ΑΝ, "my *subserviency to God*;" and § 18, τὴν τοῦ Θεοῦ ΔΟ'ΣΙΝ ὙΜΙ῀Ν, "God's *gift to you*." And as to the expression τάττειν εἰς, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Pol. i. 45. 1. xv. 27. 7.]

IV. Pass. *To be disposed, adapted*. occ. Acts xiii. 48, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *And as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed*. This, after attentive consideration, and having read what others (particularly the learned * Mede, Raphelius, Wolfius, and Doddridge) have written, appears to me the true meaning of the text, and I think with Wolfius, that τεταγμένος εἰς in this passage is equivalent to ἔνθετος εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only show that τεταγμένος εἰς, when referring to *an employment* or *station*, means *appointed to it*. But see an excellent Note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed*, are manifestly contrasted with the Jews, ver. 46, who, by *rejecting the word of God*, οὐκ ἀξίους ἔκριναν ἑαυτοὺς τῆς αἰωνίου ζωῆς, *behaved as if they judged themselves not worthy of eternal life*. See Wetstein's Note; and as to the construction of τεταγμένος with the preposition εἰς, observe the V. τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

* Works, folio, pag. 21.

[V. *To appoint, determine*. Acts xv. 2. See Pol. xvii. 7. 7. Lysias, 336, 7.]

ΤΑΥ῀ΡΟΣ, ου, ὁ, from the Chald. תור* *a beeve*, which from the Heb. שור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—*A bull*, or *beeve*, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient heathen used to sacrifice *bulls* to Jupiter: thus Ovid. Metam. lib. iv. lin. 756. Comp. Virgil, Æn. ix. lin. 627, and see more in Wetstein.

Ταφή, ῆς, ἡ, from ἔταφον, 2 aor. of θάπτω *to bury*, which see.—*A burying*, or *burial*. occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matth. § 387.]

Τάφος, ου, ὁ, from ἔταφον, 2 aor. of θάπτω *to bury*, which see.—*A sepulchre*. Mat. [xxiii. 27. xxvii. 61, 64 and 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. T. v. P. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

ΤΑ'ΧΑ. Adv. *Perhaps*. occ. Rom. v. 7. Philem. ver. 15. [Lucian. Dial. Deorr. vi. 6. Æsch. Dial. Soc. i. 2. Xen. An. v. 2. 17. Its original and proper sense is *quickly*, from ταχύς. See Xen. Hell. vii. 4. 34. Pol. xviii. 20. 9.]

Ταχέως, Adv. from ταχύς.

I. *Quickly, speedily*. Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv.

* So the Phenicians called a *beeve*, *Thor*, according to Plutarch in Sylla, p. 463. B. ΘΩ῀Ρ γὰρ οἱ Φοίνικες τὴν βοῦν καλοῦσι.

9. Ceb. Tab. 31. Pol. i. 60. 10. Xen. Cyr. i. 4. 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. *Easily, lightly,* temerè. occ. 1 Tim. v. 22, where Raphelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ἡ, όν, from ταχός.

I. *Swift, speedy.* occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen.* occ. 2 Pet. i. 14. [Comp. Is. lix. 7. Habb. i. 6. Call. H. in Del. 95.]

Τάχιστα, neut. plur. [of τάχιστος,] used adverbially, *Most speedily;* Ὡς τάχιστα, *with the utmost speed,* quàm celerrimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον neut. [of ταχίων,] used adverbially, *More swiftly* or *speedily.* occ. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, *Speedily, soon, pretty soon.* occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελτίων. [1 Mac. ii. 40. The Attic word was Θᾶττον. See Græv. ad Lucian. Solœc. p. 751. and Notes on Thom. M. in v. Θᾶττον.]

Τάχος, εος, ους, τό, from ταχύς.—*Swiftness, speed.* Ἐν τάχει, *With swiftness,* or *speed, speedily.* Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially. —*Swiftly, speedily, quickly, immediately.* Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says *easily;* and Schleusner says, that *perhaps* the word may mean *rashly,* as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for מהר in Deut. ix. 12. Ex. xxxii. 8., for מהרה in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1. 1.]

ΤΑΧΥ'Σ, εῖα, ύ.—*Swift.* occ. Jam. i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, A conjunction.

1. *And.* Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by καί it may be rendered *both,* as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τέ—καί, *whether—or.* Acts ix. 2.—This particle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for *but,* as Acts i. 15. v. 42. & al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙ'ΝΩ.—*To stretch, stretch out, extend, distend.* This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙ῀ΧΟΣ, εος, ους, τό. Eustathius and others derive it from τεύχω *to build.*—*A wall.* Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for חומה; Numb. xxxv. 4. Is. xv. 1. for קיר. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for עיר) and Xen. Hell. vii. 5. 8. Eur. Phœn. 71 and 826.]

☞ Τεκμήριον, ου, τό, from τέκμαρ *a sign, token.*—*A sign, token.* occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philost. Vit. Soph. ii. 14. 2. Lysias 286, 7. Xen. Mem. i. 1. 2.]

☞ Τεκνίον, ου, τό. Diminutive of τέκνον.—*A little child.* It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1, [12, 28. iii. 7, 18. iv. 4. v. 21.] "*Dear children.*" Campbell's Prelim. Dissertat. p. 615.

☞ Τεκνογονέω, ῶ, from τέκνον *a child,* and γέγονα perf. mid. of the old verb γείνω or γένω *to make.*—*To bear children.* occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only *producing children,* but *educating them in a Christian manner,* is here implied.]

☞ Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—*Child-bearing.* occ. 1 Tim. ii. 15.

Τέκνον, ου, τό, from τίκτω, or obsol. τέκω, *to procreate.*

I. *A child,* whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29. xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. iii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2. 4.]

II. *A remote descendant,* Luke xvi. 25,

and Τέκνα, τά, plur. *Posterity*, posteri. John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopœia represented as a *person*, the *natives* or *inhabitants* of it are called its τέκνα, or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and Θυγάτηρ III.

IV. It is used as * "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12, and Θυγάτηρ II. [Herodian. i. 2. 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child* or *son*, τέκνον, because *begotten*, i. e. converted to Christ, *by him*. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Πάτηρ V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called τέκνα Θεῦ, *children of God*, as being *regenerated* or *born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under Υἱὸς VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under Υἱὸς XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5, בן מות, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, בן הכות, *worthy of beating*. Comp. under Υἱὸς XII. [See Is. lvii. 4. Hom. Il. xxi. 151.]

* Doddridge on Mat. ix. 2.

☞ Τεκνοτρεφέω, ῶ, from τέκνον *a child*, and τέτροφα perf. mid. of τρέφω *to nourish, bring up*.—*To bring up* or *educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Διατι ἀποσυμβωλεύεις τῷ σόφῳ ΤΕΚΝΟΤΡΟΦΕΙ͂Ν; "Why (Epicurus) do you dissuade a wise man from *bringing up children*?" [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕ'ΚΤΩΝ, ονος, ὁ. The Greek Lexicons derive it from τεύχω *to fabricate* (which see under Τεῖχος).—*A workman* in wood, iron, or stone, but especially in *wood, a carpenter*, faber. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that ὁ τέκτων is put by metonymy for τῦ τέκτονος υἱός; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for חרש, which means, κατ' ἐξοχὴν, *a carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2. 37.]

ΤΕ'ΚΩ. See under Τίκτω.

Τέλειος, α, ον, from τελέω *to complete, perfect*.

I. *Complete, perfect*. [1 Cor. xiii. 10. James i. 4, 17*, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat v. 48, Bp. Sherlock † observes, that the precise meaning is, "Let your love be *universal*, unconfined by partialities, and with respect to its objects, as large as God's is. Comp. Luke vi. 36, and see Elsner and Wetstein on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδία *little children*, or νήπιοι *infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have "ΑΝΔΡΑ ΤΕ'ΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75, we read "Οὐκ ἔτι εἶ μειράκιον, ἀλλ' "ΑΝΗΡ ἤδη ΤΕ'ΛΕΙΟΣ, "Thou art no longer a youth, but *a man at full age*." Raphelius shows that Xe-

* [Schleusner says, that the word here means *rendering perfect*, and so in v. 25. But this is without authority or necessity.]

† Disc. XIII. vol. iii. p. 308.

nophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2. 1. iii. 7. 6. Pol. v. 29. 2. Ælian. V. H. xiii. 1. and the commentators on Ælian. V. H. iv. 3., and Callim. H. in Jov. 57.]

Τελειότης, τητος, ἡ, from τέλειος.

☞ I. *Perfection, perfectness.* occ. Col. iii. 14, where charity or love is called *σύνδεσμος τῆς τελειότητος the bond of perfectness*, i. e., says Whitby, *the most perfect bond of* * *union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us *perfect* and *unblamable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render* persons *perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under Τέλειος II.

Τελειόω, ῶ, from τέλειος.

[I. *To complete, finish.* Luke ii. 43. (of time) Acts xx. 24. In] Luke xiii. 32, Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he cites from Plutarch, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΥ͂ΝΤΑ τὸ ζῆν *ending* their life. So Wetstein from Josephus, Maccab. § 7. "O holy life! ὃν πιστὴ θανάτου σφραγὶς 'ΕΤΕΛΕΊΩΣΕΝ, which the faithful seal of death *finished*." So Eusebius and other ancient Christian writers often apply it to the *death* of the martyrs. See Raphelius, Semicent. Annotat. p. 8, and Suicer Thesaur. under Τελειόω II. [Wahl also construes the fut. midd. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die*, (i. e. *be brought to an end*.) Hesychius has τέλειος ἡμέρα, ἡ ὑστάτη, καὶ τὸν βίον τελειοῦσα. See Fischer Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb too occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15.—To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12, (see below, sense IV.) * construing, *I have finished my course*, comparing with it Philo Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Pol. viii. 36. 2.]

[II. *To discharge* or *fulfil*. John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil* (as a prophecy), John xix. 28.]

IV. *To perfect, make perfect* or *complete.* Τελειόομαι, οῦμαι, pass. *To be made perfect* or *complete*. 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* "† and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see Macknight) Phil. iii. 12. In which latter text observe that τετελείωμαι is, like ἔλαβον, διώκω, καταλάβω, &c. in this passage, an *agonistic* term, denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [(I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23, where the meaning seems to be, *that they may be perfectly united*. 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *To render perfectly free from sin, expiate perfectly*, and so Œcumenius expressly explains the last passage.]

V. *To make* Christ *perfect*, Heb. ii. 10. i. e. "‡ *to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *To make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss*. And they add, Heb. xi. 40. xii. 23. (with great propriety) as farther instances of this sense.]

☞ Τελείως, Adv. from τέλειος.—*Perfectly, constantly, to the end.* occ. 1 Pet. i. 13. [Ecclus. vi. 37. (in the

* [Comp. Wisd. xii. 17.]

* [On this use of the perf. P. see Matthiæ, § 493.]

† Doddridge.

‡ Mr. Clark's Note on Heb. ii. 10.

Compl.) Judith xi. 6. 2 Mac. xii. 42. Fischer thinks this form Alexandrian, and τελέως Attic. See his Prol. xxx. de Vit. Lex. N. T. p. 674.]

Τελείωσις, ιος, Att. εως, ἡ, from τελειόω.

I. *A completion, accomplishment.* occ. Luke i. 45. [So Judith x. 9. (which Schleusner gives as Luke x. 9.) It is used in Jer. ii. 2. for *fulfilment of marriage espousals.* See Eustathius ad Iliad. Λ. p. 832. and Poll. On. iii. 3. 38. on the use of τέλος and compounds, as to *marriage.* In Ex. xxix. 26. it seems merely to denote *what fills.*]

II. *Perfection* of priesthood, both as to *atonement* and *intercession.* occ. Heb. vii. 11. Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

☞ Τελειωτής, ῦ, ὁ, from τελειόω.—*A finisher, a perfecter.* occ. Heb. xii. 2, where Christ is called τὸν τῆς πίστεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτήν, *the leader in,* and *finisher of, faith,* i. e. in his own person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see Wolfius Cur. Philolog. [Schleusner deduces the meaning of this word otherwise. He says, that τελειόω is *To declare victor in the games, assign the reward to the conqueror,* referring to Faber Agon. Sacr. i. 18. and Salmas. ad Spartian. in Adrian. p. 123. Hence τελειωτὴς is the ἀγωνοθέτης, and therefore *the rewarder.* Bretschneider makes ἀρχηγὸς καὶ τελειωτὴς the same as ἀρχὴ καὶ τέλος.]

☞ Τελεσφορέω, ῶ, from τέλος *an end, perfection,* and φορέω *to bring, bear.*—*To bring to perfection,* as seed does the fruit. occ. Luke viii. 14. Raphelius cites a passage from Arrian, Epictet. lib. iv. cap. 8. (p. 411. edit. Cantab.) where *seed* is in like manner said τελεσφορηθῆναι *to be brought to perfection,* i. e. by bearing perfect and ripe fruit. Strabo [v. p. 381.] applies the V. active to *a vine,* and Plutarch, the adjective τελεσφόρα to *trees* in general, which *bring their fruit to perfection.* See more in Wetstein and Kypke on Luke. [Joseph. Ant. i. 6. 3. Symm. Ps. lxv. 10. Inc. Is. xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has τελεσφορεῖ· ἐντελῶς ἄγει. Comp. Joseph. de Mac. T. ii. p. 514. Soph. Œd. C. 1550.]

Τελευτάω, ῶ, from τελευτή, which see.

I. *To end, finish, accomplish.* Thus often used in Homer, as Il. viii. lin. 9. Il. xiv. lin. 280. Il. xviii. lin. 382, & al. freq. See Dammi Lexic. 2332, 3. [Eur. Phœn. 1608. Hence τελευτῶν is often taken adverbially for *at length* *.]

II. *To end one's life, to die.* Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by Xenophon, Cyropæd. lib. viii. p. 508, edit. Hutchinson, 8vo. Ὅταν ΤΕΛΕΥΤΗΣΩ, "When *I shall be dead.*" But Eustathius has justly observed that this application of it is *elliptical;* and accordingly in Herodotus, lib. i. cap. 32, we have repeatedly ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν ΒΙ'ΟΝ, and ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν 'ΑΙΩ͂ΝΑ, "*to end one's life* †." Comp. under Τελευτὴ I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 18. On the formula θανάτῳ τελευτάω, which some call an Hebraism, see Schwarz Comm. Cr. p. 1313.]

Τελευτή, ῆς, ἡ, from τελέω *to end, finish.*

I. *An end, accomplishment.* Thus used in Homer, Il. ix. lin. 621. Odyss. i. lin. 249, which Eustathius says is its ancient and proper sense. So ΒΙΟ'ΤΟΙΟ ΤΕΛΕΥΤΗ', *The end of life,* Il. vii. lin. 104. Il. xvi. lin. 787. Thus likewise Herodotus ΤΕΛΕΥΤΗ͂ ΤΟ͂Υ ΒΙ'ΟΥ, lib. i. cap. 31. [And Demosth. p. 481, 14.] Hence

II. By an ellipsis, *The end of life, death, decease.* occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See Wetstein on Mat. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian. vii. 10. 1. Lucian Macrob. 12.]

Τελέω, ῶ, from τέλος *an end,* also *tribute,* which see.

I. *To end, finish.* Mat. xi. 1. xiii. 53. [xix. 1. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. 7. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. *To fulfil,* [as a prophecy]. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Ezr. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4. 4.]

[III. *To observe, fulfil.* Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

* [See Xen. de Re Eq. viii. 6. Ælian. V. H. xiii. 34.]

† [See too Ælian. V. H. vi. 2. Plato in Protag. p. 210. Diog. L. x. 22.]

IV. *To pay*, as tribute. occ. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9. 1. Demosth. p. 1067, 27.]

V. *To go over*, obire, peragrare. occ. Mat. x. 23, where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to *travelling* or *journeying*. See also Raphelius, Campbell, and Kypke. [Schleusner translates this place *To finish*, understanding ὁδὸν. The Vulgate has *consummare*, and so Florus, (i. 18.) has *consummare Italiam*, for *peragrare*. So תמם in Josh. iii. 17. Raphelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian. Toxar. 82. and διατελέω in Xen. An. i. 5. 7. Krumbholz thinks we are to understand κηρύσσειν. Bretschneider would understand φεύγοντες, not a very happy idea.]

ΤΕ'ΛΟΣ, εος, ες, τὸ.

I. *An end*. Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11, where *of the Lord* is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings." Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.]—Τὸ τέλος, used adverbially, (the preposition κατὰ being understood), *Finally*, q. d. *At the end*. 1 Pet. iii. 8.—'Εις τέλος, Luke xviii. 5, may signify either *continually, perpetually*, or *at length* (comp. 1 Thess. ii. 16, [where Bretschneider says *entirely*, and Schleusner construes *ad interitum, ad internecionem usque*,] and Macknight there); or else, with Raphelius, we may render it *quite, entirely:* in which last sense he observes that Polybius constantly uses it; but on both these latter interpretations it is manifest that εις τέλος must be joined, not with ἐρχομένη but with ὑπωπιάζῃ. See Wolfius and Wetstein on Luke. Τέλος ἔχειν, *To have an end*, i. e. either *to come to an end*, Mark iii. 26; or *to be accomplished*, as prophecies, &c. Luke xxii. 37.* Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the *end of the Jewish polity*, by the destruction of *Jerusalem*, and the dispersion of the *Jews*. Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see Wolfius. [Schleusner says, the word signifies generally, *overturn, end*, and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. *The end* of life, *death*, Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτὴ I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11. (where, says he, most interpreters understand the *death* of Christ; but see next head). Rev. ii. 27. Wisd. iii. 19. Ælian. V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15. 4.]

IV. *An end, event*. Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either *the happy event* or *end* of all Job's troubles granted him by God, or *the happy event* of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Pat. p. 689. Joseph. Ant. ix. 4. 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope;* in which sense Elsner observes that τέλος is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, *Christ made an end of the Mosaic law**. Estius and Elsner understand *the fulfilling of the law*, referring to Luke xxii. 37. Macknight says, *Christ is the end for which the law was given*, i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5. 6. Philo de Vit. Mos. i. p. 626. προύκειτο ἐν ἀυτῷ τέλος ὀνῆσαι τὺς ἀρχομένυς.]

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, Kypke shows that the Greek † writers apply it, in like manner,

* [See Joseph. Ant. ii. 5. 3. iv. 6. 5. vii. 14. 8. Dion. Hal. i. 19. Kypke i. 327.]

* [He explains τὰ τέλη τῶν ἀιώνων, 1 Cor. x. 11, as *the ends of the Mosaic dispensation;* and so Macknight, adding, however, that it may mean the *last dispensation*, i. e. the *gospel* age, distinguished from the *patriarchal* and *Mosaic*.]

† [Pind. Ol. i. 81. Joseph. Ant. vi. 1. 2. Philo de Char. p. 717.]

to the *event*, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus Raphelius, who shows that in Arrian, Epictet. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, *Now* the sum τῆς παραγγελίας *of the charge*, &c. of that, namely, mentioned ver. 3, *is charity*. [See Eccl. xii. 13. Pol. Hist. i. 1. Diog. L. ii. 87. Arrian. D. E. i. 20. So *finis* in Cic. ad Att. xii. 6.]

VIII. *An impost*, or *tax*, properly *on goods* or *merchandise, custom*, vectigal. occ. Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat. and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reisk. Ind. Gr. Dem. p. 282.]

☞ Τελώνης, ȣ, ὁ, from τέλος *tax, custom*, and ὠνέομαι *to buy, farm.*—*A farmer and collector of the taxes* or *public revenues, a publican*. These *publicans* may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek Τελῶναι. Now it is certain that * *the superior* or *principal farmers* and *collectors of the taxes*, throughout the *Roman* empire, were of the *equestrian* order, or *Roman knights*: but it appears that the Τελῶναι mentioned in the gospels were mostly *Jews*. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of *custom-house officers*, portitores, (see Mat. ix. 9.) under the *equestrian publicans*.—Zaccheus, however, though a Jew, is called Ἀρχιτελώνης (see Luke xix. 2. 9.), *a chief publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior Τελῶναι or *collectors* under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a *Roman knight*, as well as those *Jews* who are expressly said by Josephus, De Bel. lib. ii. cap. 14. § 9, to have been ἄνδρας ἱππικȣ τάγματος—ὧν ἐι καὶ τὸ γένος Ἰȣδαῖον ἀλλὰ τὸ γȣ̃ν ἀξιώμα Ῥωμάϊκον ἦν, "men of the *equestrian order*, whose dignity was Roman, though their descent was Jewish."—No wonder that the Jewish Τελῶναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46.*), but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *publicans*, see Wetstein on Mat. v. 46, Suicer. Thesaur. in Τελώνης, Whitby on Mat. ix. 11, and Lardner's Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 46, 47. ix. 10, 11. x. 3. xi. 19. xviii. 17. xxi. 31, 32. Mark ii. 15, 16. Luke iii. 12. v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10, 11, 12. On the abhorrence felt for them by the Jews see Carpzov. ad Scheckard. Jus. Reg. p. 277. and Goodwin, Mos. and Aar. i. 2. p. 12.]

☞ Τελώνιον, ȣ, τὸ, from Τελώνης.—*A place for receiving custom, a custom-house*. So the Syriac version in all the three following passages, בית מכסא, *the house of tribute*. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom see, on Mat. renders it "*the toll-office*." [See Poll. On. ix. 5. 28. It signifies also (according to Valck. Diatr. p. 280.) *the toll itself*.]

ΤΕ'ΜΝΩ.—*To cut*. This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τέρας, ατος, τὸ, q. τρέας from τρέω *to tremble, be terrified*, which see.—*A prodigy, a miracle*, because it is apt to strike men with *terror*, or make them *tremble*. "Τέρας," says Mintert, "differs from σημεῖον; for the latter is used for any *ordinary sign*, even where there is nothing miraculous, but τέρας is always taken for a *portent*, or *prodigy*, such as are called *miracles*." And the etymologist, Διαφερέι δὲ σημείȣ τέρας· Τέρας λέγεται τὸ παρὰ φύσιν γινομένον, σημεῖον δὲ

* Thus Cicero, "*Certè huic homini nulla spes salutis esset, si* Publicani, hoc est, *si* Equites Romani, *judicarent*." In Ver. lib. iii. cap. 72. "*Flos erim* Equitum Romanorum—Publicanorum ordine *continctur*." Pro Cn. Planc. cap. 9. "*Omnes* Publicanos, *totum ferè* Equestrem ordinem." De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "*At* frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum *agitabantur*." Annal. lib. iv. cap. 6.

* [From Cic. ad Att. vi. 2. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, "Efficio ne cui molesti sint."]

παρὰ τὴν κοινὴν συνήθειαν γινομένον. "Τέρας differs from σημεῖον: Τέρας is somewhat *supernatural*, σημεῖον what is *unusual*." [Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Ex. iv. 21. Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4. 15. Herod. ii. 82. Hom. Od. M. 394.]

Τεσσαράκοντα, οἱ, αἱ, τὰ, Undeclined, from τέσσαρες, —ρα, *four*, and ἄκοντα or κοντα the *decimal* termination. See under Ἑβδομήκοντα.—*Forty*. Mat. iv. 2. & al. freq.—On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. πληγὰς *strokes* (see Bos, Ellips. p. 177, and Wetstein on Luke xii. 47.); and that as by the law, Deut. xxv. 3, not *more than forty strokes* were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to *thirty-nine*. This is evident not only from the above text in 2 Cor., but from two passages in Josephus, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the law itself as ordering πληγὰς τεσσαράκοντα μιᾶς λειπούσης *forty stripes save one*. The modern Jews observe the same custom, as appears from the case of the wretched Acosta*. See also Wolfius and Wetstein on 2 Cor.

☞ Τεσσαρακονταετής, έος, οῦ, ὁ, ἡ, from τεσσαράκοντα *forty*, and ἔτος *a year*. —*Containing*, or *consisting of*, *forty years*. occ. Acts vii. 23. xiii. 18.

ΤΕ΄ΣΣΑΡΕΣ, Attic. ΤΕ΄ΤΤΑΡΕΣ, ων, οἱ, αἱ, καὶ τὰ τέσσαρα. Att. τέτταρα—*Four*. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαιδέκατος, η, ον, from τέσσαρες *four*, καὶ *and*, and δέκατος *tenth*.—*Fourteenth*. occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

☞ Τεταρταῖος, α, ον, from τέταρτος *fourth*.—*Being four days*, or *the fourth day*, *in a certain state*, [or rather, *one who does* or *suffers any thing on the fourth day*, or *for four days*.] occ. John xi. 39, where Raphelius, on comparing ver. 17, observes that the word relates to the time, not of Lazarus's *death*, but of his *burial*. But it may, notwithstanding, refer to the former; for the Jews used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —αιος to the time of a person's *death*. Thus Herodotus, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, ἀλλ' ἐπέαν ΤΡΙΤΑΙ῀ΑΙ ἢ ΤΕΤΑΡΤΑΙ῀ΑΙ γένωνται, "but after they had been *dead three* or *four days*." So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙ΄ΟΥ ἤδη κειμένου τοῦ νέκρου, "The man now lying dead *three days*, or *on the third day*." And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, νέκρους—ἤδη γὰρ ἦσαν ΠΕΜΠΤΑΙ῀ΟΙ, "for they had now *lain dead five days*." [See for similar words, Thuc. ii. 97. iii. 3. Theoc. ii. 4. 119. Hom. Il. A. 424. Od. 266.]

Τέταρτος, η, ον, from τεττάρες *four*. See Τέσσαρες.—*Fourth*. Mat. xiv. 25. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

Τετράγωνος, ου, ὁ, ἡ, from τέτρας *a quaternion*, *four*, and γωνία *a corner*, *angle*. —*Four-cornered*, *quadrangular*, *four-square*. occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Her. i. 178.]

☞ Τετράδιον, ου, τό, from τέτρας *a quaternion*, *four*.—*A quaternion*, *a party consisting of four soldiers*, which number, according to Polybius, cited by Raphelius, constituted φυλακεῖον *a guard*. occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke. [There were four quaternions, for this reason: the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer. Prol. xix. p. 453. or Kühnöl. ad. loc.]

Τετρακισχίλιοι, αι, α, from τέτρακις *four times* (which from τέτρας or τέτταρες *four*, and the numeral termination —κις, which see) and χίλιοι *a thousand*.—*Four thousand*. Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

* See the Exemplar Humanæ Vitæ annexed to Limborch's Amica Collatio, p. 350, and Bayle's Dictionary in Acosta, Note (E.).

[I. Properly, *To order, set in a certain order.* Thuc. i. 48. Xen. Mem. iii. 1. 7. And hence in Luke vii. 8. (with ὑπὸ *To put one under another's order.*]

[II. *To appoint* or *order any thing to be done* (with acc. of thing, and dat. of person). Mat. xxviii. 16. Acts xxii. 10. xxviii. 25. Ælian. V. H. xiv. 22. Xen. Cyr. iv. 5. 11.]

[III. *To appoint* or *choose a person for any office,* as Rom. xiii. 1. and so] Ἐις διακονίαν τοῖς ἁγίοις τάττειν ἑαυτὺς, 1 Cor. xvi. 15, means *To set* or *appoint themselves to,* i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them.* Raphelius shows that Xenophon and Plato apply the phrase τάττειν ἑαυτὸν in the same view, and pertinently observes that the dative ἁγίοις in the above text is to be referred not to ἔταξαν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socrat. § 17, p. 92, edit. Forster, Τὴν ἐμὴν ΤΩ͂ι ΘΕΩ͂ι ὙΠΕΡΗΣΙ'ΑΝ, "my *subserviency to God;*" and § 18, τὴν τῦ Θεῦ ΔΟ'ΣΙΝ ὙΜΙ͂Ν, "God's *gift to you.*" And as to the expression τάττειν εἰς, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Pol. i. 45. 1. xv. 27. 7.]

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *And as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * Mede, Raphelius, Wolfius, and Doddridge) have written, appears to me the true meaning of the text, and I think with Wolfius, that τεταγμένος εἰς in this passage is equivalent to εὔθετος εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination,* do not, I apprehend, come up to his point, but only show that τεταγμένος εἰς, when referring to *an employment* or *station,* means *appointed to it.* But see an excellent Note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed,* are manifestly contrasted with the Jews, ver. 46, who, by *rejecting the word of God,* οὐκ ἀξίως ἔκριναν ἑαυτὺς τῆς αἰωνίυ ζωῆς, *behaved as if they judged themselves not worthy of eternal life.* See Wetstein's Note; and as to the construction of τεταγμένος with the preposition εἰς, observe the V. τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

[V. *To appoint, determine.* Acts xv. 2. See Pol. xvii. 7. 7. Lysias, 336, 7.]

ΤΑΥ͂ΡΟΣ, ὑ, ὁ, from the Chald. תור * *a beeve,* which from the Heb. שור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—*A bull,* or *beeve,* taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient heathen used to sacrifice *bulls* to Jupiter: thus Ovid. Metam. lib. iv. lin. 756. Comp. Virgil, Æn. ix. lin. 627, and see more in Wetstein.

Ταφὴ, ῆς, ἡ, from ἔταφον, 2 aor. of θάπτω *to bury,* which see.—*A burying,* or *burial.* occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matth. § 387.]

Τάφος, ὑ, ὁ, from ἔταφον, 2 aor. of θάπτω *to bury,* which see.—*A sepulchre.* Mat. [xxiii. 27. xxvii. 61, 64 and 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. T. v. P. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

☞ ΤΑ'ΧΑ. Adv. *Perhaps.* occ. Rom. v. 7. Philem. ver. 15. [Lucian. Dial. Deorr. vi. 6. Æsch. Dial. Soc. i. 2. Xen. An. v. 2. 17. Its original and proper sense is *quickly,* from ταχύς. See Xen. Hell. vii. 4. 34. Pol. xviii. 20. 9.]

Ταχέως, Adv. from ταχύς.

I. *Quickly, speedily.* Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv.

* Works, folio, pag. 21.

* So the Phenicians called a *beeve, Thor,* according to Plutarch in Sylla, p. 463. B. ΘΩ͂Ρ γὰρ οἱ Φοίνικες τὴν βῦν καλῦσι.

9. Ceb. Tab. 31. Pol. i. 60. 10. Xen. Cyr. i. 4. 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. *Easily, lightly*, temerè. occ. 1 Tim. v. 22, where Raphelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ή, όν, from ταχός.

I. *Swift, speedy*. occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen*. occ. 2 Pet. i. 14. [Comp. Is. lix. 7. Habb. i. 6. Call. H. in Del. 95.]

Τάχιστα, neut. plur. [of τάχιστος,] used adverbially, *Most speedily;* Ὡς τάχιστα, *with the utmost speed*, quàm celerrimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον neut. [of ταχίων,] used adverbially, *More swiftly* or *speedily*. occ. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, *Speedily, soon, pretty soon*. occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελτίων. [1 Mac. ii. 40. The Attic word was Θᾶττον. See Græv. ad Lucian. Solœc. p. 751. and Notes on Thom. M. in v. Θᾶττον.]

Τάχος, εος, ες, τό, from ταχύς.—*Swiftness, speed*. Ἐν τάχει, *With swiftness, or speed, speedily*. Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially. —*Swiftly, speedily, quickly, immediately*. Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says *easily;* and Schleusner says, that *perhaps* the word may mean *rashly*, as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for מהר in Deut. ix. 12. Ex. xxxii. 8., for מהרה in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1. 1.]

ΤΑΧΥ'Σ, εῖα, ύ.—*Swift*. occ. Jam. i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, A conjunction.

1. *And*. Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by καί it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τέ—καί, *whether—or*. Acts ix. 2.—This particle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for *but*, as Acts i. 15. v. 42. & al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙ'ΝΩ.—*To stretch, stretch out, extend, distend*. This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙ˜ΧΟΣ, εος, ες, τό. Eustathius and others derive it from τεύχω *to build*.—*A wall*. Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for חומה; Numb. xxxv. 4. Is. xv. 1. for קיר. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for עיר) and Xen. Hell. vii. 5. 8. Eur. Phœn. 71 and 826.]

☞ Τεκμήριον, ε, τό, from τέκμαρ *a sign, token*.—*A sign, token*. occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philost. Vit. Soph. ii. 14. 2. Lysias 286, 7. Xen. Mem. i. 1. 2.]

☞ Τεκνίον, ε, τό. Diminutive of τέκνον.—*A little child*. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1, [12, 28. iii. 7, 18. iv. 4. v. 21.] "*Dear children*." Campbell's Prelim. Dissertat. p. 615.

☞ Τεκνογονέω, ῶ, from τέκνον *a child*, and γέγονα perf. mid. of the old verb γείνω or γένω *to make*.—*To bear children*. occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only *producing children*, but *educating them in a Christian manner*, is here implied.]

☞ Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—*Child-bearing*. occ. 1 Tim. ii. 15.

Τέκνον, ε, τό, from τίκτω, or obsol. τέκω, *to procreate*.

I. *A child*, whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29. xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. iii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2. 4.]

II. *A remote descendant*, Luke xvi. 25,

and Τέκνα, τά, plur. *Posterity*, posteri*t*. John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopœia represented as a *person,* the *natives* or *inhabitants* of it are called its τέκνα, or *children.* Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and Θυγάτηρ III.

IV. It is used as * "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12, and Θυγάτηρ II. [Herodian. i. 2. 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child* or *son,* τέκνον, because *begotten,* i. e. converted to Christ, *by him.* Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Πάτηρ V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called τέκνα Θεῦ, *children of God*, as being *regenerated* or *born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light,* Eph. v. 8, for God is *light,* and they are *enlightened* by him. See Wolfius, and comp. under Υἱὸς VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence,* and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with,* or *devoted to.* Thus the *children of wisdom* signify those who are *endued with,* or *devoted to, heavenly wisdom.* Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient.* 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under Υἱὸς XI.

IX. Joined with words expressive of *punishment* it denotes *liable to,* or *worthy of.* See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5, בן מות, *a son of death,* is one *worthy* or *guilty of death;* (comp. Ps. cii. 21.) Deut. xxv. 2, בן הכות, *worthy of beating.* Comp. under Υἱὸς XII. [See Is. lvii. 4. Hom. Il. xxi. 151.]

* Doddridge on Mat. ix. 2.

☞ Τεκνοτροφέω, ῶ, from τέκνον *a child*, and τέτροφα perf. mid. of τρέφω *to nourish, bring up.—To bring up* or *educate children.* occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Διατι ἀποσυμβυλεύεις τῷ σόφῳ ΤΕΚΝΟΤΡΟΦΕΙ͂Ν; "Why (Epicurus) do you dissuade a wise man from *bringing up children?*" [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕ΄ΚΤΩΝ, ονος, ὁ. The Greek Lexicons derive it from τεύχω *to fabricate* (which see under Τεῖχος).—*A workman* in wood, iron, or stone, but especially in *wood, a carpenter,* faber. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that ὁ τέκτων is put by metonymy for τῦ τέκτονος υἱός; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for חרש, which means, κατ᾽ ἐξοχὴν, *a carpenter.* See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2. 37.]

ΤΕ΄ΚΩ. See under Τίκτω.

Τέλειος, α, ον, from τελέω *to complete, perfect.*

I. *Complete, perfect.* [1 Cor. xiii. 10. James i. 4, 17*, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat v. 48, Bp. Sherlock † observes, that the precise meaning is, "Let your love be *universal,* unconfined by partialities, and with respect to its objects, as large as God's is. Comp. Luke vi. 36, and see Elsner and Wetstein on Mat.

II. *Adult, full-grown, of full age,* as opposed to παιδία *little children,* or νήπιοι *infants.* In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ἌΝΔΡΑ ΤΕ΄ΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75, we read Ὀυκ ἔτι εἶ μειράκιον, ἀλλ᾽ ἈΝΗΡ ἤδη ΤΕ΄ΛΕΙΟΣ, "Thou art no longer a youth, but *a man at full age.*" Raphelius shows that Xe-

* [Schleusner says, that the word here means *rendering perfect*, and so in v. 25. But this is without authority or necessity.]

† Disc. XIII. vol. iii. p. 308.

nophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2. 1. iii. 7. 6. Pol. v. 29. 2. Ælian. V. H. xiii. 1. and the commentators on Ælian. V. H. iv. 3., and Callim. H. in Jov. 57.]

Τελειότης, τητος, ἡ, from τέλειος.

☞ I. *Perfection, perfectness.* occ. Col. iii. 14, where charity or love is called *σύνδεσμος τῆς τελειότητος the bond of perfectness*, i. e., says Whitby, *the most perfect bond of* * *union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us *perfect* and *unblamable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render* persons *perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under Τέλειος II.

Τελειόω, ῶ, from τέλειος.

[I. *To complete, finish.* Luke ii. 43. (of time) Acts xx. 24. In] Luke xiii. 32, Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he cites from Plutarch, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΥΝΤΑ τὸ ζῆν *ending* their life. So Wetstein from Josephus, Maccab. § 7. "O holy life! ὃν πιστὴ θανάτου σφράγις ΈΤΕΛΕΊΩΣΕΝ, which the faithful seal of death *finished*." So Eusebius and other ancient Christian writers often apply it to the *death* of the martyrs. See Raphelius, Semicent. Annotat. p. 8, and Suicer Thesaur. under Τελειόω II. [Wahl also construes the fut. midd. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die*, (i. e. *be brought to an end.*) Hesychius has τέλειος ἡμέρα, ἡ ὑστάτη, καὶ τὸν βίον τελεῖουσα. See Fischer Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb too occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15.—To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12, (see below, sense IV.) * construing, *I have finished my course*, comparing with it Philo Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Pol. viii. 36. 2.]

[II. *To discharge* or *fulfil*. John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil* (as a prophecy), John xix. 28.]

IV. *To perfect, make perfect* or *complete*. Τελειόομαι, οῦμαι, pass. *To be made perfect* or *complete*. 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* "† and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see Macknight) Phil. iii. 12. In which latter text observe that τετελείωμαι is, like ἔλαβον, διώκω, καταλάβω, &c. in this passage, an *agonistic* term, denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [(I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23, where the meaning seems to be, *that they may be perfectly united.* 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *To render perfectly free from sin, expiate perfectly*, and so Œcumenius expressly explains the last passage.]

V. *To make* Christ *perfect*, Heb. ii. 10. i. e. "‡ *to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *To make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss.* And they add, Heb. xi. 40. xii. 23. (with great propriety) as farther instances of this sense.]

☞ Τελείως, Adv. from τέλειος.—*Perfectly, constantly, to the end.* occ. 1 Pet. i. 13. [Ecclus. vi. 37. (in the

* [Comp. Wisd. xii. 17.]

* [On this use of the perf. P. see Matthiæ, § 493.]
† Doddridge.
‡ Mr. Clark's Note on Heb. ii. 10.

Compl.) Judith xi. 6. 2 Mac. xii. 42. Fischer thinks this form Alexandrian, and τελέως Attic. See his Prol. xxx. de Vit. Lex. N. T. p. 674.]

Τελείωσις, ιος, Att. εως, ἡ, from τελειόω.

I. *A completion, accomplishment.* occ. Luke i. 45. [So Judith x. 9. (which Schleusner gives as Luke x. 9.) It is used in Jer. ii. 2. for *fulfilment of marriage espousals.* See Eustathius ad Iliad. Λ. p. 832. and Poll. On. iii. 3. 38. on the use of τέλος and compounds, as to *marriage.* In Ex. xxix. 26. it seems merely to denote *what fills.*]

II. *Perfection* of priesthood, both as to *atonement* and *intercession.* occ. Heb. vii. 11. Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

☞ Τελειωτής, ῦ, ὁ, from τελειόω.—*A finisher, a perfecter.* occ. Heb. xii. 2, where Christ is called τὸν τῆς πίστεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτὴν, *the leader in,* and *finisher of, faith,* i. e. in his own person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see Wolfius Cur. Philolog. [Schleusner deduces the meaning of this word otherwise. He says, that τελειόω is *To declare victor in the games, assign the reward to the conqueror,* referring to Faber Agon. Sacr. i. 18. and Salmas. ad Spartian. in Adrian. p. 123. Hence τελειωτὴς is the ἀγωνοθέτης, and therefore *the rewarder.* Bretschneider makes ἀρχηγὸς καὶ τελειωτὴς the same as ἀρχὴ καὶ τέλος.]

☞ Τελεσφορέω, ῶ, from τέλος *an end, perfection,* and φορέω *to bring, bear.*—*To bring to perfection,* as seed does the fruit. occ. Luke viii. 14. Raphelius cites a passage from Arrian, Epictet. lib. iv. cap. 8. (p. 411. edit. Cantab.) where *seed* is in like manner said τελεσφορηθῆναι *to be brought to perfection,* i. e. by bearing perfect and ripe fruit. Strabo [v. p. 381.] applies the V. active to *a vine,* and Plutarch, the adjective τελεσφόρα to *trees* in general, which *bring their fruit to perfection.* See more in Wetstein and Kypke on Luke. [Joseph. Ant. i. 6. 3. Symm. Ps. lxv. 10. Inc. Is. xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has τελεσφορεῖ· ἐντελῶς ἄγει. Comp. Joseph. de Mac. T. ii. p. 514. Soph. Œd. C. 1550.]

Τελευτάω, ῶ, from τελευτή, which see.

I. *To end, finish, accomplish.* Thus often used in Homer, as Il. viii. lin. 9. Il. xiv. lin. 280. Il. xviii. lin. 382, & al. freq. See Dammi Lexic. 2332, 3. [Eur. Phœn. 1608. Hence τελευτῶν is often taken adverbially for *at length* *.]

II. *To end one's life, to die.* Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by Xenophon, Cyropæd. lib. viii. p. 508, edit. Hutchinson, 8vo. Ὅταν ΤΕΛΕΥΤΗ'ΣΩ, "When *I shall be dead.*" But Eustathius has justly observed that this application of it is *elliptical;* and accordingly in Herodotus, lib. i. cap. 32, we have repeatedly ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν ΒΙ'ΟΝ, and ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν 'ΑΙΩ͂ΝΑ, "*to end one's life* †." Comp. under Τελευτὴ I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 18. On the formula θανάτῳ τελευτάω, which some call an Hebraism, see Schwarz Comm. Cr. p. 1313.]

Τελευτή, ῆς, ἡ, from τελέω *to end, finish.*

I. *An end, accomplishment.* Thus used in Homer, Il. ix. lin. 621. Odyss. i. lin. 249, which Eustathius says is its ancient and proper sense. So ΒΙΟ'ΤΟΙΟ ΤΕΛΕΥΤΗ', *The end of life,* Il. vii. lin. 104. Il. xvi. lin. 787. Thus likewise Herodotus ΤΕΛΕΥΤΗ' ΤΟ͂Υ ΒΙ'ΟΥ, lib. i. cap. 31. [And Demosth. p. 481, 14.] Hence

II. By an ellipsis, *The end of life, death, decease.* occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See Wetstein on Mat. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian. vii. 10. 1. Lucian Macrob. 12.]

Τελέω, ῶ, from τέλος *an end,* also *tribute,* which see.

I. *To end, finish.* Mat. xi. 1. xiii. 53. [xix. 1. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. 7. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. *To fulfil,* [as a prophecy]. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Esr. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4. 4.]

[III. *To observe, fulfil.* Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

* [See Xen. de Re Eq. viii. 6. Ælian. V. H. xiii. 34.]

† [See too Ælian. V. H. vi. 2. Plato in Protag. p. 210. Diog. L. x. 22.]

IV. *To pay*, as tribute. occ. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9. 1. Demosth. p. 1067, 27.]

V. *To go over*, obire, peragrare. occ. Mat. x. 23, where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to *travelling* or *journeying*. See also Raphelius, Campbell, and Kypke. [Schleusner translates this place *To finish*, understanding ὁδὸν. The Vulgate has *consummare*, and so Florus, (i. 18.) has *consummare Italiam*, for *peragrare*. So תמם in Josh. iii. 17. Raphelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian. Toxar. 82. and διατελέω in Xen. An. i. 5. 7. Krumbholz thinks we are to understand κηρύσσειν. Bretschneider would understand φεύγοντες, not a very happy idea.]

ΤΕ'ΛΟΣ, εος, ες, τὸ.

I. *An end.* Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11, where *of the Lord* is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings." Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.]—Τὸ τέλος, used adverbially, (the preposition κατὰ being understood), *Finally*, q. d. *At the end.* 1 Pet. iii. 8.—'Εις τέλος, Luke xviii. 5, may signify either *continually, perpetually*, or *at length* (comp.. 1 Thess. ii. 16, [where Bretschneider says *entirely*, and Schleusner construes *ad interitum, ad internecionem usque*,] and Macknight there); or else, with Raphelius, we may render it *quite, entirely:* in which last sense he observes that Polybius constantly uses it; but on both these latter interpretations it is manifest that εις τέλος must be joined, not with ἐρχομένη but with ὑπωπιάζῃ. See Wolfius and Wetstein on Luke. Τέλος ἔχειν, *To have an end*, i. e. either *to come to an end*, Mark iii. 26; or *to be accomplished*, as prophecies, &c. Luke xxii. 37.* Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the *end of the Jewish polity*, by the destruction of *Jerusalem*, and the dispersion of the *Jews*. Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see Wolfius. [Schleusner says, the word signifies generally, *overturn, end*, and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. *The end* of life, *death*, Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτὴ I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11. (where, says he, most interpreters understand the *death* of Christ; but see next head). Rev. ii. 27. Wisd. iii. 19. Ælian. V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15. 4.]

IV. *An end, event.* Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either *the happy event* or *end* of all Job's troubles granted him by God, or *the happy event* of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Pat. p. 689. Joseph. Ant. ix. 4. 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope;* in which sense Elsner observes that τέλος is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, *Christ made an end of the Mosaic law**. Estius and Elsner understand *the fulfilling of the law*, referring to Luke xxii. 37. Macknight says, *Christ is the end for which the law was given*, i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5. 6. Philo de Vit. Mos. i. p. 626. προὔκειτο ἐν ἀυτῷ τέλος ὀνῆσαι τὸς ἀρχομένες.]

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, Kypke shows that the Greek † writers apply it, in like manner,

* [See Joseph. Ant. ii. 5. 3. iv. 6. 5. vii. 14. 8. Dion. Hal. i. 19. Kypke i. 327.]

* [He explains τὰ τέλη τῶν ἀιώνων, 1 Cor. x. 11, as *the ends of the Mosaic dispensation;* and so Macknight, adding, however, that it may mean the *last dispensation*, i. e. the *gospel* age, distinguished from the *patriarchal* and *Mosaic*.]

† [Pind. Ol. i. 81. Joseph. Ant. vi. 1. 2. Philo de Char. p. 717.]

to the *event*, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus Raphelius, who shows that in Arrian, Epictet. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, *Now* the sum *τῆς παραγγελίας of the charge*, &c. of that, namely, mentioned ver. 3, *is charity*. [See Eccl. xii. 13. Pol. Hist. i. 1. Diog. L. ii. 87. Arrian. D. E. i. 20. So *finis* in Cic. ad Att. xii. 6.]

VIII. *An impost*, or *tax*, properly *on goods* or *merchandise*, *custom*, vectigal. occ. Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat. and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reisk. Ind. Gr. Dem. p. 282.]

☞ Τελώνης, ȣ, ὁ, from *τέλος tax*, *custom*, and *ὠνέομαι to buy*, *farm*.—*A farmer and collector of the taxes* or *public revenues*, *a publican*. These *publicans* may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek Τελῶναι. Now it is certain that * *the superior* or *principal farmers* and *collectors of the taxes*, throughout the *Roman* empire, were of the *equestrian* order, or *Roman knights*: but it appears that the Τελῶναι mentioned in the gospels were mostly *Jews*. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of *custom-house officers*, portitores, (see Mat. ix. 9.) under the *equestrian publicans*.—Zaccheus, however, though a Jew, is called Ἀρχιτελώνης (see Luke xix. 2. 9.), *a chief publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior Τελῶναι or *collectors* under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a *Roman knight*, as well as those *Jews* who are expressly said by Josephus, De Bel. lib. ii. cap. 14. § 9, to have been *ἄνδρας ἱππικȣ τάγματος—ὧν ἐι καὶ τὸ γένος Ἰȣδαῖον ἀλλὰ τὸ γȣ̃ν ἀξιώμα Ῥωμάϊκον ἦν*, "men of the *equestrian order*, whose dignity was Roman, though their descent was Jewish."—No wonder that the Jewish Τελῶναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46. *), but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *publicans*, see Wetstein on Mat. v. 46, Suicer. Thesaur. in Τελώνης, Whitby on Mat. ix. 11, and Lardner's Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 46, 47. ix. 10, 11. x. 3. xi. 19. xviii. 17. xxi. 31, 32. Mark ii. 15, 16. Luke iii. 12. v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10, 11, 12. On the abhorrence felt for them by the Jews see Carpzov. ad Scheckard. Jus. Reg. p. 277. and Goodwin, Mos. and Aar. i. 2. p. 12.]

☞ Τελώνιον, ȣ, τὸ, from Τελώνης.—*A place for receiving custom, a custom-house.* So the Syriac version in all the three following passages, בית מכסא, *the house of tribute.* occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom see, on Mat. renders it "*the toll-office.*" [See Poll. On. ix. 5. 28. It signifies also (according to Valck. Diatr. p. 280.) *the toll* itself.]

ΤΕ'ΜΝΩ.—*To cut.* This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τέρας, ατος, τὸ, q. *τρέας* from *τρέω to tremble, be terrified*, which see.—*A prodigy, a miracle*, because it is apt to strike men with *terror*, or make them *tremble*. "Τέρας," says Mintert, "differs from *σημεῖον*; for the latter is used for any *ordinary sign*, even where there is nothing miraculous, but *τέρας* is always taken for a *portent*, or *prodigy*, such as are called *miracles*." And the etymologist, Διαφερέι *δὲ σημείȣ τέρας*· Τέρας *λέγεται τὸ παρὰ φύσιν γινομένον, σημεῖον δὲ*

* Thus Cicero, "*Certè huic homini nulla spes salutis esset, si* Publicani, hoc est, *si* Equites Romani, *judicarent.*" In Ver. lib. iii. cap. 72. "*Flos erim* Equitum Romanorum—Publicanorum ordine *continetur.*" Pro Cn. Planc. cap. 9. "*Omnes* Publicanos, *totum ferè* Equestrem ordinem." De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "*At* frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum *agitabantur.*" Annal. lib. iv. cap. 6.

* [From Cic. ad Att. vi. 2. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, "Efficio ne cui molesti sint."]

παρὰ τὴν κοινὴν συνηθείαν γινομένον. "Τέρας differs from σημεῖον: Τέρας is somewhat *supernatural*, σημεῖον what is *unusual*." [Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Ex. iv. 21. Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4. 15. Herod. ii. 82. Hom. Od. M. 394.]

Τεσσαράκοντα, οἱ, αἱ, τὰ, Undeclined, from τέσσαρες, —ρα, *four*, and ἀκοντα or κοντα the *decimal* termination. See under Ἑϐδομήκοντα.—*Forty*. Mat. iv. 2. & al. freq.—On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. πληγὰς *strokes* (see Bos, Ellips. p. 177, and Wetstein on Luke xii. 47.); and that as by the law, Deut. xxv. 3, not *more than forty strokes* were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to *thirty-nine*. This is evident not only from the above text in 2 Cor., but from two passages in Josephus, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the law itself as ordering πληγὰς τεσσαράκοντα μιᾶς λειπούσης *forty stripes save one*. The modern Jews observe the same custom, as appears from the case of the wretched Acosta*. See also Wolfius and Wetstein on 2 Cor.

☞ Τεσσαρακονταετής, έος, οῦ, ὁ, ἡ, from τεσσαράκοντα *forty*, and ἔτος *a year*. —*Containing*, or *consisting of*, *forty years*. occ. Acts vii. 23. xiii. 18.

ΤΕ'ΣΣΑΡΕΣ, Attic. ΤΕ'ΤΤΑΡΕΣ, ων, οἱ, αἱ, καὶ τὰ τέσσαρα. Att. τέτταρα—*Four*. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαιδέκατος, η, ον, from τέσσαρες *four*, καὶ *and*, and δέκατος *tenth*.—*Fourteenth*. occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

☞ Τεταρταῖος, α, ον, from τέταρτος *fourth*.—*Being four days*, or *the fourth day*, *in a certain state*, [or rather, *one who does* or *suffers any thing on the fourth day*, or *for four days*.] occ. John xi. 39, where Raphelius, on comparing ver. 17, observes that the word relates to the time, not of Lazarus's *death*, but of his *burial*. But it may, notwithstanding, refer to the former; for the Jews used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —αιος to the time of a person's *death*. Thus Herodotus, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, ἀλλ' ἐπέαν ΤΡΙΤΑΙ῀ΑΙ ἢ ΤΕΤΑΡΤΑΙ῀ΑΙ γένωνται, "but after they had been *dead three* or *four days*." So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙ'ΟΥ ἤδη κειμένου τοῦ νέκρου, "The man now lying dead *three days*, or *on the third day*." And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, νέκρους—ἤδη γὰρ ἦσαν ΠΕΜΠΤΑΙ῀ΟΙ, "for they had now *lain dead five days*." [See for similar words, Thuc. ii. 97. iii. 3. Theoc. ii. 4. 119. Hom. Il. A. 424. Od. 266.]

Τέταρτος, η, ον, from τεττάρες *four*. See Τέσσαρες.—*Fourth*. Mat. xiv. 25. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

Τετράγωνος, ου, ὁ, ἡ, from τέτρας *a quaternion*, *four*, and γωνία *a corner*, *angle*. —*Four-cornered*, *quadrangular*, *four-square*. occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Her. i. 178.]

☞ Τετράδιον, ου, τό, from τέτρας *a quaternion*, *four*.—*A quaternion*, *a party consisting of four soldiers*, which number, according to Polybius, cited by Raphelius, constituted φυλακεῖον *a guard*. occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke. [There were four quaternions, for this reason: the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer. Prol. xix. p. 453. or Kühnöl. ad. loc.]

Τετρακισχίλιοι, αι, α, from τέτρακις *four times* (which from τέτρας or τέτταρες *four*, and the numeral termination —κις, which see) and χίλιοι *a thousand*.—*Four thousand*. Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

* See the Exemplar Humanæ Vitæ annexed to Limborch's Amica Collatio, p. 350, and Bayle's Dictionary in ACOSTA, Note (E.).

cuting that priesthood. Therefore κατὰ τάξιν must mean *after the similitude* of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατὰ τάξιν is in this verse (Heb. v. 6, so. ch. vii. 11.) rendered *secundum similitudinem* (כדמותה)." Macknight. [Schleusner translates in the same way, giving to the word the meanings, *The part sustained by any one, the condition in which he is placed, similar condition, likeness.* See Ps. cx. 4. 2 Mac. ix. 18. Arrian. D. E. iii. 1. Philost. Vit. Soph. i. 21. 3. The word has often a reference to military matters, *the disposition of troops, the line, the rank.* See Ælian. V. H. xiv. 49. Xen. de Mag. Eq. ii. 6. and de Rep. Lac. xi. 5.]

Ταπεινός, ή, όν. The most probable derivation of this word seems to be from ἔδαφος *the ground*, q. ἐδαφεινός. [Eustathius says it is the same as πατεινὸς, from πατέω *to tread.*]

I. *Low, not rising much above the ground.* Thus sometimes used in the Greek writers, as by Lucian, who opposes it to ὑψηλὸς *high.* See Scapula's Lexicon.

II. *Low, mean, despised.* occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1. [See Ælian. V. H. iii. 18. vi. 12. Xen. Hell. ii. 4. 14. Eur. Androm. 979. Is. xi. 4. xxv. 4. xxxii. 7. Jer. xxii. 16. Ecclus. xii. 4.]

III. *Lowly, humble.* occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52. [Schleusner and Wahl refer this passage to the last head, with many other commentators. Wahl puts 2 Cor. x. 1. here, and I think rightly. Schleusner makes it a separate head, *Timid*, and refers to ταπεινότης, used for *timidity*, in Xen. Hell. iii. 5. 14. See Prov. iii. 24. xi. 2. xxix. 23. Is. lvii. 15.]

IV. *Brought low, cast down*, by affliction or distress. occ. 2 Cor. vii. 6. [Job xxix. 25.] On this word see Campbell's Prelim. Dissertat. p. 44, &c.

☞ Ταπεινοφροσύνη, ης, ή, from ταπεινὸς *lowly*, and φρὴν *the mind.—Lowliness of mind, humility*, whether real and genuine, as Acts xx. 19. Eph. iv. 2, or affected and false, Col. ii. 18.* [Add Phil. ii. 3. Col. ii. 23. iii. 12. 1 Pet. v. 5.]

Ταπεινόω, ῶ, from ταπεινὸς.

I. *To make* or *bring low.* occ. Luke iii. 5. [Diod. Sic. i. 36.]

II. *To humble, debase*, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see Wetstein, as also on Mat., where he cites from Diogenes Laertius that saying of Æsop, who, on being asked what Jupiter was doing, answered, Τὰ μὲν ὙΨΗΛΑ` ΤΑΠΕΙΝΟΥ͂Ν, τὰ δὲ ΤΑΠΕΙΝΑ` ὙΨΟΥ͂Ν, That he was *humbling the exalted*, and *exalting the humble.* Comp. 2 Cor. xi. 7. [Prov. xiii. 7. Ecclus. xiii. 8. Diod. Sic. xi. 38 and 71. Pol. ix. 29. 11. Wahl and Schleusner agree in referring Phil. ii. 8. to this head, and I think rightly. They also refer Mat. xxiii. 12. to the next head, and with equal propriety.]

III. *To humble, abase*, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6.* Comp. Phil. ii. 8, and see Raphelius on that text. [Ecclus. ii. 17. iii. 18. Xen. An. vi. 1. 18.]

IV. *To bring low* or *humble by affliction, to afflict.* occ. 2 Cor. xii. 21. Comp. Ταπεινὸς IV.—The above cited are all the passages of the N. T. where this word occ.

Ταπείνωσις, ιος, Att. εως, ή, from ταπεινόω.—*Humiliation, state of humiliation* or *abasement, low estate.* occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10. [Gen. xvi. 11. xxix. 31. Is. liii. 8. Ecclus. ii. 4. xi. 12.]

ΤΑΡΑ'ΤΤΩ, or ΤΑΡΑ'ΣΣΩ.

I. *To tremble, disturb, agitate*, properly as water. John v. 4, 7. So Athenæus, cited by Wetstein, Ἐν τοῖς χειμῶσι ὑπὸ τῶν πνευμάτων ΤΑΡΑΤΤΟΜΕ'ΝΟΥ ΤΟΥ͂ ὝΔΑΤΟΣ, "*The water* in storms *being agitated* by the winds." The LXX likewise apply it to water, Ezek. xxxiv. 18. for the Heb. רפש *to disturb*, or *make foul*, as by *trampling* in it with the feet. [Æsop. Fab. 4. Dioscor. ii. 83. Lucian. Lexiph. § 4.]

II. *To trouble* or *disturb the mind, to put it into perturbation* or *commotion, to alarm*, and in the passive *to be* thus *troubled* or *disturbed*, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8. —with grief and pity, John xi. 33. [see Gen. xliii. 30.]

* [There is no reason whatever for so translating the word, notwithstanding the authority of Parkhurst and Schleusner; for *the affectation* is implied by the context, not expressed in the word. Wahl gives it rightly. Ταπεινοφρονέω occ. Ps. cxxxi. 2.]

* [On the particular meaning of the phrases in the two last places, see three Dissertations by Morus, published at Leipsic, 1788 and 1789.]

† See Bp. Bull's English Works, vol. i. p. 138, &c.

—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. [Xen. Mem. ii. 6. 17.]—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his Vindication of the Defence of Christianity, p. 423, has well described *the various* and even *contrary passions* which, on the *Magians'* arrival *agitated Herod* and his court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταράσσομαι. To confirm this remark I add, that Josephus in like manner uses ἐτάραξεν to express the *very different agitations* of mind which the report of Herod's having been put to death by Antony occasioned in his *divided* court and family. Ant. lib. xv. cap. 3. § 7.—The above cited are all the passages of the N. T. wherein this V. occurs. [See Gen. xl. 6. xlv. 3. Is. xiii. 8. xxvi. 18. Diog. L. ii. 94. Epict. Enchir. c. 16.]

☞ Ταραχή, ῆς, ἡ, from ταράσσω *to trouble*.

I. *A troubling* or *stirring* of water. occ. John v. 4.

II. *A political commotion* or *disturbance*. occ. Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 1, 2, 3, 5, 7, 8, & al. in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 241, &c. 8vo, and in Lardner's Collection of Testimonies, vol. i. p. 57, &c. [Diod. Sic. i. 66. Pol. iii. 9. 9. Xen. Vect. v. 8.]

Τάραχος, ȣ, ὁ, from ταράσσω.

I. *A disturbance, stir*. occ. Acts xii. 18. [1 Sam. v. 9. Xen. An. i. 8. 2.]

II. *A disturbance, tumult*. occ. Acts xix. 23.

Ταρσεύς, έως, ὁ.—*Of*, or *belonging to, Tarsus*, a city of *Cilicia* in *Asia Minor*. occ. Acts ix. 11. xxi. 39, on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

Ταρταρόω, ῶ, from Τᾶρταρος, of which below.—*To cast into Tartarus*. occ. 2 Pet. ii. 4. "The Scholiast on Æschylus Eumen. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured ταρταρῶσαι *to cast* him *into Tartarus*. Tzetzes uses the same word ταρταρόω for *casting* or *sending into Tartarus:* and the compound V. καταταρταρȣ̃ν is found in Apollodorus, [Bibl. i. 1. 2.] in Didymus's Scholia on Homer, in Phurnutus, De Nat. Deor. p. 11, edit. Gale, and in the book Περὶ Ποταμῶν, which is extant among the works of Plutarch. [Sext. Emp. Pyrrh. Hypotyp. iii. 24.] And those whom Apollodorus styles καταταρταρωθέντας he in the same breath calls ῥιφθέντας εἰς Τάρταρον, *cast into Tartarus*." Thus the learned Windet in Pole Synops. We may then, I think, safely assert that ταρταρώσας, in St. Peter, means not, as Mede, Works, fol. p. 23, interprets it, *to adjudge to*, but *to cast into Tartarus*, ῥίπτειν ἐς Τάρταρον, as in Homer, cited below. [*Tartarus* was the deepest abyss of the infernal regions, dark (as it is described by Homer Iliad, viii. 16 and 480. Apollodorus ubi supra, Hesiod. Theog. 720. Cic. Tusc. i. 15.) and as far from earth as earth from heaven, according to Homer and Apollodorus, ubi supra. Homer, too, describes it as having iron gates and a brazen threshold, by which (Æsch. Soc. D. iii. 21. Hesiod. Theog. 720.) the evil go into Erebus, &c. Parkhurst goes into a long disquisition to show that in its proper sense it meant the condensed and solid darkness which, according to a theory of his, surrounds the material universe. Having then noticed the Greek idea of *Tartarus*, he concludes as follows:]—On the whole, then, ταρταρȣ̃ν in St. Peter is the same as ῥίπτειν ἐς Τάρταρον, *to throw into Tartarus*, in Homer, only rectifying the poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *spirits*, must be interpreted *spiritually;* and thus ταρταρώσας will import that God *cast* the apostate angels out of his presence *into that* ζόφος τȣ̃ σκότȣς, *blackness of darkness*, (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the *light of his countenance*, and from the *beautifying influence of the ever-blessed Three*, as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun*, and the *benign operations of the material heavens*.

ΤΑ'ΤΤΩ, or ΤΑ'ΣΣΩ. *To place, set, appoint*, and as a N. (Chald.) *an appointment, statute*.

[I. Properly, *To order, set in a certain order*. Thuc. i. 48. Xen. Mem. iii. 1. 7. And hence in Luke vii. 8. (with ὑπὸ *To put one under another's order*.]

[II. *To appoint* or *order any thing to be done* (with acc. of thing, and dat. of person). Mat. xxviii. 16. Acts xxii. 10. xxviii. 25. Ælian. V. H. xiv. 22. Xen. Cyr. iv. 5. 11.]

[III. *To appoint* or *choose a person for any office*, as Rom. xiii. 1. and so] Ἐις διακονίαν τοῖς ἁγίοις τάττειν ἑαυτὲς, 1 Cor. xvi. 15, means *To set* or *appoint themselves to*, i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them*. Raphelius shows that Xenophon and Plato apply the phrase τάττειν ἑαυτὸν in the same view, and pertinently observes that the dative ἁγίοις in the above text is to be referred not to ἔταξαν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socrat. § 17, p. 92, edit. Forster, Τὴν ἐμὴν ΤΩ῀ι ΘΕΩ῀ι ʽΥΠΕΡΗΣΙ'ΑΝ, "my *subserviency to God*;" and § 18, τὴν τῦ Θεῦ ΔΌΣΙΝ ʽΥΜΙ῀Ν, "God's *gift to you*." And as to the expression τάττειν εἰς, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Pol. i. 45. 1. xv. 27. 7.]

IV. Pass. *To be disposed, adapted*. occ. Acts xiii. 48, καὶ ἐπίςευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *And as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed*. This, after attentive consideration, and having read what others (particularly the learned * Mede, Raphelius, Wolfius, and Doddridge) have written, appears to me the true meaning of the text, and I think with Wolfius, that τεταγμένος εἰς in this passage is equivalent to ἔυθετος εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only show that τεταγμένος εἰς, when referring to *an employment* or *station*, means *appointed to it*. But see an excellent Note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed*, are manifestly contrasted with the Jews, ver. 46, who, by *rejecting the word of God*, ὀυκ ἀξίυς ἔκριναν ἑαυτὸς τῆς αἰωνίυ ζωῆς, *behaved as if they judged themselves not worthy of eternal life*. See Wetstein's Note; and as to the construction of τεταγμένος with the preposition εἰς, observe the V. τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

[V. *To appoint, determine*. Acts xv. 2. See Pol. xvii. 7. 7. Lysias, 336, 7.]

ΤΑΥ῀ΡΟΣ, ῦ, ὁ, from the Chald. תור* *a beeve*, which from the Heb. שור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—*A bull*, or *beeve*, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient heathen used to sacrifice *bulls* to Jupiter: thus Ovid. Metam. lib. iv. lin. 756. Comp. Virgil, Æn. ix. lin. 627, and see more in Wetstein.

Ταφή, ῆς, ἡ, from ἔταφον, 2 aor. of θάπτω *to bury*, which see.—*A burying*, or *burial*. occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matth. § 387.]

Τάφος, ῦ, ὁ, from ἔταφον, 2 aor. of θάπτω *to bury*, which see.—*A sepulchre*. Mat. [xxiii. 27. xxvii. 61, 64 and 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. T. v. P. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

☞ ΤΑ'ΧΑ. Adv. *Perhaps*. occ. Rom. v. 7. Philem. ver. 15. [Lucian. Dial. Deorr. vi. 6. Æsch. Dial. Soc. i. 2. Xen. An. v. 2. 17. Its original and proper sense is *quickly*, from ταχύς. See Xen. Hell. vii. 4. 34. Pol. xviii. 20. 9.]

Ταχέως, Adv. from ταχύς.

I. *Quickly, speedily*. Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv.

* Works, folio, pag. 21.

* So the Phenicians called a *beeve*, *Thor*, according to Plutarch in Sylla, p. 463. B. ΘΩ῀Ρ γὰρ οἱ Φοίνικες τὴν βῦν καλῦσι.

9. Ceb. Tab. 31. Pol. i. 60. 10. Xen. Cyr. i. 4. 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. *Easily, lightly*, temerè. occ. 1 Tim. v. 22, where Raphelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ή, όν, from ταχός.

I. *Swift, speedy*. occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen*. occ. 2 Pet. i. 14. [Comp. Is. lix. 7. Habb. i. 6. Call. H. in Del. 95.]

Τάχιϛα, neut. plur. [of τάχιϛος,] used adverbially, *Most speedily;* Ὡς τάχιϛα, *with the utmost speed*, quàm celerrimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον neut. [of ταχίων,] used adverbially, *More swiftly* or *speedily*. occ. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, *Speedily, soon, pretty soon*. occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελτίων. [1 Mac. ii. 40. The Attic word was Θᾶττον. See Græv. ad Lucian. Solœc. p. 751. and Notes on Thom. M. in v. Θᾶττον.]

Τάχος, εος, ες, τό, from ταχύς.—*Swiftness, speed*. Ἐν τάχει, *With swiftness, or speed, speedily*. Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially. —*Swiftly, speedily, quickly, immediately*. Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says *easily;* and Schleusner says, that *perhaps* the word may mean *rashly*, as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for מהר in Deut. ix. 12. Ex. xxxii. 8., for מהרה in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1. 1.]

ΤΑΧΥ'Σ, εῖα, ὺ.—*Swift*. occ. Jam. i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, A conjunction.

1. *And*. Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by καὶ it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τέ—καί, *whether—or*. Acts ix. 2.—This particle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for *but*, as Acts i. 15. v. 42. & al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙ'ΝΩ.—*To stretch, stretch out, extend, distend*. This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙ῀ΧΟΣ, εος, ες, τό. Eustathius and others derive it from τεύχω *to build*.—*A wall*. Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for חומה; Numb. xxxv. 4. Is. xv. 1. for קיר. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for עיר) and Xen. Hell. vii. 5. 8. Eur. Phœn. 71 and 826.]

☞ Τεκμήριον, ε, τό, from τέκμαρ *a sign, token*.—*A sign, token*. occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philost. Vit. Soph. ii. 14. 2. Lysias 286, 7. Xen. Mem. i. 1. 2.]

☞ Τεκνίον, ε, τό. Diminutive of τέκνον.—*A little child*. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1, [12, 28. iii. 7, 18. iv. 4. v. 21.] "*Dear children*." Campbell's Prelim. Dissertat. p. 615.

☞ Τεκνογονέω, ῶ, from τέκνον *a child*, and γέγονα perf. mid. of the old verb γείνω or γένω *to make*.—*To bear children*. occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only *producing children*, but *educating them in a Christian manner*, is here implied.]

☞ Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—*Child-bearing*. occ. 1 Tim. ii. 15.

Τέκνον, ε, τό, from τίκτω, or obsol. τέκω, *to procreate*.

I. *A child*, whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29. xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. iii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2. 4.]

II. *A remote descendant*, Luke xvi. 25,

and Τέκνα, τά, plur. *Posterity*, posteri. John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopœia represented as a *person*, the *natives* or *inhabitants* of it are called its τέκνα, or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and Θυγάτηρ III.

IV. It is used as * "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12, and Θυγάτηρ II. [Herodian. i. 2. 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child* or *son*, τέκνον, because *begotten*, i. e. converted to Christ, *by him*. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Πάτηρ V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called τέκνα Θεῦ, *children of God*, as being *regenerated* or *born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under Υἱὸς VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under Υἱὸς XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5, בן מות, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, בן הכות, *worthy of beating*. Comp. under Υἱὸς XII. [See Is. lvii. 4. Hom. Il. xxi. 151.]

* Doddridge on Mat. ix. 2.

☞ Τεκνοτρεφέω, ῶ, from τέκνον *a child*, and τέτροφα perf. mid. of τρέφω *to nourish, bring up*.—*To bring up* or *educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Δίατι ἀποσυμβουλεύεις τῷ σόφῳ ΤΕΚΝΟΤΡΟΦΕΙ͂Ν; "Why (Epicurus) do you dissuade a wise man from *bringing up children*?" [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕ'ΚΤΩΝ, ονος, ὁ. The Greek Lexicons derive it from τεύχω *to fabricate* (which see under Τεῖχος).—*A workman* in wood, iron, or stone, but especially in *wood*, *a carpenter*, faber. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that ὁ τέκτων is put by metonymy for τῦ τέκτονος υἱός; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for חרש, which means, κατ' ἐξοχὴν, *a carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2. 37.]

ΤΕ'ΚΩ. See under Τίκτω.

Τέλειος, α, ον, from τελέω *to complete, perfect*.

I. *Complete, perfect*. [1 Cor. xiii. 10. James i. 4, 17 *, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat v. 48, Bp. Sherlock † observes, that the precise meaning is, "Let your love be *universal*, unconfined by partialities, and with respect to its objects, as large as God's is. Comp. Luke vi. 36, and see Elsner and Wetstein on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδία *little children*, or νήπιοι *infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ἌΝΔΡΑ ΤΕ'ΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75, we read Οὐκ ἔτι εἶ μειράκιον, ἀλλ' ἈΝΗΡ ἤδη ΤΕ'ΛΕΙΟΣ, "Thou art no longer a youth, but *a man at full age*." Raphelius shows that Xe-

* [Schleusner says, that the word here means *rendering perfect*, and so in v. 25. But this is without authority or necessity.]

† Disc. XIII. vol. iii. p. 308.

nophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2. 1. iii. 7. 6. Pol. v. 29. 2. Ælian. V. H. xiii. 1. and the commentators on Ælian. V. H. iv. 3., and Callim. H. in Jov. 57.]

Τελειότης, τητος, ἡ, from τέλειος.

☞ I. *Perfection, perfectness.* occ. Col. iii. 14, where charity or love is called *σύνδεσμος τῆς τελειότητος the bond of perfectness*, i. e., says Whitby, *the most perfect bond of* * *union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us *perfect* and *unblamable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render* persons *perfect men in the knowledge of Christ.* occ. Heb. vi. 1. Comp. under Τέλειος II.

Τελειόω, ῶ, from τέλειος.

[I. *To complete, finish.* Luke ii. 43. (of time) Acts xx. 24. In] Luke xiii. 32, Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he cites from Plutarch, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΥΝΤΑ τὸ ζῆν *ending* their life. So Wetstein from Josephus, Maccab. § 7. "O holy life! ὃν πιςὴ θανάτε σφράγις ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death *finished*." So Eusebius and other ancient Christian writers often apply it to the *death* of the martyrs. See Raphelius, Semicent. Annotat. p. 8, and Suicer Thesaur. under Τελειόω II. [Wahl also construes the fut. midd. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die*, (i. e. *be brought to an end.*) Hesychius has τέλειος ἡμέρα, ἡ ὑςάτη, καὶ τὸν βίον τελεῖσα. See Fischer Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb too occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15.—To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12, (see below, sense IV.) * construing, *I have finished my course*, comparing with it Philo Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Pol. viii. 36. 2.]

[II. *To discharge* or *fulfil.* John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil* (as a prophecy), John xix. 28.]

IV. *To perfect, make perfect* or *complete.* Τελειόομαι, ῦμαι, pass. *To be made perfect* or *complete.* 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* "† and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see Macknight) Phil. iii. 12. In which latter text observe that τετελείωμαι is, like ἔλαβον, διώκω, καταλάβω, &c. in this passage, an *agonistic* term, denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [(I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23, where the meaning seems to be, *that they may be perfectly united.* 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *To render perfectly free from sin, expiate perfectly*, and so Œcumenius expressly explains the last passage.]

V. *To make* Christ *perfect*, Heb. ii. 10. i. e. "‡ *to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *To make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss.* And they add, Heb. xi. 40. xii. 23. (with great propriety) as farther instances of this sense.]

☞ Τελείως, Adv. from τέλειος.—*Perfectly, constantly, to the end.* occ. 1 Pet. i. 13. [Ecclus. vi. 37. (in the

* [Comp. Wisd. xii. 17.]

* [On this use of the perf. P. see Matthiæ, § 493.]
† Doddridge.
‡ Mr. Clark's Note on Heb. ii. 10.

noun. See Rom. xii. 1. Eph. v. 28. Xen. An. i. 9. 11.]

Σωματικός, ή, όν, from σῶμα.—*Bodily, of* or *belonging to the body.* occ. 1 Tim. iv. 8.—*Bodily, corporeal, material.* occ. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16. [4 Mac. i. 32. Pol. iv. 5. 1.]

Σωματικῶς, Adv. from σωματικός.—*Bodily,* i. e. in the *body* of Christ, as opposed to the Jewish *Tabernacle* or *Temple; truly* and *really,* in opposition to types and figures; not only *effectually,* as God dwells in good men, but *substantially* or *personally,* by the strictest union, as the soul dwells in the *body,* so that "God and man is one Christ." occ. Col. ii. 9. Comp. John ii. 21. xiv. 9, 10, 11. and see Wolfius on Col. ii. 9, and Suicer Thesaur. in Σωματικῶς.

Σωρεύω, from σωρὸς *a heap.*

I. *To heap, heap up.* occ. Rom. xii. 20, where see Whitby and Wetstein. [Prov. xxv. 23. Diod. Sic. i. 62. Pol. xvi. 11. 4.]

II. *To lade* or *load, to,* as it were, *heap up with.* occ. 2 Tim. iii. 6. [Properly, Pol. xvi. 8. 9.]

Σωτήρ, ῆρος, ὁ, from σώω *to save.*—*A saviour, deliverer, preserver.* Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in Blackwall's Sacred Classics, vol. i. p. 242, &c. [Add John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 1 Tim. i. 1. ii. 3. 2 Tim. i. 10. Tit. i. 3, 4. ii. 3, 10. iii. 6. 2 Pet. i. 11. ii. 20. iii. 2, 18. 1 John iv. 14. Jude 25. Comp. Is. xii. 2. xlv. 15, 21. On the use of this word as applied both to gods and men by profane writers, see Deyling, Obss. Sacr. ii. p. 96. Perizon. ad Ælian. V. H. i. 30. Spanh. ad Aristoph. Plut. 1176. and de Usu et Pr. Num. vii. p. 416.]

Σωτηρία, ας, ἡ, from σωτήρ.

I. *A saving, preservation, safety.* Heb. xi. 7. Acts xxvii. 34, Τῦτο γὰρ, πρὸς τῆς ὑμετέρας σοτηρίας ὑπάρχει, "*For this is a thing which concerns your safety.*" These words should be placed in a parenthesis. The reason why they should think it worth while to *eat* being contained in the next words; the reason given in the parenthesis is, because they did not *eat,* they could have *strength* to work, and so to *save* themselves." Markland in Bowyer's Conjectures. [2 Mac. iii. 32. Æsch. 20, 24. 72, 28.—On Acts iv. 12, Kypke shows that the phrase ἔν τινὶ σωτηρίαν εἶναι, is used by Aristophanes, Demosthenes, and Josephus, for *safety's being placed,* or *lodged, in* a person or thing; and he, rightly I think, refers σωτηρία in this text both to the temporal saving or recovering of the *body,* and to the spiritual salvation of the *soul.* Comp. sense III.

II. *A deliverance.* Acts vii. 25. Comp. Luke i. [69,] 71. [comp. 2 Sam. xxii. 3.] Phil. i. 19, where see Macknight. [Ex. xiv. 13.]

III. *Spiritual* and *eternal salvation.* See Luke xix. 9. John iv. 22.* Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10. [Add Luke i. 77. Acts iv. 12. xiii. 26, 47. xvi. 17. Rom. i. 16. x. 1 and 10. xi. 1. xiii. 11. 2 Cor. vi. 2. vii. 10. Eph. i. 13. Phil. i. 19, 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Tim. ii. 10. iii. 15. Heb. i. 14. vi. 9. ix. 28. Jude 3. See also 2 Cor. i. 6.] In 1 Pet. ii. 2, twenty-six MSS., two of which ancient, after αὐξηθῆτε add εἰς σωτηρίαν, which reading is favoured by the Vulg., the two Syriac, and several other old versions, and by Griesbach admitted into the text, as probable.

Σωτήριον, ȣ, τό, from σωτήρ.—*Salvation.* occ. Luke ii. 30. iii. 6. Acts xxviii. 28. Eph. vi. 17. The LXX frequently use this N. as Josephus also does, Ant. lib. viii. cap. 10. § 3; and Clement, 1 Cor. § 36, calls Jesus Christ τὸ ΣΩΤΗ'ΡΙΟΝ ἡμῶν, our *Salvation,* in the abstract, as Simeon does Luke ii. 30. [So Ps. xcviii. 2. occ. Is. xii. 3. xxxviii. 11. lx. 18. & al.]

Σωτήριος, ȣ, ὁ, ἡ, from σωτήρ.—*Saving, affording salvation.* occ. Tit. ii. 11. [Wisd. i. 14. Diod. Sic. xiv. 30. Xen. Mem. iii. 3. 10.]

Σωφρονέω, ῶ, from σώφρων.

I. *To be of a sound mind,* as opposed to *distraction* or *madness.* occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονεῖν is opposed to μαίνεσθαι *to be mad.* See Elsner on Mark. [Herodian. iv. 14. 9. Apoll. Bibl. iii. 5.]

II. *To be of a modest humble mind,* in opposition to *pride.* occ. Rom. xii. 3.

III. *To be of a sober recollected mind,* as opposed to *intemperance* or *sensuality.* occ. Tit. ii. 6. 1 Pet. iv. 7.—See Wetstein on Rom. xii. 3.

* [Some consider this as put for Σωτήρ. See 2 Kings xiii. 5. Neh. ix. 27.]

☞ Σωφρονίζω, from σώφρων.—*To instruct*, [*exhort, advise,*] or *teach*, in almost any manner; for Elsner shows from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4. [Xen. Hell. iii. 2. 17. Anab. vii. 7. 14. and de Rep. Lac. xiii. 5.]

☞ Σωφρονισμός, ῦ, ὁ, from σωφρονίζω. —*A sound recollected mind*. occ. 2 Tim. i. 7. [Some take it in an active sense, as *instruction, exhortation*. Schleusner understands it of *Prudence in Christian teachings*.]

☞ Σωφρόνως, Adv. from σώφρων.—*Soberly*, "in the government of our appetites and passions." Doddridge. occ. Tit. ii. 12. [Wisd. ix. 11.]

☞ Σωφροσύνη, ῆς, ἡ, from σώφρων.

I. *Soundness of mind*, as opposed to *madness*. occ. Acts xxvi. 25. Comp. Σωφρονέω I.

II. *Sobriety*, as opposed to *levity* and *irregularity of behaviour*. occ. 1 Tim. ii. 9, 15. [Comp. Plaut. Phæd. c. 13. Ceb. Tab. 20. Ælian. V. H. ii. 1. Cic. Tusc. Quæst. iii. 8. 2 Mac. iv. 37.]

☞ Σώφρων, ονος, ὁ, ἡ, from σόος, σῶς *sound*, and φρὴν *the mind*.

I. Properly, *Of a sound mind*, as opposed to *folly* or *madness*, mentis compos, sanâ mente præditus.

II. *Sober, modest, recollected, regular, discreet*, as opposed to *intemperate, indecent, light, irregular*, or *foolish in behaviour*. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5. [Ælian. V. H. iii. 30. Pol. iii. 14. 4. Xen. Cyr. iv. 1. 25.]

ΣΩ'Ω. See Σώζω.

# T.



T, τ, 7, *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In its forms T, τ, (of which 7 seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes * is, in the form of a cross, +, than to the Heb. ת.

☞ TABE'PNA, ας, ἡ. Latin.—This word is plainly in Greek letters the Latin taberna, which Ainsworth interprets *a house made of boards*, and thence *a tavern, an inn;* and derives it à tabulis, *from the boards*, of which it was constructed. The word occurs only Acts xxviii. 15, in the name of a place or town called Τρεῖς Ταβέρναι, Tres Tabernæ, or *The Three Taverns* or *Inns*. That this place was nearer to Rome than Appii Forum appears from the conclusion of one of Cicero's letters to Atticus, lib. ii. epist. 10, which, when he is travelling * *south-eastwards* from † Antium to his seat near Formiæ, he dates "Ab Appii Foro, *horâ quartâ, From Appii Forum*, at the fourth hour;" and adds, "*Dederam aliam paulo ante* Tribus Tabernis, I wrote you another a little while ago from the *Three Taverns*." Grotius, to whom I am indebted for the above-cited passage from Cicero, observes further, that there were many places in the Roman empire, at this time, which had the names of Forum or Tabernæ; the former from having *markets* for all kind of commodities, the latter from furnishing *wine* and *eatables*. [See also Cic. ad Att. i. 13. The place is said to have been about six German miles, i. e. near thirty English, from Rome, and two from Appii Forum.]

* See Montfaucon's Palæograph. Græc. p. 122, and Bayly's Introduction to Languages, pt. iii. p. 46.

* See Cellarius's map of Latium.

† It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the Formian territory, and that he had lately been at Antium; and at the beginning of his twelfth he says, "*Emerseram commodè ex Antiati in Appiam ad* Tres Tabernas, I had opportunely got clear of the Antian territory, and had reached the Appian Way at the *Three Taverns*."

ΤΑΒΙΘΑ', ἡ. Syr.—*Tabitha*, the name of a female disciple at Joppa, which, being interpreted, says St. Luke, is Δορκάς, i. e. *an antelope*. The Chaldee and Syriac טביא (whence the fem. טביתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צבי *a gazel*, or *antelope*, and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. Bochart, vol. ii. 924, 5, shows that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of *agreeable animals* *; and that, according to the Talmud, Gamaliel, St. Paul's master, had a *maid* named טביתא *Tabitha*. I add that Josephus, De Bel. lib. iv. cap. 3, § 5, mentions one *John*, who, in some copies, is called ΤΑΒΗΘΑ' παῖς, the son of *Tabetha*, in others ΔΟΡΚΑ'ΔΟΣ παῖς, the son of *Dorcas*. See Hudson's Note *l*. occ. Acts ix. 36, 40. The Syriac version not only retains טביתה in both these passages, but uses it for Δορκάς, ver. 39, and omits St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Τάγμα, ατος, τό, from τέταγμαι perf. pass. of τάττω *to order*. [Properly, *What is arranged*, or *ordered*, and then,]—*An order*, or rather *a band*. occ. 1 Cor. xv. 23, "*but every one in his proper* band, —for τάγμα denotes a *band* of soldiers, a *cohort*, *a legion*. See Scapula." Macknight, whom consult; comp. also Wetstein. [It occ. in this sense 1 Sam. iv. 10. 2 Sam. xxiii. 13. Joseph. de B. J. iii. 4. 2. Diod. Sic. xvii. 80. Wahl understands it of *order of time;* and Schleusner, who says only *order*, translates the place, *Each when the turn comes to him.*]

Τακτός, ή, όν, from τέτακται 3 pers. perf. pass. of τάττω *to order*, *appoint*.—*Appointed*, *set*. occ. Acts xii. 21; Τακτῇ ἡμέρᾳ, *On a set day*, says St. Luke; Δευτέρᾳ τῶν θεωρίων ἡμέρᾳ, "*On the second day of the shows* celebrated in honour of Claudius Cæsar," says Josephus, relating the same story, Ant. lib. xix. cap. 8, § 2. Τακτὴ ἡμέρα is a phrase used by Polybius, [and Dion. Hal. Ant. ii. 74. Of course, the meaning is *a certain settled day*. Cicero (de Off. i. 12.) has *status dies*. Plautus (Curcul. i. 1. 5.), *statutus dies*. In Job xii. 5. we have χρόνος τακτός. See Thuc. iv. 16 and 65. Pol. iii. 100. 6. xxix. 11. 8. Xen. Hell. vi. 1. 24.]

Ταλαιπωρέω, ῶ, from ταλαίπωρος.—*To be afflicted*, *touched*, or *affected with a sense of misery*. occ. Jam. iv. 9. [It is *To labour severely, be worn by labour* (see Xen. Mem. ii. 1. 18. and Taylor on Lysias, p. 490); then, *To endure hardship and suffering*. (See Thuc. i. 99 and 134. Ps. xxxviii. 6.) and *to inflict suffering*. (See Ps. xvii. 9. Is. xxxiii. 1. Micah ii. 4.) Comp. Pol. iii. 60. 3. Dem. 22, 24.]

Ταλαιπωρία, ας, ἡ, from ταλαίπωρος. [Properly, *Suffering from severe labour*. (See Diod. Sic. i. 36. Pol. iii. 55. 6.) and then]—*Misery, grievous affliction*, or *calamity*. occ. Rom. iii. 16. Jam. v. 1. [See Is. xlvii. 11. lix. 7. Diod. Sic. i. 56. Thuc. ii. 49.]

Ταλαίπωρος, ου, ὁ, ἡ, from ταλάω *to sustain*, *suffer*, and πῶρος *a stone*, *a hard substance*, and thence *grief*, *calamity;* see Πῶρος *.—*Miserable*, *afflicted with grievous calamities*. Mintert says it properly denotes *being worn out* and *fatigued with grievous labours*, as they who labour in *stone*-quarries, or are condemned to the mines. So also Stockius and Alberti, whom see. occ. Rom. vii. 24. Rev. iii. 17. [Eur. Phœn. 1636. Dem. 548, 12. Ceb. Tab. c. 28. Is. xxxiii. 1. 2 Mac. iv. 47.]

☞ Ταλαντιαῖος, α, ον, from τάλαντον, which see.—*Weighing a talent*, *of a talent weight*. occ. Rev. xvi. 21, where see Vitringa. This word is used not only by Josephus, De Bel. lib. v. cap. 6, § 3, but by Alcæus, cited in Pollux, and by Polybius, [ix. 41. 8.] Plutarch, [and Diodorus, xix. 45.] See in Wetstein.

Τάλαντον, ου, τό, from ταλᾶν or τλῆναι *sustaining* or *supporting* a weight.

I. *The scale* in a balance. Thus Homer uses the word, Il. xii. lin. 433,

* The *antelopes* are particularly remarkable for their *beautiful eyes*. So that it is a common compliment in the East to tell a fine woman that she has aine el gasel, *the eyes of an antelope*. But let us hear La Roque, Voyage en Palestine, p. 261. "Les Arabes expriment la beauté d'une femme en disant, qu'elle a *les yeux d'une gazelle:* toutes leurs chansons amoureuses ne parlent que des yeux noirs, et *des yeux de gazelle:* et c'est à cet animal qu'ils comparent toujours leur maîtresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement *il n'y a rien de si mignon, ni de si joly que ces gazelles:* on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur et à la timidité d'une jeune fille."

* [The Schol. on Aristoph. Plut. 33., and Suidas, say, that πῶρος means *suffering* or *grief*, and that the people of Elis used the verb πωρέω to express what other Greeks did by πενθέω.]

—'Ως τε ΤΑ'ΛΑΝΤΑ γυνὴ χερνῆτις ἀληθὴς,
'Η τε σάθμον ἔχουσα καὶ εἴριον ἄμφις ἀνέλκει
'Ισάζουσ'.

As when *two scales* are charged with doubtful loads,
From side to side the trembling balance nods,
While some laborious matron, just and poor,
With nice exactness weighs her woolly store.
POPE.

Comp. Il. viii. lin. 69. Il. xxii. lin. 209.

II. *A weight equal*, according to Bp. Cumberland, *to* 93¾ *pounds avoirdupois*, but, according to Michaelis, to no more than about 32½.

III. It denotes *a certain quantity* or *sum of money*, so called because, in the rude state of the ancient coin, they used to *weigh* their gold and silver. Mat. xviii. 24, and ch. xxv. freq. *A Jewish talent of silver*, according to Bp. Cumberland's calculation, was equal to 353*l.* 11*s.* 10*d.*; a talent of gold, of the same weight, to about 5075*l.* 15*s.* 7*d.*; but according to Michaelis the talent of silver was not more than 137*l.* 16*s.*, nor the talent of gold than 2033*l.* 16*s.* Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy *; but remark, that Homer uses the word τάλαντον for some certain *quantity* or *weight* of gold only, Il. ix. lin. 122 †, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 507. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of *data* sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that Homer's τάλαντον did not amount to any great weight or sum. See Dammi Lexic. Nov. Græc. col. 2297, and Goguet's Origin of Laws, vol. ii. p. 308—312, edit. Edinburgh. [On the various kinds of *talents*, see Gronovius de Pecuniâ Veterum, et Leusden Philol. Hebr. Mixt. Diss. 29. More may be found in Faber. Archæol. Hebr. T. i. p. 397. and Bernard de Mens. et Pond. ii. p. 189. The word occ. Ex. xxv. 39. 2 Sam. xii. 30.]

* See more in Heb. and Eng. Lexicon under כבר 3. [and Böekh's Staathaushaltung der Athener, vol. i. p. 16.]

† Where in Didymus's Scholion we read, 'Ει—περὶ τῦ ταλάντυ τῶν 'Ελλήνων, βραχύ τι τὸ τάλαντον τῦ χρυσίυ παρ' αὐτοῖς, ὡς ἐν ἀργύρῳ βραχύ τι τὸ τάλαντον παρ' αὐτοῖς, ὡς καὶ Δίφιλος ἐν ἀργύρῳ βραχύ τι τὸ τάλαντον φησί. "But if (the poet meant) the *talent* of the Hellenes (i. e. as distinguished from the Athenians), the *talent of gold* is with them *a small matter*, as Diphilus also calls it in silver."

ΤΑΛΙΘΑ'. Syr.—*Talitha.* A corrupt Hebrew, or Syriac, word denoting, as St. Mark interprets it, *κοράσιον a damsel.* The Chaldee and Syriac טליא is used for *a boy, a youth,* and the fem. טליתא for *a girl, a damsel,* in the Chaldee Targums of the Old, and in the Syriac version of the New Testament *. In Heb. טלה and טלא signify *a young lamb,* or *kid;* whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call *children lambs* and *lambkins.* Comp. also under Ταβιθά. occ. Mark v. 41, where the Syriac version retains the words טליתא קומי without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, 'Η παῖς, ἐγείρου. [Τάλις is interpreted by Hesychius, as ἡ μελλόγαμος παρθένος, and by Photius (col. 418.) as ἡ μεσόγαμος.]

ΤΑΜΕΙ˜ΟΝ and ΤΑΜΙΕ˜ΙΟΝ, ου, τό.

I. *A secret place, a private chamber* or *closet.* So Hesychius, ταμεῖα, ἀπόκρυφα οἰκήματα, *secret dwellings.* occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see Josephus, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions *a false prophet,* Ψευδοπροφήτης, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished. [Is. xxvi. 20. Ecclus. xxix. 12. Xen. Hell. v. 4. 5.]

II. *A store-house.* occ. Luke xii. 24, where see Wetstein. [Deut. xxviii. 8. Prov. iii. 10. Ps. cxliv. 13. Theoph. Char. viii. 1. iv. 2. Xen. Mem. i. 5. 2. Diod. Sic. xx. 58. Joseph. de B. J. iv. 4. 3. See Irmisch on Herodian. i. 6. 19. Duker on Thuc. i. 96.]

Τάξις, ιος, Att. εως, ἡ, from τάττω, or τάσσω *to set in order.*

I. *Order, regularity, regular disposition.* occ. 1 Cor. xiv. 40. Col. ii. 5.

II. *Order, regular succession.* occ. Luke i. 8.

III. *An order,* as of priests. Heb. v. 6, [10. vi. 20.] vii. 11, [17, 21.] "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called *an order;* if by that phrase is understood a succession of persons exe-

* See Castell's Heptaglott. Lexic. in טלה.

cuting that priesthood. Therefore κατὰ τάξιν must mean *after the similitude* of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατὰ τάξιν is in this verse (Heb. v. 6, so. ch. vii. 11.) rendered *secundum similitudinem* (כדמותה)." Macknight. [Schleusner translates in the same way, giving to the word the meanings, *The part sustained by any one, the condition in which he is placed, similar condition, likeness.* See Ps. cx. 4. 2 Mac. ix. 18. Arrian. D. E. iii. 1. Philost. Vit. Soph. i. 21. 3. The word has often a reference to military matters, *the disposition of troops, the line, the rank.* See Ælian. V. H. xiv. 49. Xen. de Mag. Eq. ii. 6. and de Rep. Lac. xi. 5.]

Ταπεινός, ἡ, όν. The most probable derivation of this word seems to be from ἔδαφος *the ground*, q. ἐδαφεινός. [Eustathius says it is the same as πατεινὸς, from πατέω *to tread.*]

I. *Low, not rising much above the ground.* Thus sometimes used in the Greek writers, as by Lucian, who opposes it to ὑψηλὸς *high*. See Scapula's Lexicon.

II. *Low, mean, despised.* occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1. [See Ælian. V. H. iii. 18. vi. 12. Xen. Hell. ii. 4. 14. Eur. Androm. 979. Is. xi. 4. xxv. 4. xxxii. 7. Jer. xxii. 16. Ecclus. xii. 4.]

III. *Lowly, humble.* occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52. [Schleusner and Wahl refer this passage to the last head, with many other commentators. Wahl puts 2 Cor. x. 1. here, and I think rightly. Schleusner makes it a separate head, *Timid,* and refers to ταπεινότης, used for *timidity*, in Xen. Hell. iii. 5. 14. See Prov. iii. 24. xi. 2. xxix. 23. Is. lvii. 15.]

IV. *Brought low, cast down,* by affliction or distress. occ. 2 Cor. vii. 6. [Job xxix. 25.] On this word see Campbell's Prelim. Dissertat. p. 44, &c.

☞ Ταπεινοφροσύνη, ης, ἡ, from ταπεινὸς *lowly*, and φρὴν *the mind.*—*Lowliness of mind, humility,* whether real and genuine, as Acts xx. 19. Eph. iv. 2, or affected and false, Col. ii. 18.* [Add Phil. ii. 3. Col. ii. 23. iii. 12. 1 Pet. v. 5.]

Ταπεινόω, ῶ, from ταπεινός.

* [There is no reason whatever for so translating the word, notwithstanding the authority of Parkhurst and Schleusner; for *the affectation* is implied by the context, not expressed in the word. Wahl gives it rightly. Ταπεινοφρονέω occ. Ps. cxxxi. 2.]

I. *To make* or *bring low.* occ. Luke iii. 5. [Diod. Sic. i. 36.]

II. *To humble, debase,* in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see Wetstein, as also on Mat., where he cites from Diogenes Laertius that saying of Æsop, who, on being asked what Jupiter was doing, answered, Τὰ μὲν ὙΨΗΛΑ' ΤΑΠΕΙΝΟΥ͂Ν, τὰ δὲ ΤΑΠΕΙΝΑ' ὙΨΟΥ͂Ν, That he was *humbling the exalted,* and *exalting the humble.* Comp. 2 Cor. xi. 7. [Prov. xiii. 7. Ecclus. xiii. 8. Diod. Sic. xi. 38 and 71. Pol. ix. 29. 11. Wahl and Schleusner agree in referring Phil. ii. 8. to this head, and I think rightly. They also refer Mat. xxiii. 12. to the next head, and with equal propriety.]

III. *To humble, abase,* in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6.* Comp. Phil. ii. 8, and see Raphelius on that text. [Ecclus. ii. 17. iii. 18. Xen. An. vi. 1. 18.]

IV. *To bring low* or *humble by affliction, to afflict.* occ. 2 Cor. xii. 21. Comp. Ταπεινὸς IV.—The above cited are all the passages of the N. T. where this word occ.

Ταπείνωσις, ιος, Att. εως, ἡ, from ταπεινόω.—*Humiliation, state of humiliation* or *abasement, low estate.* occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10. [Gen. xvi. 11. xxix. 31. Is. liii. 8. Ecclus. ii. 4. xi. 12.]

ΤΑΡΑ'ΤΤΩ, or ΤΑΡΑ'ΣΣΩ.

I. *To tremble, disturb, agitate,* properly as water. John v. 4, 7. So Athenæus, cited by Wetstein, Ἐν τοῖς χειμῶσι ὑπὸ τῶν πνεύματων ΤΑΡΑΤΤΟΜΕ'ΝΟΥ ΤΟΥ͂ ὙΔΑΤΟΣ, "*The water* in storms *being agitated* by the winds." The LXX likewise apply it to water, Ezek. xxxiv. 18. for the Heb. רפש *to disturb,* or *make foul,* as by *trampling* in it with the feet. [Æsop. Fab. 4. Dioscor. ii. 83. Lucian. Lexiph. § 4.]

II. *To trouble* or *disturb the mind, to put it into perturbation* or *commotion, to alarm,* and in the passive *to be* thus *troubled* or *disturbed,* as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8. —with grief and pity, John xi. 33. [see Gen. xliii. 30.]

* [On the particular meaning of the phrases in the two last places, see three Dissertations by Morus, published at Leipsic, 1788 and 1783.]

† See Bp. Bull's English Works, vol. i p. 138, &c.

—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. [Xen. Mem. ii. 6. 17.]—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his Vindication of the Defence of Christianity, p. 423, has well described *the various* and even *contrary passions* which, on the *Magians'* arrival *agitated Herod* and his court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταράσσομαι. To confirm this remark I add, that Josephus in like manner uses ἐτάραξεν to express the *very different agitations* of mind which the report of Herod's having been put to death by Antony occasioned in his *divided* court and family. Ant. lib. xv. cap. 3. § 7.—The above cited are all the passages of the N. T. wherein this V. occurs. [See Gen. xl. 6. xlv. 3. Is. xiii. 8. xxvi. 18. Diog. L. ii. 94. Epict. Enchir. c. 16.]

☞ Ταραχή, ῆς, ἡ, from ταράσσω *to trouble.*

I. *A troubling* or *stirring* of water. occ. John v. 4.

II. *A political commotion* or *disturbance.* occ. Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 1, 2, 3, 5, 7, 8, & al. in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 241, &c. 8vo, and in Lardner's Collection of Testimonies, vol. i. p. 57, &c. [Diod. Sic. i. 66. Pol. iii. 9. 9. Xen. Vect. v. 8.]

Τάραχος, ȣ, ὁ, from ταράσσω.

I. *A disturbance, stir.* occ. Acts xii. 18. [1 Sam. v. 9. Xen. An. i. 8. 2.]

II. *A disturbance, tumult.* occ. Acts xix. 23.

Ταρσεύς, έως, ὁ.—*Of,* or *belonging to, Tarsus,* a city of *Cilicia* in *Asia Minor.* occ. Acts ix. 11. xxi. 39, on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

Ταρταρόω, ῶ, from Τᾶρταρος, of which below.—*To cast into Tartarus.* occ. 2 Pet. ii. 4. "The Scholiast on Æschylus Eumen. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured ταρταρῶσαι *to cast* him *into Tartarus.* Tzetzes uses the same word ταρταρόω for *casting* or *sending into Tartarus:* and the compound V. καταταρταρȣ̃ν is found in Apollodorus, [Bibl. i. 1. 2.] in Didymus's Scholia on Homer, in Phurnutus, De Nat. Deor. p. 11, edit. Gale, and in the book Περὶ Ποταμῶν, which is extant among the works of Plutarch. [Sext. Emp. Pyrrh. Hypotyp. iii. 24.] And those whom Apollodorus styles καταταρταρωθέντας he in the same breath calls ῥιφθέντας εἰς Τάρταρον, *cast into Tartarus.*" Thus the learned Windet in Pole Synops. We may then, I think, safely assert that ταρταρώσας, in St. Peter, means not, as Mede, Works, fol. p. 23, interprets it, *to adjudge to,* but *to cast into Tartarus,* ῥίπτειν ἐς Τάρταρον, as in Homer, cited below. [*Tartarus* was the deepest abyss of the infernal regions, dark (as it is described by Homer Iliad, viii. 16 and 480. Apollodorus ubi supra, Hesiod. Theog. 720. Cic. Tusc. i. 15.) and as far from earth as earth from heaven, according to Homer and Apollodorus, ubi supra. Homer, too, describes it as having iron gates and a brazen threshold, by which (Æsch. Soc. D. iii. 21. Hesiod. Theog. 720.) the evil go into Erebus, &c. Parkhurst goes into a long disquisition to show that in its proper sense it meant the condensed and solid darkness which, according to a theory of his, surrounds the material universe. Having then noticed the Greek idea of *Tartarus,* he concludes as follows:]—On the whole, then, ταρταρȣ̃ν in St. Peter is the same as ῥίπτειν ἐς Τάρταρον, *to throw into Tartarus,* in Homer, only rectifying the poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *spirits,* must be interpreted *spiritually;* and thus ταρταρώσας will import that God *cast* the apostate angels out of his presence *into that* ζόφος τȣ̃ σκότȣς, *blackness of darkness,* (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the *light of his countenance,* and from the *beautifying influence of the ever-blessed Three,* as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun,* and the *benign operations of the material heavens.*

ΤΑ'ΤΤΩ, or ΤΑ'ΣΣΩ. *To place, set, appoint,* and as a N. (Chald.) *an appointment, statute.*

[I. Properly, *To order, set in a certain order.* Thuc. i. 48. Xen. Mem. iii. 1. 7. And hence in Luke vii. 8. (with ὑπὸ *To put one under another's order.*]

[II. *To appoint* or *order any thing to be done* (with acc. of thing, and dat. of person). Mat. xxviii. 16. Acts xxii. 10. xxviii. 25. Ælian. V. H. xiv. 22. Xen. Cyr. iv. 5. 11.]

[III. *To appoint* or *choose a person for any office*, as Rom. xiii. 1. and so] Ἐις διακονίαν τοῖς ἁγίοις τάττειν ἑαυτὺς, 1 Cor. xvi. 15, means *To set* or *appoint themselves to*, i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them.* Raphelius shows that Xenophon and Plato apply the phrase τάττειν ἑαυτὸν in the same view, and pertinently observes that the dative ἁγίοις in the above text is to be referred not to ἔταξαν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socrat. § 17, p. 92, edit. Forster, Τὴν ἐμὴν ΤΩ͂ι ΘΕΩ͂ι ὙΠΗΡΗΣΙ'ΑΝ, "my *subserviency to God;*" and § 18, τὴν τῦ Θεῦ ΔΟ'ΣΙΝ ὙΜΙ͂Ν, "God's *gift to you.*" And as to the expression τάττειν εἰς, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Pol. i. 45. 1. xv. 27. 7.]

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, καὶ ἐπίςευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *And as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * Mede, Raphelius, Wolfius, and Doddridge) have written, appears to me the true meaning of the text, and I think with Wolfius, that τεταγμένος εἰς in this passage is equivalent to εὔθετος εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination,* do not, I apprehend, come up to his point, but only show that τεταγμένος εἰς, when referring to *an employment* or *station,* means *appointed to it.* But see an excellent Note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed,* are manifestly contrasted with the Jews, ver. 46, who, by *rejecting the word of God,* ὀυκ ἀξίυς ἔκριναν ἑαυτὺς τῆς αἰωνίυ ζωῆς, *behaved as if they judged themselves not worthy of eternal life.* See Wetstein's Note; and as to the construction of τεταγμένος with the preposition εἰς, observe the V. τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

* Works, folio, pag. 21.

[V. *To appoint, determine.* Acts xv. 2. See Pol. xvii. 7. 7. Lysias, 336, 7.]

ΤΑΥ͂ΡΟΣ, υ, ὁ, from the Chald. תור* *a beeve*, which from the Heb. שור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—*A bull*, or *beeve*, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient heathen used to sacrifice *bulls* to Jupiter: thus Ovid. Metam. lib. iv. lin. 756. Comp. Virgil, Æn. ix. lin. 627, and see more in Wetstein.

Ταφὴ, ῆς, ἡ, from ἔταφον, 2 aor. of θάπτω *to bury*, which see.—*A burying*, or *burial*. occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matth. § 387.]

Τάφος, υ, ὁ, from ἔταφον, 2 aor. of θάπτω *to bury*, which see.—*A sepulchre.* Mat. [xxiii. 27. xxvii. 61, 64 and 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. T. v. P. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

☞ ΤΑ'ΧΑ. Adv. *Perhaps.* occ. Rom. v. 7. Philem. ver. 15. [Lucian. Dial. Deorr. vi. 6. Æsch. Dial. Soc. i. 2. Xen. An. v. 2. 17. Its original and proper sense is *quickly*, from ταχύς. See Xen. Hell. vii. 4. 34. Pol. xviii. 20. 9.]

Ταχέως, Adv. from ταχύς.

I. *Quickly, speedily.* Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv.

* So the Phenicians called a *beeve*, *Thor*, according to Plutarch in Sylla, p. 463. B. Θῶρ γὰρ οἱ Φοίνικες τὴν βῦν καλῦσι.

9. Ceb. Tab. 31. Pol. i. 60. 10. Xen. Cyr. i. 4. 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. *Easily, lightly*, temerè. occ. 1 Tim. v. 22, where Raphelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ή, όν, from ταχός.

I. *Swift, speedy*. occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen*. occ. 2 Pet. i. 14. [Comp. Is. lix. 7. Habb. i. 6. Call. H. in Del. 95.]

Τάχιστα, neut. plur. [of τάχιστος,] used adverbially, *Most speedily*; Ὡς τάχιστα, *with the utmost speed*, quàm celerrimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον neut. [of ταχίων,] used adverbially, *More swiftly* or *speedily*. occ. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, *Speedily, soon, pretty soon*. occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελτίων. [1 Mac. ii. 40. The Attic word was Θᾶττον. See Græv. ad Lucian. Solœc. p. 751. and Notes on Thom. M. in v. Θᾶττον.]

Τάχος, εος, ους, τό, from ταχύς.—*Swiftness, speed*. Ἐν τάχει, *With swiftness*, or *speed, speedily*. Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially. —*Swiftly, speedily, quickly, immediately*. Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says *easily*; and Schleusner says, that *perhaps* the word may mean *rashly*, as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for מהר in Deut. ix. 12. Ex. xxxii. 8., for מהרה in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1. 1.]

ΤΑΧΥ'Σ, εῖα, ύ.—*Swift*. occ. Jam. i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, A conjunction.

1. *And*. Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by καί it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τέ—καί, *whether—or*. Acts ix. 2.—This particle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for *but*, as Acts i. 15. v. 42. & al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙ'ΝΩ.—*To stretch, stretch out, extend, distend*. This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙ͂ΧΟΣ, εος, ους, τό. Eustathius and others derive it from τεύχω *to build*.—*A wall*. Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for חומה; Numb. xxxv. 4. Is. xv. 1. for קיר. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for עיר) and Xen. Hell. vii. 5. 8. Eur. Phœn. 71 and 826.]

☞ Τεκμήριον, ου, τό, from τέκμαρ *a sign, token*.—*A sign, token*. occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philost. Vit. Soph. ii. 14. 2. Lysias 286, 7. Xen. Mem. i. 1. 2.]

☞ Τεκνίον, ου, τό. Diminutive of τέκνον.—*A little child*. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1, [12, 28. iii. 7, 18. iv. 4. v. 21.] "*Dear children*." Campbell's Prelim. Dissertat. p. 615.

☞ Τεκνογονέω, ῶ, from τέκνον *a child*, and γέγονα perf. mid. of the old verb γείνω or γένω *to make*.—*To bear children*. occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only *producing children*, but *educating them in a Christian manner*, is here implied.]

☞ Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—*Child-bearing*. occ. 1 Tim. ii. 15.

Τέκνον, ου, τό, from τίκτω, or obsol. τέκω, *to procreate*.

I. *A child*, whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29. xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. iii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2. 4.]

II. *A remote descendant*, Luke xvi. 25,

and Τέκνα, τά, plur. *Posterity*, posteri. John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopœia represented as a *person*, the *natives* or *inhabitants* of it are called its *τέκνα*, or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and Θυγάτηρ III.

IV. It is used as * "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12, and Θυγάτηρ II. [Herodian. i. 2. 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child* or *son*, *τέκνον*, because *begotten*, i. e. converted to Christ, *by him*. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Πάτηρ V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called *τέκνα Θεῦ*, *children of God*, as being *regenerated* or *born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under Υἱὸς VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under Υἱὸς XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5, בן מות, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, בן הכות, *worthy of beating*. Comp. under Υἱὸς XII. [See Is. lvii. 4. Hom. Il. xxi. 151.]

* Doddridge on Mat. ix. 2.

☞ Τεκνοτρεφέω, ῶ, from *τέκνον a child*, and *τέτροφα* perf. mid. of *τρέφω to nourish*, *bring up*.—*To bring up* or *educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Δίατι ἀποσυμβυλεύεις τῷ σόφῳ ΤΕΚΝΟΤΡΟΦΕΙ͂Ν; "Why (Epicurus) do you dissuade a wise man from *bringing up children*?" [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕ'ΚΤΩΝ, *ονος*, *ὁ*. The Greek Lexicons derive it from *τεύχω to fabricate* (which see under Τεῖχος).—*A workman* in wood, iron, or stone, but especially in *wood*, *a carpenter*, faber. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that *ὁ τέκτων* is put by metonymy for *τῦ τέκτονος υἱός*; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for חרש, which means, *κατ' ἐξοχὴν*, *a carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2. 37.]

ΤΕ'ΚΩ. See under Τίκτω.

Τέλειος, *α*, *ον*, from *τελέω to complete*, *perfect*.

I. *Complete*, *perfect*. [1 Cor. xiii. 10. James i. 4, 17 *, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat. v. 48, Bp. Sherlock † observes, that the precise meaning is, "Let your love be *universal*, unconfined by partialities, and with respect to its objects, as large as God's is. Comp. Luke vi. 36, and see Elsner and Wetstein on Mat.

II. *Adult*, *full-grown*, *of full age*, as opposed to *παιδία little children*, or *νήπιοι infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have Ἄ́ΝΔΡΑ ΤΕ΄ΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75, we read Ὀυκ ἔτι εἶ μειράκιον, ἀλλ' Ἄ́ΝΗΡ ἤδη ΤΕ΄ΛΕΙΟΣ, "Thou art no longer a youth, but *a man at full age*." Raphelius shows that Xe-

* [Schleusner says, that the word here means *rendering perfect*, and so in v. 25. But this is without authority or necessity.]

† Disc. XIII. vol. iii. p. 308.

nophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2. 1. iii. 7. 6. Pol. v. 29. 2. Ælian. V. H. xiii. 1. and the commentators on Ælian. V. H. iv. 3., and Callim. H. in Jov. 57.]

Τελειότης, τητος, ἡ, from τέλειος.

☞ I. *Perfection, perfectness.* occ. Col. iii. 14, where charity or love is called σύνδεσμος τῆς τελειότητος *the bond of perfectness*, i. e., says Whitby, *the most perfect bond of* * *union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us *perfect* and *unblamable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render* persons *perfect men in the knowledge of Christ.* occ. Heb. vi. 1. Comp. under Τέλειος II.

Τελειόω, ῶ, from τέλειος.

[I. *To complete, finish.* Luke ii. 43. (of time) Acts xx. 24. In] Luke xiii. 32, Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he cites from Plutarch, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΥΝΤΑ τὸ ζῆν *ending* their life. So Wetstein from Josephus, Maccab. § 7. "O holy life! ὃν πιστὴ θανάτου σφράγις ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death *finished*." So Eusebius and other ancient Christian writers often apply it to the *death* of the martyrs. See Raphelius, Semicent. Annotat. p. 8, and Suicer Thesaur. under Τελειόω II. [Wahl also construes the fut. midd. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die*, (i. e. *be brought to an end.*) Hesychius has τέλειος ἡμέρα, ἡ ὑστάτη, καὶ τὸν βίον τελεῖουσα. See Fischer Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb too occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15.—To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12, (see below, sense IV.) * construing, *I have finished my course*, comparing with it Philo Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Pol. viii. 36. 2.]

[II. *To discharge* or *fulfil*. John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil* (as a prophecy), John xix. 28.]

IV. *To perfect, make perfect* or *complete.* Τελειόομαι, οῦμαι, pass. *To be made perfect* or *complete.* 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* "† and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see Macknight) Phil. iii. 12. In which latter text observe that τετελείωμαι is, like ἔλαβον, διώκω, καταλάβω, &c. in this passage, an *agonistic* term, denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [(I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23, where the meaning seems to be, *that they may be perfectly united.* 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *To render perfectly free from sin, expiate perfectly*, and so Œcumenius expressly explains the last passage.]

V. *To make* Christ *perfect*, Heb. ii. 10. i. e. "‡ *to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *To make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss.* And they add, Heb. xi. 40. xii. 23. (with great propriety) as farther instances of this sense.]

☞ Τελείως, Adv. from τέλειος.—*Perfectly, constantly, to the end.* occ. 1 Pet. i. 13. [Ecclus. vi. 37. (in the

* [Comp. Wisd. xii. 17.]

* [On this use of the perf. P. see Matthiæ, § 493.]
† Doddridge.
‡ Mr. Clark's Note on Heb. ii. 10.

Compl.) Judith xi. 6. 2 Mac. xii. 42. Fischer thinks this form Alexandrian, and τελέως Attic. See his Prol. xxx. de Vit. Lex. N. T. p. 674.]

Τελείωσις, ιος, Att. εως, ἡ, from τελειόω.

I. *A completion, accomplishment.* occ. Luke i. 45. [So Judith x. 9. (which Schleusner gives as Luke x. 9.) It is used in Jer. ii. 2. for *fulfilment of marriage espousals.* See Eustathius ad Iliad. Λ. p. 832. and Poll. On. iii. 3. 38. on the use of τέλος and compounds, as to *marriage.* In Ex. xxix. 26. it seems merely to denote *what fills.*]

II. *Perfection* of priesthood, both as to *atonement* and *intercession.* occ. Heb. vii. 11. Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

☞ Τελειωτής, ȣ, ὁ, from τελειόω.—*A finisher, a perfecter.* occ. Heb. xii. 2, where Christ is called τὸν τῆς πίστεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτὴν, *the leader in,* and *finisher of, faith,* i. e. in his own person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see Wolfius Cur. Philolog. [Schleusner deduces the meaning of this word otherwise. He says, that τελειόω is *To declare victor in the games, assign the reward to the conqueror,* referring to Faber Agon. Sacr. i. 18. and Salmas. ad Spartian. in Adrian. p. 123. Hence τελειωτὴς is the ἀγωνοθέτης, and therefore *the rewarder.* Bretschneider makes ἀρχηγὸς καὶ τελειωτὴς the same as ἀρχὴ καὶ τέλος.]

☞ Τελεσφορέω, ῶ, from τέλος *an end, perfection,* and φορέω *to bring, bear.*—*To bring to perfection,* as seed does the fruit. occ. Luke viii. 14. Raphelius cites a passage from Arrian, Epictet. lib. iv. cap. 8. (p. 411. edit. Cantab.) where *seed* is in like manner said τελεσφορηθῆναι *to be brought to perfection,* i. e. by bearing perfect and ripe fruit. Strabo [v. p. 381.] applies the V. active to *a vine,* and Plutarch, the adjective τελεσφόρα to *trees* in general, which *bring their fruit to perfection.* See more in Wetstein and Kypke on Luke. [Joseph. Ant. i. 6. 3. Symm. Ps. lxv. 10. Inc. Is. xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has τελεσφορεῖ· ἐντελῶς ἄγει. Comp. Joseph. de Mac. T. ii. p. 514. Soph. Œd. C. 1550.]

Τελευτάω, ῶ, from τελευτή, which see.

I. *To end, finish, accomplish.* Thus often used in Homer, as Il. viii. lin. 9. Il. xiv. lin. 280. Il. xviii. lin. 382, & al. freq. See Dammi Lexic. 2332, 3. [Eur. Phœn. 1608. Hence τελευτῶν is often taken adverbially for *at length**.]

II. *To end one's life, to die.* Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by Xenophon, Cyropæd. lib. viii. p. 508, edit. Hutchinson, 8vo. Ὅταν ΤΕΛΕΥΤΗ'ΣΩ, "When *I shall be dead.*" But Eustathius has justly observed that this application of it is *elliptical;* and accordingly in Herodotus, lib. i. cap. 32, we have repeatedly ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν ΒΙ'ΟΝ, and ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν 'ΑΙΩ͂ΝΑ, "*to end one's life*†." Comp. under Τελευτὴ I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 18. On the formula θανάτῳ τελευτάω, which some call an Hebraism, see Schwarz Comm. Cr. p. 1313.]

Τελευτή, ῆς, ἡ, from τελέω *to end, finish.*

I. *An end, accomplishment.* Thus used in Homer, Il. ix. lin. 621. Odyss. i. lin. 249, which Eustathius says is its ancient and proper sense. So ΒΙΟ'ΤΟΙΟ ΤΕΛΕΥΤΗ', *The end of life,* Il. vii. lin. 104. Il. xvi. lin. 787. Thus likewise Herodotus ΤΕΛΕΥΤΗ' ΤΟ͂Υ ΒΙ'ΟΥ, lib. i. cap. 31. [And Demosth. p. 481, 14.] Hence

II. By an ellipsis, *The end of life, death, decease.* occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See Wetstein on Mat. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian. vii. 10. 1. Lucian Macrob. 12.]

Τελέω, ῶ, from τέλος *an end,* also *tribute,* which see.

I. *To end, finish.* Mat. xi. 1. xiii. 53. [xix. 1. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. 7. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. *To fulfil,* [as a prophecy]. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Esr. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4. 4.]

[III. *To observe, fulfil.* Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

* [See Xen. de Re Eq. viii. 6. Ælian. V. H. xiii. 34.]

† [See too Ælian. V. H. vi. 2. Plato in Protag. p. 210. Diog. L. x. 22.]

IV. *To pay,* as tribute. occ. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9. 1. Demosth. p. 1067, 27.]

V. *To go over,* obire, peragrare. occ. Mat. x. 23, where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to *travelling* or *journeying.* See also Raphelius, Campbell, and Kypke. [Schleusner translates this place *To finish,* understanding ὁδὸν. The Vulgate has *consummare,* and so Florus, (i. 18.) has *consummare Italiam,* for *peragrare.* So תמם in Josh. iii. 17. Raphelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian. Toxar. 82. and διατελέω in Xen. An. i. 5. 7. Krumbholz thinks we are to understand κηρύσσειν. Bretschneider would understand φεύγοντες, not a very happy idea.]

ΤΕ'ΛΟΣ, εος, ες, τὸ.

I. *An end.* Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11, where *of the Lord* is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings." Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.]—Τὸ τέλος, used adverbially, (the preposition κατὰ being understood), *Finally,* q. d. *At the end.* 1 Pet. iii. 8.—'Εις τέλος, Luke xviii. 5, may signify either *continually, perpetually,* or *at length* (comp.. 1 Thess. ii. 16, [where Bretschneider says *entirely,* and Schleusner construes *ad interitum, ad internecionem usque,*] and Macknight there); or else, with Raphelius, we may render it *quite, entirely:* in which last sense he observes that Polybius constantly uses it; but on both these latter interpretations it is manifest that ἐις τέλος must be joined, not with ἐρχομένη but with ὑπωπιάζῃ. See Wolfius and Wetstein on Luke. Τέλος ἔχειν, *To have an end,* i. e. either *to come to an end,* Mark iii. 26; or *to be accomplished,* as prophecies, &c. Luke xxii. 37.* Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the *end of the Jewish polity,* by the destruction of *Jerusalem,* and the dispersion of the *Jews.* Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see Wolfius. [Schleusner says, the word signifies generally, *overturn, end,* and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. *The end* of life, *death,* Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτή I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11. (where, says he, most interpreters understand the *death* of Christ; but see next head). Rev. ii. 27. Wisd. iii. 19. Ælian. V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15. 4.]

IV. *An end, event.* Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either *the happy event* or *end* of all Job's troubles granted him by God, or *the happy event* of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Pat. p. 689. Joseph. Ant. ix. 4. 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope;* in which sense Elsner observes that τέλος is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, *Christ made an end of the Mosaic law*†. Estius and Elsner understand *the fulfilling of the law,* referring to Luke xxii. 37. Macknight says, *Christ is the end for which the law was given,* i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5. 6. Philo de Vit. Mos. i. p. 626. πρoύκειτο ἐν ἀυτῷ τέλος ὠνῆσαι τὺς ἀρχομένυς.]

VI. *An end, event, consequence, fruit, recompense, retribution,* whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, Kypke shows that the Greek † writers apply it, in like manner,

* [See Joseph. Ant. ii. 5. 3. iv. 6. 5. vii. 14. 8. Dion. Hal. i. 19. Kypke i. 327.]

* [He explains τὰ τέλη τῶν ἀιώνων, 1 Cor. x. 11, as *the ends of the Mosaic dispensation;* and so Macknight, adding, however, that it may mean the *last dispensation,* i. e. the *gospel* age, distinguished from the *patriarchal* and *Mosaic.*]

† [Pind. Ol. i. 81. Joseph. Ant. vi. 1. 2. Philo de Char. p. 717.]

to the *event*, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus Raphelius, who shows that in Arrian, Epictet. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, *Now* the sum τῆς παραγγελίας *of the charge*, &c. of that, namely, mentioned ver. 3, *is charity*. [See Eccl. xii. 13. Pol. Hist. i. 1. Diog. L. ii. 87. Arrian. D. E. i. 20. So *finis* in Cic. ad Att. xii. 6.]

VIII. *An impost*, or *tax*, properly *on goods* or *merchandise*, *custom*, vectigal. occ. Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat. and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reisk. Ind. Gr. Dem. p. 282.]

☞ Τελώνης, ȣ, ὁ, from τέλος *tax*, *custom*, and ὠνέομαι *to buy*, *farm*.—*A farmer and collector of the taxes* or *public revenues*, *a publican*. These *publicans* may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek Τελῶναι. Now it is certain that * *the superior* or *principal farmers* and *collectors of the taxes*, throughout the *Roman* empire, were of the *equestrian* order, or *Roman knights*: but it appears that the Τελῶναι mentioned in the gospels were mostly *Jews*. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of *custom-house officers*, portitores, (see Mat. ix. 9.) under the *equestrian publicans*.—Zaccheus, however, though a Jew, is called Ἀρχιτελώνης (see Luke xix. 2. 9.), *a chief publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior Τελῶναι or *collectors* under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a *Roman knight*, as well as those *Jews* who are expressly said by Josephus, De Bel. lib. ii. cap. 14. § 9, to have been ἄνδρας ἱππίκȣ τάγματος—ὧν ἐι καὶ τὸ γένος Ἰȣδαῖον ἀλλὰ τὸ γȣ̃ν ἀξιώμα Ῥωμάϊκον ἦν, "men of the *equestrian order*, whose dignity was Roman, though their descent was Jewish."—No wonder that the Jewish Τελῶναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46. *), but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *publicans*, see Wetstein on Mat. v. 46, Suicer. Thesaur. in Τελώνης, Whitby on Mat. ix. 11, and Lardner's Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 46, 47. ix. 10, 11. x. 3. xi. 19. xviii. 17. xxi. 31, 32. Mark ii. 15, 16. Luke iii. 12. v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10, 11, 12. On the abhorrence felt for them by the Jews see Carpzov. ad Scheckard. Jus. Reg. p. 277. and Goodwin, Mos. and Aar. i. 2. p. 12.]

* Thus Cicero, "*Certè huic homini nulla spes salutis esset*, *si* Publicani, hoc est, *si* Equites Romani, *judicarent*." In Ver. lib. iii. cap. 72. "*Flos enim* Equitum Romanorum—Publicanorum ordine *continetur*." Pro Cn. Planc. cap. 9. "*Omnes* Publicanos, *totum ferè* Equestrem ordinem." De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "*At* frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum *agitabantur*." Annal. lib. iv. cap. 6.

☞ Τελώνιον, ȣ, τὸ, from Τελώνης.—*A place for receiving custom, a custom-house.* So the Syriac version in all the three following passages, בית מכסא, *the house of tribute*. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom see, on Mat. renders it "*the toll-office*." [See Poll. On. ix. 5. 28. It signifies also (according to Valck. Diatr. p. 280.) *the toll* itself.]

TE'MNΩ.—*To cut.* This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τέρας, ατος, τὸ, q. τρέας from τρέω *to tremble, be terrified*, which see.—*A prodigy, a miracle*, because it is apt to strike men with *terror*, or make them *tremble*. "Τέρας," says Mintert, "differs from σημεῖον; for the latter is used for any *ordinary sign*, even where there is nothing miraculous, but τέρας is always taken for a *portent*, or *prodigy*, such as are called *miracles*." And the etymologist, Διαφερέι δὲ σημείȣ τέρας· Τέρας λέγεται τὸ παρὰ φύσιν γινομένον, σημεῖον δὲ

* [From Cic. ad Att. vi. 2. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, "Efficio ne cui molesti sint."]

παρὰ τὴν κοινὴν συνήθειαν γινομένον. "Τέρας differs from σημεῖον: Τέρας is somewhat *supernatural*, σημεῖον what is *unusual*." [Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Ex. iv. 21. Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4. 15. Herod. ii. 82. Hom. Od. M. 394.]

Τεσσαράκοντα, οἱ, αἱ, τὰ, Undeclined, from τέσσαρες, —ρα, *four*, and ἀκοντα or κοντα the *decimal* termination. See under Ἑβδομήκοντα.—*Forty*. Mat. iv. 2. & al. freq.—On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. πληγὰς *strokes* (see Bos, Ellips. p. 177, and Wetstein on Luke xii. 47.); and that as by the law, Deut. xxv. 3, not *more than forty strokes* were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to *thirty-nine*. This is evident not only from the above text in 2 Cor., but from two passages in Josephus, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the law itself as ordering πληγὰς τεσσαράκοντα μιᾶς λειπούσης *forty stripes save one*. The modern Jews observe the same custom, as appears from the case of the wretched Acosta*. See also Wolfius and Wetstein on 2 Cor.

☞ Τεσσαρακονταετής, έος, οῦ, ὁ, ἡ, from τεσσαράκοντα *forty*, and ἔτος *a year*. —*Containing*, or *consisting of*, *forty years*. occ. Acts vii. 23. xiii. 18.

ΤΕ'ΣΣΑΡΕΣ, Attic. ΤΕ'ΤΤΑΡΕΣ, ων, οἱ, αἱ, καὶ τὰ τέσσαρα. Att. τέτταρα—*Four*. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαιδέκατος, η, ον, from τέσσαρες *four*, καὶ *and*, and δέκατος *tenth*.—*Fourteenth*. occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

☞ Τεταρταῖος, α, ον, from τέταρτος *fourth*.—*Being four days*, or *the fourth day*, *in a certain state*, [or rather, *one who does* or *suffers any thing on the fourth day*, or *for four days*.] occ. John xi. 39, where Raphelius, on comparing ver. 17, observes that the word relates to the time, not of Lazarus's *death*, but of his *burial*. But it may, notwithstanding, refer to the former; for the Jews used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —αιος to the time of a person's *death*. Thus Herodotus, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, ἀλλ' ἐπέαν ΤΡΙΤΑΙ˜ΑΙ ἢ ΤΕΤΑΡΤΑΙ˜ΑΙ γένωνται, "but after they had been *dead three* or *four days*." So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙ'ΟΥ ἤδη κειμένου τοῦ νέκρου, "The man now lying dead *three days*, or *on the third day*." And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, νέκρους—ἤδη γὰρ ἦσαν ΠΕΜΠΤΑΙ˜ΟΙ, "for they had now *lain dead five days*." [See for similar words, Thuc. ii. 97. iii. 3. Theoc. ii. 4. 119. Hom. Il. A. 424. Od. 266.]

Τέταρτος, η, ον, from τεττάρες *four*. See Τέσσαρες.—*Fourth*. Mat. xiv. 25. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

Τετράγωνος, ου, ὁ, ἡ, from τέτρας *a quaternion, four*, and γωνία *a corner, angle*. —*Four-cornered, quadrangular, four-square*. occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Her. i. 178.]

☞ Τετράδιον, ου, τό, from τέτρας *a quaternion, four*.—*A quaternion, a party consisting of four soldiers*, which number, according to Polybius, cited by Raphelius, constituted φυλακεῖον *a guard*. occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke. [There were four quaternions, for this reason: the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer. Prol. xix. p. 453. or Kühnöl. ad. loc.]

Τετρακισχίλιοι, αι, α, from τέτρακις *four times* (which from τέτρας or τέτταρες *four*, and the numeral termination —κις, which see) and χίλιοι *a thousand*.—*Four thousand*. Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

* See the Exemplar Humanæ Vitæ annexed to Limborch's Amica Collatio, p. 350, and Bayle's Dictionary in Acosta, Note (E.).

Τετρακόσιοι, αι, α, from τέτρας or τέτταρες *four*, and ἕκατον *a hundred.—Four hundred.* Acts v. 36. [vii. 6. xiii. 20. Gal. iii. 17. Gen. xxiii. 15. Numb. i. 29.]

Τετράμηνον, ȣ, τό, or rather Τετράμηνος ȣ, ὁ, (see Wetstein Var. Lect. and Griesbach) from τέτρας, αδος, ἡ, *four* (which see), and μὴν *a month.—Four months*, q. d. *a four-month*, as we say *a twelvemonth.* occ. John iv. 35. [Judg. xix. 2. xx. 47. It occ. as an adj. in Pol. xviii. 32. 5.]

☞ Τετραπλόος, ȣ̃ς; όη, ῆ; όον, ȣ̃ν; from τέτρας or τέτταρες *four*, and, πλόος a termination denoting (like πλάσιον) *times* or *fold*, which from πέλω *to be*. Comp. Διπλόος.—*Four times more, fourfold.* occ. Luke xix. 8.

Τετράπȣς, ὁ, ἡ, καὶ τὸ τετράπȣν, Gen. τετράποδος, from τέτρας *four*, and πȣ̃ς, πόδος, *a foot.—Four-footed.* It is properly an adj. as in the phrase ΤΕΤΡΑ'ΠΟΥΣ τράπεζα, a *four-footed* table. Hence, Τετράποδα, τὰ ζῶα being understood, *Four-footed beasts, quadrupeds.* occ. Acts x. 12. xi. 6. Rom. i. 23. [Gen. i. 26. xxxiv. 21. Is. xl. 16.]

Τετραρχέω, ῶ, from Τετράρχης, which see.—*To be a tetrarch*, i. e. *a prince* or *king of a* fourth *part of* a kingdom. occ. Luke iii. 1, thrice. As to the *tetrarchies* of Herod Antipas and Philip, see under Τετράρχης; with regard to that of Lysanias, I observe that Josephus mentions Λυσανίȣ τετραρχίαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Ἄϐιλα, he adds expressly, ΛΥΣΑΝΙ'Α δὲ αὐτὴ ἐγέγονει ΤΕΤΡΑΡΧΙ'Α. "This was the *tetrarchy* of *Lysanias.*" Lib. xix. cap. 5, § 1, he calls it Ἄϐιλαν τȣ̃ Λυσανίȣ, "*Abila* which had been *Lysanias's;*" and mentions it as never having been under the government of *Herod the Great.* Now Abila was a city lying about six French leagues *, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. lib. xiv. 7, § 4, and cap. 13, § 3, Lysanias succeeded his father Ptolemy, the son of Mennæus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. lib. xx. cap. 6, § 1. See Lardner's Credibility of Gospel History, book i. ch. 1, § 5 and 6, and Wetstein's Note on Luke i. 1.

* See De l'Isle's Carte Particulière de la Syrie.

Τετράρχης, ȣ, ὁ, from τέτρας *four*, and ἀρχὴ *a government.—A tetrarch.* Strabo*, cited by Wetstein on Mat. xiv. 1, uses it for the *prince of a fourth part of a province*, or *people;* but in the N. T. it denotes *a prince* or *king* (see Mat. xiv. 9, Mark vi. 14.) *who reigns over the fourth part of a former kingdom.* [Parkhurst should rather have said, that though this is its original sense, yet in the N. T. it means *one who reigns over any part of a country;* and is nearly the same as *king* or *ruler.*] Thus, by the will of *Herod the Great*, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons: Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Trachonitis, Auranitis (by St. Luke, ch. iii. 1, called Iturea, see Relandi Palæstina illustrata), &c. Thus Josephus, De Bel. lib. ii. cap. 6, § 3, speaking of Augustus's determination upon Herod's will (of which see Ant. lib. xvii. cap. 8, § 1, and De Bel. lib. i. cap. 33, § 7, 8.), says, "One half of the kingdom he gave to Archelaus, and dividing the remaining half into two *tetrarchies*, he gave them to the two other sons of Herod, one to Philip, the other to (Herod) Antipas, &c.:" and Ant. lib. xvii. cap. 13, § 4. "Cæsar constitutes Archelaus ethnarch or prince of half the country which had been subject to Herod; and dividing the other half into two parts, he committed it to the two other sons of Herod, Philip and (Herod) Antipas: to the latter were subject Peréa and Galilee, producing a revenue of two hundred talents a year; and to Philip, Batanea, with Trachonitis, and Auranitis, with a part of what was called Zenodorus's patrimony, yielded one hundred talents." [Afterwards, on the death of Philip, his tetrarchy was added to Syria. And the tetrarchy of Herod Antipas (who was banished) and Gaulonitis were given to Herod Agrippa, son of Aristobulus. He is called often Herod (Acts xii. 6, 11, 19.) or Herod *the tetrarch.* Acts xiii. 1, and *king*, Acts xii. 1.] occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to

* [See Strabo, ix. p. 430, speaking of Thessaly being divided into four parts before Philip's time, each being called a tetrarchy.]

Herod Antipas, as it is also by Josephus, Ant. lib. xviii. cap. 6, § 1, & al. See Lardner's Credibility of Gospel History, book i. ch. 1. § 3.

Τέτρας αδος, ἡ, from τέτταρες. See Τέσσαρες.—*Four* of any thing, *a quaternion*, q. d. *a four*, as we say *a dozen*, *a score*, *a hundred*, &c. This word is inserted on account of its immediate derivatives.

ΤΕΥ'ΧΩ.

I. *To be.*

II. *To obtain.* In both these senses τεύχω is obsolete, or not used in the present tense; but hence we have in the N. T. perf. act. τέτευχα, 2 aor. ἔτυχον, infin. τυχεῖν, particip. τυχών. See under Τυγχάνω. [We have τέτευχα in Heb. viii. 6. See also 3 Mac. v. 32, and in some MSS. Job vii. 2.]

[☞ Τέφρα, ας, *Ashes*. Jude ver. 7. Comp. 2 Pet. ii. 6. Tob. vi. 17. viii. 2.]

☞ Τεφρόω, ῶ, from τέφρα *ashes*.—*To reduce to ashes.* occ. 2 Pet. ii. 6.

ΤΕ'ΧΝΗ, ης, ἡ.

I. *Art.* occ. Acts xvii. 29. [1 Kings vii. 14. Wisd. xii. 10.]

II. *An art, craft, trade.* occ. Acts xviii. 3. Rev. xviii. 22. [Comp. 1 Chron. xxviii. 21. Ecclus. xxxix. 39.]

Τεχνίτης, ϐ, ὁ, from τέχνη.—*An artificer, craftsman, workman.* occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called Τεχνίτης *the artificer* or *former* of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by Arrian, Epictet. lib. i. cap. 6, not far from the beginning. [Deut. xxvii. 19. 1 Chron. xxii. 15. Jer. x. 9. xxiv. 1. Ælian. V. H. vii. 5.]

ΤΗ'ΚΩ.—*To dissolve, melt*, by fire, in a transitive sense. Hence, Τήκομαι, pass. *To be dissolved, melted*, or *to melt*, by fire, as wax, or the like. occ. 2 Pet. iii. 12, where, according to Griesbach, eleven MSS., one of which ancient, read τακήσεται. Comp. Isa. lxiv. 1, 2. Mic. i. 4, in the LXX. See also Ps. xxii. 14. lviii. 8. lxviii. 2, in which passages likewise this word is applied to *wax* for the Heb. מס *to melt.* [It does not seem that the verb applies only to melting by heat, but generally to liquefying, either by heat or moisture. See Xen. Mem. iii. 1. 7. Diod. Sic. i. 38. Comp. Ez. xxiv. 11. Nahum i. 6.]

☞ Τηλαυγῶς, Adv. from τηλαυγὴς *shining afar* or *to a distance, resplendent*, which from τῆλε *afar*, and ἀυγὴ *splendour.*—*Clearly, plainly*, spoken of seeing. occ. Mark viii. 25. [Diod. Sic. i. 50. The word τηλαυγὴς occ. Job xxxvii. 21. and τήλαυγημα and —σις Ps. xvii. 14. and Lev. xiii. 23.]

☞ Τηλικϐτος, —αύτη, —ϐτο, from τηλίκος *so great*, (which from ἡλίκος *how great*), and the pronoun ϐτος *this*, *the same.*—*So great.* occ. 2 Cor. i. 10. Heb. ii. 3. Jam. iii. 4. Rev. xvi. 18. [2 Mac. xii. 3.]

ΤΗΡΕ'Ω, ῶ.

I. *To keep, watch, guard.* See Mat. xxvii. 36, 54. xxviii. 4. Acts xii. 5, 6. xvi. 23. xxiv. 23. xxv. 4, 21. [Song of S. vii. 13.]

II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. Τετηρημένϐς, 2 Pet. ii. 4, *To be kept*, servandos. Comp. under Ἐξϐθενέω, and Καταγινώσκω II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS., with several printed editions, read τηρϐμένϐς; which reading is embraced by Wetstein and Griesbach, the latter of whom has received it into the text. [See Song of S. viii. 11.]

III. *To keep, preserve*, as opposed to *leaving*. Jude ver. 6.

IV. *To keep, observe*, as commands, ordinances, traditions, a law, or the law. See Mat. xix. 17, (where see Wetstein) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. [xiv. 15, 21, 23, 24. xv. 10. xvii. 6.] Acts xv. 5. [xxi. 25. 1 Tim. vi. 14. James ii. 10. 1 John ii. 3, 4, 5. iii. 22, 24. v. 2, 3. Rev. ii. 26. iii. 3, 8, 10. xii. 17. xiv. 12.] So the excellent Raphelius, on 2 Tim. iv. 7, explains τετήρηκα τὴν πίςιν, *I have kept*, not my *faith* or *confidence* in Christ, but my *fidelity* to him, as a soldier to his commander, and he shows that the phrase τηρεῖν τὴν πίςιν is often applied in Polybius for *preserving one's fidelity*, or *faithfully discharging one's obligations*. See also Wetstein and Kypke. [1 Sam. xv. 11. Prov. viii. 34. xvi. 3. Herodian vi. 6. 2. vii. 9. 7. Most writers refer John xv. 20. to this head; but Schleusner construes the verb there, *To watch insidiously*, and refers to the context and Luke xi. 53. Gen. iii. 15. Gataker. Op. Crit. 107. Schwarz. Comm. Cr. 1319.] In Acts xxi. 25, the words μηδὲν τοιϐτον τηρεῖν ἀυτϐς, ἐι μὴ—are wanting in the Alexandrian, and two later MSS., are unnoticed in the ancient Syriac, Vulgate,

[I. Properly, *To order, set in a certain order.* Thuc. i. 48. Xen. Mem. iii. 1. 7. And hence in Luke vii. 8. (with ὑπὸ *To put one under another's order.*]

[II. *To appoint* or *order any thing to be done* (with acc. of thing, and dat. of person). Mat. xxviii. 16. Acts xxii. 10. xxviii. 25. Ælian. V. H. xiv. 22. Xen. Cyr. iv. 5. 11.]

[III. *To appoint* or *choose a person for any office,* as Rom. xiii. 1. and so] Ἐις διακονίαν τοῖς ἁγίοις τάττειν ἑαυτὺς, 1 Cor. xvi. 15, means *To set* or *appoint themselves to,* i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them.* Raphelius shows that Xenophon and Plato apply the phrase τάττειν ἑαυτὸν in the same view, and pertinently observes that the dative ἁγίοις in the above text is to be referred not to ἔταξαν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socrat. § 17, p. 92, edit. Forster, Τὴν ἐμὴν ΤΩ͂Ι ΘΕΩ͂Ι ὙΠΗΡΕΣΙ'ΑΝ, "my *subserviency to God;*" and § 18, τὴν τῦ Θεῦ ΔΟ'ΣΙΝ ὙΜΙ͂Ν, "God's *gift to you.*" And as to the expression τάττειν ἐις, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Pol. i. 45. 1. xv. 27. 7.]

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, καὶ ἐπίσευσαν ὅσοι ἦσαν τεταγμένοι ἐις ζωὴν ἀιώνιον, *And as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * Mede, Raphelius, Wolfius, and Doddridge) have written, appears to me the true meaning of the text, and I think with Wolfius, that τεταγμένος ἐις in this passage is equivalent to ἔυθετος ἐις, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination,* do not, I apprehend, come up to his point, but only show that τεταγμένος ἐις, when referring to *an employment* or *station,* means *appointed to it.* But see an excellent Note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles τεταγμένοι ἐις ζωὴν ἀιώνιον, and who consequently *believed,* are manifestly contrasted with the Jews, ver. 46, who, by *rejecting the word of God,* ὀυκ ἀξίυς ἔκριναν ἑαυτὺς τῆς ἀιωνίυ ζωῆς, *behaved as if they judged themselves not worthy of eternal life.* See Wetstein's Note; and as to the construction of τεταγμένος with the preposition ἐις, observe the V. τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

* Works, folio, pag. 21.

[V. *To appoint, determine.* Acts xv. 2. See Pol. xvii. 7. 7. Lysias, 336, 7.]

ΤΑΥ͂ΡΟΣ, ῦ, ὁ, from the Chald. תור* *a beeve,* which from the Heb. שור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—*A bull,* or *beeve,* taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient heathen used to sacrifice *bulls* to Jupiter: thus Ovid. Metam. lib. iv. lin. 756. Comp. Virgil, Æn. ix. lin. 627, and see more in Wetstein.

Ταφή, ῆς, ἡ, from ἔταφον, 2 aor. of θάπτω *to bury,* which see.—*A burying,* or *burial.* occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matth. § 387.]

Τάφος, ῦ, ὁ, from ἔταφον, 2 aor. of θάπτω *to bury,* which see.—*A sepulchre.* Mat. [xxiii. 27. xxvii. 61, 64 and 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. T. v. P. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

☞ ΤΑ'ΧΑ. Adv. *Perhaps.* occ. Rom. v. 7. Philem. ver. 15. [Lucian. Dial. Deorr. vi. 6. Æsch. Dial. Soc. i. 2. Xen. An. v. 2. 17. Its original and proper sense is *quickly,* from ταχύς. See Xen. Hell. vii. 4. 34. Pol. xviii. 20. 9.]

Ταχέως, Adv. from ταχύς.

I. *Quickly, speedily.* Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv.

* So the Phenicians called a *beeve, Thor,* according to Plutarch in Sylla, p. 463. B. ΘΩ͂Ρ γὰρ οἱ Φοίνικες τὴν βῦν καλῦσι.

9. Ceb. Tab. 31. Pol. i. 60. 10. Xen. Cyr. i. 4. 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. *Easily, lightly,* temerè. occ. 1 Tim. v. 22, where Raphelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ή, όν, from ταχός.

I. *Swift, speedy.* occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen.* occ. 2 Pet. i. 14. [Comp. Is. lix. 7. Habb. i. 6. Call. H. in Del. 95.]

Τάχιστα, neut. plur. [of τάχιστος,] used adverbially, *Most speedily;* Ὡς τάχιστα, *with the utmost speed,* quàm celerrimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον neut. [of ταχίων,] used adverbially, *More swiftly* or *speedily.* occ. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, *Speedily, soon, pretty soon.* occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελτίων. [1 Mac. ii. 40. The Attic word was Θᾶττον. See Græv. ad Lucian. Solœc. p. 751. and Notes on Thom. M. in v. Θᾶττον.]

Τάχος, εος, ϐς, τό, from ταχύς.—*Swiftness, speed.* Ἐν τάχει, *With swiftness, or speed, speedily.* Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially. —*Swiftly, speedily, quickly, immediately.* Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says *easily;* and Schleusner says, that *perhaps* the word may mean *rashly,* as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for מהר in Deut. ix. 12. Ex. xxxii. 8., for ממהר in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1. 1.]

ΤΑΧΥ'Σ, εῖα, ύ.—*Swift.* occ. Jam. i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, A conjunction.

1. *And.* Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by καί it may be rendered *both,* as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τέ—καί, *whether—or.* Acts ix. 2.—This particle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for *but,* as Acts i. 15. v. 42. & al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙ'ΝΩ.—*To stretch, stretch out, extend, distend.* This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙ῀ΧΟΣ, εος, ϐς, τό. Eustathius and others derive it from τεύχω *to build.*—*A wall.* Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for חומה; Numb. xxxv. 4. Is. xv. 1. for קיר. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for עיר) and Xen. Hell. vii. 5. 8. Eur. Phœn. 71 and 826.]

☞ Τεκμήριον, ϐ, τό, from τέκμαρ *a sign, token.*—*A sign, token.* occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philost. Vit. Soph. ii. 14. 2. Lysias 286, 7. Xen. Mem. i. 1. 2.]

☞ Τεκνίον, ϐ, τό. Diminutive of τέκνον.—*A little child.* It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1, [12, 28. iii. 7, 18. iv. 4. v. 21.] "*Dear children.*" Campbell's Prelim. Dissertat. p. 615.

☞ Τεκνογονέω, ῶ, from τέκνον *a child,* and γέγονα perf. mid. of the old verb γείνω or γένω *to make.*—*To bear children.* occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only *producing children,* but *educating them in a Christian manner,* is here implied.]

☞ Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—*Child-bearing.* occ. 1 Tim. ii. 15.

Τέκνον, ϐ, τό, from τίκτω, or obsol. τέκω, *to procreate.*

I. *A child,* whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29. xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. iii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2. 4.]

II. *A remote descendant,* Luke xvi. 25,

and Τέκνα, τά, plur. *Posterity*, posteri. John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopœia represented as a *person*, the *natives* or *inhabitants* of it are called its τέκνα, or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and Θυγάτηρ III.

IV. It is used as * "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12, and Θυγάτηρ II. [Herodian. i. 2. 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child* or *son*, τέκνον, because *begotten*, i. e. converted to Christ, *by him*. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Πάτηρ V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called τέκνα Θεȣ͂, *children of God*, as being *regenerated* or *born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under Υἱὸς VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under Υἱὸς XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5, בן מות, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, בן הכות, *worthy of beating*. Comp. under Υἱὸς XII. [See Is. lvii. 4. Hom. Il. xxi. 151.]

* Doddridge on Mat. ix. 2.

☞ Τεκνοτροφέω, ῶ, from τέκνον *a child*, and τέτροφα perf. mid. of τρέφω *to nourish*, *bring up*.—*To bring up* or *educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Δίατι ἀποσυμβȣλεύεις τῷ σόφῳ ΤΕΚΝΟΤΡΟΦΕΙ͂Ν; "Why (Epicurus) do you dissuade a wise man from *bringing up children*?" [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕ'ΚΤΩΝ, ονος, ὁ. The Greek Lexicons derive it from τεύχω *to fabricate* (which see under Τεῖχος).—*A workman* in wood, iron, or stone, but especially in *wood, a carpenter*, faber. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that ὁ τέκτων is put by metonymy for τȣ͂ τέκτονος υἱός; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for חרש, which means, κατ' ἐξοχὴν, *a carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2. 37.]

ΤΕ'ΚΩ. See under Τίκτω.

Τέλειος, α, ον, from τελέω *to complete*, *perfect*.

I. *Complete, perfect*. [1 Cor. xiii. 10. James i. 4, 17 *, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat. v. 48, Bp. Sherlock † observes, that the precise meaning is, "Let your love be *universal*, unconfined by partialities, and with respect to its objects, as large as God's is. Comp. Luke vi. 36, and see Elsner and Wetstein on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδία *little children*, or νήπιοι *infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ἌΝΔΡΑ ΤΕ'ΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75, we read Οὐκ ἔτι εἶ μειράκιον, ἀλλ' ἈΝΗΡ ἤδη ΤΕ'ΛΕΙΟΣ, "Thou art no longer a youth, but *a man at full age*." Raphelius shows that Xe-

* [Schleusner says, that the word here means *rendering perfect*, and so in v. 25. But this is without authority or necessity.]

† Disc. XIII. vol. iii. p. 308.

nophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2. 1. iii. 7. 6. Pol. v. 29. 2. Ælian. V. H. xiii. 1. and the commentators on Ælian. V. H. iv. 3., and Callim. H. in Jov. 57.]

Τελειότης, τητος, ἡ, from τέλειος.

☞ I. *Perfection, perfectness.* occ. Col. iii. 14, where charity or love is called *σύνδεσμος τῆς τελειότητος the bond of perfectness*, i. e., says Whitby, *the most perfect bond of* * *union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us *perfect* and *unblamable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render* persons *perfect men in the knowledge of Christ.* occ. Heb. vi. 1. Comp. under Τέλειος II.

Τελειόω, ῶ, from τέλειος.

[I. *To complete, finish.* Luke ii. 43. (of time) Acts xx. 24. In] Luke xiii. 32, Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he cites from Plutarch, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΥΝΤΑ τὸ ζῆν *ending* their life. So Wetstein from Josephus, Maccab. § 7. "O holy life! ὃν πιστὴ θανάτε σφράγις ΕΤΕΛΕΊΩΣΕΝ, which the faithful seal of death *finished.*" So Eusebius and other ancient Christian writers often apply it to the *death* of the martyrs. See Raphelius, Semicent. Annotat. p. 8, and Suicer Thesaur. under Τελειόω II. [Wahl also construes the fut. midd. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die*, (i. e. *be brought to an end.*) Hesychius has τέλειος ἡμέρα, ἡ ὑςάτη, καὶ τὸν βίον τελεῦσα. See Fischer Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb too occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15.—To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12, (see below, sense IV.) * construing, *I have finished my course*, comparing with it Philo Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Pol. viii. 36. 2.]

[II. *To discharge* or *fulfil.* John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil* (as a prophecy), John xix. 28.]

IV. *To perfect, make perfect* or *complete.* Τελειόομαι, ῦμαι, pass. *To be made perfect* or *complete.* 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* "† and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see Macknight) Phil. iii. 12. In which latter text observe that τετελείωμαι is, like ἔλαβον, διώκω, καταλάβω, &c. in this passage, an *agonistic* term, denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [(I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23, where the meaning seems to be, *that they may be perfectly united.* 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *To render perfectly free from sin, expiate perfectly,* and so Œcumenius expressly explains the last passage.]

V. *To make* Christ *perfect,* Heb. ii. 10. i. e. "‡ *to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *To make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss.* And they add, Heb. xi. 40. xii. 23. (with great propriety) as farther instances of this sense.]

☞ Τελείως, Adv. from τέλειος.—*Perfectly, constantly, to the end.* occ. 1 Pet. i. 13. [Ecclus. vi. 37. (in the

* [Comp. Wisd. xii. 17.]

* [On this use of the perf. P. see Matthiæ, § 493.]
† Doddridge.
‡ Mr. Clark's Note on Heb. ii. 10.

Compl.) Judith xi. 6. 2 Mac. xii. 42. Fischer thinks this form Alexandrian, and τελέως Attic. See his Prol. xxx. de Vit. Lex. N. T. p. 674.]

Τελείωσις, ιος, Att. εως, ἡ, from τελειόω.

I. *A completion, accomplishment.* occ. Luke i. 45. [So Judith x. 9. (which Schleusner gives as Luke x. 9.) It is used in Jer. ii. 2. for *fulfilment of marriage espousals.* See Eustathius ad Iliad. Λ. p. 832. and Poll. On. iii. 3. 38. on the use of τέλος and compounds, as to *marriage.* In Ex. xxix. 26. it seems merely to denote *what fills.*]

II. *Perfection* of priesthood, both as to *atonement* and *intercession.* occ. Heb. vii. 11. Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

☞ Τελειωτής, ῦ, ὁ, from τελειόω.—*A finisher, a perfecter.* occ. Heb. xii. 2, where Christ is called τὸν τῆς πίςεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτήν, *the leader in,* and *finisher of, faith,* i. e. in his own person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see Wolfius Cur. Philolog. [Schleusner deduces the meaning of this word otherwise. He says, that τελειόω is *To declare victor in the games, assign the reward to the conqueror,* referring to Faber Agon. Sacr. i. 18. and Salmas. ad Spartian. in Adrian. p. 123. Hence τελειωτὴς is the ἀγωνοθέτης, and therefore *the rewarder.* Bretschneider makes ἀρχηγὸς καὶ τελειωτὴς the same as ἀρχὴ καὶ τέλος.]

☞ Τελεσφορέω, ῶ, from τέλος *an end, perfection,* and φορέω *to bring, bear.*—*To bring to perfection,* as seed does the fruit. occ. Luke viii. 14. Raphelius cites a passage from Arrian, Epictet. lib. iv. cap. 8. (p. 411. edit. Cantab.) where *seed* is in like manner said τελεσφορηθῆναι *to be brought to perfection,* i. e. by bearing perfect and ripe fruit. Strabo [v. p. 381.] applies the V. active to *a vine,* and Plutarch, the adjective τελεσφόρα to *trees* in general, which *bring their fruit to perfection.* See more in Wetstein and Kypke on Luke. [Joseph. Ant. i. 6. 3. Symm. Ps. lxv. 10. Inc. Is. xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has τελεσφορεῖ· ἐντελῶς ἄγει. Comp. Joseph. de Mac. T. ii. p. 514. Soph. Œd. C. 1550.]

Τελευτάω, ῶ, from τελευτή, which see.

I. *To end, finish, accomplish.* Thus often used in Homer, as Il. viii. lin. 9. Il. xiv. lin. 280. Il. xviii. lin. 382, & al. freq. See Dammi Lexic. 2332, 3. [Eur. Phœn. 1608. Hence τελευτῶν is often taken adverbially for *at length* *.]

II. *To end one's life, to die.* Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by Xenophon, Cyropæd. lib. viii. p. 508, edit. Hutchinson, 8vo. Ὅταν ΤΕΛΕΥΤΗ'ΣΩ, "When *I shall be dead.*" But Eustathius has justly observed that this application of it is *elliptical;* and accordingly in Herodotus, lib. i. cap. 32, we have repeatedly ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν ΒΙ'ΟΝ, and ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ'Ν 'ΑΙΩ͂ΝΑ, "*to end one's life* †." Comp. under Τελευτὴ I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 18. On the formula θανάτῳ τελευτάω, which some call an Hebraism, see Schwarz Comm. Cr. p. 1313.]

Τελευτή, ῆς, ἡ, from τελέω *to end, finish.*

I. *An end, accomplishment.* Thus used in Homer, Il. ix. lin. 621. Odyss. i. lin. 249, which Eustathius says is its ancient and proper sense. So ΒΙΟ'ΤΟΙΟ ΤΕΛΕΥΤΗ', *The end of life,* Il. vii. lin. 104. Il. xvi. lin. 787. Thus likewise Herodotus ΤΕΛΕΥΤΗ' ΤΟ͂Υ ΒΙ'ΟΥ, lib. i. cap. 31. [And Demosth. p. 481, 14.] Hence

II. By an ellipsis, *The end of life, death, decease.* occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See Wetstein on Mat. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian. vii. 10. 1. Lucian Macrob. 12.]

Τελέω, ῶ, from τέλος *an end,* also *tribute,* which see.

I. *To end, finish.* Mat. xi. 1. xiii. 53. [xix. 1. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. 7. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. *To fulfil,* [as a prophecy]. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Esr. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4. 4.]

[III. *To observe, fulfil.* Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

* [See Xen. de Re Eq. viii. 6. Ælian. V. H. xiii. 34.]

† [See too Ælian. V. H. vi. 2. Plato in Protag. p. 210. Diog. L. x. 22.]

IV. *To pay*, as tribute. occ. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9. 1. Demosth. p. 1067, 27.]

V. *To go over*, obire, peragrare. occ. Mat. x. 23, where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to *travelling* or *journeying*. See also Raphelius, Campbell, and Kypke. [Schleusner translates this place *To finish*, understanding ὁδὸν. The Vulgate has *consummare*, and so Florus, (i. 18.) has *consummare Italiam*, for *peragrare*. So תמם in Josh. iii. 17. Raphelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian. Toxar. 82. and διατελέω in Xen. An. i. 5. 7. Krumbholz thinks we are to understand κηρύσσειν. Bretschneider would understand φεύγοντες, not a very happy idea.]

ΤΕ'ΛΟΣ, εος, ους, τὸ.

I. *An end.* Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11, where *of the Lord* is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings." Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.]—Τὸ τέλος, used adverbially, (the preposition κατὰ being understood), *Finally*, q. d. *At the end.* 1 Pet. iii. 8.—'Εις τέλος, Luke xviii. 5, may signify either *continually, perpetually*, or *at length* (comp.. 1 Thess. ii. 16, [where Bretschneider says *entirely*, and Schleusner construes *ad interitum, ad internecionem usque,*] and Macknight there); or else, with Raphelius, we may render it *quite, entirely:* in which last sense he observes that Polybius constantly uses it; but on both these latter interpretations it is manifest that ἐις τέλος must be joined, not with ἐρχομένη but with ὑπωπιάζῃ. See Wolfius and Wetstein on Luke. Τέλος ἔχειν, *To have an end*, i. e. either *to come to an end*, Mark iii. 26; or *to be accomplished*, as prophecies, &c. Luke xxii. 37.* Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the *end of the Jewish polity*, by the destruction of *Jerusalem*, and the dispersion of the *Jews*. Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see Wolfius. [Schleusner says, the word signifies generally, *overturn, end*, and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. *The end* of life, *death*, Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτὴ I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11. (where, says he, most interpreters understand the *death* of Christ; but see next head). Rev. ii. 27. Wisd. iii. 19. Ælian. V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15. 4.]

IV. *An end, event.* Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either *the happy event* or *end* of all Job's troubles granted him by God, or *the happy event* of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Pat. p. 689. Joseph. Ant. ix. 4. 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope;* in which sense Elsner observes that τέλος is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, *Christ made an end of the Mosaic law* *. Estius and Elsner understand *the fulfilling of the law*, referring to Luke xxii. 37. Macknight says, *Christ is the end for which the law was given*, i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5. 6. Philo de Vit. Mos. i. p. 626. προὔκειτο ἐν ἀυτῷ τέλος ὠνῆσαι τὀυς ἀρχομένους.]

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, Kypke shows that the Greek † writers apply it, in like manner,

* [See Joseph. Ant. ii. 5. 3. iv. 6. 5. vii. 14. 8. Dion. Hal. i. 19. Kypke i. 327.]

* [He explains τὰ τέλη τῶν ἀιώνων, 1 Cor. x. 11, as *the ends of the Mosaic dispensation;* and so Macknight, adding, however, that it may mean the *last dispensation*, i. e. the *gospel* age, distinguished from the *patriarchal* and *Mosaic*.]

† [Pind. Ol. i. 81. Joseph. Ant. vi. 1. 2. Philo de Char. p. 717.]

to the *event*, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus Raphelius, who shows that in Arrian, Epictet. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, *Now* the sum τῆς παραγγελίας *of the charge*, &c. of that, namely, mentioned ver. 3, *is charity*. [See Eccl. xii. 13. Pol. Hist. i. 1. Diog. L. ii. 87. Arrian. D. E. i. 20. So *finis* in Cic. ad Att. xii. 6.]

VIII. *An impost*, or *tax*, properly *on goods* or *merchandise*, *custom*, vectigal. occ. Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat. and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reisk. Ind. Gr. Dem. p. 282.]

☞ Τελώνης, ȣ, ὁ, from τέλος *tax*, *custom*, and ὠνέομαι *to buy*, *farm*.—*A farmer and collector of the taxes* or *public revenues*, *a publican*. These *publicans* may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek Τελῶναι. Now it is certain that * *the superior* or *principal farmers* and *collectors of the taxes*, throughout the *Roman* empire, were of the *equestrian* order, or *Roman knights*: but it appears that the Τελῶναι mentioned in the gospels were mostly *Jews*. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of *custom-house officers*, portitores, (see Mat. ix. 9.) under the *equestrian publicans*.—Zaccheus, however, though a Jew, is called Ἀρχιτελώνης (see Luke xix. 2. 9.), *a chief publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior Τελῶναι or *collectors* under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a *Roman knight*, as well as those *Jews* who are expressly said by Josephus, De Bel. lib. ii. cap. 14. § 9, to have been ἄνδρας ἱππικȣ τάγματος—ὧν ει καὶ τὸ γένος Ἰȣδαῖον ἀλλὰ τὸ γȣ̃ν ἀξιώμα Ῥωμάϊκον ἦν, "men of the *equestrian order*, whose dignity was Roman, though their descent was Jewish."—No wonder that the Jewish Τελῶναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46. *), but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *publicans*, see Wetstein on Mat. v. 46, Suicer. Thesaur. in Τελώνης, Whitby on Mat. ix. 11, and Lardner's Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 46, 47. ix. 10, 11. x. 3. xi. 19. xviii. 17. xxi. 31, 32. Mark ii. 15, 16. Luke iii. 12. v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10, 11, 12. On the abhorrence felt for them by the Jews see Carpzov. ad Scheckard. Jus. Reg. p. 277. and Goodwin, Mos. and Aar. i. 2. p. 12.]

☞ Τελώνιον, ȣ, τὸ, from Τελώνης.—*A place for receiving custom*, *a custom-house*. So the Syriac version in all the three following passages, בית מכסא, *the house of tribute*. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom see, on Mat. renders it "*the toll-office*." [See Poll. On. ix. 5. 28. It signifies also (according to Valck. Diatr. p. 280.) *the toll* itself.]

ΤΕ´ΜΝΩ.—*To cut.* This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τέρας, ατος, τὸ, q. τρέας from τρέω *to tremble*, *be terrified*, which see.—*A prodigy*, *a miracle*, because it is apt to strike men with *terror*, or make them *tremble*. "Τέρας," says Mintert, "differs from σημεῖον; for the latter is used for any *ordinary sign*, even where there is nothing miraculous, but τέρας is always taken for a *portent*, or *prodigy*, such as are called *miracles*." And the etymologist, Διαφερέι δὲ σημείȣ τέρας· Τέρας λέγεται τὸ παρὰ φύσιν γινομένον, σημεῖον δὲ

* Thus Cicero, "*Certè huic homini nulla spes salutis esset*, *si* Publicani, hoc est, *si* Equites Romani, *judicarent*." In Ver. lib. iii. cap. 72. "*Flos erim* Equitum Romanorum—Publicanorum ordine *continctur*." Pro Cn. Planc. cap. 9. "*Omnes* Publicanos, *totum ferè* Equestrem ordinem." De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "*At* frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum *agitabantur*." Annal. lib. iv. cap. 6.

* [From Cic. ad Att. vi. 2. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, "Efficio ne cui molesti sint."]

*παρὰ τὴν κοινὴν συνηθείαν γινομένον.* "Τέρας differs from σημεῖον: Τέρας is somewhat *supernatural*, σημεῖον what is *unusual*." [Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Ex. iv. 21, Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4. 15. Herod. ii. 82. Hom. Od. M. 394.]

*Τεσσαράκοντα, οἱ, αἱ, τὰ,* Undeclined, from *τέσσαρες, —ρα, four,* and *άκοντα* or *κοντα* the *decimal* termination. See under *'Εβδομήκοντα.—Forty.* Mat. iv. 2. & al. freq.—On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. *πληγὰς strokes* (see Bos, Ellips. p. 177, and Wetstein on Luke xii. 47.); and that as by the law, Deut. xxv. 3, not *more than forty strokes* were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to *thirty-nine.* This is evident not only from the above text in 2 Cor., but from two passages in Josephus, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the law itself as ordering *πληγὰς τεσσαράκοντα μιᾶς λειπούσης forty stripes save one.* The modern Jews observe the same custom, as appears from the case of the wretched Acosta*. See also Wolfius and Wetstein on 2 Cor.

☞ *Τεσσαρακονταετής, έος, οῦ, ὁ, ἡ,* from *τεσσαράκοντα forty,* and *ἔτος a year.* —*Containing,* or *consisting of, forty years.* occ. Acts vii. 23. xiii. 18.

ΤΕ'ΣΣΑΡΕΣ, Attic. ΤΕ'ΤΤΑΡΕΣ, *ων, οἱ, αἱ, καὶ τὰ τέσσαρα.* Att. *τέτταρα—Four.* Mat. xxiv. 31, & al. freq.

*Τεσσαρεσκαιδέκατος, η, ον,* from *τέσσαρες four, καὶ and,* and *δέκατος tenth.— Fourteenth.* occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

☞ *Τεταρταῖος, α, ον,* from *τέταρτος fourth.—Being four days,* or *the fourth day, in a certain state,* [or rather, *one who does* or *suffers any thing on the fourth day,* or *for four days.*] occ. John xi. 39, where Raphelius, on comparing ver. 17, observes that the word relates to the time, not of Lazarus's *death,* but of his *burial.* But it may, notwithstanding, refer to the former; for the Jews used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in *—αιος* to the time of a person's *death.* Thus Herodotus, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, *ἀλλ' ἐπέαν* ΤΡΙΤΑΙ῀ΑΙ *ἢ* ΤΕΤΑΡΤΑΙ῀ΑΙ *γένωνται,* "but after they had been *dead three* or *four days.*" So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙ'ΟΥ *ἤδη κειμένου τοῦ νέκρου,* "The man now lying dead *three days,* or *on the third day.*" And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, *νέκρους—ἤδη γὰρ ἦσαν* ΠΕΜΠΤΑΙ῀ΟΙ, "for they had now *lain dead five days.*" [See for similar words, Thuc. ii. 97. iii. 3. Theoc. ii. 4. 119. Hom. Il. A. 424. Od. 266.]

*Τέταρτος, η, ον,* from *τεττάρες four.* See *Τέσσαρες.—Fourth.* Mat. xiv. 25. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

*Τετράγωνος, ου, ὁ, ἡ,* from *τέτρας a quaternion, four,* and *γωνία a corner, angle. —Four-cornered, quadrangular, four-square.* occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Her. i. 178.]

☞ *Τετράδιον, ου, τό,* from *τέτρας a quaternion, four.—A quaternion, a party consisting of four soldiers,* which number, according to Polybius, cited by Raphelius, constituted *φυλακεῖον a guard.* occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke. [There were four quaternions, for this reason: the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer. Prol. xix. p. 453. or Kühnöl. ad. loc.]

*Τετρακισχίλιοι, αι, α,* from *τέτρακις four times* (which from *τέτρας* or *τέτταρες four,* and the numeral termination *—κις,* which see) and *χίλιοι a thousand.—Four thousand.* Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

* See the Exemplar Humanæ Vitæ annexed to Limborch's Amica Collatio, p. 350, and Bayle's Dictionary in ACOSTA, Note (E.).

Τετρακόσιοι, αι, α, from τέτρας or τέτταρες *four*, and ἕκατον *a hundred.*—*Four hundred.* Acts v. 36. [vii. 6. xiii. 20. Gal. iii. 17. Gen. xxiii. 15. Numb. i. 29.]

Τετράμηνον, ȣ, τό, or rather Τετράμηνος ȣ, ὁ, (see Wetstein Var. Lect. and Griesbach) from τέτρας, αδος, ἡ, *four* (which see), and μὴν *a month.*—*Four months,* q. d. *a four-month,* as we say *a twelvemonth.* occ. John iv. 35. [Judg. xix. 2. xx. 47. It occ. as an adj. in Pol. xviii. 32. 5.]

☞ Τετραπλόος, ȣ̃ς; όη, ῆ; όον, ȣ̃ν; from τέτρας or τέτταρες *four*, and, πλόος a termination denoting (like πλάσιον) *times* or *fold*, which from πέλω *to be.* Comp. Διπλόος.—*Four times more, fourfold.* occ. Luke xix. 8.

Τετράπȣς, ὁ, ἡ, καὶ τὸ τετράπȣν, Gen. τετράποδος, from τέτρας *four*, and πȣ̃ς, πόδος, *a foot.*—*Four-footed.* It is properly an adj. as in the phrase ΤΕΤΡΑ΄ΠΟΥΣ τράπεζα, a *four-footed* table. Hence, Τετράποδα, τὰ ζῶα being understood, *Four-footed beasts, quadrupeds.* occ. Acts x. 12. xi. 6. Rom. i. 23. [Gen. i. 26. xxxiv. 21. Is. xl. 16.]

Τετραρχέω, ῶ, from Τετράρχης, which see.—*To be a tetrarch,* i. e. *a prince* or *king of a* fourth *part of* a kingdom. occ. Luke iii. 1, thrice. As to the *tetrarchies* of Herod Antipas and Philip, see under Τετράρχης; with regard to that of Lysanias, I observe that Josephus mentions Λυσανίȣ τετραρχίαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Ἄϐιλα, he adds expressly, ΛΥΣΑΝΙ΄Α δὲ ἀυτὴ ἐγέγονει ΤΕΤΡΑΡΧΙ΄Α. "This was the *tetrarchy* of *Lysanias.*" Lib. xix. cap. 5, § 1, he calls it Ἄϐιλαν τȣ̃ Λυσανίȣ, "*Abila* which had been *Lysanias's*;" and mentions it as never having been under the government of *Herod the Great.* Now Abila was a city lying about six French leagues *, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. lib. xiv. 7, § 4, and cap. 13, § 3, Lysanias succeeded his father Ptolemy, the son of Mennæus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. lib. xx. cap. 6, § 1. See Lardner's Credibility of Gospel History, book i. ch. 1, § 5 and 6, and Wetstein's Note on Luke i. 1.

* See De l'Isle's Carte Particulière de la Syrie.

Τετράρχης, ȣ, ὁ, from τέτρας *four*, and ἀρχὴ *a government.*—*A tetrarch.* Strabo*, cited by Wetstein on Mat. xiv. 1, uses it for the *prince of a fourth part of a province,* or *people;* but in the N. T. it denotes *a prince* or *king* (see Mat. xiv. 9, Mark vi. 14.) *who reigns over the fourth part of a former kingdom.* [Parkhurst should rather have said, that though this is its original sense, yet in the N. T. it means *one who reigns over any part of a country;* and is nearly the same as *king* or *ruler.*] Thus, by the will of *Herod the Great,* ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons: Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Trachonitis, Auranitis (by St. Luke, ch. iii. 1, called Iturea, see Relandi Palæstina illustrata), &c. Thus Josephus, De Bel. lib. ii. cap. 6, § 3, speaking of Augustus's determination upon Herod's will (of which see Ant. lib. xvii. cap. 8, § 1, and De Bel. lib. i. cap. 33, § 7, 8.), says, "One half of the kingdom he gave to Archelaus, and dividing the remaining half into two *tetrarchies,* he gave them to the two other sons of Herod, one to Philip, the other to (Herod) Antipas, &c.:" and Ant. lib. xvii. cap. 13, § 4. "Cæsar constitutes Archelaus ethnarch or prince of half the country which had been subject to Herod; and dividing the other half into two parts, he committed it to the two other sons of Herod, Philip and (Herod) Antipas: to the latter were subject Perea and Galilee, producing a revenue of two hundred talents a year; and to Philip, Batanea, with Trachonitis, and Auranitis, with a part of what was called Zenodorus's patrimony, yielded one hundred talents." [Afterwards, on the death of Philip, his tetrarchy was added to Syria. And the tetrarchy of Herod Antipas (who was banished) and Gaulonitis were given to Herod Agrippa, son of Aristobulus. He is called often Herod (Acts xii. 6, 11, 19.) or Herod *the tetrarch.* Acts xiii. 1, and *king,* Acts xii. 1.] occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to

* [See Strabo, ix. p. 430, speaking of Thessaly being divided into four parts before Philip's time, each being called a tetrarchy.]

Herod Antipas, as it is also by Josephus, Ant. lib. xviii. cap. 6, § 1, & al. See Lardner's Credibility of Gospel History, book i. ch. 1. § 3.

Τέτρας αδος, ἡ, from τέτταρες. See Τέσσαρες.—*Four* of any thing, *a quaternion*, q. d. *a four*, as we say *a dozen*, *a score*, *a hundred*, &c. This word is inserted on account of its immediate derivatives.

ΤΕΥ'ΧΩ.

I. *To be.*

II. *To obtain.* In both these senses τεύχω is obsolete, or not used in the present tense; but hence we have in the N. T. perf. act. τέτευχα, 2 aor. ἔτυχον, infin. τυχεῖν, particip. τυχών. See under Τυγχάνω. [We have τέτευχα in Heb. viii. 6. See also 3 Mac. v. 32, and in some MSS. Job vii. 2.]

[☞ Τέφρα, ας, *Ashes*. Jude ver. 7. Comp. 2 Pet. ii. 6. Tob. vi. 17. viii. 2.]

☞ Τεφρόω, ῶ, from τέφρα *ashes*.—*To reduce to ashes*. occ. 2 Pet. ii. 6.

ΤΕ'ΧΝΗ, ης, ἡ.

I. *Art.* occ. Acts xvii. 29. [1 Kings vii. 14. Wisd. xii. 10.]

II. *An art, craft, trade.* occ. Acts xviii. 3. Rev. xviii. 22. [Comp. 1 Chron. xxviii. 21. Ecclus. xxxix. 39.]

Τεχνίτης, ου, ὁ, from τέχνη.—*An artificer, craftsman, workman.* occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called Τεχνίτης *the artificer* or *former* of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by Arrian, Epictet. lib. i. cap. 6, not far from the beginning. [Deut. xxvii. 19. 1 Chron. xxii. 15. Jer. x. 9. xxiv. 1. Ælian. V. H. vii. 5.]

ΤΗ'ΚΩ.—*To dissolve, melt*, by fire, in a transitive sense. Hence, Τήκομαι, pass. *To be dissolved, melted*, or *to melt*, by fire, as wax, or the like. occ. 2 Pet. iii. 12, where, according to Griesbach, eleven MSS., one of which ancient, read τακήσεται. Comp. Isa. lxiv. 1, 2. Mic. i. 4, in the LXX. See also Ps. xxii. 14. lviii. 8. lxviii. 2, in which passages likewise this word is applied to *wax* for the Heb. מס *to melt*. [It does not seem that the verb applies only to melting by heat, but generally to liquefying, either by heat or moisture. See Xen. Mem. iii. 1. 7. Diod. Sic. i. 38. Comp. Ez. xxiv. 11. Nahum i. 6.]

☞ Τηλαυγῶς, Adv. from τηλαυγής *shining afar* or *to a distance, resplendent*, which from τῆλε *afar*, and αὐγή *splendour*.—*Clearly, plainly*, spoken of seeing. occ. Mark viii. 25. [Diod. Sic. i. 50. The word τηλαυγής occ. Job xxxvii. 21. and τήλαυγημα and —σις Ps. xvii. 14. and Lev. xiii. 23.]

☞ Τηλικοῦτος, —αύτη, —οῦτο, from τηλίκος *so great*, (which from ἡλίκος *how great*), and the pronoun οὗτος *this, the same*.—*So great*. occ. 2 Cor. i. 10. Heb. ii. 3. Jam. iii. 4. Rev. xvi. 18. [2 Mac. xii. 3.]

ΤΗΡΕ'Ω, ῶ.

I. *To keep, watch, guard.* See Mat. xxvii. 36, 54. xxviii. 4. Acts xii. 5, 6. xvi. 23. xxiv. 23. xxv. 4, 21. [Song of S. vii. 13.]

II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. Τετηρημένους, 2 Pet. ii. 4, *To be kept*, servandos. Comp. under Ἐξουθενέω, and Καταγινώσκω II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS., with several printed editions, read τηρουμένους; which reading is embraced by Wetstein and Griesbach, the latter of whom has received it into the text. [See Song of S. viii. 11.]

III. *To keep, preserve*, as opposed to *leaving*. Jude ver. 6.

IV. *To keep, observe*, as commands, ordinances, traditions, a law, or the law. See Mat. xix. 17, (where see Wetstein) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. [xiv. 15, 21, 23, 24. xv. 10. xvii. 6.] Acts xv. 5. [xxi. 25. 1 Tim. vi. 14. James ii. 10. 1 John ii. 3, 4, 5. iii. 22, 24. v. 2, 3. Rev. ii. 26. iii. 3, 8, 10. xii. 17. xiv. 12.] So the excellent Raphelius, on 2 Tim. iv. 7, explains τετήρηκα τὴν πίστιν, *I have kept*, not my *faith* or *confidence* in Christ, but my *fidelity* to him, as a soldier to his commander, and he shows that the phrase τηρεῖν τὴν πίστιν is often applied in Polybius for *preserving one's fidelity*, or *faithfully discharging one's obligations*. See also Wetstein and Kypke. [1 Sam. xv. 11. Prov. viii. 34. xvi. 3. Herodian vi. 6. 2. vii. 9. 7. Most writers refer John xv. 20. to this head; but Schleusner construes the verb there, *To watch insidiously*, and refers to the context and Luke xi. 53. Gen. iii. 15. Gataker. Op. Crit. 107. Schwarz. Comm. Cr. 1319.] In Acts xxi. 25, the words μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ—are wanting in the Alexandrian, and two later MSS., are unnoticed in the ancient Syriac, Vulgate,

Æthiopic, Coptic, and (Erpenius's) Arabic version, and are marked by Griesbach as probably to be omitted.

[V. *To preserve,* applied either to preserving one fixed and determined in opinion or conduct, as John xvii. 12. 2 Cor. xi. 9. Eph. iv. 2. 1 Thess. v. 23. 1 Tim. v. 22. 2 Tim. iv. 17. James i. 27. Jude v. 1, 6, 21. Marc. Antonin. ad se ipsum, vi. 23. Wisd. x. 3. —or, to preserving from danger, vice, &c. John xvii. 15. Rev. iii. 10. Prov. vii. 5. xvi. 18. Schleusner understands the verb in 1 John v. 18. and Rev. i. 3. xxii. 7, 9. as meaning, *To attend to any thing, to observe;* but I think they may be put under this head.]

☞ Τήρησις, ιος, Att. εως, ἡ.

I. *A keeping,* or *observation,* [as] of commandments. occ. 1 Cor. vii. 19. [Ecclus. xxxv. 22.]

II. *Custody, hold.* occ. Acts iv. 3. See sense II. [It is the *keeping guard* or *watch* in 1 Mac. v. 18.]

III. *A place of custody, a prison.* occ. Acts v. 18. So Thucydides, lib. vii. cap. 86, cited by Blackwall (Sacred Classics, vol. i. p. 32) and by Wetstein, uses in like manner ἀσφαλεςάτην ΤΗ'ΡΗΣΙΝ "for the securest *hold* or *place of confinement for prisoners.*" Thus the Scholiast here explains τήρησιν by φυλακήν. [Pol. vi. 59. 5.*]

Τί, Neut. of τίς, which see.

Τίθημι.

I. *To place, put, lay.* [(1.) Properly, Mat. v. 15. Mark iv. 21. Luke viii. 16. xi. 33. (Gen. xxiv. 2, 9. Deut. xxvii. 15.) —of putting persons in prison. Mat. xiv. 3. Acts iv. 3. v. 18, 25. xii. 4. Gen. xl. 3. xli. 10. xlii. 17. 2 Sam. xxii. 27. —of putting a body in the tomb. Mat. xxvii. 60. Mark vi. 29. xv. 47. xvi. 6. Luke xxiii. 53, 55. John xi. 34. xix. 41. xx. 2, 13, 15. Acts vii. 16. ix. 37. xiii. 29. Rev. xi. 9. Gen. l. 26. 1 Kings xiii. 30. —of laying a foundation. Luke vi. 48. xiv. 29. 1 Cor. iii. 10, 11. Ezra vi. 3. —of placing a stumbling-block, &c. Rom. ix. 33. xiv. 13. 1 Pet. ii. 6. Hos. iv. 18. Ps. cxix. 109. —with ἐπὶ *to lay, lay upon.* Mark x. 16. (Job xxi. 5.) John xix. 19. Acts v. 15. 2 Cor. iii. 13. Rev. i. 17. x. 2. See 1 Kings ii. 25. (It is *improperly* used with ἐπὶ in Mat. xii. 18, in the sense of *sending the spirit on, giving it to one.* See Is. xlii. 1. and comp. Ezek. xliv. 30.) —with ἐνώπιον, πρὸς, and παρά, *to lay down any thing before* or *by one.* See Luke v. 18. (and comp. Mark vi. 56. Ex. xvi. 18.) Acts iii. 2. (πρὸς) and iv. 35. v. 2. In the two last places Schleusner observes, that *to lay a thing at one's feet,* is *to give it up to him.* Some writers, as Bretschneider, explain the phrase τιθέναι τὰ γόνατα by an ellipse of πρὸς τὴν γῆν. Parkhurst refers it to the next head, *To put down,* and Schleusner says, *To bend to the earth.* It occ. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5.—The verb is used of *setting on food.* John ii. 10. Bel and Drag. 14. Xen. An. vii. 3. 11. (2.) Improperly, with ἐν τῇ καρδίᾳ or εἰς τὴν καρδίαν, *To fix in one's mind.* Luke i. 66. xxi. 14. 1 Sam. xxi. 12. 2 Sam. xiii. 33. Is. xlii. 25. Jer. xii. 11. —or, *to resolve* or *purpose.* Acts v. 4, and so with ἐν τῷ πνεύματι. Acts xix. 21. See Hagg. ii. 18. and Theod. Dan. i. 8.]

II. *To put* or *lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21, Kypke observes that though the proverbial expression, Ἄιρεις ὃ οὐκ ἔθηκας, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of Solon mentioned by Diogenes Laert. Ἃ ΜΗ' ἜΘΟΥ, ΜΗ' ἈΝΕ'ΛΗι, εἰ δὲ μή, θάνατος ἡ ζημία. "*Take not up what thou layedst not down;* otherwise the penalty is death*." See also Wetstein.

III. *To put off, lay aside.* John xiii. 4. [Perhaps from this meaning we may derive that of *laying down one's life* (τίθημι τὴν ψυχήν). John x. 11, 15, 17. xi. 11. xiii. 37, 38. xv. 13, 17. 1 John iii. 16.]

IV. *To lay by, reserve,* reponere. 1 Cor. xvi. 2.

[V. *To constitute* or *appoint,* as laws. Gal. iii. 19. (Dan. iv. 3. vi. 26. Ex. xxxiv. 10.) —thence *to settle, decree, appoint.* Acts i. 7.† xxvii. 12. See also Mat.

* [We have in Hebr. משמר in Gen. xl. 4, and בית משמר in Gen. xlii. 19.]

* [Schleusner says, *to deposit.* Bretschneider makes it, *to lay aside, set apart.*]

† On Acts i. 7, Kypke objects to the common interpretation of the latter part of the verse, as not authorised by the use of the Greek language. He renders the words—*which the Father* hath appointed or determined by *his own power;* and he shows that Dionysius Halicarn. and Demosthenes apply

xxiv. 51. Luke xii. 46. (Jos. x. 12.) where we may construe *to assign.—To appoint for a purpose.* Josh. xv. 16. (Is. xxvii. 4. Test. xii. Pat. p. 636.)—*To appoint, constitute, ordain,* for an office.] Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. Homer uses the V. in a like sense, Il. vi. lin. 300,

Τὴν γὰρ Τρῶες ΈΘΗΚΑΝ Ἀθήναιης ἱερείαν.

For her Minerva's priestess Troy had *made.*

[Comp. 2 Pet. ii. 6. (where Schleusner, however, translates, *To propose, exhibit,* and compares Job xvii. 6.) Gen. xvii. 5. Lev. xxvi. 31. Is. v. 20. Nahum iii. 6. We may observe how often the verb occ. in this and the next sense with εἰς. Acts xiii. 47. 1 Thess. v. 9. 1 Tim. i. 12; in all of which it is *to appoint, decree, destine* (comp. Gen. xvii. 6. Jer. ix. 11. Ez. xiv. 8.); and so I should render 1 Pet. ii. 8.*]

VI. *To make, render.* Thus 1 Cor. ix. 18. Ἀδάπανον τιθέναι, *To make unexpensive.* Alberti has shown that the Greek writers apply the V. in the same sense; and to the instances he has produced many more might be added from Homer and Pindar. Thus Il. xvi. lin. 90, Ἀτιμότερον δέ με ΘΗΊΣΕΙΣ, "You will *make* me more inglorious;" Odyss. v. lin. 136. ΘΗΊΣΕΙΝ ἀθάνατον, "*to make* him immortal." See Dammi Lexic. col. 1038, 1039, and Kypke on 1 Cor. [This usage of τίθημι for ποιέω is noticed by Athenæus, xi. p. 501. There are many examples in the N. T. Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25. Heb. i. 13. x. 13. See Job xi. 13. Gen. xxxii. 12. 2 Sam. xxii. 34. Xen. Cyr. iv. 6. 2. viii. 73. Ælian. V. H. xiii. 6.]

VII. Θέσθαι βουλὴν, *To give advice* or *counsel, to advise,* censeo. Acts xxvii. 12; on which text Raphelius observes, that in Herodotus, lib. iii. cap. 80, ΤΙ΄ΘΕΜΑΙ ΓΝΩ΄ΜΗΝ signifies in like manner "*I give* my opinion."

Τίκτω, from obsol. τέκω, the same, which see.

I. *To bring forth* young, as a female [Mat. i. 21, 23, 25. Luke i. 31, 57. ii. 6, 7. John xvi. 21. Heb. xi. 11. Rev. xii. 2, 4, 5, 13. Comp. Gen. iii. 16. iv. 1. Is. xiii. 8.] In 2 aor. pass. *To be brought forth, to be born.* Mat. ii. 2. Luke ii. 11. —It is applied to the Church, under the character of a woman, *bringing forth* spiritual children. occ. Gal. iv. 27. Comp. Rev. xii. 2, 4, 5, 13. [Τίκτω is applied in good Greek also to males. See Hom. Il. Φ. 188. Thom. M. p. 851.]

II. [Figuratively, of] the earth *bringing forth* herbage, occ. Heb. vi. 7. [Phil. de Opif. p. 30. and 862. Eur. Cycl. 332.]

III. [Of] lust or concupiscence *bringing forth* sin. occ. Jam. i. 15. [Comp. Soph. Aj. 522.]

ΤΙ΄ΛΛΩ.—*To pull, pluck, pluck off.* occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Diod. S. v. 21. Aristoph. Av. 286.]—In the LXX it occurs in two passages, Ezra ix. 3. Isa. xviii. 7, and in both answers to the Heb. מרט *to pluck off the hair,* or *to excoriate.*

ΤΙΜΑ΄Ω, ῶ, from τέτιμαι perf. pass. of τίω *to honour**.

I. *To honour, reverence, respect.* Mat. xv. 5, (where, if with six MSS., two of which ancient, we omit καὶ before οὐ μὴ, the construction will be easier. See

the V. τίθημι to *time* in the sense of *appointing;* and that ἐν construed with ἐξουσίᾳ may signify *by,* he proves from Mat. xxi. 23, and the parallel places. The sense then of Acts i. 7, he says, is, *that God,* by *his power,* hath appointed *certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things which it did not please the divine wisdom to reveal to them.*

* Ἐις ὃ καὶ ἐτέθησαν, 1 Pet. ii. 8. In order to explain this difficult expression, Kypke remarks that the phrase τιθέναι τίνα ἔις τι signifies *to attribute* or *ascribe any thing to one, to assert somewhat concerning him.* To prove which he cites from Plutarch, De Malign. Herodoti, p. 868, C. Τὸς τὰ ἔσχατα παθεῖν ἐπὶ τῷ μὴ προέσθαι τὸ καλὸν ὑπομεινάντας ἘΙΣ ΤΗ΄Ν ἈΥΤΗ΄Ν ἜΘΕΤΟ ΚΑΚΙ΄ΑΝ τοῖς προθυμότατα Μηδίσασι. "To those, who suffered the utmost extremities rather than abandon their honour, *he ascribes the same malignity* as to the most forward partizans of the Medes;" and Adv. Colot. p. 1114, D. ἘΙΣ μὲν ΤΗ΄Ν τοῦ ἑνὸς καὶ ὄντος ἸΔΕ΄ΑΝ ΤΙ΄ΘΕΤΑΙ τὸ νοητόν—ἘΙΣ δὲ ΤΗ΄Ν ἌΤΑΚΤΟΝ ΚΑΙ΄ ΦΕΡΟ΄ΜΕΝΟΝ τὸ αἰσθητόν. "To the intelligible he attributes the form of the one, and the existing;—but to the sensible *(a form) disordered and subject to motion or change.*" The meaning therefore of Peter is, that *this stumbling* of unbelievers, and particularly the Jews at Christ the corner-stone, had been long ago *declared* and *foretold* by the prophets, Christ himself, and others. Comp. Isa. viii. 14, 15. Mat. xxi. 42, 44. Luke ii. 34. Rom. ix. 32, 33. Thus Kypke. Comp. Προγράφω II.

* [Τίω signifies *to honour* and *to pay.* Some derive the primary sense of τιμὴ and τιμάω from the one notion, and some from the other of these meanings. Having noticed this, the order of the senses in each of these words is of little matter.]

Wetstein and Griesbach.) Mat. xv. 8. [xix. 19. Mark vii. 6, 10. x. 19. Luke xviii. 20.] John v. 23. viii. 49. xii. 26. Acts xxviii. 10. (where Wolfius cites from Polybius, τοιαῦταις 'ΕΤΙΜΗ'ΣΑΝ ΤΙ'ΜΑΙΣ, and Wetstein from Isocrates, —ἡμεῖς ἀυτὸς 'ΕΤΙΜΗ'ΣΑΜΕΝ ταῖς μέγισταις ΤΙ'ΜΑΙΣ.) [Eph. vi. 2. 1 Tim. v. 3. 1 Pet. ii. 17.] On 1 Tim. v. 3. comp. Τιμὴ IV. [Lev. xix. 32. Prov. iii. 9. xxvii. 8. Wisd. vi. 2. Ecclus. iii. 3, 4, 6, 7. Eur. Phœn. 563. Xen. Cyr. ii. 4. 8. An. v. 8. 11. It will be observed, that in some of these passages the word signifies *to honour by gifts or rewards.*]

II. *To estimate, value.* occ. Mat. xxvii. 9. [Lev. xxvii. 8, 12, 14. Is. lv. 2. Zach. xi. 13. Dem. 183, 19. ed. Reisk.]

Τιμή, ῆς, ἡ, from τιμάω, or immediately from τέτιμαι perf. pass. of τίω *to honour.*

I. *Honour, respect, reverence.* John iv. 44. Rom. xii. 10. xiii. 7. [1 Thess. iv. 4.] 1 Tim. i. 17. [1 Pet. iii. 7.] Comp. 1 Cor. xii. 23, 24. Col. ii. 23, *Which things have indeed a show of wisdom,* ἐν—ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν σαρκός, *in severity to the body, not in any* respect or regard (paid to the body namely) *for the satisfying of the flesh.* [Add 1 Tim. vi. 16. Rev. iv. 9, 11. v. 12, 13. vii. 12. xix. 1, which, with 1 Tim. i. 17, Schleusner would rather translate *praise, worship,* offered to one on account of his authority, dignity, and excellence. See Ps. xxviii. 2. xcv. 7. In Rev. xxi. 24 and 26, he translates *a gift offered to show reverence.* See Xen. Mem. i. 3. 3.]—Διδόναι τιμήν, *To give honour.* 1 Cor. xii. 25, where Kypke shows that the phrase is used, not only by Theodotion, Dan. v. 18, but also by Euripides, Thucydides, and Josephus.—'Απονέμοντες τιμήν, 1 Pet. iii. 7, *Giving* or *showing honour* or *respect.* The phrase ἀπόνεμειν τιμήν, with a dative, is used in the same sense by many of the Greek writers, as may be seen in Wetstein and Kypke. See also Clement, 1 Cor. § 1.

II. *Honour, dignity, honourable* or *glorious reward.* Rom. ii. 7, 10. Comp. Heb. ii. 7, 9. [1 Pet. i. 7.]

III. *A public and honourable office.* Heb. v. 4. So in the profane writers, particularly in Herodotus, it is used for a *public office* or *magistracy.* See Raphelius, Wolfius, and Wetstein. [Schl. enlarges this sense a little, saying, *authority, dignity bestowed on one, honourable office,* and puts John iv. 44. (wrongly, I think,) Heb. ii. 7, 9. iii. 3. also under it. Comp. Ps. viii. 5. Ex. xxviii. 2, 36. Herodian. iii. 15, 9.]

IV. *A reward, stipend, maintenance.* occ. 1 Tim. v. 17, where see Elsner, Wolfius, Wetstein, and Kypke, who cites the Greek writers often using τιμὴ for *a reward,* and produces Josephus, Polybius, and Demosthenes joining ΤΙΜΗ͂Σ in this sense with 'ΑΞΙΩ'ΣΑΣ, 'ΑΞΙΟΥ͂ΣΘΑΙ, 'ΗΞΙΩ'ΘΗ. He further remarks, that the *double* reward is spoken in respect of that which the widows, mentioned ver. 16, were to receive (comp. ver. 3.); but he understands διπλῆς not in a determinate, but an indeterminate sense, *a greater* or *larger* reward. See Vitringa, De Synagog. Vet. lib. ii. cap. 3, p. 498, and comp. Macknight on 1 Tim. [Schleusner adds Acts xxviii. 10. unnecessarily. See Ecclus. xxxviii. 1.]

V. *The value* or *price* of a thing, *a sum of money given for it,* or *which it is worth.* Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. [xix. 19.] Comp. 1 Cor. vi. 20. vii. 23. [Is. lv. 1. Numb. xx. 19. Ex. xxxiv. 20. Xen. de Vect. iv. 18. Dem. 563, 8.]

VI. *Preciousness.* occ. 1 Pet. ii. 7, *The* preciousness, of this stone namely, (comp. ver. 6.) *is to you who believe,* or *to you who believe this stone is* precious. [Schleusner says, this word means here *author of happiness,* opposed to λίθος προσκόμματος and πέτρα σκανδάλου.]

Τίμιος, α, ον, from τιμὴ, *honour, price.*

I. *Honoured, respected, esteemed.* occ. Acts v. 34. So Josephus and Dionysius Halicarn. cited by Wetstein, Τῼ͂ ΔΗΜῼ͂—ΤΙ'ΜΙΟΣ, "*Honoured by the people.*" [Hom. Od. K. 38. Joseph. B. J. vi. 13. Dion. Hal. Ant. v. 11. See Casaub. on Theoph. Char. p. 252.]

II. *Honourable, respectable.* occ. Heb. xiii. 4.

III. *Precious, of great price, valuable.* occ. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. [17,] 19. 2 Pet. i. 4. Jam. v. 7. [These last four passages Schleusner puts under the next head. I can see no reason for making two heads here. See Prov. iii. 15. viii. 11. 1 Kings v. 17. 1 Mac. xi. 27. Xen. de Vect. iv. 36.]

IV. *Valuable, dear.* occ. Acts xx. 24.

☞ Τιμιότης, τητος, ἡ, from τίμιος.—*Wealth, costliness.* occ. Rev. xviii. 19.

Τιμωρέω, ῶ, from τιμωρὸς *an avenger, a punisher,* contracted from τιμάορος or

τιμήορος, which are used by the Greek writers in the same sense, and are derived from τιμὴ *revenge, punishment* (from τίω, which see), and ὁράω *to see, inspect.*—*To punish.* occ. Acts xxii. 5. xxvi. 11. [Ez. v. 17. xiv. 15. 2 Mac. vii. 7. Xen. Cyr. i. 4. 9. Joseph. Ant. xvii. 9. 2.]

Τιμωρία, ας, ἡ, from τιμωρός, which see under Τιμωρέω.—*Punishment.* occ. Heb. x. 29. [Prov. xix. 29. Xen. Cyr. iii. 1. 9.]

ΤΙ'Σ, Neut. ΤΙ', Gen. τίνος.

I. Interrogative, 1. *Who?* Neut. *What?* Mark v. 30, 31. ix. 34. Luke vi. 11, & al. freq.—On Luke i. 62, observe that τὸ is in like manner redundant before τι in the purest Greek writers, particularly in Aristophanes. [Av. 1039. Nub. 773.] See Elsner and Wetstein.—Luke xi. 5—7, Τίς ἐξ ὑμῶν, κ. τ. λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.—Mat. xix. 27, Τί ἄρα ἔσται ἡμῖν; "what reward *therefore* shall we have?" as Kypke renders the expression (comp. ver. 21.); and shows that it is thus used in the Greek writers, as Wetstein also (whom see) more largely does. [Τὶς followed by a negative particle, say Parkhurst and Schleusner, affirms *universally*, as 1 John i. 22, *Every one is a liar who denies*, &c. 1 John v. 5. Rev. xv. 4. —or denies universally, without a negative. Thus Mark ii. 7, *No one can forgive sins except God.* Mat. v. 13. vi. 27. Luke v. 21. John viii. 46. Acts viii. 33. Rom. ix. 19. xi. 34. (cited by Zonaras, Col. 1730, as an instance.) 1 Cor. ii. 11.]—Τὶ γάρ μοί, κ. τ. λ.; 1 Cor. v. 12, What *is it to*, or how does it concern or belong to, *me*, &c.? the V. διαφέρει, πρόσηκει, or μέλει being understood. The Greek writers use this elliptical expression in the same sense. See Elsner, Wolfius, Wetstein, Kypke, and Bowyer on the place. [Ælian. H. A. vi. 11. Eur. Ion. 433.] Τί ἐμοὶ καὶ σοί; John ii. 4, ἐστι κοινὸν or ἐστι κοινὸν πρᾶγμα being understood (see Bos Ellips. in κοινὸν), q. d. *What is there* common *to me and thee?* or *What* common business *is there between me and thee?* i. e. *What have* I *to do with thee?* or rather *What hast* thou *to do with* me? namely, in this matter of intimating to me when it is proper to work a miracle. So Mat. viii. 29, Τὶ ἡμῖν καὶ σοί; *What hast* thou *to do with* us? Ἦλθες—; *Art* thou *come?* Comp. Mark v. 7. and Josh. xxii. 24. Judg. xi. 12. 2 Sam. xvi. 10. 1 Kings xvii. 18. 2 Kings iii. 13, in LXX and Heb. Thus in Anacreon, Ode xvii. lin. 4, Τὶ γὰρ μάχαισι κἀμοι; means not, *What have* battles *to do with* me? but, *What have* I *to do with* battles? So lin. 10, Τὶ Πλειάδεσσι κἀμοί; "*What have* I *to do with the* Pleiades?" See Raphelius and Wetstein on Mat. viii. 29.—Τὶ πρὸς ἡμᾶς What *is that to us?* Mat. xxvii. 4. Τὶ πρὸς σέ; What is *that to thee?* John xxi. 22. So Arrian, Epictet. lib. iii. cap. 18, twice, ΤΙ' ἐν ΠΡΟ'Σ ΣΕ'; "What *then is that* to thee?" See Raphelius, Wetstein, and Kypke.—[Τὶς asks the question *Is there any one?* instead of *who?* or *what?* Mat. vii. 9. xii. 11. xxiv. 45. Luke xi. 5 and 11. xii. 45. James iii. 13.]

2. Admiration, Mark i. 27. iv. 41. [Schleusner refers Mat. xii. 48. to this head. *What particular dignity have my mother,* &c.? Kühnöl takes it in a different sense, Who *are my mother, &c.?* i. e. Whom *am I, as a heavenly teacher, to reckon my mother and my brethren, or to hold as dear as my nearest relations?* Fritzsche does not notice it. Schleusner gives exactly the same sense to Mat xxi. 10. Luke vii. 49. John i. 19. 1 Cor. iii. 5. Heb. ii. 6, as he does to this passage.]

3. Murmuring, or disgust, Mark ii. 7. Luke viii. 35.

4. Fewness, John xii. 38. Comp. Mat. xix. 25.

5. Extenuation, 1 Cor. iii. 5;—contempt and chiding, Acts xix. 15. See Raphelius on this text, who shows that Arrian, Epictet. lib. iii. cap. 1, repeatedly applies the expression Σύ τις εἶ; *Who art thou?* in like manner. Comp. Rom. ix. 20.

6. Desire, or wishing, Rom. vii. 26.

7. *Whether,* of two? Mat. [ix. 5. xxi. 31. xxiii. 17.] xxvii. 17, 21. Luke v. 23. [xxii. 27.] John ix. 2.

8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27. [Mark iv. 41.]

9. *Of what manner,* or *kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.

[10. Τὶς is used for ὅς or ὅστις. Mat. xv. 32. xxi. 16. Mark vi. 36. Luke xvii. 8. John x. 6. xix. 24. Acts xiii. 25. (Perhaps we should add Rom. viii. 26.) 1 Tim. i. 7.]

[11. It is used as expressing *deliberations,* as Luke vi. 11. xix. 48. See also Mat. xxvii. 22.]

12. Τί, Neut. used adverbially or elliptically for διὰ τί *Why? wherefore?* Mat.

vi. 28. viii. 26. [xi. 7. xix. 17.] xx. 6, & al. freq. *How?* i. e. κατὰ τί *as to what?* quid? 1 Cor. vii. 16. Comp. Mat. xvi. 26. [See Mat. xxii. 18. xxvi. 10. Mark ii. 24. viii. 12. xi. 3. Luke ii. 48. John i. 25. xiii. 12. Acts xiv. 15. xxi. 13. Rom. iii. 7. ix. 19. 1 Cor. xv. 29. It expresses remonstrance in this sense, as Mat. viii. 26. John xviii. 23. Rom. ix. 20. See Arist. Nub. 773. Theoc. Idyll. ii. 55. Eur. Phœn. 866. Anac. Od. xiii. 8 and 9.]

13. Τί ὅτι—; an elliptical expression for τί γέγονεν ὅτι—; (see John xiv. 22.) *What is this that—? Whence comes it*, or *how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See Bos Ellips. in Γινέσθαι. Τί ὅτι is several times used in the LXX for the Heb. מדוע *why? wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.

14. Τί γὰρ; *What then?* [Acts xxvi. 8. Rom. iii. 3.] Phil. i. 18, where Kypke observes that Arrian, Epictet. lib. iii. cap. 25, applies it as equivalent to τί ἂν; which he had used a little below. Comp. Γὰρ 4.

[15. Τί ἂν; *What then?* a form of drawing conclusion. Rom. iii. 9. vi. 15. comp. 1 Cor. xiv. 15, 26.]

II. [Indefinite, 1. *Any one, any body, a certain one, some one.* Mat. xi. 27. xii. 19, 47. xxi. 3. xxii. 46. Mark v. 23. viii. 26. Luke xxii. 35. Acts xxvii. 8. 1 Cor. vi. 12. Heb. ii. 6.] Τὶς is sometimes added to proper names, Τυράννε τινος, *Of* one *Tyrannus*, Acts xix. 9. Μνάσωνι τινι, One *Mnason*, Acts xxi. 16, where Raphelius observes that τὶς, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that Xenophon uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19. [In the plural τινὲς, *Some, any.* Mat. ix. 3. Acts ix. 2. 19. 1 Cor. ix. 22. And in the neut. Acts xvii. 20. xxviii. 44. 2 Pet. iii. 16.]

[2. Of time, *Some.* Acts xviii. 23. 1 Cor. xvi. 7.]

[3. It is added to increase the strength of strong expressions, as Heb. x. 27. Æsch. Soc. Dial. ii. 34.]

[4. For εἴ τις. James v. 13, 14.]

[5. Ἔι τις is very often nearly *whatsoever.* Phil. iv. 8. 1 Tim. iii. 1, 5. v. 8. Rev. xiii. 9. Lys. Or. xi. 7. Ælian. V. H. v. 17.]

[6. Τινὲς μὲν—τινὲς δέ, *Some, others.* Phil. i. 15. and without μέν. Luke ix. 7, 8. See also 1 Tim. v. 24.]

[7. Τί, *Something, anything.* Of course the sense is determined by the context. Thus it implies *a charge* or *complaint.* Mat. v. 23. xxi. 3. Acts xxv. 5. *anything* is put for *any fruit*, in speaking of a fig-tree. Mark xi. 13. Schleusner very unreasonably makes these separate senses of τί.]

[8. It abounds very often, and especially with nouns of number, as Luke vii. 19. 2 Cor. xiii. 5. Heb. ii. 7, 9.]

[9. It is often omitted. Mat. xxiii. 34. Luke xi. 49. 2 Kings x. 23. Ælian. V. H. x. 21.]

III. It imports *dignity*, or *eminence*, Acts v. 36, where τινα signifies some *great* or *extraordinary person.* Comp. Acts viii. 9. Epictetus applies τὶς in like manner, Enchirid. cap. 18. Κἂν δόξῃς τισι εἶναί ΤΙΣ ἀπιςεῖ σεαυτῷ. "And if you seem to any a *considerable person*, mistrust yourself." For more instances of the like application see Wetstein and Kypke. But observe that in Acts v. 36, fourteen MSS., three of which ancient, and several old editions, to ἑαυτὸν add μέγαν, as in Acts viii. 9; and so the Syriac translator appears to have read. The word μέγαν, however, is not necessary to the sense, nor is it adopted by Wetstein or Griesbach.—Τί, Neut. is used in a similar view, Gal. ii. 6, Δοκέντων εἶναί τι, *Seeming to be* somewhat, i. e. considerable. Plato has the same phrase, Apol. Socrat. § 23. (p. 104. edit. Forster.) ΔΟΚΟΥ͂ΝΤΑΣ μέν ΤΙ Ε'ΙΝΑΙ; and in the same treatise, towards the end, Socrates, speaking of his own sons, Καὶ 'ΕΑ'Ν ΔΟΚΩ͂ΣΙ ΤΙ 'ΕΙΝΑΙ ΜΗΔΕ'Ν 'ΟΝΤΕΣ, ὀνειδίζετε ἀυτοῖς, κ. τ. λ. "*And if they think themselves something when they are nothing*, chide them, &c.;" where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in Wetstein on Acts and Gal.

☞ ΤΙ'ΤΛΟΣ, ε, ὁ. Latin. *A title, a board with an inscription.* So Hesychius, Τίτλος, πτυχίον ἐπίγραμμα ἔχον. occ. John xix. 19, 20. Τίτλος is a word formed from the Latin titulus, which denotes *an inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This Suetonius, in Calig. cap. 34, calls titulus, *qui causam pœnæ in-*

*dicaret,* "*The title,* which showed the reason of the punishment." Comp. Suetonius in Domit. cap. 10, and see more in Bp. Pearson on the Creed, Art. 4, Notes, and Lardner's Credibility of Gospel History, vol. i. book 1. ch. 7, § 10. p. 334, 5.

ΤΙ'Ω.

I. In general, *To pay, repay,* q. d. *make a* sufficient *return for.* Thus used in Homer, Odyss. xiv. lin. 166,

——— ὔτ' ἄρ ἔγων ἐυαγγελίον τοδὲ ΤΙ'ΣΩ.

These flatt'ring tidings I shall not *repay.*

[*To pay the price.* 1 Kings xx. 39. It occ. in the sense of *repaying evil* or *punishing.* Prov. xx. 22. xxiv. 22.]

II. *To pay honour, to honour.* But it occurs not in this sense in the N. T.

III. *To pay.* occ. 2 Thess. i. 9, where we have the expression δίκην τίειν, *to pay,* i. e. *to suffer punishment,* luere pœnas; a phrase used by the best Greek writers. See Wetstein and Kypke. [Prov. xxvii. 12. Ælian. V. H. i. 24. xiii. 2.]

TOI, An emphatic particle, often joined to others.

1. *Truly, indeed.*

2. Illative, *Therefore.*—Τοι occurs not separately in the N. T.

Τοιγαρῦν, A conjunction, from τοι *truly,* γὰρ *for,* and ὖν *therefore.*—*Wherefore* or *therefore, truly.* occ. 1 Thess. iv. 8. Heb. xii. 1. [Prov. i. 31. Is. v. 26. Soph. Aj. 486.]

Τοίνυν, A conjunction, from τοι, and νῦν *now.*—*Therefore now, therefore.* occ. Luke xx. 25. 1 Cor. ix. 26. Heb. xiii. 13. Jam. ii. 24. [Is. iii. 10. v. 13.]

Τοιόσδε, —αδε, —ονδε, from τοῖος *such* (which from ὅιος *such as*), and the emphatic particle δὲ.—*Such, so remarkable.* It has nearly the same sense as τοῖος, but more emphatic. occ. 2 Pet. i. 17. [Ezra v. 4.]

Τοιῦτος, —άυτη, ῦτο, and Attic —ῦτον, from τοῖος *such,* and ὗτος *this.*

I. *Such, such like.* Mat. xviii. 5. xix. 14.—On Philem. ver. 9, observe that ΤΟΙΟΥ'ΤΟΣ 'ΩΝ is applied in like manner by the Greek writers, particularly by Herodotus and Xenophon. [Add Mark iv. 33. John iv. 23. ix. 16. Acts xxi. 25. xxvi. 29. Rom. i. 32. It abounds after ὅιας. Mark xiii. 19. Comp. 2 Cor. xii. 2. and Raphel. Obss. Herodd. p. 503. Numb. xv. 13. Lev. x. 19.]

II. *Such, so great.* Mat. ix. 8. Mark vi. 2.

Τοῖχος, ꙋ, ὁ, from τεῖχος the same.—*A wall.* occ. Acts xxiii. 3. [Ex. xxx. 3. Ezra v. 8. Is. v. 5. Ez. xiii. 10.]

Τόκος, ꙋ, ὁ, from τέτοκα (Herodot. lib. i. cap. 190.) perf. mid. of τίκτω or obsol. τέκω *to bring forth.*

I. Properly, *A bringing forth,* as of females.

II. *Offspring brought forth.* [Artem. iv. 82. Xen. de Rep. Lac. xv. 5. Hos. ix. 13.]

III. In the N. T. *Usury, increase, the produce* or *offspring,* as it were, *of money lent.* occ. Mat. xxv. 27. Luke xix. 23. [Ex. xxii. 25. Prov. xxviii. 8. Ez. xviii. 8. Joseph. c. Ap. 2. 27.]—The Greek writers often use it in the last as well as in the two former senses.

Τολμάω, ῶ, from τόλμα *courage,* and this, q. ταλάομα, from ταλάω *to sustain, support, dare.*

I. *To bear, sustain, support.* See Rom. v. 7, and Wetstein on that text. This seems the primary sense of the word; and thus it is used by Homer, Odyss. xxiv. lin. 161, and Odyss. viii. lin. 519, and often by Theognis; see his Γνῶμαι, lin. 442, 555, 591; and comp. Dammi Lexicon, col. 2298, 9. [Parkhurst says, that in Acts v. 13. 1 Cor. vi. 1. Jude 9, it is *to endure well, think proper, resolve,* as in Theognis, 377. The sense appears to me hardly distinguishable from this. Schleusner puts 1 Cor. vi. 1. under this head, and Acts v. 13. and Jude 9. under head II. Both passages are doubtful. He adds 2 Cor. x. 12. to this head, after More and Rosenmüller. Eur. Alc. 644.]

II. *To dare, be bold, have boldness* or *courage,* in an indifferent or good sense, sustinere. Mat. xxii. 46. Mark xv. 43. [Luke xx. 40.] Acts vii. 32. Rom. v. 7. 2 Cor. xi. 21. Phil. i. 14. [We may translate] *to venture, care, be inclined,* in Mark xii. 34. John xxi. 12; on both which texts see Bp. Pearce and Campbell. [Esther vii. 5. 2 Mac. iv. 2. Ælian. V. H. i. 34. See 2 Cor. x. 2. *To take bold measures* against. See Job xv. 12.]

☞ Τολμηρός, ά, όν, which from τολμάω *Bold.*—Τολμηρότερον, Neut. [of the comp.] used adverbially, *More boldly, more freely.* occ. Rom. xv. 15. [Ecclus. viii. 18. Dion. Hal. iv. 28.]

☞ Τολμητής, ꙋ, ὁ, from τολμάω.—

*Daring, presumptuous.* occ. 2 Pet. ii. 10. Schleusner explains it *wicked,* such being the sense of τολμηρός in Ecclus. xix. 3.]

☞ Τομὸς, ῦ, ὁ.—*Cutting, sharp,* which from τέτομα, perf. mid. of τέμνω *to cut.*—[In the comparative, Τομώτερος,] *More cutting, sharper.* occ. Heb. iv. 12. [Hesychius has τομός· ὁ τέμνων· τομώτερος· ὀξύτερος ὢ· δυναμένος τέμνειν. The word is metaphorically used in this place, to express the efficacy and penetrating power of the word of God. So Phocyl. 118. ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρυ.]

Τόξον, ὐ, τό. Most of the Greek Lexicon-writers deduce it from τάζω or τάω *to stretch.*—*A bow,* to shoot with. occ. Rev. vi. 2. [Gen. ix. 13, 14, 16. Job xli. 20. Josh. xxiv. 12.]

Τοπάζιον, ὐ, τό.—A kind of *precious stone, the topaz* of the ancients. It is called by the moderns *chrysolite.* "* It is a transparent gem shining with the colour of gold, of a fainter *green* than the emerald, and is somewhat of a yellowish tinge." † Pliny relates, from Juba, that the *topaz* was so called from *Topazos,* an island in the Red (i. e. the Arabian or Indian) Sea; and that as this island was generally surrounded with *fogs,* it was thus denominated from *topazin,* which in the language of the Troglodytes, signifies *to seek.* Thus Pliny. Observe the LXX constantly render the Heb. פטדה by τοπάζιον, and the Vulg. by *topazius.* Comp. Heb. and Eng. Lexicon under פטד, and New and Complete Dictionary of Arts in CHRYSOLITE. occ. Rev. xxi. 20. [Ex. xxviii. 17. Job xxviii. 17. Ps. cxix. 127; where Theodoret observes, that the *topaz* was, probably, in those days, esteemed above other stones, and so Suidas nearly. See Diod. Sic. iii. 39. Braun. de Vest. Sac. Heb. ii. 9. Salmas. ad Solin. p. 169. Epiphan. de Gemm. ii. p. 87.]

ΤΟ'ΠΟΣ, ὐ, ὁ.

I. *A place, a particular portion of space* where *any thing is,* or *is contained.* [As (1.) The place occupied by any one. Mat. xxviii. 6. Mark vi. 16. Acts iv. 31. vii. 33. Luke xiv. 9, 10. John xx. 7. and so τόπος τινος *a place belonging to any person* or *thing,* as the *sheath* is called *the place* of the sword. Mat. xxvi. 52. Rev. ii. 5. vi. 14. And so in Acts i. 25.] Εἰς τὸν τόπον τὸν ἴδιον, *To his own place,* that is, "To that *miserable world* which, in thy righteous judgment, is *appointed* for the reception of such *heinous offenders,* and the due punishment of such *enormous crimes* *." [See what has been said on this point in ἴδιος. But it must be added here, that many commentators, as Theophylact, Œcumenius, Hammond, and others, construe the words τὸν ἴδιον τόπον with λαβεῖν, and not with παρέβη, and then consider τόπος as meaning *an office,* referring the phrase, not to Judas, but the newly elected apostle. I still, however, adhere to Bishop Bull's opinion.—(2.) The place where any thing is done. Luke x. 32. xix. 5. John iv. 20. v. 13. vi. 23. x. 40. xix. 20, 41. It is used figuratively, as *the place, post, part.* 1 Cor. xiv. 16. *To fill the place of an unlearned person,*

* Brookes's Nat. History, vol. v. p. 143. So Strabo, cited by Wetstein, of the *Topaz,* λίθος δέ ἐστι διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος.

† "*Juba* Topazon *Insulam in Rubro Mari a continente stadiis* ccc. *abesse tradit,* nebulosam & *ideò* quæsitam *sæpe navigantibus ex eâ causâ nomen accepisse.* Topazin *enim Troglodytarum linguâ significationem habere* quærendi." Nat. Hist. lib. xxxvii. cap. 8.

* Thus Doddridge, in his Paraphrase, adding in a note, "that ἴδιον τόπον signifies a *place proper and suitable* for such a wretch, and therefore by God's righteous judgment *appointed for him,* many writers have shown, and particularly Dr. Benson, in his History of the first Planting of Christianity, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71, and xvii. 12.)" As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then Clement, in his 1st Epistle to the Corinthians, § 3, speaking of St. Peter, says, that "having endured not one or two, but many afflictions, καὶ οὕτω μαρτυρήσας 'ΕΠΟΡΕΥ'ΘΗ 'ΕΙΣ ΤΟ'Ν 'ΟΦΕΙΛΟ'ΜΕΝΟΝ ΤΟ'ΠΟΝ τῆς δόξης, and thus being a martyr *he went to the place* of glory that was *due to him.*" So Polycarp to the Philippians, § 5, says, that St. Paul and other martyrs are εἰς ΤΟ'Ν 'ΟΦΕΙΛΟ'ΜΕΝΟΝ αὐτοῖς ΤΟ'ΠΟΝ, "*in the place due unto them;*" and Ignatius to the Magnesians, § 5, using the very phrase of St. Luke in the Acts, says, Ἕκαστος 'ΕΙΣ ΤΟ'Ν "ΙΔΙΟΝ ΤΟ'ΠΟΝ μέλλει χωρεῖν. "Every one is to go *to his own place,*" i. e. either of happiness or *misery.* Comp. Luke xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from Josephus, where one Eleazar, who held out the fortress of Masada against the Romans, is introduced saying to his companions that death sets our souls at liberty, and εἰς ΤΟ'Ν 'ΟΙΚΕ͂ΙΟΝ καὶ καθαρὸν ἀφίησι ΤΟ'ΠΟΝ 'ΑΠΑΛΛΑ'ΣΣΕΣΘΑΙ, "permits them *to depart to a place* of purity which is *proper to them.*" De Bel. lib. vii. cap. 8. § 7. See also Elsner, Wolfius, and Wetstein on Acts, and Bp. Bull's English Works, vol. i. p. 41.

i. e. *To be an unlearned person.* See Philo in Flacc. p. 979. Joseph. Ant. xvi. 7. 2. B. J. v. 2. 5.]

[II. *Place, space where one can be, properly room.* Luke ii. 7. (which is, however, referred by Schleusner to the first head.)] Δῦναι τόπον τινί, *To give place to one.* Luke xiv. 9. So Plutarch, C. Gracch. tom. i. p. 840. E. ΔΟ'ΤΕ ΤΟ'ΠΟΝ 'ΑΓΑΘΟΙ͂Σ; and Arrian, Epictet. lib. iii. cap. 26. ΔΟ'Σ "ΑΛΛΟΙΣ ΤΟ'ΠΟΝ. See Wetstein and Kypke; the latter of whom shows that the phrase is in like manner contrasted with ΚΑΤΕ'ΧΕΙΝ (τόπον) by Polybius, and that this latter expression is used by Plutarch, Diodorus Sic., and Lucian. [But Schl. from the context construes this phrase, *Give up the first place,* referring the passage to sense I. Luke xiv. 22. Rev. xii. 3. xx. 11. (Dan. ii. 35. Ps. cxxxii. 5.) Heb. viii. 7. Figuratively, *power, opportunity, licence.—Place, room,* in a figurative sense. Heb. xii. 17. [(Arrian. D. E. i. 9.)] Eph. iv. 27. Comp. Rom. xii. 19; on which last text see Elsner and Wolfius, who explain ὀργή of the *divine anger* and *vengeance* (see next verse), and cite from Plutarch, De Irâ cohib., tom. ii. p. 462. B. Δεῖ δὲ μήτε παιζόντας ἀυτῇ ("ΟΡΓΗι) ΤΟ'ΠΟΝ ΔΙΔΟ'ΝΑΙ, "We must neither, when at our diversions, *give place to anger;*" where the phrase is applied to *human anger,* as in Rom. xii. to the *divine.* [Schleusner here construes, *Permit vengeance to God,* give place to divine anger, and do not avenge yourselves. So Theophylact. Others say, *Put off your anger;* others, *avoid anger;* others, *yield, do not resist the injuries done by others.* Casaubon has a long note on the subject, on Athen. xiv. p. 652.]—*Opportunity, liberty.* Acts xxv. 16. Comp. Heb. xii. 17. [and Joseph. Ant. xvi. 85.] So τόπον ἔχειν, Rom. xv. 23, means *to have* (not a *place* to dwell in, but) *a convenient situation* or *opportunity* for the great work he was about. Kypke shows that Josephus and Arrian apply the phrase in a similar view. [Comp. Ecclus. xiii. 22. xxxviii. 12.]

[III. *Place, seat, place of abode.* Luke xvi. 28. John xi. 6, 30. xiv. 2, 3. xviii. 2. Acts xii. 17. Rev. xii. 6, 14. —of *abodes of men.* Luke iv. 37. Acts xvi. 3. xxvii. 8. Joseph. Ant. xi. 8. 4; and hence, of the *temple* or *house of God.* Mat. xxiv. 15. (so Middleton). John xi. 48. Acts vi. 13, 14. vii. 7. (comp. 49.) xxi. 28. Ps. lxviii. 6. Is. lx. 13. Hagg. ii. 10. 2 Mac. ii. 19. iii. 12.]

[IV. *Place, region, country.* Mat. xii. 43. xiv. 13, 35. xv. 27, 33. xxiv. 7. Mark i. 35, 45. vi. 31, 32, 35. xiii. 8. xv. 22. Luke iv. 42. vi. 17. ix. 10. xxi. 11. xxiii. 33. John vi. 10. xix. 13. Acts xxvii. 2. Rev. xvi. 16. & al. Demosth. 40, 5. Comp. 1 Cor. i. 2. 2 Cor. ii. 14. 1 Thess. i. 8. 1 Tim. ii. 8.]

V. *A place* or *passage,* in a book. Luke iv. 17.

VI. *Place, station, condition.* 1 Cor. xiv. 16, where see Kypke.

Τοσοῦτος, —αύτη, —οῦτο, and Att. οῦτον, from τόσος, *so great,* and in plur. *so many,* (which from ὅσος), and οὗτος *this.*

I. In sing. *So great.* Mat. viii. 10, [Luke vii. 9. Rev. xviii. 17.] Of money, *So much,* Acts v. 8. Of time, *So long,* John xiv. 9. Heb. iv. 7. [Of length, Rev. xxi. 16.]—Τοσούτῳ, dat. *By so much.* Heb. i. 4. x. 25. Κατὰ τοσοῦτον, *By so much.* Heb. vii. 22. [Comp. Ex. i. 12.]

II. In plur. *So many.* Mat. xv. 33. [Luke xv. 29.] John vi. 9. [xii. 37. xxi. 11. 1 Cor. xiv. 10. Gal. iii. 4. Heb. xii. 1.]

Τότε. An adv. from τὸ ὅτε, q. d. *the when.—Then.* It denotes *the time when,* whether past, Mat. ii. 7. Rom. vi. 21, & al. freq., or future, Mat. vii. 23. ix. 15, & al. freq. *—'Απὸ τότε, *From that time,* q. d. *from then.* Mat. iv. 17. [xvi. 21.] xxvi. 16. So Wetstein, on Mat. iv. 17, cites from Plato and Aristotle 'ΕΙΣ ΤΟ ΤΕ and 'ΕΚ ΤΟ'ΤΕ: and from Simplicius on Epictetus the very phrase 'ΑΠΟ' ΤΟ'ΤΕ. [Comp. Ecclus. viii. 12. ὅτε—τότε. Mat. xiii. 26. xxi. 1. John xii. 16. ὅταν—τότε. Mat. xxv. 31. Mark xiii. 14. Luke xxi. 20. John ii. 10. Both these expressions mean *cum—tum.* 'Ως—τότε καὶ *postquam —etiam.* John vii. 10. ἄρτι—τότε. 1 Cor. xiii. 12. τότε μὲν—νῦν δὲ. Gal. iv. 8, 9. Heb. xii. 26. Gen. xii. 6. xiii. 7. Ex. xii. 44. for אז.]—'Ο τότε κόσμος, *The world which* then *was, the* then *world,* French translat. *le monde* d'alors. 2 Pet. iii. 6.

☞ Τὐναντίον, used by an Attic crasis or concretion for τὸ ἐναντίον *the contrary.* Comp. 'Εναντίος.—*On the contrary,* applied adverbially, the preposition κατὰ being understood. occ. 2 Cor. ii. 7. [Gal. ii. 7. 1 Pet. ii. 9. 3 Mac. iii. 22.]

* [Bretschneider observes, that τότε is a favourite connexion between circumstances and discourses in Matthew.]

☞ Τὄνομα. An Attic crasis for τὸ ὄνομα *the name.*—*By name,* κατὰ being understood. occ. Mat. xxvii. 57. [Xen. Cyr. viii. 6. 2.]

Τȣτέςι, or Τȣτεςὶν, for Τȣ̃το ἐςί, or τȣ̃το ἐςίν. *That is,* id est. Acts i. 19. xix. 4, & al. freq. [Mat. xxviii. 46. Mark vii. 2. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. Job xl. 19.]

Τράγος, ȣ, ὁ.—*A he-goat.* occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from ἔτραγον, 2 aor. of τρώγω *to eat, gnaw,* because this animal is remarkable for *gnawing* or *browsing* of trees; or rather, with the etymologist, from τράχυς *rough,* on account of the *roughness* or *shagginess* of his hide. So in Latin *a he-goat* is called hircus, from hirtus *rough,* and in Heb. שעיר, from his *hair's* being *rough* or *shaggy,* to which Heb. name τράγος answers, no fewer than fourteen times, in the LXX ver. of Lev. xvi., according to the edition of Aldus, and that of the heirs of Wechelius at Francfort, A. D. 1597, folio. [occ. for תיש Gen. xxx. 35. xxxii. 14.]

Τράπεζα, ας, ἡ, q. τετράπεζα, from τετρὰς *four,* and πέζα *a foot,* which see under Πέζη.—*A table,* properly with *four feet.*

I. *A table,* on which men's ordinary food is placed, *an eating-table.* Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So τραπέζα is used for *an eating-table* by Xenophon Cyropæd. lib. vii. p. 388. edit. Hutchinson, 8vo; and agreeably to the phrase in Acts we have, in Herodotus, lib. vii. cap. 139,—ΤΡΑΠΕΖΑΝ ἐπιπλέην ἀγαθῶν πάντων ΠΑΡΑΘΕΝΤΕΣ—"having *set a table* full of all good things." [Comp. Dan. i. 5, 8, 13, 15. Ps. lxxviii. 20. 1 Kings xviii. 19. Test. xii. Pat. p. 613. Is. xxi. 5. Ælian. V. H. i. 19. iv. 22. Eur. Alc. 2.] In Rom. xi. 9. is a citation from Ps. lxix. 22, where שלחן, LXX τραπέζα, being joined with שלימים *peace-offerings,* seems to denote *a partaking of the legal sacrifices,* which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. Horne's Comment. on the Psalm. [Bretschneider and others rather understand this as *delicate food* or *luxury* of proud men who despise God.] Διακονεῖν τραπέζαις, *To serve* or *attend on tables,* Acts vi. 2, denotes *making provision for, and attending on, those tables, at which the poor were fed,* ἐν τῇ ΔΙΑΚΟΝΙΑι τῇ καθημερίνῃ, *in the daily* ministration, mentioned ver. 1. [Almost all the commentators refer this phrase to sense III., and explain the phrase *To manage the money collected for the poor.*]

II. *A table* used in sacred ministrations, as the table of *shewbread,* Heb. ix. 2.*—of *the Lord,* 1 Cor. x. 21; in which text it is also spoken of the *table* used in idolatrous worship. [In this last text we may, perhaps, refer the word to sense I., and understand the feasts offered in honour of God, and of false gods. See Is. lxv. 10.]

III. *A table of a money-changer* or *banker.* Mat. xxi. 12. Mark xi. 15. Luke xix. 23. [John ii. 15.] The Greek writers often apply the word in the same sense. See Wetstein on Mat. and Kypke on Luke, and comp. Τραπεζίτης.

☞ Τραπεζίτης, ȣ, ὁ, from τραπέζα.—*A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger.* Cebes uses τραπεζίτης in the same sense, Tab. p. 41, edit. Simpson. So Plautus, Capt. I. 2, 89, 90. cited by Grotius, *Subducam ratiunculam quantillum argenti mihi apud* trapezitam *siet.* "I will cast up the account of the little money I have at the *banker's.*" And as the Greek τραπεζίτης is from τραπέζα *a table,* so the Eng. *banker,* French *banquier,* is thus called from the French *banc,* the *bench* (anciently *bank*) or *seat,* on which he anciently sat to do business. occ. Mat. xxv. 27. [Demosth. p. 1186, 7. Suicer. Obs. Sacr. v. 139. Salmas. de Fœn. Trap. p. 549.]

Τραῦμα, ατος, τό, for τρῶμα the same, which from τέτρωμαι perf. pass. of τιτρώσκω or obsolete τρώω *to wound,* which see.—*A wound.* occ. Luke x. 34. [Gen. iv. 23. Is. i. 6. Eur. Phœn. 1600. Dem. 314, 14.]

Τραυματίζω, from τραῦμα.—*To wound.* occ. Luke xx. 12. Acts xix. 16. [Jer. ix. 1. Ez. xxx. 4. Thuc. iv. 35. Xen. Hell. iv. 3. 16.]

☞ Τραχηλίζω, from τράχηλος *the neck.*

I. *To bend back the neck,* or *drag with the neck bent back,* as wrestlers used to do by their antagonists. Thus Plato,

* [See Numb. iv. 7. Ex. xxv. 23, 27, 28, 30. 1 Mac i. 23.]

Amatores, § 1, p. 2, edit. Forster, Ἦ οὐκ οἶσθα αὐτὸν, ὅτι ΤΡΑΧΗΛΙΖΟ'ΜΕΝΟΣ καὶ ἐμπιπλάμενος καὶ καθεύδων πάντα τὸν βίον διατετέλεκεν; Ἦν δὲ—διατετριφὼς—περὶ γυμναστικήν. "Do you not know him, that he has spent his whole life in being *dragged by the neck*, or *with his neck bent back*, and in stuffing and sleeping? For this person was much addicted to *gymnastic* exercises." Diogenes the Cynic, in Laertius, observing one, who had been victor in the Olympic games, often fixing his eyes upon a courtezan, said, in allusion to this sense of the word, Ἴδε κριὸν ἀρειμάνιον ὡς ὑπὸ τοῦ τυχόντος κορασίου ΤΡΑΧΗΛΙ'ΖΕΤΑΙ. "See how an ordinary girl *drags* this mighty champion *by the neck*." So Suidas, of a victorious wrestler, ΤΡΑΧΗΛΙ'ΖΩΝ ἀπελάμβανε. "*Bending back his neck*, or *dragging him with his neck bent back*, he carried him off." See more passages to this purpose in Wetstein on Heb. iv. 13. Hence

II. Τραχηλίζομαι, *To be manifested and open to the eyes of the beholder*, as a person would be whose *neck* was forcibly *bent back*, and his face exposed, like those criminals mentioned by Pliny, in his Panegyric, of whom one might *desuper intueri* supina ora retortasque cervices*; and in this view, I apprehend with the learned Elsner, Alberti, and Wolfius, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So Hesychius, with his eye, no doubt, on this text, explains τετραχηλισμένα by πεφανερωμένα *manifested;* and Castalio excellently renders it by resupina, Erasmus by resupinata. [Cyril also explains τραχηλίζω by φανεροποιῶ. See Suicer, ii. 1285. Gataker on M. Anton. xii. 2. and Perizon. ad Ælian. V. H. xii. 5, who agrees in the opinion here given. Schleusner says, simply, *made open and bare*, like the face of a person whose neck was drawn back.]—Many expositors have, after Chrysostom, taken τετραχηλισμένα for a † metaphorical term referring to *sacrifical victims:* and some have explained it as denoting not only *stript of the skin*, but *split in two down the neck and backbone, so as to lay open the inward parts to view*. But of this exposition it seems sufficient to observe, with Elsner, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in Wolfius, Cur. Philolog.

Τράχηλος, ου, ὁ, from τραχὺς *rough*, compounded, perhaps, with ἧλος *a nail*.—*The neck*. It seems so called from the *roughness* of its seven *vertebral bones*, whose projections somewhat resemble the heads of *nails*. Mat. xviii. 6. [Mark ix. 42. Luke xv. 22. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4. Gen. xxvii. 16. Judg. v. 30. for צואר, Is. iii. 16. Ez. xvi. 11. for גרון.]

ΤΡΑΧΥ'Σ, εῖα, ύ.—*Rough*, *rugged*, i. e. *hard* and *uneven*. occ. Luke iii. 5. Acts xxvii. 29. Demetrius Phalereus, cited by Suidas, uses the phrase ΤΡΑΧΕΙ͂Α 'ΟΔΟΣ; and in [Polybius, i. 54. and] Diodorus Siculus, [xii. 72.] ΤΡΑΧΕΙ͂Σ ΤΟ'ΠΟΥΣ means *rocky places*, *rocks*, as in Acts. See Wetstein. [Is. xl. 4. Jer. ii. 25. Demosth. 423. 1. Aristot. H. N. ix. 37.]

ΤΡΕΙ͂Σ, οἱ, αἱ, καὶ τὰ, τρία, gen. τριῶν.—*Three*. Mat. xii. 40. xiii. 33. & al. freq.

Τρεῖς-Τάβερναι. See under Τάβερνα.

ΤΡΕ'ΜΩ, from τρέω the same, which see.

I. Absolutely, *To tremble*, tremo. occ. Mark v. 33. Luke viii. 47. Acts ix. 6. [Gen. iv. 11. Dan. v. 21.]

II. *To fear, be afraid*. occ. 2 Pet. ii. 10. [Is. lxvi. 2.]

ΤΡΕ'ΠΩ.—*To turn*. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

ΤΡΕ'ΦΩ. 1 Fut. θρέψω.

I. *To feed*, *give food to*, *supply with food*. occ. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20, where see 1 Kings v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17, and Prideaux Connex. An. 534, at the end, vol. i. p. 165, 1st edit. 8vo. [Comp. Gen. vi. 19. xlviii. 15. Is. vii. 21. Dan. iv. 9. Eur. Phœn. 779. Xen. de Rep. Lac. i. 3.]

II. *To breed* or *bring up*. occ. Luke iv. 16. This sense is very common in the Greek writers, especially in Homer. [Eur. Phœn. 289. 509. Ælian. V. H. xii. 1.]

III. Τρέφειν τὴν καρδίαν, *To nourish* or *pamper the heart*. occ. Jam. v. 5. Comp. Isa. vi. 10, where the heart is said השמן *to be made fat*, and Ps. cxix. 70, *to be* טפש כחלב *gross*, *insensible*, *as fat*.

* Comp. Suetonius in Vitell. cap. 37, and Tacitus, Hist. lib. iii. cap. 85.

† See Suicer, Thesaur. in Τραχηλίζω, Blackwall, Sacred Classics, vol. i. p. 231. Hammond and Doddridge on Heb. iv. 13.

No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the *fat* with which the *heart* is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the circulation of the blood. Comp. Luke xxi. 34, and see Heb. and Eng. Lexicon in טפש.

ΤΡΕ'ΧΩ.

I. *To run.* [Mat. xxvii. 48. xxviii. 8. Mark v. 6. xv. 36. Luke xv. 20. xxiv. 12. John xx. 2, 4. Rev. ix. 9. Gen. xviii. 7. xxiv. 20, 28. 1 Mac. ii. 24.] It is applied spiritually to the Christian *race*, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. [Phil. ii. 16.] Heb. xii. 1. See Raphelius on this last passage. [In Rom. ix. 16. it implies, *To exert one's self, give great diligence and pains.*]

II. *To run, have free course.* occ. 2 Thess. iii. 1. [Comp. 2 Tim. ii. 9. Ps. cxlvi. 15.]

ΤΡΕ'Ω.—*To tremble, tremble for fear,* also *to flee, trembling* or *affrighted,* as in Homer, Il. xxii. lin. 143,

——ΤΡΕ'ΣΕ δ' Ἕκτωρ
Τεῖχος ὑπὸ Τρώων——

——Hector *affrighted fled*
Under the Trojan wall.

This verb occurs not in the N. T., but is inserted on account of its derivatives.

Τρία, Neut. of τρεῖς, which see.

Τριάκοντα, οἱ, αἱ, τά, Undeclined, from τρεῖς, neut. τρία, *three,* and κοντα the *decimal* termination. See under Ἑβδομήκοντα.—*Thirty.* Mat. xiii. 8, & al. freq. [Gen. v. 3.]

Τριακόσιοι, οἱ, αἱ, from τρεῖς, neut. τρία, *three,* and ἑκατὸν *a hundred.*—*Three hundred.* occ. Mark xiv. 5. John xii. 5. [Gen. vi. 15.]

Τρίϐολος, ου, ὁ, from τρὶς *thrice,* and βολή, properly *the casting of a dart,* thence *a stroke,* or βόλις *a dart.*—*A thistle,* so called, [according to some, from the triangular shape of the seed; according to others,] from its *numerous darts* or *prickles;* for τρὶς in composition does, in other instances, denote an *indefinite* number or quantity, as in τρικαλινδητός *rolled many times over,* τρικλυτός *very famous,* ter inclytus, τρισάθλιος *most miserable,* τρισμάκαρ *very happy,* ter beatus, &c. &c. occ. Mat. vii. 16. Heb. vi. 8. [Gen. iii. 18. Hos. x. 8.*]

Τρίϐος, ου, ἡ, from τρίϐω *to wear.*—*A worn way, a path, a road.* [Τρίβος, says Philo de Agr. T. i. p. 316, 24, is the horse and carriage path trodden and worn by men and beasts.] So Hesychius, ἀτριπτος ὁδὸς *a trodden* or *worn way.* occ. Mat. iii. 3. Mark i. 3. Luke iii. 4. [Gen. xlix. 17. 1 Sam. vi. 12. Is. xl. 3. Eur. Phœn. 93. Xen. Cyr. iv. 5. 7.]

ΤΡΙ'ΒΩ.—*To break, break in pieces, wear away.* This V. occurs not in the N. T., but is inserted on account of its derivatives.

☞ Τριετία, ας, ἡ, from τρία *three,* and ἔτεα *years.*—*Three years.* occ. Acts xx. 31. [Artem. iv. 2. τριετὴς occ. 2 Chron. xxxi. 16. Is. xv. 5. τριετίζω Gen. xv. 9.]

☞ ΤΡΙ'ΖΩ.—*To creak, shriek,* strideo, "λεπτὸν ἠχεῖν," Eustathius. It is a word formed from the *sound,* like the Latin and Eng. words corresponding to it. Homer applies it, Il. ii. lin. 314, to the *shrieking* of young sparrows while a serpent is devouring them; Il. xxiii. lin. 101, to the *shrieking* of a ghost; so Odyss. xxiv. lin. 5, and at lin. 7. it is also used for the *squeaking* of bats. Τρίζειν τοὺς ὀδόντας, *To make a creaking sound with the teeth, to grind the teeth together,* stridere dentibus. occ. Mark ix. 18, where see Wetstein. [Herod. iv. 183.]

[Τρίμηνος, ὁ, ἡ.] Τρίμηνον, ου, τό, from τρεῖς *three,* and μὴν *a month.*—*A three months' space, three months.* occ. Heb. xi. 23. [Gen. xxxviii. 24.]

Τρίς, Adv. from τρεῖς *three.*—*Thrice.* Mat. xxvi. 34, 75. [Mark xiv. 30, 72. Luke xxii. 34, 61. John xiii. 38. 2 Cor. xi. 25. 1 Sam. xx. 41. In 2 Cor. xii. 8. it may be put indefinitely for *several times.* See Eustath. ad Hom. Il. Λ. 213.] Ἐπὶ τρίς, *For thrice, thrice.* occ. Acts x. 16. xi. 10. Raphelius remarks that Herodotus uses ἘΣ ΤΡΙ'Σ, and Xenophon ἘΙΣ ΤΡΙ'Σ, in the same pleonastical manner; and Wetstein produces from Polybius, III. 28, the very phrase ἘΠΙ' ΤΡΙ'Σ.

☞ [Τρίστεγος, ὁ, ἡ.] Τρίστεγον, ου, τό, from τρὶς *thrice,* and στέγη *a story.*—*A third story* in building. occ. Acts xx. 9. [Symm. Gen. vi. 16. Ez. xlii. 5. Artem. iv. 8. See Schol. on Juven. iii. 199.]

* [The word has a different meaning in 2 Sam. xii. 31. On which see the commentators on Virg. Georg. i. 164.]

Τρισχίλιοι, αι, α, from τρὶς *thrice*, and χίλιοι *a thousand*.—*Three thousand*. occ. Acts ii. 41. [Numb. i. 46.]

Τρίτος, η, όν, from τρεῖς, τρία, *three*.—*The third*. Mat. xvi. 21. xxii. 26. [xxvi. 44. xxvii. 64. Rev. iv. 7.] Τὸ τρίτον, *The third part*, μέρος namely being understood. Rev. viii. 7, 8, 9. [ix. 15, 18. xii. 4.] Τρίτον, or Τὸ τρίτον, used adverbially, κατὰ being understood, *A* or *The third time*. Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, *Thirdly, in the third place*. 1 Cor. xii. 28. [2 Cor. xii. 14. xiii. 1. Numb. xii. 28.] In Mat. xx. 3, the words ἐν τῇ ἀγόρᾳ are annexed only to the *third* hour, for the hour of *the market-place being full* of men who wanted to purchase something, or to converse together, was the *third hour* of the day, or about our *nine o'clock* in the morning; so that Suidas explains the phrase πληθέσα ἀγόρα, *full market*, by ὥρα τρίτη. No wonder [then] that at *this hour* the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.—Τρίτος ὐρανός, [is] *The third heaven*, in which is the peculiar residence of God. occ. 2 Cor. xii. 2. *

Τριχές, ῶν, ἀι, Plur. of θρίξ, *A hair*, which see. On Mat. iii. 4, in addition to what is said under Κάμηλος, it may not be amiss here to produce Campbell's Note. "Of *camel's hair*, not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*), but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff anciently worn by monks and anchorets. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τρίχινος, η, ον, from θρίξ, Gen. τριχός, *hair*.—*Made of hair*. occ. Rev. vi. 12 where see Vitringa. [Ex. xxvi. 27. Zach. xiii. 4. Xen. An. iv. 8. 2.]

Τρόμος, ʋ, ὁ, from τέτρομα perf. mid. of τρέμω *to tremble*.—[*Trembling, fear*. 1 Cor. ii. 3. Gen. ix. 2. Is. liv. 14. & al. sæp. 1 Mac. vii. 18. Hom. Il. Z. 137. In Mark xvi. 8. it is rather *wonder, astonishment*. In 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12. Ps. ii. 11. Schleusner says it is *reverence*.] On Mark xvi. 8, observe that Homer uses the expression ΤΡΟ'ΜΟΣ ἝΧΕ, *Trembling seized*, Il. vi. lin. 137. Il. x. lin. 25, and Il. xviii. lin. 247. See Wetstein.

Τροπή, ῆς, ἡ, from τέτροπα perf. mid. of τρέπω *to turn*.—*A turning* or *change*, occ. Jam. i. 17. So Plutarch, Cæsar. p. 723. E. ΤΡΟΠΑ'Σ ἔσχεν ἀυτῷ τὸ βȣ́λευμα πλειςάς. "His mind or resolution had many *changes*." See Wetstein, and comp. under 'Αποσκίασμα. [Comp. Deut. xxxiii. 14. Job xxxviii. 33. This expression of St. James is explained by Hesychius as ἀλλοιώσεως καὶ φαντασίας ὁμοίωμα, and by the Etymol. M. as μεταβολῆς ἴχνος.]

Τρόπος, ʋ, ὁ, from τέτροπα perf. mid. of τρέπω *to turn*.

I. *A manner, way*. Jude ver. 7, where κατὰ is understood.—Καθ' ὃν τρόπον, an Atticism for κατὰ τὸν τρόπον ἐν ᾧ—, *after the manner in which*—, *after* or *in the same* or *like manner as*—, Acts xv. 11. xxvii. 25. So, καθ' being dropt, Ὃν τρόπον, *in like manner as, like as, even as*. Mat. xxiii. 37. [Luke xiii. 34.] Acts i. 11. [vii. 25. 2 Tim. iii. 8. Gen. xxvi. 29. Ex. ii. 24.]—Κατὰ πάντα τρόπον, *In every way* or *respect*. Rom. iii. 2. Plato and Polybius use the same phrase. See Raphelius and Wetstein.—Ἐν παντὶ τρόπῳ, *In every manner*, or *by every means*. 2 Thess. iii. 16.—Παντὶ τρόπῳ, *Every way*. Phil. i. 18, where Wetstein cites

* The propriety of the expression seems to arise from the *material heavens* or *celestial fluid* having been, at the beginning of the formation, Gen. i. 6, 7, in *two* places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, are sometimes in S. S. called שמי השמים *the heaven of heavens*, and constitute the whole of the *material heavens*; in reference to which Solomon, in his sublime prayer to God, 1 Kings viii. 27, says, *Behold the heavens*, ושמי השמים, and the heaven of heavens *cannot contain thee*; and yet in the same prayer no less than eight times beseeches God to hear in *heaven*, השמים, which is also repeatedly called *God's dwelling-place*: and this latter is what St. Paul styles *the third heaven*, and the Psalmist, *God's holy* or *separate heavens*, Ps. xx. 6. Comp. Isa. lvii. 15, and under 'Ουρανὸς II.—I know not whether it may be worth adding, that the scoffing Lucian, or whoever was the author of the Philopatris, tom. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2, &c. and St. Paul himself. Ἥνικα δέ μοι ΓΑΛΙΛΑΙ͂ΟΣ ἐνέτυχεν ἀναφαλαντίας, ἐπίῤῥινος, ἘΣ ΤΡΙ'ΤΟΝ 'ΟΥΡΑΝΟ'Ν 'ΑΕΡΟΒΑΤΗ'ΣΑΣ ΚΑΙ' ΤΑ' ΚΑΛΛΙΣΤΑ' 'ΕΚΜΕΜΑΘΗΚΩ'Σ, δι' ὕδατος ἡμᾶς ἀνεκαίνισεν, κ. τ. λ. "But when the bald-pated, long-nosed Galilean †, *he who mounted through the air up to the third heaven, and learned most charming things*, met with me, he renewed us with water, &c."

† See under Γαλιλαῖος.

this expression from Plato's Euthydenus. It occurs also in Plato's Apol. Socrat. § 22, and Phædon, § 13, edit. Forster.—Κατὰ μηδένα τρόπον, *By no means*, 2 Thess. ii. 3.

II. *Manner* or *course of life, manners, behaviour, disposition*. occ. Heb. xiii. 5. The purest of the Greek writers apply the word in this sense, as may be seen in Kypke, who, inter. al., particularly quotes from Demosthenes, Οὐτῳς ΑΠΛΗΣΤΟΣ καὶ ΑΙΣΧΡΟΚΕΡΔΗΣ Ο ΤΡΟΠΟΣ αὐτῦ ἐςίν, "So *insatiable* and *meanly covetous* is his *disposition*." [Xen. An. vii. 4. 5. Ælian. V. H. xii. 1.]

Τροποφορέω, from τρόπος *the manner*, and φορέω *to bear*. [Deyling, ii. Diss. 37.]—*To bear the manners of* others. So the Vulg. Mores *eorum* sustinuit. Cicero uses this V. in an epistle to Atticus, lib. xiii. ep. 29. Τὸν τύφον μῦ ΤΡΟΠΟΦΟΡΗΣΟΝ, "*Bear with* my vanity." occ. Acts xiii. 18. But in this text several ancient MSS., and particularly the Alexandrian, read ἐτροφοφόρησεν he *tended* them *as a nurse;* and this latter is the V. used by the LXX in Deut. i. 31, according to the Vatican and Alexandrian MSS. (comp. 2 Mac. vii. 27.), and in Acts the ancient Syriac version has תרסי *fed, nourished*. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what Mill in Var. Lect., Whitby in his Examen Millii, Wolfius in his Cur. Philol., and Bp. Pearce on the text, have written. See also Wetstein and Griesbach, and margin of English Bible. [See Origen. in Caten. Ghisler. ad Jer. xviii. p. 473. The word occ. in the Constitut. Apostol. vii. 36. Cic. ad Att. viii. 29.]

Τροφή, ῆς, ἡ, from τέτροφα perf. mid. of τρέφω *to feed, nourish*.

I. *Food, nourishment*. Mat. iii. 4. vi. 25. [xxiv. 45. Luke xii. 23. John iv. 8. Acts ii. 46. ix. 19. xiv. 17. xxvii. 33, 34, 36, 38. James ii. 15. 2 Chron. xi. 23. Dan. iv. 12. Job xxxvi. 31.]

II. *Maintenance*, including other necessaries besides food. Thus Scott and Campbell, whom see. occ. Mat. x. 10.

III. *Food* of the mind. See Heb. v. 12, 14, where ςερέα τρόφη, *solid food*, denotes the *sublimer instructions* or *doctrines of Christianity*. Comp. under Στερέος II.

Τροφός, ῦ, ἡ, from τέτροφα perf. mid. of τρέφω *to nourish, bring up*.—*A nurse*, or rather *a nursing-mother*. occ. 1 Thess. ii. 7. [Gen. xxxv. 8. 2 Kings xi. 2. 2 Chron. xxii. 11. Ammonius makes τροφός *the nurse* generally, τίτθη *the wet nurse*. But see Aq. and Sym. Gen. xxiv. 59. Ruth iv. 16. Valck. ad Amm. in loc.]

[Τροφοφορέω, from τροφὸς *a nurse*, and φορέω *to carry about*.—*To carry like a nurse, educate, take care of*. This is the common reading in Acts xiii. 18.]

Τροχέα, ᾶς, ἡ, from τρόχος *a wheel*.

I. Properly, *The track* or *rut made by the wheel* of a carriage.

II. *A road, a way, a path*. occ. Heb. xii. 13, in which text it is applied spiritually. Comp. Prov. iv. 26, in the LXX, where, as in other passages of that version, [Prov. ii. 15. v. 6, 21.] τροχιὰ answers to the Heb. מעגל, which denotes first *a chariot*, or *waggon-way*, and then *a way, path, proceeding*, or the like. Comp. Heb. and Eng. Lexicon in עגל V. [Nicand. Ther. 876.]

Τροχός, ῦ, ὁ, from τέτροχα perf. mid. of τρέχω *to run*. This word occurs Jam. iii. 6, and according as it is differently accented * signifies either a *wheel*, or a *course;* the former sense seems preferable, as best expressing the *continual recurrency* of similar events in this life, and has been well illustrated by that of Anacreon, Ode iv. lin. 7.

> ΤΡΟΧΟΣ Ἅρματος γὰρ οἷα,
> Βίοτος ΤΡΕΧΕΙ κυλισθείς.
>
> For like a *chariot-wheel* our life *rolls on*.

Which beautiful simile of the poet points out also the *continual tendency* of human life *to its final period*. Œcumenius, as observed under Γένεσις IV., explains τὸν τρόχον τῆς γενέσεως by τὴν ζωὴν ἡμῶν, *our life;* so Isidorus Pelusiota, by τὸν χρόνον τῆς ζωῆς ἡμῶν, *the time of our life;* ΤΡΟΧΟΕΙΔΗΣ γὰρ ὁ χρόνος εἰς ἑαυτὸν ἀνακυκλώμενος, "for time," adds he, "*like a wheel*, rolls round upon itself." But the learned Lambert Bos interprets the expression of St. James to mean *the unceasing succession of men born some after others*, as if the apostle had said, *the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants*. In Plutarch, Ο ΤΗΣ ΓΕ-

* [If τροχὸς be written, it is *a wheel;* if τρόχος, it is *a course*.]

ΝΕ΄ΣΕΩΣ ποταμος, *The stream of nature*, refers to the *successive generations* of men; and in Simplicius cited by Wetstein, whom see, Ὁ ἀπεράντος ΤΗ͂Σ ΓΕΝΕ΄ΣΕΩΣ ΚΥ͂ΚΛΟΣ, The unceasing *circle of nature*, relates to the *continual production* of some things by the corruption of others. See also Alberti and Wolfius on the text, who concur with Bos's exposition. The reader may find other *ingenious* interpretations in Kypke. Comp. also Macknight. [Schleusner and Bretschneider observe, that *τρόχος* and *τροχὸς* are sometimes the same. Bretschneider says here, *Vitæ sphæra*, i. e. *tota hæc vita;* and Schleusner has *totius vitæ recursus*. The word occ. Is. xxviii. 27. Ez. i. 15, 16, 19, 20, 21. x. 2, 6.]

*Τρύϐλιον, ου, τό.*—*A dish* in which *food*, and particularly of the *more liquid* kinds, is brought to table. occ. Mat. xxvi. 23. Mark xiv. 20; in which texts it is used for the *dish* containing the paschal lamb and its *sauce* of bitter herbs. Comp. Prov. xix. 24. Ecclus. xxxi. 14. And to illustrate all these passages it may be remarked that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats;* and that when their food is of the latter kind, they break their bread or cakes into *little bits* (*ψωμία sops*) and *dip their hands and their morsels together therein* *. [So most of the commentators, and among them Fritzsche, the most recent among the Germans. The Vulgate has *paropsis*, and so the Gloss. Vet. in Labbe, p. 27. Epiphanius de Mens. et Pond. p. 542. ed. Basil. says, *ὀψόβαφόν ἐςι τὴν πλάσιν ἤτοι παροψίς, ἥμισυ δὲ ξέςυ τὸ μέτρον ἔχει.* See Ex. xxv. 29. Numb. iv. 7. 1 Kings vii. 50.]

*Τρυγάω, ῶ*, from *τρύγη the vintage*, and thence *the autumnal fruits* †. Thomassinus ingeniously deduces *τρύγη* from the Heb. תרועה *the shouting* which usually accompanied *the harvest*, and particularly *the vintage*. See Isa. ix. 3. xvi. 9, 10. Jer. xxv. 30. xlviii. 33. So Homer, describing the *vintage*, Il. xviii. lin. 571, 2.

———Τοὶ δὲ ῥήσσοντες ὁμαρτῇ
Μολπῇ τ' ἰΰγμῷ τε, ποσὶ σκαίροντες ἕποντο.

Then nimbly bounding come the jovial train,
With *songs* and *shouts* replying to his * strain.

And Anacreon, Ode liii. lin. 8, particularly mentions Ἐπιληνίοισιν ὕμνοις, *The sacred songs at treading the grapes*. The remains of these customs we still have among us in the *shouting and singing at harvest-homes*.—*To gather* fruits, particularly *grapes*, by means of *a cutting- or pruning-hook*, which, as we learn from the Greek writers, the ancients used for this purpose. occ. Luke vi. 44. Rev. xiv. 18, 19. See Wetstein on both texts. [Deut. xxiv. 22. xviii. 30. Ecclus. xxxiii. 20. Hesiod. Scut. 292. Dioscor. v. 29. Plut. Symp. vi. 7.]

*Τρυγών, όνος, ὁ*, from *τρύζω to murmur*, or *mourn*, like a turtle; a word formed from the *sound*. [Suidas says, *τρύζει· ψιθυρίζει, γογγύζει, ἀσήμως λαλεῖ· παρὸ καὶ ἡ τρυγὼν, ἐπεὶ ἀσήμως φθέγγεται καὶ γογγυςικῶς.*]—*A turtle-dove*. occ. Luke ii. 24. [Gen. xv. 9. Lev. i. 14. Song. of S. i. 9. Ælian. V. H. i. 15.]

*Τρυμαλιά, ᾶς, ἡ*, from *τέτρυμαι* perf. pass. of *τρύω to break*.—*A hole, perforation*, particularly *the eye of a needle*. occ. Mark x. 25. Luke xviii. 25. [In the LXX, it is the *hole* or *cleft* in a rock. Jer. xiii. 4. xvi. 16. Judg. vi. 2.]

☞ *Τρύπημα, ατος, τό*, from *τετρύπημαι* perf. pass. of *τρυπάω to perforate* †.—*A hole*, particularly *the eye of a needle*. occ. Mat. xix. 24; and further to confirm what may be found under Κάμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has גמלא *the camel*.

*Τρυφάω, ῶ*, from *τρυφή*.—*To live luxuriously, delicately*, or *in pleasure*. occ. Jam. v. 5. [Neh. ix. 25. Is. lxvi. 11. Ecclus. xiv. 4. Xen. de Rep. Ath. i. 11.]

*Τρυφή, ῆς, ἡ*, from *ἔτρυφον*, 2 aor. of *θρύπτω to break* (which see under *συνθρύπτω*), because luxury *breaks* the force both of body and mind.—*Luxury, delicacy, luxurious living*. occ. Luke vii. 25. 2 Pet. ii. 13. [Gen. ii. 15. Jer. li. 34. Ez. xxxi. 9, 16, 18. Ælian. V. H. i.

* See Shaw's Travels, p. 232. Niebuhr, Description de l'Arabie, p. 46, &c.—Voyage en Arabie, tom. i. p. 188. Harmer's Observations, vol. i. p. 289, and Complete Syst. of Geography, vol. ii. p. 304, col. 2.

[† Schleusner considers *corn* as the original sense of *τρύγη*. Hence the verb is *to reap* in Hos. x. 12, 14.]

* The musician's.

† [Occ. Job xli. 2.]

19. See Herodian. i. 6. 3. Eur. Phœn. 1512.]

☞ ΤΡΩ'ΓΩ.—*To eat.* It is properly spoken of brute animals, but sometimes of men. occ. Mat. xxiv. 38. [Dem. 402, 21.] John xiii. 18, where Kypke thinks that ὁ τρώγων μετ' ἐμοῦ ἄρτον, means, *he who* did eat *of my bread,* as *a servant;* which interpretation agrees with Ps. xli. 10. אכל לחמי, and shows the connexion of ver. 18. with ver. 16, 17. It is applied spiritually, John vi. 54, 56, 57, 58.

ΤΡΩ'Ω.—*To hurt, wound.* This V. is used by Homer, Il. xxiii. lin. 341. Odyss. xvi. lin. 293. Odyss. xix. lin. 12, & al., and though not found in the N. T. is here inserted on account of its derivatives.

Τυγχάνω.

I. *To be.* Luke x. 30. [2 Mac. iii. 9. iv. 32.] Εἰ τύχοι, *If it be so, if it so happen.* 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein.—Τύχον, 2 aor. particip. neut. used adverbially, and elliptically, κατὰ τὸ being understood, *According to what may be, may be, perhaps.* occ. 1 Cor. xvi. 6. See Vigerus De Idiotism. in voc. [Xen. An. vi. 1. 12.] —Τυχὼν, *Common, ordinary,* q. d. *such as is every where,* qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent Longinus, [§ 9.] styles Moses 'ΟΥ ΤΥΧΩ'Ν ἀνὴρ, *No ordinary* man, De Sublim. sect. 9, and Josephus calls Herod's rebuilding the temple at Jerusalem Ἔργον 'ΟΥ τὸ ΤΥΧΟ'Ν, *No common* or *ordinary* work, Ant. lib. xv. cap. 11. § 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11. [Plato, Apol. Socr. in init. Ælian. V. H. vi. 12. Xen. Mem. i. 1. 14. iii. 9. 10. 3 Mac. iii. 4. See Viger on this word, with Hermann's Notes.]

II. Governing a genitive, *To obtain, enjoy.* Luke xx. 35, (where see Wetstein Var. Lect. and Bowyer). Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10; (on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙ'ΑΣ ΤΥΧΕΙ͂Ν to a *temporal deliverance* or *safety.*) [Heb. xi. 35. Job iii. 21. xvii. 1. Prov. xxx. 23. Xen. An. vi. 6. 17. Eur. Phœn. 400 and 1471. The word originally signifies *To hit a mark.* Xen. de Ven. x. 14.]

Τυμπανίζω, from τυμπάνον, which according to Suidas, and the Scholiast on Aristophanes, Plut. lin. 475, means a *stick* or *batoon*, used in *bastinading* criminals, from τύπτω *to beat.*—*To bastinade, to torture,* or *kill, by beating with sticks* or *batoons.* So Hesychius explains τυμπανίζεται by πλήσσεται ἰσχυρῶς, τύπτεται, *is struck violently, is beaten;* and Œcumenius, ἐτυμπανίσθησαν, by διὰ ῥοπαλῶν ἀπεθάνον, *they were killed by batoons.* occ. Heb. xi. 35, where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by τύμπανον, 2 Mac. vi. 19, 28; and at ver. 30. we find Eleazar μέλλων ταῖς πληγαῖς τελευτᾷν, ready to die *with the strokes.*—Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the *tympanum* or *drum,* when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch: but Archbp. Potter, Antiq. of Greece, book i. ch. 25, p. 127, 1st edit., calls this a groundless and frivolous opinion; and indeed I cannot find any proof that τύμπανον is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's Adversaria, cap. 46, cited in Suicer, Thesaur., under Τυμπανίζω, and to Wetstein on Heb. xi. 35, who shows that the V. τυμπανίζομαι is used by the Greek writers, particularly by Aristotle, Lucian, and Plutarch.—It is well known that the *bastinado,* or * *beating* a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger, is still used in the East, and is a common punishment among the Turks and Persians at this day. [See Lucian. Jov. Frag. p. 139. Carpzov. in Ex. Philon. ad loc. The word occ. 1 Sam. xxi. 13. as, *To beat the drum.*]

Τύπος, ου, ὁ, from τέτυπα perf. mid. of τύπτω *to strike.*

I. *A mark, impression* made by *striking.* Thus Scapula cites from Athenæus, [xiii. p. 585. C.], Τὰς ΤΥ'ΠΟΥΣ τῶν πληγῶν ἰδοῦσα, "She seeing the *marks of the strokes.*" So it is applied to the *print* of the nails in our Saviour's hands and feet. John xx. 25, where see Wetstein.

II. *A form, figure, image,* Acts vii.

* See Shaw's Travels, p. 253. 2d edit., Russell's Nat. Hist. of Aleppo, p. 121, and Hanway's Travels, vol. i. 256, and vol. iv. p. 8.

43. So the LXX use τύπυς, Amos v. 26, for *images;* and Polybius, cited in Raphelius, has Θεῶν ΤΥ'ΠΟΥΣ for *images* of the gods; and in Herodian, lib. v. cap. 12, edit. Oxon. ΤΥ'ΠΟΝ τῦ—Θεῦ is "a *painted figure* of a god." Comp. Kypke.

III. *A pattern* or *model* of a building, &c. Acts vii. 44. Heb. viii. 5, which passages refer to Exod. xxv. 40, where the LXX likewise use τύπον for the Heb. תבנית *a model.*

IV. *A pattern, example.* Phil. iii. 17. 1 Thess. i. 7. [2 Thess. iii. 9. 1 Tim. iv. 12.] Tit. ii. 7. [1 Pet. v. 7.]

V. *A figure, emblem, representative, type.* Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. *A form* of a writing. Acts xxiii. 25. So in 3 Mac. iii. 22. we have 'Ο—ΤΥ'ΠΟΣ τῆς ΕΠΙΣΤΟΛΗ'Σ. See Kypke on Acts.

VII. *A form* of doctrine. So Elsner and Wetstein cite from Iamblichus, ΤΗ͂Σ ΠΑΙΔΕΥ'ΣΕΩΣ 'Ο ΤΥ'ΠΟΣ, *The form of discipline;* ΤΟ'Ν ΤΥ'ΠΟΝ ΤΗ͂Σ ΔΙΔΑΣΚΑΛΙ'ΑΣ, *The form of doctrine* or *instruction.* occ. Rom. vi. 17, *But ye have obeyed from the heart* (supply τύπῳ) εἰς ὃν παρεδόθητε τύπον διδαχῆς (the form) of doctrine, into which form *ye were delivered.* This expression, according to Doddridge, contains an allusion to the exactness with which melted metals or the like receive the impression of the *mould* in which they are cast; and Raphelius on the place observes that Arrian, Epictet. lib. ii. cap. 19, in like manner uses the phrase κατὰ τὰ δόγματα ΤΕΤΥΠΩ͂ΣΘΑΙ, "*to be formed* or *modelled,* according to certain opinions or rules." And thus I add that Josephus, De Bel. lib. ii. cap. 8. § 2, speaking of the Essenes, says, that taking children of a tender age, τοῖς ἤθεσι τοῖς ἑαυτῶν 'ΕΝΤΥΠΟΥ͂ΣΙ, "they *model* or *mould* them according to their own manners," *suis moribus* informant, Hudson. But the accurate Kypke shows, that, both in Appian and Josephus, ὑπακούειν *to obey* is followed by εἰς governing the *thing;* and he accordingly thinks that the apostle's expressions ὑπηκούσατε εἰς ὃν κ. τ. λ. are synonymous with ὑπηκούσατε εἰς τύπον διδαχῆς, ὃς παρεδόθη ὑμῖν, *Ye have obeyed the form of doctrine which was delivered to you.* The ancient Syriac version, however, has אשתמעתון לדמותא דיולפנא דאשתלמתון לה—*Ye have obeyed the form of doctrine to which ye were delivered.* Comp. Eng. Translat. and Margin.—See Suicer. Thesaur. on this word.

ΤΥ'ΠΤΩ.

I. *To strike, smite,* with the hand, a stick, or other instrument. occ. Mat. [xxiv. 14.] xxvii. 30. Mark xv. 19. Luke vi. 29. [xii. 45.] xviii. 13. xxii. 64. xxiii. 48. Acts [xviii. 17. xxi. 32.] xxiii. 2, 3. [Ex. ii. 13. Numb. xxii. 23, 27. Hom. Od. M. 215. Xen. Hell. iv. 4. 3. In Luke xviii. 13, it is used of *beating the breast* in sign of grief, as in Hom. Il. xviii. 31. 51.]

II. *To smite, strike, punish.* occ. Acts xxiii. 3. Comp. Κονιάω, and see Doddridge on the place. [Ex. viii. 2. Ez. vii. 9.]

III. *To hurt, wound,* spiritually. occ. 1 Cor. viii. 12. [Prov. xxvi. 22.]

Τυρβάζω, from τύρβη *a tumult, tumultuous multitude* or *concourse* of people, turba; *To raise a tumult* or *disturbance, to disturb.* Aristophanes, Vesp. lin. 257, uses the V. active for the *disturbing* of mud*. Τυρβάζομαι, pass. *To be in a tumult, be disturbed,* turbor; or mid. *To make a disturbance* or *bustle,* turbas dare. occ. Luke x. 41. [See Athen. viii. p. 336. Bos, Ex. Phil. p. 39.]

ΤΥΦΛΟ'Σ, ή, όν.—*Deprived of sight, blind,* whether naturally, Mat. ix. 27, 28. [xi. 5. xii. 22. xv. 14, 30, 31. xx. 30. xxi. 14. Mark viii. 22, 23. x. 46, 49, 31. Luke vi. 39. vii. 21, 22. xiv. 13, 21. xviii. 35. John v. 3. ix. 1, 2, 6, 8, 13, 17, 18, 19, 20, 24, 25, 32. x. 21. xi. 37. Acts xiii. 11. Ex. iv. 11. 2 Sam. v. 6, 8.]—or spiritually, Mat. xv. 14, (where see Wetstein.) Mat. xxiii. 16. [Luke iv. 19. John ix. 39, 40, 41. Rom. ii. 19. 2 Pet. i. 9. Rev. iii. 17. Is. xxix. 18. xliii. 8. Aristoph. Plut. 48.] & al. So Pindar, Nem. vii. lin. 34.

——— ΤΥΦΛΟ'Ν δ' ἔχει
Ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος———

——— But the most of men
Have a *blind* heart.———

Comp. Lucian under 'Οφθαλμός II.—In John ix. 8, eight MSS., five of which ancient, and several old versions, among which the Syriac and Vulg., for τυφλὸς read προσαίτης *the beggar,* i. e. whom they knew to be blind; and this reading is admitted into the text by Griesbach.

* [This is said to be its proper sense by the Schol. on Eq. 311.]

Τυφλόω, ῶ, from τυφλός.—*To blind.* Ælian. V. H. xii. 24. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See Wetstein on 2 Cor. iv. 4, who shows that the V. is applied likewise to the mind in the Greek writers. [Is. xlii. 19. Arrian. D. E. i. 6. Joseph. c. Ap. i. 25.]

☞ Τυφόω, ῶ, from τύφος *smoke* (see Τύφω), and thence *pride, insolence,* according to that of Plutarch, De Socrat. Gen. tom. ii. p. 580, B. Τὸν δὲ ΤΥ͂ΦΟΝ, ὥσπερ τινα καπνὸν φιλοσοφίας, εἰς τὺς σοφιςὰς ἀποσκεδάσας, "Throwing away to the sophisters' *pride* or *insolence*, as being a kind of philosophical *smoke.*"

I. Properly, *To raise,* or *make a smoke.*

II. *To* [*make*] *insolent, elate,* or *puff up with pride and insolence.* occ. 1 Tim. iii. 6. vi. 4. 2 Tim. iii. 4. See Wetstein on the first and Kypke on the second text, and Suicer, Thesaur. in Τυφόω. [Joseph. Vit. § 11. c. Ap. ii. 36. Pol. iii. 81. 1. Philo de Conf. Ling. p. 335.]

ΤΥ͂ΦΩ.—*To raise a smoke.* So Herodotus, Τύφειν καπνόν. See Scapula. Τύφομαι, *To smoke, emit smoke.* occ. Mat. xii. 20. [Is. xlii. 3. Chariton. Aphr. vi. 3. Hesychius has τύφεσθαι· μαραίνεσθαι, ἡσυχῆ ἐκκαίεσθαι, χωρὶς φλογὸς καπνὸν ἱέναι.]

Τυφωνικός, ή, όν, from τύφων * *a violent stormy wind,* or *whirlwind,* which may be either from τύφω *to raise a smoke,* or perhaps from τύπτω or Heb. חנף *to smite.* —*Tempestuous, violent, whirling.* occ. Acts xxvii. 14, where see Wetstein, and comp. Εὐροκλύδων.

Τυχών, 2 aor. particip. of τυγχάνω, which see.

# Υ.



Υ, υ, *Upsilon,* Ὑψιλὸν, i. e. U *small* or *slender,* as being *generally slender* or *short,* in sound; so called, perhaps, to distinguish it from the diphthong *ου,* which was pronounced *long.* It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name *U* seems to be taken from that of the Heb. ו (*Vau*), i. e. pronouncing the two *Vaus,* which compose the latter, as vowels, וו, *uu.* Its sound or power is likewise the vowel-sound of the Heb. *Vau,* but before an ι followed by another vowel it is pronounced almost like the Eng. *w,* or, on account of the aspirate breathing, like *wh,* as in υἱὸς *whios.* The form Υ (of which the small *υ* seems a corruption) approaches to that of the † Phenician *Vau,* as sometimes written, and no doubt was taken from it.

Ὑακίνθινος, η, ον, from ὑάκινθος.—*Of the colour of a hyacinth, hyacinthine, purplish.* The LXX use ὑάκινθος or ὑακίνθινος in many passages, particularly in Ezek. xxiii. 6, for Heb. תכלת *blue.* occ. Rev. ix. 17. [It occ. LXX, Exod. xxvi. 14. Numb. iv. 6, 10, & al. for תחש ‡ *a badger;* and in Exod. xxvi. 4. Numb. iv. 9. & al. for תכלת *blue.* Hesych. ὑακίνθινον· ὑπομελανίζον, πορφυρίζον. See Salmas. in Solin. p. 860. Bochart, Hieroz. Pt. ii. b. v. ch. 10. and Vitringa on Rev. ix. 17.]

ὙΑ'ΚΙΝΘΟΣ, ου, ὁ, ἡ.

I. The name of a *flower* which is very *fragrant,* and generally of a *blue* or *purplish* colour, *the hyacinth.* Thus sometimes used in the Greek writers.

II. In the N. T. the name of a *gem* or *precious stone* resembling the § flower

* [See Arist. Ran. 872. Soph. Antig. 424. Eur. Phœn. 1171. Plin. H. N. ii. 49.]

† See Montfaucon's Palæographia Græca, p. 103, Dr. Bernard's Orbis Eruditi Literatura, published by Dr. Charles Morton, and Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters, p. 103.

‡ [Our translators, after the Hebrew commentators, render this word by *badger.* Some with Bochart? vius would translate it by *phoca.* Bochart, however, and others, contend that it does not mean an animal, but "color hysginus vel hyacinthus." See his Hierozoicon, Pt. I. book iii. ch. 30.]

§ "Hyacinthus lapis *habens purpureum* et

in colour, *a hyacinth* *. "The *hyacinth* of † Pliny is now thought to be the *amethyst* of the moderns; and the *amethysts* of the ancients are now called *garnets*. The (modern) *amethyst* is a transparent gem of a *violet* colour, arising from *an admixture of red and blue*." occ. Rev. xxi. 20. [It is read in some copies in Exod. xxviii. 19. for ἀμέθυστος. It occ. LXX, Ezek. xvi. 10. for תחש, and in Exod. xxv. 4. xxvi. 1, 31, 36. xxviii. 5—8, 15, 28—33. xxxv. 25. xxxix. 1—5. Ezek. xxvii. 7, &c. for תכלת, in which places it is used not for a *gem*, but for *thread, cloth*, or *silk*, of the colour called hyacinthus. Comp. Ecclus. xl. 5. xlv. 12. 1 Mac. iv. 23. See Braun. de Vest. Sacerd. ii. 14, p. 533. Salmas. on Epiphan. de Gemmis, ch. vii. p. 103. M. Hilleri Tract. de Gemmis xii. in Pectorali Pont. Hebr. p. 70.]

☞ Ὑάλινος, η, ον, from ὕαλος.—*Of glass, glassy*. occ. Rev. iv. 6. xv. 2, twice. [Like glass in transparence and smoothness. So Horat. Od. iv. 2. Vitreo daturus nomina ponto. Comp. iii. 13. 1. and Ovid. Heroid. Epist. xv. 158. Thus Gray says, "the glassy wave."]

Ὕαλος, ου, ἡ.—This word, as also the Ionic Ὕελος, in the more ancient writers signifies *a fossil substance, a transparent stone, a softer kind of crystal, talc*, as is evident from Aristophanes, Nub. lin. 764—6 ‡, and from Herodotus, lib. iii. cap. 24. [Philo. Leg. ad Caium, p. 733, speaks of ὕαλος λευκή, and Dionys. Perieget. v. 781. of κρυστάλλου καθαρὸς λίθος. Homer uses the word ἤλεκτρος, but not ὕαλος. See Phavorinus and Bochart, Hieroz. Pt. II. b. vi. ch. 16. In Pollux, iii. 12, ὕαλος is reckoned among the metals.] But in the later Greek authors, and in the N. T., Ὕαλος denotes the artificial substance, *glass*.—*Glass*. occ. Rev. xxi. 18, 21. [occ. LXX, Job xxviii. 17, where some copies read κρυστάλλος.]—§ The making of glass is certainly a very ancient invention. "Aristotle, Alexander Aphrodisæus, and * Lucretius, put us out of all doubt that *glass* was in use in their days."

Ὑβρίζω, from ὕβρις.—*To treat with insolent* or *contumelious injury*. [occ. Mat. xxii. 6. Luke xi. 45. *(to reproach)* xviii. 32. Acts xiv. 5. 1 Thess. ii. 2. 2 Sam. xix. 43. (where it translates קלל, the hiphil from קלל, *to esteem lightly*) 2 Mac. xiv. 42. It is particularly used of persons who grow insolent from prosperity, and hence treat others with contumely: thus Aristoph. Plut. 564. τοῦ πλούτου δ' ἔστιν ὑβρίζειν, comp. Theogn. Sent. v. 749. and the LXX, Jerem. xlviii. 29. Is. xiii. 3. xxiii. 12.]

ὙΒΡΙΣ, ιος, Att. εως, ἡ.

I. *Insolent* or *contumelious treatment*. occ. 2 Cor. xii. 10. [Its proper sense is *haughtiness, insolence arising from pride*, and it frequently is used in the LXX for גאה *pride* and similar words. See Prov. viii. 13. xvi. 18. xxix. 23. Is. ix. 9. xiii. 11. Ecclus. xxi. 4. & al. freq.]

II. *Injury, damage*. occ. Acts xxvii. 10, 21. So Pindar, Pyth. ode i. lin. 140, calls the *naval defeat* which the Carthaginians had received from the king of Sicily ναυσίστονον ὝΒΡΙΝ. See Alberti on ver. 21. But Kypke cites from Josephus, Ant. lib. iii. (cap. 6, § 3, edit. Hudson.); an expression in which the application of ὕβρις is more similar to that in Acts xxvii. 21, namely τὴν ἀπὸ τῶν ὄμβρων ὝΒΡΙΝ—"*injury* from rain."

ὙΒΡΙΣΤΗ'Σ, οῦ, ὁ, from ὑβρίζω.—*Insolently injurious*, whether in words or actions, *despiteful*. occ. Rom. i. 30. 1 Tim. i. 13. Raphelius on the former passage shows from Xenophon that ὑβριστὴς is properly opposed to σώφρων *modest, moderate*. [The LXX use it for גאה *proud*, and similar words. See Job xl. 6. Prov. vi. 17. xv. 25. xvi. 19. Is. xvi. 6. Ecclus. viii. 11. & al. Xen. Mem. i. 2. 12. 19. Hesych. ὑβριστής· ὑπερήφανος, ἀγνώμων. Suid. ὑβριστάς· τοὺς θρασεῖς καὶ λοιδόρους. Schleusner says, it is used κατ' ἐξοχὴν, among the Greeks, of a person of unbridled lust. V. Kuster on Arist. Nub. 1064. Max. Tyr. Diss. x.]

Ὑγιαίνω, from ὑγιής.

I. *To be in health, to be well, sound*. Luke v. 31. vii. 10. xv. 27. 3 John ver. 2. But in Luke xv. 27, Kypke refers ὑγιαίνοντα principally to the *mind*, and

*cæruleum colorem, ad modum illius floris*." Vet. Dict. quoted by Martinius in Dict. Phil., which see.

* Brookes's Natural History, vol. v. 137.

† "*Ille emicans in* amethysto *fulgor violaceus, dilutus est in* hyacintho." Plinii Nat. Hist. lib. xxxvii. cap. 9.

‡ Where see the Scholiast, and Rutherforth's Optics, No. 53, p. 254. From the passage in Aristophanes it appears beyond a doubt, that the Greeks in his time had the art of making *burning-glasses* of this substance.

§ See New and Complete Dictionary of Arts, in GLASS.

* Lib. iv. lin. 606.

shows that the Greek writers use ὑγιαίνων for *one of a sound mind,* and sometimes oppose it to indulging in luxury, intemperance, and sensual pleasure, as the young prodigal had done. [occ. Gen. xxix. 6. xxxvii. 14. xliii. 27. Tobit v. 17, 21. & al. In 2 Mac. i. 10. it is joined with χαίρειν as a form of greeting in a letter. Comp. ix. 19. Tobit v. 13. xi. 17. xii. 5.]

II. Spiritually, of persons, *To be sound, healthful, vigorous,* as in faith, love, patience. [Tit. i. 13. ii. 2. See LXX in 2 Sam. xiv. 8, where it seems to mean *with a tranquil mind.*]

III. Of words or doctrine, *To be sound, pure, sincere, having no mixture of falsehood.* So Wolfius on 2 Tim. i. 13, who observes that Plutarch, De aut. Poet. tom. ii. p. 20, speaking of Δόξας περὶ Θεῶν, opinions concerning the gods, joins ὙΓΙΑΙΝΟΥ͂ΣΑΣ with ἈΛΗΘΕΙ͂Σ *true.* See also Wetstein on 1 Tim. i. 10, who cites from Philo ΤΟΥ͂Σ ὙΓΙΑΙ'ΝΟΝΤΑΣ ΛΟ'ΓΟΥΣ. [Tit. i. 9. ii. 1. 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3.]

Ὑγιής, έος, ἕς, ὁ, ἡ, καὶ τὸ—ες, [Accusative ὑγιῆ (as in Tit. ii. 8.), but Atticè ὑγιᾶ. See Matthiæ Gr. Gr. § 113. 1.]

I. *Sound, whole in health.* See Mat. xii. 13. xv. 31. [Mark iii. 5. v. 34. Luke vi. 10. John v. 4—15. vii. 23. Acts iv. 10. The LXX, Lev. xiii. 10, 16, 17. Josh. x. 21. Isaiah xxxviii. 21. Tobit xii. 2.]

II. Of speech or doctrine, *Sound, wholesome, right.* occ. Tit. ii. 8. So in Herodotus, lib. i. cap. 8, we have ΛΟ'ΓΟΝ ΟΥ̓Κ ὙΓΙΕ'Α, "*a wrong* or *improper speech.*" See more in Raphelius and Wetstein. To what they have produced I add, that Lucian also applies it to speech in the sense of *sound, right, sensible, true,* sanus, tom. i. p. 510, 1005, and tom. ii. p. 221, 462.

Ὑγρός, ά, όν. The Greek Etymologists deduce it from ὕω *to rain.*—*Wet, moist,* so *green.* Comp. Ξύλον. occ. Luke xxiii. 31, where Wetstein cites from Galen the very phrase ὙΓΡΩ͂Ν—ΞΥ'ΛΩΝ. [occ. LXX, Judg. xvi. 7, 8, for לח *green,* and Job viii. 16. for רטוב *juicy.* In Ecclus. xxxix. 13. some read ἀγροῦ, others ὑγροῦ.]

Ὑδρία, ας, ἡ, from ὕδωρ.—*A vessel to hold water, a water-pot.* occ. John ii. 6, 7. iv. 28. [occ. LXX for כד, Gen. xxiv. 14—46. Judg. vii. 16—20. 1 Kings xvii. 12. (of a barrel of meal.) xviii. 34. In 2 Kings ii. 20. some read the diminutive ὑδρίσκη. Suid. ὑδρεία· τὸ ὑδρεύεσθαι· ὑδρία δὲ τὸ ἀγγεῖον. Epiphan. de Mens. et Pond. Extr. says that the Pontic ὑδρία is *ten* ξεσταί.—(See ξεστής.)]

☞ Ὑδροποτέω, ῶ, from ὑδροπότης *a water-drinker,* which from ὕδωρ *water,* and πόω *to drink.*—*To drink water.* occ. 1 Tim. v. 23. Observe what similar phrases Herodotus uses of the Persians, lib. i. cap. 71; Ὀυκ ΟἼΝΩι ΔΙΑΧΡΕ'ΩΝΤΑΙ, ἀλλὰ ὙΔΡΟΠΟΤΕ'ΟΥΣΙ. Raphelius has anticipated me in this remark. See also Wetstein. [By drinking water is perhaps meant abstaining from wine.]

☞ Ὑδρώπικος, η, ον, from ὕδρωψ *the dropsy,* which from ὕδωρ *water,* and ὤψ *the face, countenance.*—*Dropsical, having the dropsy.* occ. Luke xiv. 2.

ὝΔΩΡ, τό, Gen. ὕδατος (from the obsolete ὕδας). The Greek Etymologists derive it from ὕω *to rain.*

I. *Water.* [Mat. iii. 16. viii. 32. xiv. 28, 29. xvii. 15. xxvii. 24. Mark i. 10. ix. 22. (where some read ὕδωρ, others ὕδατα). ix. 41. xiv. 13. Luke vii. 44. viii. 24, 25. xxii. 10. John ii. 7, 9. iii. 23. (ὕδατα πολλά). iv. 7, 46. v. 3—7. xiii. 5. Acts viii. 36—39. x. 47. Heb. ix. 19. Jam. iii. 12. 1 Pet. iii. 20, where some render διεσώθησαν δι' ὕδατος *were saved by water,* i. e. *by the water bearing up the ark* (Comp. Gen. vii. 17.); but Schleusner translates it, *were preserved out of the deluge.* 2 Pet. iii. 5, 6. Rev. i. 15. (φωνὴ) ὑδάτων πολλῶν. Comp. Dan. x. 6. Rev. xiv. 2. xix. 6.) viii. 10, 11. xii. 5. xiv. 7. xvi. 4, 5, 12. Βαπτίζειν ἐν ὕδατι and similar expressions are found in Mat. iii. 11. Mark i. 8. Luke iii. 15. John i. 26—31. Acts i. 5. xi. 16. Ὕδωρ is also used sometimes for *baptism.* See John iii. 5. Acts x. 47. Ephes. v. 26. Heb. x. 23. 1 John v. 6, 8; but on the passages from the Epistles, see Pole's Synopsis, where other interpretations are given, though baptism seems decidedly alluded to. Ὕδωρ occ. LXX, Gen. i. 2—10, 20—22. xxi. 14. xxiv. 11, 13, and passim for מים. In some passages it translates ים *the sea,* Exod. xiv. 27. Ezek. xlvii. 8. Hos. xi. 11. Nah. iii. 8. Zech. ix. 10.]—On Mark ix. 41, Harmer, Observations, vol. iii. p. 161. (whom see), remarks, that the giving to a person *a cup of water,* in the parched Eastern countries, is by no means such

a *trifling* and *despicable* thing as it may appear to us in these more cool and temperate climates; and that "the furnishing of travellers with *water* is at this day thought a matter of such consideration, that many of the Eastern people have been at *considerable expence* to procure passengers that refreshment."

II. *The watery* or *serous* part of the blood. John xix. 34. "I do not pretend to determine (says Doddridge) whether this was (as Dr. Drake supposes, in his Anatomy, vol. i. p. 106.) the small quantity of *water* inclosed in the *pericardium*, in which the heart swims, or whether the *cruor* was now almost coagulated, and separated from the *serum*: either way it was a certain proof of *Christ's death*; for he could not have survived such a wound, had it been given him in perfect health."—So Galen, Ὅτι μὲν ὖν ἡ τῆς καρδίας τρῶσις ἐπιφέρει θάνατον ἐξ ἀνάγκης, ἕν τι τῶν ὁμολογυμένων ἐςί, "That *a wound of the heart necessarily occasions death* is one of those things which is agreed on all hands;" and Celsus, "Servari non potest *cui basis cerebri*, cui cor, *cui spinæ medulla* percussa est. The life of that man cannot be saved, the basis of whose brain, *whose heart*, whose spinal marrow *is wounded*." See more in Wetstein. Consult also Scheuchzer's Phys. Sacr. on John xix. 34. [See some excellent remarks on this subject in the Letters to the Author of the New Trial of the Witnesses, by an Oxford Layman, pp. 16, 17.]

III. It denotes *the enlivening, refreshing, and comforting influences* of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14, (comp. ch. vi. 35.) or including also his miraculous gifts, John vii. 38. Comp. ver. 39, and see Rev. xxi. 6. xxii. 1, 17. [Also vii. 17. In Gen. xxi. 19. xxvi. 19. ὕδωρ ζῶν is used of spring or fountain water. In this sense also the Samaritan woman (John iv. 11.), mistaking our Lord's spiritual allusion, seems to use it.]

IV. *Many waters* denote *many people* or *nations*. See Rev. xvii. 1, 15. [Comp. Is. xvii. 12. Nah. i. 12.]

Ὑετός, ῦ, ὁ, from ὕω *to rain*, which Martinius derives from χύω *to pour*, the aspirate breathing being substituted for χ. *Rain, a shower of rain*. occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. Jam. v. 7, 18. Rev. xi. 6. [occ. LXX, for גשם, Gen. vii. 12. viii. 2. Levit. xxvi. 4. 1 Kings xvii. 14. and for מטר, Exod. ix. 34. Deut. xi. 11, &c.]

☞ Ὑιοθεσία, ας, ἡ, q. ὑιῶ θέσις *the making* or *constituting of a son.—Adoption, the taking of a person*, or *the being taken, for a son*. In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23, comp. Luke xx. 35, 36, and Macknight.—It is true that both the * Greeks and † Romans used sometimes to *adopt* the children of other persons: but the term ὑιοθεσία in the N. T. is not taken from the custom of either of those people, but from the style of the O. T., as is manifest, I think, by comparing Rom. ix. 4. with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

ὙΙΟ'Σ, ῦ, ὁ, from the Heb. היה or infin. היו (see Gen. xviii. 18. Jer. xv. 18.) *to be, be born*, according to that of Gen. xvii. 16, *Kings of People* יהיו shall be, or be born, *of her*. From היה or הוה *to be* may also be deduced the Greek φύομαι *to be born*, and Latin fuo and fio *to be, become*.

I. *A son*, in relation to a human father or mother. Mat. xx. 20, 21, & al. freq. [It is sometimes used for *children* generally, as Gen. xlv. 11. Thus also Schleusner takes Mat. xvii. 25; but Bretschneider by ὑιοὶ τῶν Βασιλέων, understands *their subjects*. In Rev. xii. 5. we have ὑιὸν ἄῤῥενα· ὑιός occ. passim in the LXX.]

II. Christ is styled *the Son of God*, in respect of his miraculous conception by the *Holy Ghost*, Luke i. 35; (comp. ver. 32. Mark xiii. 32, and Dan. iii. 25 and 28.) [Our Saviour is called *the Son of God*, with the following variations in the use of the article ‡.]

* See Archbp. Potter's Greek Antiquities, book iv. ch. 15.

† Kennet's Roman Antiquities, Pt. II. book v. ch. 12.

‡ ["The phrase ὑιοὶ Θεοῦ in the plural is sometimes used to signify *saints* or *holy men*; but in the singular, when it is spoken of Christ, there is no reason to infer that such is ever the meaning in the N. T." Middleton on the Greek Art. p. 180. Bp. Middleton considers all the above phrases equivalent, and to be taken as ὁ ὑιὸς τοῦ Θεοῦ in the highest acceptation. Those who wish to see the able arguments with which he supports his opinion will find them in Part I. ch. iii. sect. 3 and 4, and Pt. II. in the notes on Mat. iv. 3. xiv. 33. xxvii. 54. Mark i. 1. Luke i. 32, 35. John v. 27. The

[1. Υἱὸς Θεοῦ, Mat. xiv. 33. xxvii. 43, 54. Mark i. 1. xv. 39. Luke i. 32, (υἱὸς ὑψίστου) 35. Rom. i. 4.]

[2. Υἱὸς τοῦ Θεοῦ, Mat. iv. 3, 6. xxvii. 40. Mark v. 7. Luke iv. 3, 9. (where Griesbach has rejected the article of υἱὸς, and Middleton approves of the omission) John x. 36. xix. 7.]

[3. Ὁ υἱὸς τοῦ Θεοῦ, Mat. xvi. 16. xxvi. 63. Mark iii. 11. Luke iv. 9, 41. xxii. 70. John i. 34, 50. iii. 18. v. 25. vi. 69. ix. 35. xi. 4, 27. xx. 31. Acts viii. 37. ix. 20. 2 Cor. i. 19. Gal. ii. 20. Ephes. iv. 13. Heb. iv. 14. vi. 6. vii. 3. 1 John iii. 8. iv. 15. v. 5, 12, 13. Rev. ii. 18. See also 1 John i. 3, 7. iii. 23. iv. 10, 14. v. 11, 20. 2 John 4. Bretschneider thinks the phrase *the Son of God* equivalent to Messiah, when it follows Ὁ Χριστός, as Mat. xvi. 16, &c.; but in most passages he considers it to indicate our Lord's participation of the divine nature. So also Schleusner, who considers it to allude to the pre-existent nature of our Lord. Wahl takes it in an inferior sense, as an allusion to our Lord's office and character, &c.; but see against this notion Tittmann's Meletemata, especially in the note on John v. 23.—Our Saviour is also called *the Son*, as Mat. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36. v. 19—26. vi. 40. viii. 35. xiv. 13. 1 Cor. xv. 28. Heb. i. 1, 8. iii. 6. v. 8, 28. 1 John ii. 22—24. v. 12. 2 John 9. He calls himself also] *the Son of Man* (which title, says Stockius, is given to Christ eighty-two times in the sacred Scriptures), in respect of his being the *seed* originally promised to *Eve*, Gen. iii. 5, (who was herself partaker of that *nature* which is called אדם *Man*, Gen. i. 27. v. 2.); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his *being conceived in the womb*, Mat. i. 23. Luke i. 31, and *in due time born* of the Blessed Virgin, Luke ii. 6, 7; and also in reference to the prophecy of Daniel, ch. vii. 13, where the *Messiah* is described as one *like a Son of Man*, כבר אנש. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, *Son of Man*, primarily and properly denotes the *human* nature of Christ (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. comp. Phil. ii. 6—11); but sometimes by a κοινωνία ἰδιωμάτων, or *communication of properties*, it signifies his *divine nature*. See John iii. 13. vi. 62. [In the eighty-two times, which this phrase occurs, the article is omitted only in John v. 27; on which passage see Middleton's note, and his remarks on the use of the article with the substantive verb in Part I. In Rev. i. 13. xiv. 14, he does not consider Christ as primarily and directly meant, nor in Heb. ii. 6. The expression ὁ υἱὸς τοῦ ἀνθρώπου is only once found applied to our Saviour by others, in Acts vii. 56. See Vorst. de Hebraism. N. T. ch. xiii. edit. Fischer.] In Mat. xxv. 13, the words ἐν ᾗ, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται are not found in fourteen MSS., four of which ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by Griesbach in his edition, and by Campbell in his translation.

III. Οἱ υἱοὶ τῶν Ἀνθρώπων, *The Sons of Men*, i. e. *Men*, a merely Hebraical or Hellenistical phrase, often occurring in the LXX for the Heb. בני אדם, but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28, comp. Mat. xii. 31.

IV. *A remote descendant.* Mat. i. 1, 20. xxii. 42, 45. Rom. ix. 27. Heb. vii. 5. [Thus οἱ υἱοὶ Ἰσραήλ, Acts v. 21. vii. 23, 37. ix. 15. x. 36. Comp. xiii. 26. and LXX, Exod. iii. 9. v. 15. Numb. xxii. 57. The Messiah was to be a descendant of David, and was therefore called ὁ υἱὸς Δαβίδ (see Mat. xxii. 42, 45. Mark xii. 35, 37. Luke xx. 41, 44.) and our Saviour is often addressed by this title, as Mat. ix. 27. xii. 23. xv. 22. xx. 30. xxi. 9, 15. Mark x. 47, 48.]

V. *The offspring of a brute.* Mat. xxi. 5, where υἱὸν ὑποζυγίου may seem a mere Hebraical expression for *the foal of an ass*, answering to the Heb. בן אתנות in Zech. ix. 9. Kypke, however, cites Plutarch, Conviv. p. 150, calling *a mule* ὌΝΟΥ ΥἹΌΣ. [Comp. Ps. xxix. 1. υἱοὺς κριῶν, and see Vorst. de Hebraism. N. T. ch. xv. ed. Fischer.]

VI. *An adopted son.* Heb. xi. 24. [Comp. Acts vii. 21. See also John xix. 26.]

VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that Mark is so called by St. Peter, as having been *converted* by him. Comp. Τέκνον V. So

work having been republished by Prof. Scholefield, is now accessible to every one, and the arguments will not bear abridgment.]

Acts iii. 25, *sons* of the prophets may be *disciples* of the prophets. Comp. Tobit iv. 12. Mat. xii. 27. xxiii. 31, and sense X.

VIII. Believers are called *Sons of God*, as being *begotten again* by his Word and Spirit, and *resembling* their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 6, 7, (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19, in Heb. and LXX. They are also styled *Sons of Light*, Luke xvi. 8. (comp. John xii. 36.); and *of the day*, 1 Thess. v. 5; as being born of God, who is *Light* (1 John i. 5.), having been called out of the darkness of a natural and sinful state into *his marvellous light* (1 Pet. ii. 9.), and being those upon whom the *True Light*, even Christ, (John i. 9.) now *shineth*, 1 John ii. 8.

IX. *Sons of Abraham* are those who imitate the *faith* and *works* of *Abraham*. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.

X. *The Sons* or *Children of the Prophets and of the Covenant*, Acts iii. 25, are the *objects* of the prophecies and covenant, or the persons *interested* in them. So *Sons of the Kingdom*, Mat. viii. 12, are *the peculiar subjects* of it. Comp. LXX in Ezek. xxx. 5. *The Sons* or *Children of the Resurrection*, Luke xx. 36, are those who, by the resurrection of their bodies from the dead, are *born again* to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Isa. xxvi. 19. 1 Cor. xv. 51—55, and Παλιγγενεσία. [On the phrase ὁι ὑιοὶ τοῦ νυμφῶνος, see Νυμφών.]

XI. *The Sons of this World* are persons of *worldly tempers* and *dispositions*, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בנות האדם, *Daughters of Men*, are opposed to the *Sons of God*. (Comp. sense VIII.) Gen. vi. 2, 4. 'Οι ὑιοὶ τῆς ἀπειθείας, *The Sons* or *Children of disbelief and disobedience*, are such as *reject* the gospel, when duly proposed to them, and *refuse obedience* to its precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character, as Locke does, to the *unbelieving Gentiles*: surely it equally belongs to the *unbelieving Jews*, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to 'Υιοὶ τῆς ἀπειθείας, *Sons of disbelief*; thus בן חיל *a son of virtue*, 1 Kings i. 52, means *a virtuous man*; and בן נעות המרדות, *a son of rebellious perversenesses*, 1 Sam. xx. 30, *one perversely rebellious*: yet I would not assert that such phrases are *mere* Hebraisms; for, as Raphelius has remarked, in a certain oracle recorded by Herodotus, lib. viii. cap. 77, an *insolent* or *proud person* is called 'ΥΒΡΙ'ΟΣ 'ΥΙΟ'Ν, *a son of insolence* *.—'Υιὸς Διαβόλȣ, *A Son* or *Child of the Devil*, is one who is under the *influence of the Devil*, and *resembles* that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John viii. 41, 44.

XII. Joined with words expressive of *reward* or *punishment* it signifies *worthy of*, or *liable to*. So Luke x. 6, *a son of peace* is a person who *deserves* peace or happiness; comp. Mat. x. 13. [In Luke x. 6. Griesbach has properly (according to Middleton in loc.) omitted the article.] *A son of perdition*, John xvii. 12. 2 Thess. ii. 3; or—*of hell*, Mat. xxiii. 15, is one *deserving of*, or *liable to*, *perdition* or *hell*. These latter expressions are Hebraisms. Comp. under Τέκνον IX. [On these Hebraisms see more in Vorst. de Hebr. N. T. ch. xxiv. (ed. Fischer.)]—On Mat. xxiii. 15, Wetstein cites a remarkable testimony from Justin Martyr, Dialog. cum Tryph., which I shall give more fully. It is, in p. 350, edit. Paris; p. 399, edit. Thirlby. 'ΟΙ δὲ ΠΡΟΣΗ'ΛΥΤΟΙ ȣ̓ μόνον ȣ̓ πιϛεύȣσιν, ἀλλὰ ΔΙΠΛΟ'ΤΕΡΟΝ 'ΥΜΩ͂Ν βλασφημȣ͂σιν ἐις τὸ ὄνομα ἀυτȣ͂, καὶ ἡμᾶς τȣ̀ς ἐις ἐκεῖνον πιϛεύοντας καὶ φωνεύειν καὶ ἀικίζειν βȣ́λονται. "But the proselytes are not only unbelievers (in Christ), but blaspheme his name *twice as much again as yourselves*, and wish to kill and torment us who believe on him."

'ΥΛΗ, ης, ἡ.

I. *The* materia prima, *the first* or *chaotic matter* or *atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the book of Wisdom, ch. xi. 17, where the almighty hand of God is said κτίσας τὸν κόσμον ἐξ 'ΑΜΟ'ΡΦΟΥ 'ΥΛΗΣ, to have made the world of *matter without form*. Thus

* But see Jortin's Remarks on Eccles. Hist. vol. ii. p. 113, 2d edit.

likewise it was applied by some of the Greek philosophers, particularly by * Pythagoras and Plato, who appear plainly to have borrowed their ὝΛΗ from the תהו, or *unformed mass* of *Moses*, Gen. i. 2, whence also must be ultimately deduced Ovid's

——Rudis indigestaque moles——
*Non bene junctarum* discordia semina *rerum*.

——*Rude unformed mass*——
And the *discordant seeds* of things ill-join'd.
Metam. lib. i. lin. 7, 9.

Aristot. lib. i. Phys. *ὕλη ἐστὶ τὸ ὑποκείμενον ἐξ ὃυ τὶ ἀποτελεῖται ἔργον.* See Wisd. xv. 13. In 2 Mac. ii. 24. it is used of the *matter of a history.*]

II. *Matter, materials*, especially *wood.* occ. Jam. iii. 5. Comp. Ecclus. xi. 32. So in the Greek writers it is particularly spoken of *wood*, considered as the *fuel of fire* (see Wetstein), and is thus applied by the LXX, in Isa. x. 17, as also in Ecclus. xxviii. 10. [Some take *ὕλη*, James iii. 5, for *a wood*, as the Vulgate *sylva*. So Hom. Il. β'. 455. *ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην.* Comp. λ'. 156. Etym. M. *Ὕλη σημαίνει τὰ ξύλα, ὡς τό, ὕλην ταμέμεν, καὶ τὸν σύνδενδρον τόπον.* Ὕλη occ. LXX, Job xxxviii. 40.]

Ὑμεῖς, &c. Plur. of Σύ, which see.

Ὑμέτερος, *α, ον*, from *ὑμεῖς ye, you.*— *Your, yours, your own.* [Luke vi. 20. xvi. 12. John vii. 6. viii. 17. xv. 20. Acts xxvii. 34. 2 Cor. viii. 8. Gal. vi. 13. The LXX, Gen. ix. 5. Prov. i. 6. Amos vi. 2. for the affix כם. The possessive pronouns joined with words expressive of the affections of the mind, and the like, often denote the *object*, not the *subject*, of those affections, as Œd. Tyr. 962. *τῷ 'μῷ πόθῳ by longing after me.* So *ὑμέτερος* in Rom. xi. 31. See also 1 Cor. xv. 31, which some interpret thus. It is also a Hebrew form of speaking. See Schrœder. Inst. Heb. p. 229. Lowth on Is. xxi. 2. & Præl. iv.]

Ὑμνέω, ῶ, from *ὕμνος.*

I. Intransitively, *To sing* or *recite a hymn*. Vulg. hymno dicto, *having said* or *recited a* or *the hymn*. occ. Mat. xxvi. 30. Mark xiv. 26. See Campbell on Mat. [This hymn was the הלל (Hallel), or rather the latter portion of it, according to Lightfoot, Hor. Heb. on Mark, in loc. The *Hallel* consisted of Ps. cxiii.—cxviii. and cxxxvi. according to Schleusner. Others (as Reland. Ant. Heb. Pt. IV. ch. ii. 6.) make the *Hallel*, Ps. cxiii.—cviii. and cxx. —cxxxvii. Reland enumerates the feasts on which it was used. Ὑμνέω occ. Ps. lxv. 13. 2 Chron. xxix. 30. Prov. i. 20. (*ὑμνεῖται cries aloud* for תרנה for רנן *to sing* or *cry aloud*) comp. viii. 3. Ecclus. xxxix. 34. xlvii. 8. li. 11. 1 Mac. iv. 24. xiii. 47. In Is. xlii. 10. *ὑμνήσατε τῷ Κυρίῳ ὕμνον καινόν.* Comp. 2 Chron. xxiii. 13.]

II. Transitively, governing an accusative, *To celebrate* or *praise with a hymn* or *hymns, to hymn*. occ. Acts xvi. 25. Heb. ii. 12. [LXX, 2 Chron. xxix. 30. Ps. xxi. 23. Is. xii. 4. Joseph. Ant. vii. 12. 3. *ὑμνεῖν τὸν θεόν·* and Contra Apion. ii. 31. *τὴν Σπάρτην ἅπαντες ὑμνοῦσιν*, &c. Xen. Mem. ii. 1. 33. *ὑμνούμενοι being celebrated.*]

Ὕμνος, *ȣ, ὁ*, from (*ὕμαι* perf. pass., if used, of) *ὕδω to celebrate, sing, celebrate with songs*, which is a plain derivative from the Heb. הודה, Hiph. of ידה, *to praise, confess*, to which the Greek V. *ὑμνέω* twice answers in the LXX, Isa. xii. 5. xxv. 1. Comp. Neh. xii. 24.—*A hymn, a song in honour of God.* occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the *hymns* sung to their gods. [occ. LXX, Neh. xii. 46. Ps. xl. 3. lxv. 1. c. 4. Is. xlii. 10. Also in the titles to Ps. vi. liv. lv., and at the end of Ps. lxxii. Ammonius distinguishes *ὕμνος*, a song in praise of the gods, from *ἐγκώμιον*, one in praise of men, and so also Arrian. Exped. Alex. book iv. *ὕμνοι μὲν ἐς τοὺς Θεοὺς ποιοῦνται, ἔπαινοι δὲ ἐς ἀνθρώπους.*]

Ὑπάγω, from *ὑπὸ* denoting *privately*, and *ἄγω to go.*

I. *To go, go away, withdraw*, or *depart privately*. [Mat. v. 24. viii. 4, 13, 32. ix. 6. xiii. 44. xx. 14. xxvii. 65. xxviii. 10. Mark i. 44. ii. 11. v. 19. vi. 31, 33, 38. vii. 29. x. 52. xvi. 7. Luke x. 3. xvii. 14. John iii. 8. iv. 16. vi. 67. vii. 33. viii. 14, 21, 22. ix. 7. xi. 44. xiii. 3, 33. xiv. 5. xvi. 5, 10, 16, 17. (*ὑπάγω* with a future sense, *I am about to go*, as *στείχω*, Eur. Hec. 163.) xviii. 8. xxi. 3. 1 John ii. 11. Rev. x. 8. xiii. 10. *εἰς αἰχμαλωσίαν ὑπάγει, shall be led away captive.* (Comp. xvii. 8, 11. *εἰς ἀπώ-*

* See Bp. Stillingfleet's Origines Sacræ, book iii. chap. 2, sect. 3. Gale's Court of the Gentiles, vol. i. part 2, book ii. chap. 7, § 9, p. 171, 2, and book iii. ch. 9, § 6, p. 327, &c.

λειαν ὑπάγει). xiv. 4. Luke viii. 42. ἐν δὲ τῷ ὑπάγειν ἀυτὸν *while he was going,* (i. e. towards the ruler's house). Mat. v. 41. ὕπαγε μετ' ἀυτοῦ δύο *go with him two.* Comp. Luke xii. 58. Ὑπάγειν εἰς occ. Mat. xx. 4, 7. (comp. xxi. 28.) Mark xii. 2. xiv. 13. Luke xix. 30. John vii. 3, 33. ix. 11. xi. 8. (ὑπάγεις ἐκεῖ; *dost thou go thither?*) xi. 31. xii. 35. (ποῦ ὑπάγει *whither he goeth.* Comp. xv. 16.) In John vi. 21. εἰς ἣν ὑπῆγον *for which they were making* or *steering.* In Mat. xviii. 15. xix. 21. Schleusner considers it redundant; but observe the use of δεῦρο.] John xii. 11, "*forsook them,*" Campbell, whom see. In Mat. iv. 10, very many MSS., four of which ancient, and several editions and versions, after ὕπαγε have ὀπίσω μȣ; and these words are accordingly adopted by Wetstein, and received into the text by Griesbach. [Comp. Mat. xvi. 23. Luke iv. 8. The forms ὕπαγε εἰς ἐιρήνην and ἐν ἐιρήνῃ occ. in Mark v. 34. (comp. vii. 29, where a request is also granted) James ii. 16.]

II. *To go out of the world, to depart, die.* Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. Elsner on Mat. observes that the Greek writers use ἀπέρχεσθαι *to depart* in this view; and Raphelius, that the Heb. הלך *to go* has the same import. Ps. xxxix. 14. Josh. xxiii. 14, and that though he had not found ὑπάγω thus applied in the Greek writers, yet that in Xenophon the similar verb ὄιχεσθαι *to depart* denotes *dying.* Comp. also Kypke on Mat. So in Eng. we say, he is *gone,* for he is *dead,* and express *dying* by *going off, deceasing, departing,* &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14, and under Πορεύω VI. [See also John xvi. 5—17.]

Ὑπακοή, ῆς, ἡ, from ὑπήκοον, 2 aor. of ὑπακόω.—*Obedience.* [When a genitive follows, it sometimes denotes *that which is observed,* (as Rom. i. 5. xvi. 26. 2 Cor. x. 5. 1 Pet. i. 22.) sometimes *that which obeys,* (as Rom. xv. 18. εἰς ὑπακοὴν ἐθνῶν *that the heathen might believe.*) occ. Rom. v. 19. vi. 16. xvi. 19. 2 Cor. vii. 15. x. 6. Philem. 21. Heb. v. 8. 1 Pet. i. 2, 14. LXX, 2 Sam. xxii. 36, and Aquila, 2 Sam. xxiii. 23. Bretschneider says, it is not in use among the profane authors.]—On Rom. xvi. 19, Kypke shows that the phrase ἀφίκεσθαι εἰς, or Att. ἐς, is by the Greek writers joined with κλέος *celebrity,* and λόγος *report,* in the like sense of *reaching,* or *coming to the knowledge of.*

Ὑπακόω, from ὑπὸ *under,* and ἀκόω *to hear.*

I. Governing a dative, *To hearken to, and obey.* "The word signifieth *with all humble submission to hearken,* and implieth both *reverence* and *obedience.* The verb ἀκόω noteth *obedience,* the preposition ὑπὸ *reverence.*" Zanchius in Leigh's Crit. Sac. [Mat. viii. 27. Mark i. 27. iv. 41. Luke viii. 25. xvii. 6. Acts vi. 7. Rom. vi. 12, 16, 17. x. 16. Ephes. vi. 1. Phil. ii. 12. Col. iii. 20, 22. 2 Thess. i. 8. iii. 14. Heb. v. 9. xi. 8. 1 Pet. iii. 6. LXX, Deut. xx. 12. xxi. 18. Gen. xvi. 3. xli. 40. Dan. iii. 12. & al. freq.]

II. *To hearken* or *attend at* a door in order to answer those who knock, and to *inquire* who they are, before it is opened. occ. Acts xii. 13. Raphelius, in his Note on this passage, shows that Demosthenes, Lucian, and Xenophon use the verb in this sense. See also Wetstein on Luke xiii. 25, and Elsner and Kypke on Acts. [On this sense, see Wyttenbach on Plut. Phæd. § 3. (where it seems to mean *to admit*) Bachius on Xen. Symp. i. 11. Schol. on Aristoph. Acharn. 394.]

Ὑπάνδρος, ȣ, ἡ, q. ὑπὸ τὸν ἄνδρα ȣσα, *being under a husband.*—*Being under* or *subject to a husband, married,* a femme couverte. occ. Rom. vii. 2. The word is used in this sense, not only by the LXX, Num. v. 20. Prov. vi. 24, 29, but also by Polybius, Plutarch, Diodorus Siculus, and Athenæus, cited by Raphelius and Wetstein. Comp. Ecclus. ix. 9. xli. 21.

Ὑπαντάω, ῶ, from ὑπὸ expletive, and ἀντάω *to meet.*—*To meet.* [Mat. viii. 28. Luke viii. 27. John xi. 20, 30. xii. 18. Apocrypha, Tobit vii. 1.]

Ὑπάντησις, ιος, Att. εως, ἡ, from ὑπαντάω.—*A meeting.* occ. John xii. 13, where observe that the N. governs the same case as its verb. Comp. under Τάττω V.—The LXX Vatic. have the phrase εἰς ὑπάντησιν, for the Heb. לקראת *for the meeting,* or *to meet,* Jud. xi. 34.

Ὕπαρξις, ιος, Att. εως, ἡ, from ὑπάρχω.—*Substance, goods,* whether earthly. occ. Acts ii. 45.—or heavenly, occ. Heb. x. 34. Polybius uses the word in the worldly sense. See Wetstein on Heb. [Schleusner in Acts ii. 45. understands *moveable effects,* as opposed to κτήματα. occ. LXX, 2 Chron. xxxv. 7. Ezr. x. 8. Ps. lxxviii. 48. (for מקנה pecus, possessio, comp. Jer. ix. 9.) Prov. viii. 21. xiii. 11. xviii. 10, 11. xix. 14. Dan. xi. 13, 24, 28.]

Ὑπάρχω, from ὑπὸ expletive, and ἄρχω to begin.

I. To begin, give a beginning or being to. Thus sometimes used with a genitive following, in the Greek writers. [e. g. Eur. Phœn. 1598. (ed. Pors.)]

II. To be, subsist. [The same as εἰμί. occ. Luke viii. 41. xi. 13. xvi. 14. xxii. 50. Acts ii. 30. iii. 2. iv. 34. v. 4. οὐχὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *when it was sold, was not (the price) in your own power?* vii. 55. viii. 16. x. 12. xiv. 8. xvi. 3, 20, 37. xvii. 24, 27, 29. xix. 36, 40. (comp. xxviii. 18.) xxi. 20. xxii. 3. xxvii. 12*, 21. Rom. iv. 19. 1 Cor. vii. 26. xi. 7, 18. xii. 22. 2 Cor. viii. 17. xii. 16. Gal. i. 14. ii. 14. Phil. iii. 20. Jam. ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. LXX, Ps. lv. 19. cxlvi. 2. ἕως ὑπάρχω, *while I live.* In Luke vii. 25. οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, *they who live in* or *use,* &c. Luke xvi. 23. ὑπάρχων ἐν βασάνοις, *being in torments.* See also Phil. ii. 6. and μορφὴ above. Ὑπάρχειν πρὸς *to be to the advantage of,* or *to conduce towards;* as Acts xxvii. 34. Thus also εἰμὶ is used, e. g. Herod. viii. 60. πρὸς ἡμέων ἐστὶ *is for our advantage.* In Luke ix. 48. Schleusner translates ὁ μικρότερος—ὑπάρχων *he who makes himself least* (qui minimum se gesserit.)]

III. With a dative following it denotes *property* or *possession,* as Acts iii. 6. Ἀργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι, Vulg. Argentum et aurum non *est* mihi, literally, *Gold and silver* is *not* to me, i. e. I have *no gold nor silver.* Comp. Acts iv. 37. xxviii. 7. 2 Pet. i. 8, and under Ἐιμὶ VII. [Comp. also Esther viii. 1. Job ii. 4. Ecclus. xx. 16. Hence]

IV. Ὑπάρχοντα, τά, particip. pres. neut. plur. *Things which any one has, goods, possessions.* It is joined either with a dative, as Luke viii. 3. Acts iv. 32.—or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. [See Mat. xxv. 14. Luke xi. 21. xii. 15, 33, 44. xiv. 33. xvi. 1. xix. 8. 1 Cor. xiii. 3. Heb. x. 34. The LXX, Gen. xiv. 11. (al. τὰ βρώματα). xxxi. 18. xxxvi. 6. Prov. vi. 31. & al. freq. Comp. also Eccl. v. 18. vi. 2. Thuc. vii. 76. viii. 1.]

☞ Ὑπείκω, from ὑπὸ *under,* and εἴκω *to yield, submit.—To submit oneself, to obey with submissive respect.* occ. Heb. xiii. 17. The Greek writers use it in the same sense. [In Xen. H. G. v. 4. 45. *to yield* or *give up.*]

Ὑπεναντίος, ία, ίον, from ὑπὸ expletive, and ἐναντίος *contrary.*

I. *Contrary, adverse.* occ. Col. ii. 14, where see Alberti and Wolfius. [Schleusner, comparing Ephes. ii. 15, translates ὃ ἦν ὑπεναντίον ἡμῖν *which* (i. e. the law) *was the cause of disagreement* (dissidii) *between the Jews and the Gentiles.* The Eng. trans. *that was against us* seems preferable, as explained by Pearson on the Creed, p. 207. (ed. 1683.) Art. Was crucified. The people had said amen to the curses on those who kept not the law, and this therefore "was in the nature of a bill, bond, or obligation, *perpetually standing in force against them,* ready to bring a forfeiture or penalty upon them in case of non-performance of the condition." Hence, the allusion also to the cancelling of bonds by striking a nail through the writing. Comp. Κατάρα.]

II. Ὑπεναντίοι, οἱ, *Adversaries, enemies.* occ. Heb. x. 27.—The word is used in both these senses by the Greek writers. See Wetstein on Col. [occ. LXX, Gen. xxii. 17. Exod. xxiii. 27. & al. freq.]

ὙΠΕ´Ρ. A preposition. It seems an evident corruption of the Heb. עבר *beyond,* OVER.

I. Governing a genitive.

1. *Over, above.* So in Homer, Il. ii. lin. 20. Στῆ δ' ἄρ' ὙΠΕ´Ρ κεφαλῆς, "It stood *over* or *above* his head." But I do not find it thus used in the N. T.

2. *For, instead of.* Philem. ver. 13. Rom. v. 6, 7, 8. "Raphelius (Not. ex Xen. in ver. 8.) has abundantly demonstrated, that ὑπὲρ ἡμῶν ἀπέθανε signifies he died *in our room and stead:* nor can I find that ἀποθάνειν ὑπὲρ τίνος has ever any other signification than that *of rescuing the life of another at the expense of our own;* and the very next verse (i. e. ver. 7.) shows, independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." Doddridge. Comp. John xi. 50. 2 Cor. v. 14. 1 Tim. ii. 6. [So also Bretschneider. He thinks, however, that *in commodum for the advantage of* is sometimes joined as a secondary notion with the sense *instead of.* He cites, inter

* [Why Bretschneider should translate the word here by *adsum, præsto sum,* is not apparent, unless here, as in a former case, he depended on Schmidt's Concordance, in which the word ἀνεύθετον is omitted.]

alia, Luke xxii. 19, 20. John xviii. 14. Rom. v. 6—8. xiv. 15. 2 Cor. v. 15. 1 Thess. v. 10. 1 Pet. ii. 21, &c. In 1 Cor. xv. 3. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν (comp. Heb. v. 1, 3. vii. 27, &c.) is *on account of our sins*, or *in expiation of them.*]

3. *In the room* or *stead of*, denoting succession, 1 Cor. xv. 29, Βαπτίζεσθαι ὑπὲρ τῶν νέκρων, *To be baptized* in the room or stead of *the dead*, i. e. *to succeed* into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, *are dead for ever*. See Doddridge. To what he has observed, I add, in confirmation of this exposition, a passage cited by Vigerus De Idiotism. cap. ix. sect. 9. reg. 1, from Dionysius Halicar. lib. viii. Ουτοὶ τὴν ἀρχὴν παραλάβοντες, ὙΠΕ'Ρ ΤΩ'Ν 'ΑΠΟΘΑΝΟ'ΝΤΩΝ ἐν τῷ πρὸς 'Αντίατας πολέμῳ ϛρατιώτων ἠξιȣν ἑτέρȣς καταγράφειν. "These, as soon as they entered upon their office, judged it expedient to enrol other soldiers *in the room of those who were killed* in the Antian war." This interpretation, which is that of Ellis and Le Clerc, and which they also support by the passage just cited from Dionysius, appears to me the best of all those mentioned by Wolfius on the text, whom see. [See Macknight and Pole's Synopsis for various other interpretations of this debated text. Macknight would supply τῆς ἀναστάσεως, and translate *baptised, for believing and testifying the resurrection of the dead.*]

4. *For, on the side* or *part of*, q. d. *over* for defence. Mark ix. 40. Luke ix. 50. Rom. viii. 31. Polybius and Arrian apply it in this sense, as Raphelius and Alberti have shown on Rom. viii. 31.

5. *For, on behalf of.* Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1. [So עַל, 2 Kings x. 3. comp. Job xlii. 8. See also Ezra vi. 17. Ecclus. xxix. 15. and comp. Sense 2.]

6. *For, on account* or *for the sake of, because of.* Acts v. 41. ix. 16. Rom. xv. 9, & al. On 2 Cor. v. 20, Kypke shows that Æschines and Demosthenes use the phrase ΠΡΕΣΒΕΥ'ΕΙΝ 'ΥΠΕ'Ρ τινος, for *being an ambassador for* any one, or *on* his *account*. [So עַל, 2 Chron. vii. 10.]

7. *For*, denoting the *final cause*. John xi. 4. Comp. 2 Cor. i. 6.

8. *Of, concerning*. 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27, where Raphelius shows that Polybius applies the preposition in the same sense. [(So the Heb. עַל, Gen. xviii. 19. Numb. viii. 21. Esth. iv. 5.) LXX, 2 Sam. xviii. 5. Tob. vi. 15, &c.] So it is used 2 Thess. ii. 1, where see Whitby, Wetstein, Macknight, and Bp. Newton's Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. Wetstein on 2 Thess. cites Virgil, Æn. I. lin. 754, using the Latin super in the same sense,

*Multa* super *Priamo rogitans*, super *Hectore multa.*

9. *Of*, denoting the motive, pro, propter. Phil. ii. 13, where see Wolfius.

II. Governing an accusative.

1. *Above*, in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. *Above, beyond, more than.* Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. [Comp. Ecclus. vii. 1, 3. 1 Sam. xv. 22, &c. See also Sam. iv. 7.] So Lucian, Philopseud. tom. ii. p. 458. Λοιδορȣνται περισσῶς, καὶ ὙΠΕ'Ρ τȣς ἄνδρας. "They (women) rail abundantly, and *more than* men *." It is joined with comparative adjectives. Luke xvi. 8. Heb. iv. 12. Virgil applies the Latin preposition ante in the same manner, Æn. I. lin. 351,

——*Scelere* ante *alios* immanior *omnes.*

The use of ὑπὲρ after ἡττηθῆτε, 2 Cor. xii. 13, seems extraordinary. Two ancient MSS. read παρά, comp. Heb. i. 4.

III. Used adverbially.

I. *Above, more, exceedingly*, Eph. iii. 20. 1 Thess. 10. v. 13. Comp. under Περισσός I.

2. *More, more eminently*, i. e. a minister of Christ. 2 Cor. xi. 23. So Castalio, Magis *ego*. See Alberti, Wolfius, and Kypke, the last of whom cites the Greek writers using the prepositions πρὸς and μετὰ in the like adverbial manner, but he produces no instance of ὑπὲρ being thus applied by them. [On prepositions used adverbially, see Matth. Gr. Gr. § 594.]

IV. In composition it denotes,

1. *Over, above*, as in ὑπερείδω *to overlook*, ὑπεραίρω *to lift up above.*

2. *Beyond*, as in ὑπεράκμος.

3. *Above, more, more than*, as in ὑπερπερισσεύω, ὑπερνικάω.

* See Vigerus De Idiotism. cap. ix. sect. 9, reg. 3. and Hoogeveen's Note.

4. *For, on behalf of,* as in ὑπερεντυγχάνω *to intercede for.*

5. And most usually, it is *intensive,* or *heightens* the signification of the simple word.

Ὑπεραίρω, from ὑπὲρ *above,* or intensive, and αἴρω *to lift up.*

I. *To lift up above.* Hence Ὑπεραίρομαι, mid. *To lift up* or *exalt oneself above,* in a figurative sense. occ. 2 Thess. ii. 4.

II. Ὑπεραίρομαι, pass. or mid. *To be lifted up* or *elevated very much* or *exceedingly in mind.* occ. 2 Cor. xii. 7. [Ps. xxxviii. 4. lxxii. 16. 2 Mac. v. 23.]

☞ Ὑπέρακμος, ου, ὁ, ἡ, from ὑπὲρ *beyond,* and ἀκμὴ *the acme* or *flower of age,* particularly with respect to marriage, as it is applied by Dionysius Halicarn. and Lucian, cited by Wetstein on 1 Cor. vii. 36, where comp. Kypke.—*Beyond* or *past the flower of one's age.* occ. 1 Cor. vii. 36.—The V. παρακμάσῃ occurs in the same view Ecclus. xlii. 9, which passage throws great light on the text in 1 Cor., if, with four ancient Greek MSS. and the first Syriac version, we there read γαμείτω. See Bp. Pearce.

Ὑπεράνω, An adverb governing a genitive, from ὑπὲρ *above,* or intens. and ἄνω *up, upwards.*

1. *Above.* occ. Heb. ix. 5.

2. *Far above.* occ. Eph. i. 21. iv. 10. Lucian uses the word in like manner, ΠΑ΄ΝΤΩΝ τούτων ὙΠΕΡΑ΄ΝΩ γενομένος. Demonax, tom. i. p. 998. [In Ephes. iv. 10. Schleusner, comparing Heb. vii. 26, translates ὑπεράνω πάντων οὐρανῶν *into heaven.* occ. LXX, Gen. vii. 20. Deut. xxvi. 19. xxviii. 1. Ezek. viii. 2. x. 19. Ps. viii. 2, &c. In Hagg. ii. 15. it is used in relation to time.]

☞ Ὑπεραυξάνω, from ὑπὲρ intensive, and αὐξάνω *to increase, grow.*—*To grow* or *increase exceedingly.* occ. 2 Thess. i. 3.

Ὑπερβαίνω, from ὑπὲρ *beyond,* and βαίνω *to go.*

I. *To go beyond.* Polybius, cited by Raphelius, uses the V. in its proper sense, ὙΠΕΡΒΗ͂ΝΑΙ τοὺς τῆς Ἀσίας ὅρους, "*to go beyond* the bounds of Asia." [So the LXX, 2 Sam. xxii. 30. Ps. xviii. 29. Job xxiv. 2. xxxviii. 11.]

II. *To go beyond, transgress,* i. e. the bounds of duty, or of lawful marriage. So Jerome, concessos fines prætergrediens nuptiarum. occ. 1 Thess. iv. 6. Thus in Sophocles, Antigone, lin. 491, we have

Νόμους ὙΠΕΡΒΑΙ΄ΝΟΥΣΑ τοὺς προκειμένους.

*Transgressing* the establish'd laws.

See other instances of the like kind in Wetstein, and comp. Παραβαίνω. [Hence come ὑπέρβασις (which Hesychius explains by ὕβρις and ἀδικία), and ὑπερβασία, *excess of any kind,* particularly any *injury done to others.* See Hom. Od. γ. 206.]

Ὑπερβαλλόντως, Adv. formed from the particip. ὑπερβάλλων of the V. ὑπερβάλλω. *Exceedingly, above,* or *more than* others. occ. 2 Cor. xi. 23. [Job xv. 11. Xen. Ages. i. 36.]

Ὑπερβάλλω, from ὑπὲρ *above,* and βάλλω *to cast, put.*—*To exceed, excel.* [Phavorinus says, that ὑπερβάλλειν and ὑπερβολή properly relate to *throwing a quoit, shooting,* &c. beyond the mark; and metaphorically, *to exceeding* or *excelling* in *other things.* (See Œd. Tyr. 1190. ed. Herm. καθ' ὑπερβολὰν τοξεύσας). It is used in Xen. An. iv. 6. 5. of *passing over* a mountain. Comp. iii. 5. 12. iv. 1. 15. —in Arist. Plut. 109. of *exceeding*—in Herod. i. 59. of a caldron *boiling over.*] Hence particip. Ὑπερβάλλων, *Exceeding, excelling, excellent.* occ. 2 Cor. iii. 10, (where see Wetstein.) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in Aristotle, cited by Wolfius and Wetstein, it is repeatedly construed with a genitive case in the sense of *exceeding, excelling.* [See 1 Sam. xx. 40. 2 Macc. iv. 13. vii. 42. Æl. V. H. ii. 27.]

☞ Ὑπερβολή, ῆς, ἡ, from ὑπερβέβολα perf. mid. of ὑπερβάλλω.—*Abundance, exuberance.* occ. 2 Cor. xii. 7.—*Excellence.* 2 Cor. iv. 7. [Comp. Joseph. A. J. i. 13. 4. where ἡ ὑπερβολὴ τῆς θρησκείας means *exceeding* piety; so in B. J. vi. 7. 3. we have δι' ὑπερβολὴν ὠμότητος, *through excess of cruelty,* or *exceeding cruelty.* See Reiske, Ind. Græc. Demosth. p. 762.] —Καθ' ὑπερβολήν, *Exceedingly, excessively.* occ. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See Raphelius and Wetstein on Rom. Also, *Of the greatest excellence.* occ. 1 Cor. xii. 31.—Καθ' ὑπερβολὴν εἰς ὑπερβολήν. occ. 2 Cor. iv. 17. Chrysostom has the following beautiful remark on this passage: Τίθησι παράλληλα τὰ παρόντα τοῖς μέλλουσι, τὸ παραυτίκα πρὸς τὸ αἰώνιον, τὸ ἐλαφρὸν πρὸς τὸ βαρὸς, τὴν θλίψιν πρὸς τὴν δόξαν καὶ οὐδὲ τούτοις ἀρκεῖται, ἀλλ' ἑτέραν τίθησι λέξιν, διπλασιάζων αὐτήν, καὶ λέγων, ΚΑΘ'

ΎΠΕΡΒΟΛΗ'Ν 'ΕΙΣ ΎΠΕΡΒΟΛΗ'Ν. The apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολὴν εἰς ὑπερβολήν", that is, a greatness *excessively exceeding.* See also Doddridge's Note, and Blackwall's Sacred Classics, vol. i. p. 330—2, concerning the *sublime energy* of this text. It is indeed itself καθ' ὑπερβολὴν εἰς ὑπερβολήν!

Ὑπερείδω, from ὑπὲρ *over,* and εἴδω *to see, look.—To overlook, to seem as if one did not see, to wink at.* occ. Acts xvii. 30, where Syriac version אעבר *passed over* or *caused to be passed over;* and Wetstein, whom see, "Condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ." Comp. Lev. xx. 4, in LXX and Heb. [Comp. Acts xiv. 16. Ὑπερείδω sometimes means *to despise,* as well as *to overlook, to neglect,* and the like. It occ. LXX, Gen. xlii. 21. Deut, xxii. 1—4. Lev. xxvi. 40. Tob. iv. 3. Wisd. xix. 22. Ecclus. ii. 11. Schleusner, on Acts xvii., comparing Deut. iii. 26. and Ps. lxxviii. 62. (where it transl. התעבר) and Zech. i. 12. (where it is for זעם *to be angry*), prefers translating ὑπερειδὼν by *ægre ferens, being dissatisfied with.*]

☞ Ὑπερέκεινα, q. d. ὑπὲρ ἐκεῖνα μέρη or χωρία, *beyond those parts* or *countries.* —With a genitive, *Beyond.* occ. 2 Cor. x. 16, where it has the article prefixed, εἰς τὰ ὑπερέκεινα ὑμῶν, *in the* countries *beyond you.* Comp. 'Επέκεινα.

☞ Ὑπερεκτείνω, from ὑπὲρ intens. and ἐκτείνω *to extend.—To extend* or *stretch out excessively* or *beyond one's bounds.* occ. 2 Cor. x. 14. [Ου γὰρ, ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτοὺς, *For we do not exceed our appointed bounds,* (i. e. *in coming and preaching at Corinth*), as if we could not properly come to you. This is nearly the sense Macknight and Bretschneider give to the passage. See also Wetstein in loc. Schleusner understands it to mean, that St. Paul "does not exceed his bounds and arrogate a praise not due to him, as if he had not preached at Corinth." The word occ. Lucian, Eunuch, 2.]

Ὑπερεκπερισσῶ. See under Περισσός I.

Ὑπερεκχύνω, from ὑπὲρ *over,* and ἐκχύνω *to pour out.—To run over, to overflow.* occ. Luke vi. 38. So the LXX in Joel ii. 24. ΎΠΕΡΧΥΘΗ'ΣΟΝΤΑΙ οἱ ληνοὶ οἴνε καὶ ἐλαίε *The vats shall overflow with wine and oil;* where the V. answers to the Heb. השיקו of the like import.

☞ Ὑπερεντυγχάνω, from ὑπὲρ *for,* and ἐντυγχάνω *to meet, intercede,* which see.—*To intercede, make intercession for.* occ. Rom. viii. 26.

[Ὑπερέχω, from ὑπὲρ *above,* and ἔχω *to have, be.*]

[I. *To be above, be higher, supreme.* occ. Rom. xiii. 1. 1 Pet. ii. 13. So Arrian. Epictet. i. ch. 30. cited by Wetstein, ὅταν εἰσίῃς πρὸς τίνα τῶν ΎΠΕΡΕΧΟ'ΝΤΩΝ, *when you approach any man in authority.* Schleusner considers the primary meaning of this word to be *to hold over,* as in *holding* the hand *over* any one *to shield* him. See Polyb. xv. 29. and the note of Hemsterhuis on this phrase in Lucian, Timon, § 10. It sometimes means, *to be over* or *remaining;* sometimes, *to be over* by out-topping any thing, *superemineo,* as in Æl. V. H. ix. 13. τὸ δε πρόσωπον μόνον ὑπερέχων, *with only his face above it,* (i. e. *above the case in the shape of a tower, the* πυργίσκος). See also LXX, Exod. xxvi. 13. Lev. xxv. 27. 1 Kings viii. 8.]

II. *To be better, more excellent.* occ. Phil. ii. 3. [See Ecclus. xxxiii. 7. Dan. vii. 23. In the latter passage, ὑπερέξει is translated by Biel, *præstantius erit.* It is for the Chald. תשנא *shall be different from.*]

III. *To exceed, excel.* occ. Phil. iv. 7. Hence the particip. pres. neut. used as a substantive, Ὑπερέχον, τό, *Excellence.* occ. Phil. iii. 8.

Ὑπερηφανία, ας, ἡ, from ὑπερήφανος.—*Pride, arrogance, insolence.* occ. Mark vii. 22. Ἔςι δὲ ΎΠΕΡΗΦΑΝΙ'Α καταφρόνησίς τις, πλὴν αὑτε̃, τῶν ἄλλων. "Ὑπερηφανία is a contempt of all others but oneself," says Theophrastus, Eth. Char. xxiv. which see. [occ. LXX, Deut. xvii. 12. Ps. xxxi. 23. Is. xvi. 6. Prov. viii. 13. Dan. iv. 37, &c.]

Ὑπερήφανος, ε, ὁ, ἡ, from ὑπὲρ *above,* and φαίνω *to show.—Proud, arrogant, insolent, one who sets himself up to view,* as it were *above others,* "superbus enim sese supra alios effert, ostendit, et videri vult." Mintert. occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. Jam. iv. 6. 1 Pet. v. 5. Comp. Ὑπερηφανία. [occ. LXX, Job xl. 12. Ps. cxix. 21, 51. & al. In Luke i. construe διανοίᾳ καρδίας with ὑπερήφανος.]

☞ Ὑπερλίαν.—So three MSS. read in *one* word, 2 Cor. xii. 11. (see Wetstein), but most of the MSS., both there and in 2 Cor. xi. 5, read ὑπὲρ λίαν in two words; see therefore under Λίαν. On 2 Cor. xi. 12, Kypke cites Plutarch several times using the compound adverb ὑπέρεν *exceedingly well.* [On the article used with adverbs, see Matth. Gr. Gr. § 270.]

☞ Ὑπερνικάω, ῶ, from ὑπὲρ *above, more than, exceedingly,* and νικάω *to conquer.—To more than conquer, to be more than conqueror,* or *to conquer eminently.* occ. Rom. viii. 37. "Egregiè vincimus, egregiam reportamus victoriam hostili exercitu funditùs deleto." Wetstein, who cites from Leon. Tact. Νίκα καὶ μὴ ὙΠΕΡΝΙ'ΚΑ, "Conquer, but do not *over-conquer,* i. e. do not push your victory too far." [Socrat. H. E. iii. 21. νικᾷν καλὸν, ὑπερνικᾷν δὲ ἐπίφθονον. Schleusner doubts whether in Rom. viii. it differs from the simple verb.]

Ὑπέρογκος, ε, ὁ, ἡ, καὶ τὸ—ον, from ὑπὲρ *above, exceedingly,* and ὄγκος *a tumour, swelling,* and thence in the profane writers *pride, pomp,* and particularly in words, *bombast,* as Longinus, De Sublim., uses Ὄγκος, sect. iii. & al. [In Xen. H. G. v. 4. 58. it is used of the leg *swelling with a tumour.*]—*Excessively* or *over and above tumid, swelling,* or *pompous.* occ. 2 Pet. ii. 18. Jude ver. 16. Libanius in Wetstein applies this compound word to *praises,* and Plutarch to *speech.*—The LXX use this adj. Exod. xviii. 22, for Heb. גדול *great;* ver. 26, for קשה *hard,* and 2 Sam. xiii. 2, for יפלא *was difficult.* [Comp. also Dan. xi. 36. Lam. i. 10. The word פלא and its derivatives are applied *to wonders and miracles.* See Simon. Lex. Heb. in voc.]

Ὑπεροχή, ῆς, ἡ *, from ὑπερέχω, *to be above, excel,* which see.

I. *High* or *eminent station, authority.* occ. 1 Tim. ii. 2. So Josephus, Ant. lib. ix. cap. 1. § 1. ΤΩ͂Ν 'ΕΝ 'ΥΠΕΡΟΧῌ͂ 'ΕΙΝΑΙ δοκούντων. See more in Wetstein on Rom. xiii. 1, and comp. under Δοκέω V. [2 Mac. iii. 11.]

II. *Excellence.* occ. 1 Cor. ii. 1. [See 2 Mac. xiii. 6. and vi. 23. In the former, κακῶν ὑπεροχὴν means *enormous crimes.* Comp. Joseph. A. J. vi. 4. 3.]

☞ Ὑπερπερισσεύω, from ὑπὲρ *above,* or *exceedingly,* and περισσεύω *to abound.*

* [The word occ. 1 Sam. ii. 3.]

I. *To abound more, superabound.* occ. Rom. v. 20.

II. Ὑπερπερισσεύομαι, Mid. *To abound exceedingly, to overflow.* occ. 2 Cor. vii. 4.

☞ Ὑπερπερισσῶς, Adv. from ὑπὲρ *above, exceedingly,* and περισσῶς *abundantly.—Most exceedingly, superabundantly, above measure.* occ. Mark vii. 37.

☞ Ὑπερπλεονάζω, from ὑπὲρ *above,* or *exceedingly,* and πλεονάζω *to abound, superabound.—To abound,* or *superabound exceedingly.* occ. 1 Tim. i. 14. ["This word, which Wetstein confesses that he has not found elsewhere, is found in the Psalterium Salmonis, Ps. v. 19, and in a fragment of Hermas in Fabric. Bibl. Gr. lib. v. ch. i. p. 12." Schleusner in voc.]

Ὑπερυψόω, ῶ, from ὑπὲρ *above,* or *exceedingly,* and ὑψόω *to exalt.—To exalt exceedingly* or *very highly.* occ. Phil. ii. 9. [Ps. xxxvii. 34, 35. xcvii. 9. Dan. iv. 37. Song of the Three Children, passim.]

☞ Ὑπερφρονέω, ῶ, from ὑπὲρ *above,* and φρονέω *to think.—To think* (of oneself) *above* what, or *more highly than,* one ought, *to arrogate too much* to oneself. occ. Rom. xii. 3. On which text Raphelius shows that this is the true sense of the word, and cites from Herodotus, lib. i. Πλούτῳ 'ΥΠΕΡΦΡΟΝΕΟΥ͂ΣΑΙ, "*Insolent* from wealth." So Josephus, Ant. lib. i. cap. 11. § 1.—πλούτῳ καὶ μεγέθει χρημάτων 'ΥΠΕΡΦΡΟΝΟΥ͂ΝΤΕΣ. [Comp. 2 Mac. ix. 12. Joseph. A. J. i. 11. 1. 4.]

Ὑπερῷον, ε, τό, Eustathius derives it from ὑπὲρ *above,* and ᾧον, in the language of Lacedæmon, *an upper chamber.* But * others think that ὑπερῷον is properly an adjective neut. from masc. ὑπερῷος, and observe that Lucian uses the expression 'ΟΙΚΗΜΑ ΥΠΕΡῼ͂ΟΝ †, and the LXX, Ezek. xlii. 5, 'ΟΙ ΠΕΡΙ'ΠΑΤΟΙ 'ΟΙ 'ΥΠΕΡῼ͂ΟΙ, and they take ῳος for a mere termination, as in πατρῷος from πατήρ, πατρὸς.—*An upper room or chamber.* occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these *upper rooms* were *large,* and capable of containing a considerable number of persons. And this is still the fashion of building in the Eastern countries ‡, where the *upper rooms* are also those which are

* See Wolfius on Acts i. 13.
† Asinus, tom. ii. p. 158, C. edit. Bened.
‡ See Shaw's Travels, p. 207, 8, and Heb. and Eng. Lexicon, under חבל II.

principally inhabited*. [Bretschneider contradicts Krebsius, who in his Obss. Flav. p. 162, &c. (on Acts i. 14.) contends that ὑπερῷον is a portion of the Temple of Jerusalem, and not a part of a private house. See Havercamp. Joseph. A. J. viii. 3. 2. B. J. v. 5. 5, on which comp. Constant. L'Empereur de Mensuris Templi, p. 152. In A. J. xi. 5. 4. Bretschneider understands the flat on the top of the hill on which the Temple was built, comparing Ezra x. 9. in LXX, and Apocrypha, 1 Esdr. v. 47. ix. 6. Ὑπερῷον occ. LXX, Judg. iii. 20—25. 2 Sam. xviii. 33. 1 Kings xvii. 19, 22. 2 Kings i. 2. iv. 10, 11. xxiii. 12. 1 Chron. xxviii. 11. 2 Chron. iii. 9. Ps. civ. 3, 13. Jerem. xxiii. 13. Ezek. xli. 7. Dan. vi. 10. Tobit iii. 18. The Heb. word is עליה. See Homer. Od. Σ'. 205. Il. Β'. 514. The Attic word was διῆρες (supply οἴκημα). See more in Wetstein, Wolf. Cur. Philol. et Critic. vol. i. p. 1008. Vitringa de Synagog. Vet. i. 6. and Hemsterhuis on Aristoph. Plut. v. 812. Wahl, referring to Winer Bibl. Realw. p. 275, says, that the ὑπερῷον was "a room (ein Erker) over the flat roof of Eastern houses, furnished with two outlets, one leading into the house, the other immediately to the street by a staircase."]

☞ Ὑπέχω, from ὑπὸ *under*, and ἔχω *to have, hold.*

I. *To put under*, q. d. *to have* or *hold under.* Thus it is sometimes used in the profane writers.

II. *To undergo, suffer.* occ. Jude ver. 7, where Wetstein and Kypke cite the same phrase, ὙΠΈΧΕΙΝ ΔΊΚΗΝ and ΔΊΚΑΣ, *to suffer punishment*, from the purest Greek writers. [See 2 Mac. iv. 48. Xen. Anab. v. 8. 18. Mem. ii. 1. 8. Æl. V. H. iv. 1. and Irmisch on Herodian. i. 8. 12.]

Ὑπήκοος, ϐ, ὁ, ἡ, from ὑπήκοον, 2 aor. of ὑπακούω *to obey.*—*Obedient, submissively* or *humbly obedient.* occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8. [It is used in LXX, Prov. iv. 3. xiii. 1, *of the obedience of a child to its parents*, and Deut. xx. 11. Josh. xvii. 13, of *tributary* or *subject states.* See Thucyd. vi. 69. vii. 57.]

☞ Ὑπηρετέω, ῶ, from ὑπηρέτης, which see.—Governing a dative, *To serve, minister unto, assist.* occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text Raphelius observes from Xenophon, that ὑπηρετεῖν denotes not only those offices of kindness that require *action* or *labour* (which is the usual import of διακονεῖν in the N. T.), but also those which consist in *liberality*, and *supplying the wants* of others, though one does not personally attend them. [See Xen. Cyrop. iv. 6. 6. 8. Mem. ii. 4. 7, and Irmisch on Herodian, i. 4. 13. Its proper meaning, Schleusner says, is *to perform the duty of an* ὑπηρέτης, and he takes it in its naval sense in Xen. Œcon. viii. 16. In Xen. Mem. iii. 5. 18. &c. it means *to obey.*] Blackwall, Sacred Classics, vol. ii. p. 1—84, remarks from Bois, that Acts xiii. 36. might be better rendered, *For David, after that, in his generation*, or *course of life*, he had served the will of God, *fell asleep.* To confirm which interpretation I add from Xenophon, Œconom. cited by Raphelius, on Acts xx. 34, Ὃν ἂν ΤΗ͂Ι ΓΝΩΜΗ͂Ι πολλαὶ χεῖρες ὙΠΗΡΕΤΕΙ͂Ν ἐθέλωσι, "whose *will* many hands will *subserve* or *obey*;" and from Libanius in Wetstein, Μὴ τῇ ΤΩ͂Ν ΘΕΩ͂Ν ὙΠΗΡΕΤΕΙ͂ΣΘΑΙ ΒΟΥΛΗ͂Ι. See more in Wetstein, on Acts xiii. 36. [Schleusner translates Acts xiii. 36. as the English translation does.]

Ὑπηρέτης, ϐ, ὁ, from ὑπὸ *under*, and ἐρέτης *a rower*, which from ἐρέττω *to row.* —Properly, according to its etymology, it should signify *one who rows under* (the command of) another. [See Demosthen. p. 1209, 11.] But I do not find that it is ever thus applied by the Greek writers, who always use it for *subordinate assistant, servant, attendant,* or *officer* in general; and thus only it is applied in the N. T. [See Mat. v. 25. (comp. Luke xii. 58. where πράκτωρ is used.) xxvi. 58. Mark xiv. 54, 65. Luke iv. 20. John vii. 32, 45, 46. xviii. 3, 12, 18, 22, 36. xix. 6. Acts v. 22.] Wetstein on Mat. v. 25, among other passages, cites from Aristides, Ὁ δὲ (ΔΙΚΑΣΤΗ͂Σ) ΠΑΡΑΔΙΔΩ͂ΣΙΝ αὐτοῖς ὙΠΗΡΕΤΑΙ͂Σ; and further to illustrate the force of this word the reader would do well to consult Plato's Euthyphro. § 16. edit. Forster.— In Luke iv. 20, τῷ ὑπηρέτῃ is rather unfortunately rendered *the minister.* It there means *the attendant* or *servant*, part of whose business it was to *take* care of the sacred books, and deliver them to the reader. See Wolfius and Campbell. [See Vitringa de Synag. Vet. 898.—On Luke i. 2, ὑπηρέται—τοῦ λόγου, comp.

* See Heb. and Eng. Lexicon, under עלה IV.

1 Cor. iv. 1. Acts xxvi. 16. and xiii. 5; in which last passage it seems, however, rather to mean a kind of deacon. occ. LXX, Prov. xiv. 35. Wisd. vi. 4. In Xen. Mem. iv. 3. 14. *thunder* and *winds* are called ὑπηρέται τῶν θεῶν.]

Ὕπνος, ου, ὁ.

I. *Sleep,* natural. occ. Mat. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9, twice. [Gen. xxviii. 16. Prov. iv. 16. & al.]

II. *Sleep,* in a spiritual sense, i. e. a state of *inactivity* with respect to good works, and of *security* in sin. occ. Rom. xiii. 11. [Comp. Ephes. v. 14. 1 Thess. v. 6, 7.]

[ΥΠΟ', A preposition.]

[I. Governing the genitive, and meaning *by, from,* or *on account of.* The genitive usually expresses that by which, either as efficient cause, or as instrumental cause or agent, something is effected. Ὑπὸ is hence generally used with passive verbs, or neuters which receive a passive sense. e. g. ἀποθανεῖν ὑπό τινος. See Matth. Gr. Gr. § 592. occ. Mat. i. 22. τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου. ii. 17.* τὸ ῥηθὲν ὑπὸ Ἱερεμίου. iii. 6, 13, 14. viii. 24. Luke x. 22. Acts xxvii. 11. τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Rom. xiii. 1. (see τάττω) James i. 14, &c. See also Rev. vi. 8. ἀποκτεῖναι—ἐν ῥομφαίᾳ—καὶ ὑπὸ τῶν θηρίων τῆς γῆς, where ἐν and ὑπὸ are nearly synonymous. LXX, Exod. xvi. 3, &c.]

II. Governing a dative, *Under, in,* also *to,* or *according to,* as in Herodian, lib. v. cap. 6.—Χορεύοντα ΥΠΟ' τε αὐλοῖς καὶ σύριγξι παντοδαπῶν τε ὀργάνων ἤχῳ "Dancing *to* flutes and pipes, and the sound of all kinds of instruments." But it is not construed with a dative in the N. T. [It is used with a genitive also in a similar sense, as e. g. Herod. i. 17. Thucyd. v. 70.]

III. Governing an accusative,

1. *Under, underneath, beneath,* of situation. [Mat. v. 15. (comp. Mark iv. 21. Luke xi. 33.) viii. 8. (comp. Luke vii. 6.) xxiv. 37. John i. 48. Acts ii. 5. iv. 12. Col. i. 23. 1 Cor. x. 1.—LXX, 1 Kings xix. 13. Exod. xiv. 27. xix. 17. In Jude vers. 6. ὑπὸ ζόφον *in darkness.* See LXX, Exod. iii. 1.]

[2. *Under,* either of power or authority, as Mat. viii. 9. Luke vii. 8, or denoting *being liable* or *subject to,* as in James v. 12. See also Rom. iii. 9. vi. 14. vii. 14. Gal. iii. 10, 25. iv. 2. 1 Tim. vi. 1.]

3. *About, at, in,* of time, sub. Acts v. 21, Ὑπὸ τὸν ὄρθρον, *About day-break, early in the morning.* So in Latin, Sub *lucis ortum,* Livy, lib. xxvii. cap. 15. See Alberti on Acts xiii. 1. [LXX, Jon. iv. 11. See Thucyd. ii. 26. iv. 67. Æl. V. H. xiv. 27.]

IV. In composition it denotes,

1. *Under,* or *subject,* as in ὑποδέω *to bind under,* ὑποτάσσω *to subdue.*

2. *Under, before* the eyes, oculis subjectum, as ὑπογραμμός, ὑποδείκνυμι.

3. Diminution or extenuation, as in ὑποπνέω *to breathe gently* or *softly,* ὑπονοέω *to suspect.*

4. Privacy, clam, clanculùm, as in ὑπάγω *to go away privately.*

5. In some words it seems almost expletive, as in ὑπαντάω *to meet,* ὑπάρχω *to begin.*

☞ Ὑποβάλλω, from ὑπὸ *privately,* and βάλλω *to put.—To suborn,* "*to procure privately, procure by secret collusion,*" (Johnson) as witnesses. occ. Acts vi. 11, where see Elsner and Wetstein. [Ὑπόβλητος is used for *suborned* in Joseph. B. J. v. 10. 4. Ὑποβάλλω properly means *to put under,* and is used by Xen. de Ven. vii. 3. of putting animals *to be suckled under a strange mother.* In Xen. Cyrop. iii. 3. 55. it means *to suggest,* in a good sense. Ὑποβάλλομαι is used in Esdras ii. 18. of *repairing foundations.*]

☞ Ὑπογραμμός, οῦ, ὁ, from ὑπογέγραμμαι perf. pass. of ὑπογράφω *to set a copy in writing* to learners, thus used by Plato, cited by Scapula and Wetstein on 1 Pet. ii. 21: it is derived from ὑπὸ *before,* and γράφω *to write.*

I. Properly, *A copy,* such as *writing-masters* set *before* their scholars for their imitation. So Ammonius under ὑπάγειν, ΥΠΟΓΡΑΜΜΟ'Ν λέγομεν ἀντὶ ΠΡΟΓΡΑΜΜΟ'Ν. [See Le Moyne, Var. Sacr. p. 513. He says, that this word signifies the lines traced out for workmen to work by, in order to keep the work regular and exact. Hence also it signifies a *rule or pattern.* See 2 Mac. ii. 29. Ὑπογράφω occ. 1 Mac. viii. 25, 27. 2 Mac. ix. 18, 25. (comp. Esdr. ii. 16.)] Hence

II. *An example, pattern.* occ. 1 Pet. ii. 21. So Polycarp, alluding to this passage

* [Griesbach here considers διὰ a reading worth examination. Two other passages, where ῥηθὲν ὑπὸ is similarly used, are among those which he rejects. Mat. xxvii. 35. Mark xiii. 14.]

of St. Peter, applies the word in his epistle to the Philippians, § 8. "Let us therefore imitate his (Christ's) patience: and if we suffer for his name, let us glorify him; τῦτον γὰρ ἡμῖν ΤΟ'Ν 'ΥΠΟΓΡΑΜΜΟ'Ν ἔθηκε δι' ἑαυτῦ, "for this *example* he has given us by himself." WAKE. See Wolfius on 1 Pet. Clement also uses the word in the same sense, 1st epistle to Corinthians, § 33. [See Le Moyne, Var. Sacr. vol. ii. p. 510. and 2 Mac. ii. 29.]

☞ Ὑπόδειγμα, ατος, τό, from ὑποδέδειγμα perf. pass. of ὑποδείκνυμι.

I. *An example* or *pattern shown* or *exhibited* for imitation in acting. occ. John xiii. 15; or in suffering, occ. Jam. v. 10. This word is used in the same sense by Polybius, cited by Wetstein. [See 2 Mac. vi. 28, 31. Ecclus. xliv. 16. Joseph. B. J. vi. 2. 1.]

II. *A typical exhibition* or *representation.* occ. Heb. viii. 5. ix. 23.

III. *An example of disobedience* or *punishment,* for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see Raphelius, Wetstein, and Kypke. [Comp. Joseph. B. J. 16. 4. sub finem. Εἰς ὑπόδειγμα τῶν ἄλλων ἐθνῶν· *for a warning to* other nations. The word ὑπόδειγμα was not used by the *good Attic* writers, according to Lobeck, Phryn. p. 12. He says, the only two passages which are quoted from them are a passage from Demosthenes, which has been properly emended, and Xen. de Ven. ii. 2, about which he is in doubt. The preferable word is παράδειγμα.]

Ὑποδείκνυμι, or obsol. ὑποδείκω, from ὑπὸ *under* or *before* the eyes, and δείκω *to show.*

I. *To show plainly, set before the eyes,* as it were. occ. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35. [2 Chron. xx. 2. Esth. ii. 10. iv. 6. viii. 1. Tobit xii. 6. Ecclus. xiv. 12. Xen. Mem. iv. 3. 13.]

II. *To show, teach, instruct plainly.* occ. Mat. iii. 7. Luke iii. 7. On the former of which texts Raphelius has abundantly proved, from Polybius, that this is the import of the verb. See also Wetstein. [See Tobit iv. 2. Ἵνα ἀυτῷ ὑποδείξω, πρὶν ἀποθανεῖν με, *that I may give him my instructions before I die.*]

☞ Ὑποδέχομαι, from ὑπὸ *under,* and δέχομαι *to receive.*—*To receive hospitably and kindly,* q. d. *to receive under* one's roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by Homer, Il. ix. lin. 476, and Odyss. xvi. lin. 70, where we have the expression 'ΥΠΟΔΕ'ΧΕΣΘΑΙ "ΟΙΚΩι, "*to receive into one's house.*" So Lucian, "Οδε 'ΥΠΟΔΕΞΑ'ΜΕΝΟ'Σ με, καὶ ξενίσας παρ' ἀυτῷ, "But he *receiving* and entertaining me at his house." Deor. Dial. tom. i. p. 178. E. edit. Bened. [Tobit vii. 8. 1 Mac. xvi. 15. Xen. Mem. ii. 3. 13. Æl. V. H. iv. 9. xvi. 26.]

Ὑποδέω, from ὑπὸ *under, underneath,* and δέω *to bind.*—*To bind under,* as sandals or soles *under* the feet. Hence Ὑποδέομαι, mid. and pass. *To shoe oneself, be shod.* occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15, where Wetstein cites Thucydides likewise using ὑποδεδεμένοι for *being shod.* See also Scapula. [occ. LXX, 2 Chron. xxviii. 15. Æl. V. H. i. 18. Xen. Anab. iv. 5. 14, &c. See also Xen. Mem. i. 2. 5.]

Ὑπόδημα, ατος, τό, from ὑποδέω.—*A sandal* or *sole bound under,* and so fastened to the foot. [Mat. iii. 11. Luke xv. 22. xxii. 35. Acts vii. 33. xiii. 25. On Mat. x. 10. comp. Mark vi. 9. Luke x. 4; and on Mark i. 7. comp. Luke iii. 16. John i. 27. occ. LXX, Gen. xiv. 23. (comp. Ecclus. xlvi. 19.) Exod. iii. 5. xii. 11. Ruth iv. 7, 8. Ezek. xxiv. 17, &c. for נעל, which they sometimes translate by σανδάλιον, e. g. Josh. ix. 5. Is. xx. 2.] Comp. Σανδάλιον. On Mat. iii. 11. Kypke remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and *carrying the sandals* of their masters was the office of the meanest slaves; and he cites from Plutarch, Sympos. lib. vii. qu. 8. p. 712. E. τοῖς τὰ 'ΥΠΟΔΗ'ΜΑΤΑ ΚΟΜΙΖΟ'ΥΣΙ παιδαρίοις. See also Wetstein. [Schleusner and Wahl say, that ὑπόδημα originally meant a *sole* of wood or leather bound under the feet, but that afterwards it was used for shoes that covered the foot, and σανδάλιον for *soles* bound by straps over the feet, or *sandals.* In the N. T. they are, however, synonymous, according to Schleusner.]

☞ Ὑπόδικος, ϐ, ὁ, ἡ, from ὑπὸ *under,* and δίκη *judgment, condemnation, punishment.*—Joined with a dative, *Guilty before, subject* or *liable to punishment from,* obnoxius. occ. Rom. iii. 19, where Archbp. Tillotson renders ὑπόδικος τῷ Θεῷ *liable to the divine justice* (see Doddridge); and Wetstein cites from Demosthenes, Ἐὰν δέ τις τϐτων τι παραβαίνῃ, 'ΥΠΟ'ΔΙΚΟΣ ἔστω τῷ παθόντι. "And if any

one transgresses any of these things, let him be *liable to a prosecution* from the sufferer." See also Scapula.

Ὑποζύγιος, υ, ὁ, ἡ, καὶ τὸ—ον, from ὑπὸ *under*, and ζυγὸς *a yoke*.—*Under*, or *subject to, the yoke*, subjugis, subjugalis. [It is used generally to denote any animal used as a beast of burden. Suid. οἱ ὑπὸ ζυγὸν βόες λέγονται ὑποζύγια, καὶ τὰ ἄλλα τῶν ἀχθοφόρων ζώων οἷον ἵπποι τε καὶ ἡμίονοι καὶ ὄνοι. See Æl. V. H. ix. 3. xii. 37. &c.] Ὑποζύγιον, τό, used as a substantive (ζῶον being understood), *An animal subject to the yoke*, particularly *an ass*, which the ancients frequently employed in this manner; see Isa. xxi. 7. xxx. 24. xxxii. 20. Deut. xxii. 10, and Bochart, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16.—The LXX often use ὑποζύγιον for the Heb. חמור *a he-ass*. [see Gen. xxxvi. 24. Exod. ix. 3. xx. 17, &c. In the various readings to Judg. v. 10. it is found for אתון.]

☞ Ὑποζώννυμι, from ὑπὸ *under*, and ζώννυμι *to gird*.—*To undergird*, as as a ship, to prevent its bulging or splitting. occ. Acts xxvii. 17. Polybius has the expression ΝΑΥ͂Σ ὙΠΟΖΩΝΝΥ͂ΕΙΝ; and Plato mentions τὰ ὙΠΟΖΩ͂ΜΑΤΑ τῶν τριήρων, "the *under-girts* of galleys." See more in Raphelius and Wetstein, and comp. Horace, lib. iv. ode 14, lin. 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. Pearce, whom see. [occ. 2 Mac. iii. 19. in a different sense. Ὑπεζωσμέναι δὲ ὑπὸ τοὺς μαστοὺς αἱ γυναῖκες σάκκους. Comp. Æl. V. H. x. 22, where it is used of being girded with a sword.]

Ὑποκάτω, An adverb, from ὑπὸ *under*, and κάτω *beneath*. It is joined with a genitive, *Underneath, under*. [Mark vi. 11. vii. 28. Luke viii. 16. John i. 51. Heb. ii. 8. Rev. v. 3, 13. vi. 9. xii. 1. LXX, Gen. i. 7. vi. 17. Exod. xx. 4. 1 Kings vi. 6, &c.]

Ὑποκρίνομαι, Pass. and mid. from ὑπὸ *under*, and κρίνομαι *to be judged, thought*.

I. It seems properly to denote, *To represent another person by acting*, as the ancient players did, *under a* mask, *to personate*, q. d. *to be thought* somebody different from oneself by being *under* a mask. Thus Scapula cites from Demosthenes, Περὶ Παραπρ. Ἀντιγόνην δὲ Σοφοκλέυς πολλάκις Ἀριστόδημος ὙΠΟΚΕ͂ΚΡΙΤΑΙ, "Aristodemus often *acted* or *personated* the Antigone of Sophocles;" and from Herodian, Ἕκαστός τε, ὃ βύλεται, σχῆμα ὙΠΟΚΡΙ͂ΝΕΤΑΙ, "Every one *acts* what part or character he pleases." So in Epictetus, Enchirid. cap. 23, (which see) we have πτωχὸν ὙΠΟΚΡΙ͂ΝΑΣΘΑΙ, to *act* a poor man, &c. ὙΠΟΚΡΙ͂ΝΑΣΘΑΙ προσώπον, to *act* a part or character. Hence

II. *To pretend, counterfeit, feign*. Thus often used in the best Greek writers. occ. Luke xx. 20. [See 2 Mac. v. 25. vi. 21, 24. Ecclus. xxxii. 15. xxxiii. 2. Ælian. V. H. xiii. 12. Thom. M. p. 874. says, that besides its sense of *feigning*, &c. it was also anciently synonymous with ἀποκρίνομαι *to answer*. See Herod. i. 78. 90. 91. So Hesychius, and Suidas, who deduces hence ὑποκριτὴς *an actor*, quasi ὁ ἀποκρινόμενος τῷ χορῷ, &c. In Isaiah iii. 7, some copies read ὑποκριθεὶς, others, ἀποκριθεὶς.]

☞ Ὑπόκρισις, ιος, Att. εως, ἡ, from ὑποκρίνομαι, which see.—*A false* or *feigned pretence, an acting*, as it were, *under* a mask, *hypocrisy*. [Mat. xxiii. 28. Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Pet. ii. 1. See the various readings on Ps. xxxiv. 16. (or xxxv. 16.) and 2 Mac. vi. 25.] 1 Tim. iv. 2, Ἐν ὑποκρίσει ψευδολόγων, *Through* or *by* the hypocrisy or false pretences *of liars*, as these words should, no doubt, be rendered. See Jos. Mede's Works, fol. p. 675, &c. and Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 461, &c.—In Jam. v. 12, for the more common reading, εἰς ὑπόκρισιν, the Alexandrian and two latter MSS. have ὑπὸ κρίσιν; which reading is confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted into the text, as the true one, by Griesbach. So our Eng. translation, *into condemnation*; Martin's French, *sous la condamnation*.

Ὑποκριτής, οῦ, ὁ, from ὑποκρίνομαι, which see.

I. Properly, *A stage-player, who acts under* a mask (as the ancients did), *personating* a character different from his own. In this sense it is frequently used in the profane writers (as by Epictetus, Enchirid. cap. 23. ὙΠΟΚΡΙΤΗ͂Σ δράματος, "The *actor* of a drama or play,") but not, strictly speaking, in the N. T. [See Æl. V. H. viii. 7. Xen. Mem. ii. 2. 9. Basil. Cæsar. Orat. i. p. 322.]

II. *A hypocrite, a counterfeit, a dissembler, a man who assumes, and speaks* or *acts under, a feigned character*. [occ. Mat. vi. 2, 5, 16. vii. 5. xv. 7. xvi. 3.

xxii. 18. xxiii. 13—29. Mark vii. 6. Luke vi. 42. xi. 44. xii. 56. xiii. 15. LXX, Job xxxiv. 30. xxxvi. 23. for חנף *a profane person*, (see Simon. Heb. Lex.) Aquila (ap. Chrysost.) uses the word in Job xx. 5, where the LXX use ἀσεβής.] See Campbell's Prelim. Dissertat. p. 93, and his Note on Mat. xxiv. 51, on which text comp. Luke xii. 46. [Schleusner remarks, that in the good Greek writers the word is not thus used simply, but with a genitive, as σωφροσύνης, &c. expressing the thing feigned. See Eustath. on Hom. Il. H'. p. 564.]

III. *A conjecturer, guesser, diviner.* In this sense, as best agreeing with the contexts, the excellent Raphelius explains the word, Mat. xvi. 3. Luke xii. 56, and shows that Homer and Herodotus use the V. ὑποκρίνασθαι for *interpreting* dreams and portents; and that in Lucian ΥΠΟΚΡΙΤΗ'Σ ὀνείρων means in like manner an *expounder* of dreams. But in Mat. ὑποκριταὶ is not found in ten Greek MSS., three of which ancient, nor noticed in the Vulg. and several old versions, and is by Griesbach marked as a word probably to be omitted. Wetstein however retains ὑποκριταὶ in the sense of *hypocrites*, "because they had asked a sign *deceitfully*, πειράζοντες." See Marsh's Note 21, vol. 1. p. 452, of his translation of Michaelis's Introduct. to the N. T.

**Ὑπολαμβάνω**, from ὑπὸ *under*, and λαμβάνω *to take, receive.*

I. *To receive*, q. d. *to take under.* occ. Acts i. 9, where see Kypke. [So Herod. i. 24. τὸν δὲ, δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίναρον *having taken him up on his back.* See Ps. xxx. 1.]

II. *To answer*, excipio (see Virgil, Æn. ix. lin. 258.), *to take up*, as it were. occ. Luke x. 30, where Raphelius and Wetstein show that the purest Greek writers use the same phrase ΥΠΟΛΑ'ΒΩΝ ᾽ΕΙΠΕ. [In Job ii. 4. iv. 1. vi. 1. Dan. iii. 9. (in some copies) & al. it translates ענה *to answer.* See Æl. V. H. ii. 1. 34. xiv. 8. Xen. Cyrop. ii. 2. 2. Anab. iii. 1. 31. & al. freq.]

III. *To suppose, apprehend, think, to take it*, as we say. occ. Luke vii. 43. Acts ii. 15. Thucydides and Demosthenes, cited by Wetstein, apply the V. in this sense. [LXX, Ps. l. 21. Job xxv. 3. Jer. xxxvii. 8. Wisd. xii. 24. xiii. 3. 2 Mac. xii. 12. See Zeun. Ind. Græc. in Xen. Anab. in voc. Xen. de Rep. Lac. xi. 5. and also de Venat. iii. 6. Artemid. Oneirocr. i. 14. (of *fancying* in a dream.)]

**Ὑπολείπω**, from ὑπὸ either expletive, or implying somewhat of *privacy*, and λείπω *to leave.*—*To leave*, relinquo, reliquum facio. Ὑπολείπομαι, pass. *To be left, remain.* occ. Rom. xi. 3. [LXX, Gen. xxx. 36. xliv. 20. Josh. xiii. 1. Judg. vii. 3. 1 Sam. v. 4. xxx. 21. Joel ii. 14. & al. Xen. Cyrop. i. 5. 27. Anab. iv. 3. 25. See Kuhn on Polluc. Onom. vi. 8. p. 588. (ed. Hemsterhuis.)]

**Ὑπολήνιον**, ου, τό.—*The lake*, or *large cavity under the wine-vat*, so called as being ὑπὸ τὸν ληνὸν *under the wine-press.* occ. Mark xii. 1. [occ. LXX for יקב. Is. xvi. 10. Joel iii. 13. Hagg. ii. 16. They translate the same word by προλήνιον, Is. v. 2. and by ληνὸς, Numb. xviii. 27, 30. Deut. xvi. 13. & al.]

☞ **Ὑπολιμπάνω**, from ὑπὸ expletive, and λιμπάνω *to leave*, which from λείπω the same, as λαμβάνω from λήβω.—*To leave.* occ. 1 Pet. ii. 21. [This word occ. in Dion. Hal. Ant. i. 23. of streams *failing* or *drying up.*]

**Ὑπομένω**, from ὑπὸ *under*, or *privately*, and μένω *to remain.*

I. *To remain under*, that is, *to endure* or *sustain* a load of miseries, adversities, persecutions, or provocations, in faith and patience. [See 1 Cor. xiii. 7. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3, 7. James i. 12. 1 Pet. ii. 20. Job vi. 11. Mal. iii. 2. Joseph. A. J. iii. 2. 4. Τὸν δὲν πόνον τῆς ἀνατάσεως τῶν χειρῶν ὁ Μωϋσῆς, *Moses being unable to bear the fatigue of holding up his hands outstretched.* (See Exod. xvii.) In Mat. x. 22. ὁ ὑπομείνας *he that hath endured or persevered to the end.* Comp. xxiv. 13. Mark xiii. 13. Rom. xii. 12. 2 Tim. ii. 12. Jam. v. 11. LXX, Dan. xii. 12. In the LXX, it often translates קוה *to expect*, and the like. See Ps. xxv. 2. xl. 1. Job vii. 3. Isaiah xxv. 9. In Greek writers it is often used of an army awaiting the attack of an enemy. e. g. Xen. An. vi. 3. 25—30. Herodian. iii. 18. viii. 11, &c. Bretschneider in Heb. xii. 7. translates it *to be subject to.*]

II. *To remain privately, stay behind.* occ. Luke ii. 43. Acts xvii. 14. [Xen. Anab. iv. 3. 15.]

☞ **Ὑπομιμνήσκω**, from ὑπὸ *under*, and μιμνήσκω *to remind.*

I. *To put in mind, bring to remembrance, remind, suggest.* [It governs an accusative of the person, as in 2 Pet. i.

12. Jude verse 5. Tit. iii. 1; sometimes both of the person and the thing, as in John xiv. 16. (Xen. H. G. iii. 3. 30. Herod. vi. 140. Thuc. vi. 148.) See also 2 Tim. ii. 14. In Xen. Hieron. xvi. 8. & al. it occ. with an accusative of the person and a genitive of the thing. This genitive sometimes has περὶ before it. See Matth. Gr. Gr. § 325.]

II. *To remember.* occ. 3 John ver. 10. See in 2 aor. pass. occ. Luke xxii. 61. But in both these texts the V. may be understood in the former sense, and then ὑπεμνήσθη in Luke will mean, "*was reminded.*" [The 1st aor. pass. has often a kind of middle sense. See Matth. Gr. Gr. 493. e.]

☞ Ὑπόμνησις, ιος, Att. εως, ἡ, from ὑπομνάω or ὑπομιμνήσκω, which see.

I. *Remembrance, recollection.* occ. 2 Tim. i. 5, Ὑπόμνησιν λαμβάνων, *Calling to remembrance, remembering, recollecting.* The modern Greek version renders it by ἀναθυμούμενος *taking* or *having in mind.* [See Wisd. xvi. 11.]

II. *A reminding, putting in remembrance,* commonefactio. occ. 2 Pet. i. 13. iii. 1. [See 2 Mac. vi. 17.]

Ὑπομονή, ῆς, ἡ, from ὑπομέμονα perf. mid. of ὑπομένω *to sustain,* which see.

I. *A patient sustaining* or *enduring* of adversities, afflictions, and persecutions, *patience under* a load of such sufferings. [See Rom. v. 3, 4. xv. 4. Διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, *through the patience and comfort which the Scriptures recommend and supply.* ibid. vers. 5. Ὁ δὲ Θεὸς τῆς ὑπομονῆς *God the author* or *source of patience,* as Wahl and Schleusner translate it, and not, as Bretschneider, "God who bears with patience our weakness." 2 Cor. i. 6. vi. 4. xii. 12. Col. i. 11. 1 Thess. i. 3. Τῆς ὑπομονῆς τῆς ἐλπίδος *the patient abiding in the hope,* &c. ("eure geduld in der hoffnung," Luther.) James i. 3, 4. v. 11. Rev. ii. 2, 3, 19. iii. 10. xiii. 10. xiv. 12. In three passages in St. Paul it follows ἀγάπη, in an enumeration of virtues. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2. Comp. 1 Thess. i. 3. In 2 Pet. i. 6. ἀγάπη comes after ὑπομονή. In the LXX, this word sometimes translates תקוה *hope* or *expectation,* and the like. See Ezr. x. 2. Jer. xvii. 13, &c.] Ὑπομονὴν τοῦ Χριστοῦ, 2 Thess. iii. 5. "We render it *the patient waiting for Christ;* but it may rather signify *Christian patience,* or that patience with which Christ himself suffered the many injuries and afflictions through which he passed." Doddridge. Comp. Jam. v. 11. Rev. i. 9.

II. *Patient continuance, perseverance.* Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15, and Campbell there. [See also Luke xxi. 19. Rom. viii. 25. Heb. xii. 1.]

Ὑπονοέω, ῶ, from ὑπὸ denoting *diminution,* and νοέω *to think.*—*To suppose, suspect, think.* So the Etymologist observes that "the preposition ὑπὸ imports the *want* of perfect knowledge; ὑπονοεῖν therefore signifies *not perfectly to know* what is proposed;" and thus the word is used likewise in the Greek writers. See Wetstein on Acts xiii. 25. occ. Acts xiii. 25. xxv. 18. xxvii. 27. [LXX, Dan. vii. 25. Judith xiv. 14. Thuc. vii. 73.]

☞ Ὑπόνοια, ας, ἡ, from ὑπονοέω *to suspect.*—*A suspicion, surmise.* occ. 1 Tim. vi. 4. [Apocryph. Ecclus. iii. 24. See Schol. on Eur. Phœn. 1150. and Reiske, Demosth. p. 1178, 2.]

☞ Ὑποπλέω, ῶ, 1 fut. -πλεύσω, from ὑπὸ *under,* and πλέω *to sail.*—Followed by an accusative, *To sail under* or *near.* occ. Acts xxvii. 4, 7.

☞ Ὑποπνέω, ῶ, 1 fut. -πνεύσω, from ὑπὸ denoting *diminution,* and πνέω *to breathe, blow. To breathe* or *blow gently* or *softly,* as the wind. occ. Acts xxvii. 13.

Ὑποπόδιον, ου, τό, from ὑπὸ *under,* and πόδα accus. of πούς *the feet.*—*Somewhat put under the foot, a footstool.* Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. [The earth is metaphorically called God's *footstool.* See Acts vii. 49. Mat. v. 35. and LXX, Is. lxvi. 1. On Mat. xxii. 44. comp. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13. LXX, Ps. cx. 2. (or cix. 2.) This word does not occ. in good Greek writers. See Sturz. de Dialect. Maced. p. 199. Paus. viii. 37.] In the LXX this word always answers to the Heb. הדם *a footstool.* [See Ps. xcviii. 5. (or xcix. 5.) and the passages quoted above.]

Ὑπόστασις, ιος, Att. εως, ἡ, from ὑφίσταμαι *to be placed* or *stand under,* which from ὑπὸ *under,* and ἵστημι *to place,* or pass. ἵσταμαι *to be placed, stand.*

I. In general, *Somewhat put under;* hence used for *a basis,* or *foundation.* Thus Mintert cites from Diodorus Siculus, ΥΠΟ´ΣΤΑΣΙΣ τοῦ τάφου, "the *foundation* of a sepulchral monument." [Comp. Ez. xliii. 11. In Ps. lxviii. 2. it means a

*place to stand upon.* Test. xii. Patr. p. 522. ἐν βρώμασιν ἐστιν ἡ ὑπόστασις τῆς ἰσχύος, in food *is the foundation* of strength.]

II. *Substance.* occ. Heb. i. 3. So Vulg. Substantiæ, which word Jerome did not scruple to retain from the ancient Italic version, at a time when the Arian and Sabellian controversies were fresh in the minds of men *. And to illustrate Heb. i. 3, comp. Col. i. 15, where Εἰκὼν *Image,* answers to Χαρακτὴρ in Hebrews, and τοῦ Θεοῦ τοῦ ἀοράτου *of the invisible God,* to τῆς Ὑποστάσεως Αὐτοῦ *of His* Substance. The word Ὑπόστασις, as Campbell observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered *person;*" and I add, that in two texts of that translation, namely Job xxii. 20. Ps. cxxxviii. or cxxxix. 15, it is used in the sense of *Substance.* See Ps. xxxviii. or xxxix. 5, or 6, καὶ ΥΠΟ΄ΣΤΑΣΙ΄Σ μου ὡσεὶ οὐθὲν ἐνώπιόν σου. Comp. under Χαρακτὴρ II. [Bretschneider quotes from Artemid. iii. 14. that a rich man's guardian φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μή, has the shadow of wealth, not *the substance.*]

III. Applied to the mind, *Firm confidence, confidence, constancy.* occ. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. Raphelius on Heb. xi. 1, and Wetstein on 2 Cor. ix. 4, show that Polybius, Diodorus Siculus, and Josephus, apply the word in this sense. But comp. Kypke on 2 Cor. ix. 4. [The verb ὑφίστασθαι is often applied to soldiers *standing firm* in an engagement. See 1 Mac. iii. 53. v. 40, 44. vii. 25. For ὑπόστασις, see Polyb. iv. 50. vi. 53. It does not occur in good Greek authors in the above senses, according to Lobeck on Phryn. p. 73.]

IV. *Confidence, confident* or *assured expectation.* occ. Heb. xi. 1. This word in the LXX answers to the Heb. תוחלת *patient expectation,* Ps. xxxix. 8 †; and the תקוה *earnest expectation,* Ruth i. 12. Ezek. xix. 5.

Ὑποστέλλω, from ὑπὸ denoting *privacy, diminution,* or *under,* and στέλλω *to send, repress,* and in the mid. voice, *to withdraw.*

I. Act. and mid. intransitively, *To withdraw, draw back.* occ. Gal. ii. 12. Heb. x. 38, where Kypke shows that the verb is used by the Greek writers both for *fearing,* and for *withdrawing* or *hiding oneself through fear.* [On Heb. x. comp. Hab. ii. 4, and see LXX, Deut. i. 17. Exod. xxiii. 21. Job xiii. 8. Wisd. vi. 7.]

II. Mid. *To decline, shun.* occ. Acts xx. 27.

III. Mid. transitively, *To keep back, suppress,* in speaking or relating, dissimulo. occ. Acts xx. 20, where Wetstein shows that Demosthenes, Isocrates, and other Greek writers, apply the word in the same manner. To the instances he and Elsner have produced may be added from Josephus, De Bel. lib. i. cap. 26, § 2. ΜΗΔΕ΄Ν ΥΠΟΣΤΕΛΛΟ΄ΜΕΝΟΣ, "*suppressing,* or *concealing nothing.*" See also Kypke.

☞ Ὑποστολή, ῆς, ἡ, Perf. mid. of ὑποστέλλω.—*A withdrawing, a drawing back.* occ. Heb. x. 39, where the expression Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς is elliptical, τέκνα namely, or υἱοί, or rather ἄνδρες, being understood. Bos, under Ἀνὴρ, produces a similar ellipsis from Heliodorus, Μὴ γίνου τῆς ὀργῆς ὅλος (ἀνὴρ namely), "Be not quite *a man of anger.*" So in Ps. cix. 4. we have תפלה for איש תפלה "*a man of prayer.*" Comp. Ps. cxx. 7. See also Wolfius. But Kypke, to avoid the Hebraism, thinks it better to supply ἐξ before ὑποστόλης, and ἐκ before πίστεως; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7. [See Joseph. B. J. ii. 14. 2. A. J. xvi. 4. 3.]

Ὑποστρέφω, from ὑπὸ expletive, and στρέφω *to turn, return.*—*To return.* Mark xiv. 40. Luke i. 56. [ii. 39, 43, 45. iv. 1, 14. vii. 10. viii. 37, 39, 40. ix. 10. x. 17. xi. 24. xvii. 15, 18. xix. 12. xxiii. 48, 56. xxiv. 9, 33, 52. Acts i. 12. viii. 25, 28. xii. 25. xiii. 13, 34. xiv. 21. xx. 3. xxi. 6. (comp. Esth. vi. 12.) xxii. 17. xxiii. 32. Gal. i. 17. Heb. vii. 1. Gen. xiv. 17. l. 14.]

Ὑποστρωννύω, from ὑπὸ *under,* and στρωννύω *to strow.*—*To strow under,* substerno. occ. Luke xix. 36. [Is. lviii. 5. comp. Ecclus. iv. 30. Xen. Cyr. viii. 8. 8.]

☞ Ὑποταγή, ῆς, ἡ, from ὑποτέταγα perf. mid. of ὑποτάσσω.—*Subjection, submission.* occ. 2 Cor. ix. 13. Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

* See Campbell's Prelim. Dissertat. p. 508, &c.

† [Aquila has καραδοκία; Symmachus ἀναμονή. Ernesti observes very rightly, that ὑφίστασθαι is used by Greek writers to denote *To have a clear, undoubted persuasion,* as in Diodor. Sic. i. 6. 11. See his excellent remarks on the absurd philosophical interpretation of this word in his Tract on "The Folly of Philosophizing in interpreting Scripture."]

Ὑποτάσσω, or —ττω, from ὑπὸ *under*, and τάσσω, or —ττω *to set in order*.

[I. *To set* or *place under, in an orderly manner*. The word, as Leigh on Rom. xiii. 1, quoted by Parkhurst, says, signifies an *orderly subjection*. Thus, 1 Cor. xiv. 32. Schleusner takes the meaning to be, that "they who are inspired ought to give way to one another, to bind themselves to a certain order, and permit each to speak in order." So Bretschneider; and Macknight says, "The spiritual gifts of the prophets are under the command of the prophets, so that they can exercise or forbear to exercise them as they choose." They might remain silent while another was speaking, as he explains it farther in his note. Again, in v. 34. of the same ch. Schleusner says, "The women should subject themselves to the constituted order of things, i. e. should give up to the men the privilege of speaking in the public assemblies." Bretschneider refers to Ps. xxxvii. 7. lxii. 5, where ὑποτάσσω represents דמם, and implies *silent submission*.]

[II. *To subject any one to another, cause him to render obedience;* and in the middle, *To subject one's self*, i. e. *to obey, show due obedience and respect*, and even *to offer to perform the offices due to another*. Luke ii. 51. x. 17, 20. Rom. viii. 7, 20. x. 3. xiii. 1, 5. 1 Cor. xv. 27, 28. xvi. 16. Eph. i. 22. v. 21, 22. Phil. iii. 21. Tit. ii. 5, 9. iii. 1. Heb. ii. 5, 8. xii. 9. 1 John iv. 7. 1 Pet. ii. 13, 18. iii. 1, 5, 22. v. 5. See 1 Chron. xxix. 24. Dan. vi. 13. Ps. viii. 7. 2 Mac. viii. 9. Arrian, D. E. iii. 24. Ælian. V. H. ii. 41.] On 1 Cor. xvi. 16, Kypke remarks, that the particle καὶ before ὑμεῖς shows that the phrases ἑαυτὸν ἐις διακονίαν τάσσειν, and ἑαυτὸν ὑποτάσσειν, are nearly equivalent, and consequently that ὑποτάσσησθε must not be understood in a strict sense, but only as implying *an obsequious readiness to perform all offices of love*—τοῖς τοιούτοις, i. e. *to those saints* mentioned ver. 15.

Ὑποτίθημι, from ὑπὸ *under*, or *before*, and τίθημι *to put*.

I. In general, *To put under*. occ. Rom. xvi. 4, Ἑαυτῶν τράχηλον ὑπέθηκαν, *they have put their own necks under*, the sword namely (so Diodorus Sic. in Wetstein, ΤΙΘΕ'ΝΤΟΣ 'ΕΑΥΤΟ'Ν 'ΥΠΟ' ΤΟ'Ν ΣΙ'ΔΗΡΟΝ), that is, they have exposed themselves to the most imminent danger of their lives. [Arrian, D. E. iii. 24. ὑπεθήκας τὸν τράχηλον. Ælian. V. H. x. 16. Gen. xlix. 15. 2 Chron. ix. 18. Ecclus. vi. 27. 2 Mac. xiv. 41.]

II. *To* [*suggest, supply advice*,] *exhort, persuade, advise*. (Comp. Ὑποδεικνύμι) occ. 1 Tim. iv. 6. [Jer. xxxvi. 25. Philost. Procem. ad Vit. Soph. p. 481. Joseph. Ant. i. 1. 4. viii. 5. 8. vi. 6. 2.]

☞ Ὑποτρέχω, [*To run below, run by, run under*. In Acts xxvii. 16. Schleusner takes it to be *running to*, I suppose, in the same way as we should say, *running under a little island*, i. e. *sailing to it and keeping under its shelter*. Bretschneider and Kühnöl say, *running by, being carried past*. Comp. Ecclus. xxxvi. 7.]

☞ Ὑποτύπωσις, ιος, Att. εως, ἡ, from ὑποτυπόω *to draw a sketch* or *first draught*, as painters do when they begin a picture, informo, delineo (so Aristotle, [Eth. i. 7.)], from ὑπὸ denoting *extenuation*, and τυπόω *to form, fashion*, and this from τυπός *a form, pattern*, &c. which see.

I. *A delineation, sketch, concise representation* or *form*. occ. 2 Tim. i. 13. That this is the sense of the word, Wetstein, on 1 Tim. i. 16, has abundantly proved from the use of the Greek writers, who likewise apply the V. ὑποτυπόω, the adjective ὑποτυπώτικος, and the abverb ὑποτυπωτίκως, in the same view. See also Wolfius. [So Rosenmüller. Schleusner says, *An exemplar in the mind*, or what the Platonists call *an idea*.]

II. *A pattern, example*. occ. 1 Tim. i. 16. So Hesychius explains πρὸς ὑποτύπωσιν by πρὸς σημεῖον *for a sign;* and Œcumenius by πρὸς ὑπόδειγμα, πρὸς ἀπόδειξιν, πρὸς παράκλησιν, "*for an example, for a specimen, for a comfort*."

Ὑποφέρω, from ὑπὸ *under*, and φέρω *to bear*.—*To suffer* (which from the Latin suffero, derived in like manner from sub *under*, and fero *to bear*), *to undergo, sustain, endure, bear*. occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See Wetstein on 1 Cor. [Job ii. 10. Prov. vi. 33. Amos vii. 19. Micah vii. 9. 2 Mac. ii. 28. vi. 30.]

Ὑποχωρέω, ῶ, from ὑπὸ *privately*, and χωρέω *to go*.—*To withdraw, retire*. occ. Luke v. 16. ix. 10. [Judg. xx. 37. Ecclus. xiii. 13. Hom. Il. xxii. 96.]

☞ Ὑπωπιάζω, from ὑπώπιον *that part of the face which is under the eyes**,

* [See Hom. Il. xii. 463.]

afterwards used for what we call *a black eye,* that is, *a livid tumour under the eye,* occasioned by a blow*. Ὑπώπιον is a plain derivative from ὑπὸ *under,* and ὤψ, gen. ὠπός, *the eye.*

I. Properly, *To strike* an antagonist *under the eye,* as the boxers in the Grecian games did, and so *to give him a black eye,* sugillo. Hence

II. Applied figuratively to *buffeting,* and, as it were, *mortifying* the body by various self-denials. occ. 1 Cor. ix. 27. [Schleusner says, that either this is the meaning, or it is *To subdue and beat down the evil desires of the mind.*]

III. *To stun* or *weary by continual importunities,* obtundo. occ. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.—For further satisfaction the reader may consult Suicer Thesaur. on the word, Wetstein and Kypke on Luke, and Wolfius on 1 Cor.

Ὗς, ὑός, ἡ, from σῦς the same, substituting the aspirate breathing for the sibilant letter.—*A hog, a boar,* or *sow,* sus. Our Eng. *sow,* plur. *swine* (q. *sowen,* so *kine* for *cowen*), seems, by the way, nearly related to the Greek Σῦς. occ. 2. Pet ii. 22. See Bochart, vol. ii. 705. [On the Proverbs, see Vorst. de Adag. N. T. c. 4. Lev. xi. 7. Prov. xi. 22.]

ὙΣΣΩΠΟΣ, ου, ὁ, from the Heb. אזוב the same, to which this word constantly answers in the LXX.—*Hyssop,* a species of herb, occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29. with Mat. xxvii. 48, and Mark xv. 36, that if ὑσσώπῳ (in which all the MSS. agree, see Mill, Wetstein, and Griesbach,) be the true reading in John, that word must be considered as synonymous with the καλάμῳ or *stalk* of the other evangelists; and accordingly Salmasius, cited by Wolfius (whom see), proves that there was a species of *hyssop* whose *stalk* was sometimes *two feet long,* which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also Scheuchzer's Physica Sacra on Mat. xxvii. 48. [Schleusner, under Κάλαμος, makes the thing intended in Mat. xxvii. 48. and Mark xv. 36. to be a stick made of the *Arundo sativa;* but here he says, that, comparing these places with that of St. John, it is clear that in the latter, κάλαμος ὑσσώπῳ is meant. See κάλαμος. Ex. xii. 22. Numb. xix. 6, 18. 1 Kings iv. 33.

Ὑστερέω, ῶ, from ὕστερος.

I. [*To be behind,* as in *time,* or in *arriving.* Pol. ix. 13. Xen. An. i. 7. 10. Hell. iii. 5. 18. v. 1. 13. Eur. Phœn. 99, 3. Herod. i. 70. *(to be too late.)* I should refer to this sense Heb. iv. 1. and xii. 15, where Schleusner says that the image is taken from the Greek games, where those who are *behind* in the race lost the prize. He, however, refers these places to sense III. See also 1 Cor. i. 7.]

II. [*To be behind in dignity,*] *to be inferior to,* or *worse,* i. e. than others in the sight of God. Comp. Περισσεύω VI. occ. 1 Cor. viii. 8. [2 Cor. xi. 5. xii. 11. I should add 1 Cor. xii. 24; but see below.]

III. [*To be in want of, to be without, to be deprived of* or *deficient in, to miss, to be wanting.* Mat. xix. 20.]—Τί ἔτι ὑστερῶ; in or as to what am I *yet* wanting or deficient? for τί seems not to be governed of the V. ὑστερῶ, which requires a genitive (see Wetstein on Mat.), but of the preposition κατὰ understood. [Luke xxii. 35. *(To be in want of.)*—Mark x. 21. John ii. 3; in which two last places the sense is neuter. Rom. iii. 3, where Parkhurst says, *To fall short of, fail of attaining.* Comp. Is. li. 14. Neh. ix. 21. Ps. xxxix. 4. Ecclus. xi. 12. xiii. 6. Eur. Iph. Aul. 1202.] Comp. 1 Cor. xii. 24. Ὑστερέομαι, οῦμαι, *To be in want* or *need, to suffer want.* occ. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

Ὑστέρημα, ατος, τό, from ὑστέρημαι perf. pass. of ὑστερέω.

I. *What is wanting, deficiency, defect.* occ. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10. [Schleusner understands the word, in the two first of these passages, as meaning, *absence,* i. e. *deficiency of the presence of a person.* Macknight on the first observes, that this makes no difference in the sense.]

II. *Want, penury.* occ. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.—This word in the LXX generally answers to the Heb. חסרון or מחסור *defect, want.* [Judg. xviii. 10. xix. 19, 20. Prov. xxi. 5. Ezr. v. 9. Eccl. ii. 15. The word is found in no profane writer. The expression ἀναπληρῶς τὰ ὑστερήματα occ. Test. xii. Pat. p. 747.]

☞ Ὑστέρησις, ιος, Att. εως, ἡ, from

* [See Pol. ii. 4. 52. Schol. Aristoph. Rep. 550. Vesp. 528. Prov. xx. 29. Faber. Agonist. 14. Schwarz, Comm. Cr. p. 1368.]

ὑϛερέω.—*Want, penury, poverty.* occ. Mark xii. 44. Phil. iv. 11.]

ʽΥΣΤΕΡΟΣ, ϩ, ὁ, ἡ, καὶ τὸ—ον, [*Latter, last.*] In the N. T. it is applied only to *time, Latter, posterior.* occ. 1 Tim. iv. 1. ἐν ὑϛεροῖς καιροῖς, *in the* latter *times,* i. e. in the times of *the Messiah.* See Whitby, and comp. under Ἔσχατος I. ʽΥϛερον, neut. used adverbially.—*After, afterwards, at length, last* of all. See Mat. iv. 2. xxi. 29, 37. xxii. 27. [xxv. 11. xxvi. 60. Mark xvi. 14. (*a little after,* as in Ælian. V. H. i. 16. viii. 16.) Luke iv. 2. xx. 32. John xiii. 36. Heb. xii. 11. Prov. xxiv. 32. Jer. xxix. 2. Prov. v. 4.]

ʽΥφαντός, ή, όν, from ὑφαίνω *to weave,* which from ὑφάω the same.—*Woven.* occ. John xix. 23.

ʽΥψηλός, ή, όν, from ὕψος *height.* [Ex. xxvi. 31. xxviii. 6. Hom. Od. iv. 218. Thuc. ii. 97.]

I. *High,* in a natural sense. Mat. iv. 8. [xvii. 1. Mark ix. 2. Luke iv. 5. Rev. xxi. 10, 12. In Heb. i. 3, as in Ps. xcii. 4. Is. xxxii. 15. xxxiii. 5. Jer. xxv. 30. it is *heavenly,* there being an ellipse of τόποις or μέρεσι. In Heb. vii. 26, it is figuratively taken, *Higher than the heavens,* i. e. *placed in the highest dignity.*] Μετὰ βραχίονος ὑψηλϩ̃, *With a high arm.* occ. Acts xiii. 17. This is an Hellenistical phrase. The LXX very often use βραχίων ὑψηλὸς for the Heb. זרוע נטוי, *a stretched-out arm,* Exod. vi. 6. Deut. iv. 34, & al. freq.

II. *High, lofty, exalted,* in a figurative sense. occ. Rom. xii. 16. In Lucian's Hermotim. tom. i. p. 534, the expression, ʽΥΨΗΛΑ´ γὰρ ἤδη ΦΡΟΝΤΙ˜Σ, "You now *mind high things,*" is applied to one who was desirous of attaining the heights of philosophy. [Schleusner and others take it in a bad sense, *Proud,* as in 1 Sam. ii. 3. Is. ix. 9. See Ovid. Ep. iv. 150.]

III. *Highly esteemed.* occ. Luke xvi. 15.

☞ ʽΥψηλοφρονέω, ῶ, from ὑψηλὸς *high,* and φρονέω *to think.*—*To be high-minded, proud, arrogant.* occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16, under ʽΥψηλὸς II.

ʽΥψιϛος, η, ον. Superlat. from adverb ὕψι *on high, aloft,* or from the noun ὕψος.—*Highest,* or *most high,* summus, supremus. It seems to be spoken of *heaven,* Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38; Ἐν τοῖς ὑψίϛοις *In the highest heavens,* as that expression is applied by the LXX for the Heb. במרומים Job xvi. 19. Ps. cxlviii. 1. ʽΥψιϛος is also used as a title of the *true God,* either joined with Θεός, Mark v. 7. Luke viii. 28;—or by itself, Luke i. 35, [52,] 76. vi. 35. [See Acts vii. 48. xvi. 17. Heb. vii. 1.] In this latter view it often in the LXX answers to the Heb. * עליון or Chald. עליא *the High One,* or *Most High.* See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their Jupiter, as Pindar, Nem. i. lin. 90, Διὸς ʽΥΨΙ´ΣΤΟΥ; Nem. xi. lin. 2, Ζηνὸς ʽΥΨΙ´ΣΤΟΥ.

ʽΥψος, εος, ϩς, τό.

I. *Height.* occ. Rev. xxi. 16. Comp. Eph. iii. 18. [2 Chron. iii. 14. Ez. xliii. 14.]

II. It denotes *the highest* or *holy heavens,* where God is peculiarly present. occ. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. Ὀυρανὸς II. [2 Sam. xxii. 17. 2 Kings xix. 22. Ps. xl. 26.]

III. *Height, exaltation, dignity,* in a spiritual sense. occ. Jam. i. 9. Comp. ch. ii. 5. Rom. viii. 17, &c. [Ez. xxxi. 2. Job v. 11.]

ʽΥψόω, ῶ, from ὕψος.

I. *To lift up, set* or *place on high, elevate, exalt.* John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23, and see Campbell on John iii. 14. [Schleusner says, that in the first of these places of St. John, it is *to raise on the cross;* in the last three, *to take away, kill,* after the example of the Hebrew הרים. Kühnöl understands it in all of them, of *lifting up on the cross.* Lampe and Tittman think, that with this meaning in the three last places is united a *secondary* reference to Messiah's future exaltation. I do not know in what sense Parkhurst takes it.]

II. *To raise up, elevate, exalt to a more happy and glorious condition.* [Mat. xxiii. 12. (2d time.)] Luke i. 52. [x. 15.] Acts xiii. 17. 2 Cor. xi. 7. Jam. iv. 10. 1 Pet. v. 6. Comp. Acts ii. 33. v. 31; and on Acts xiii. 17. see Wolfius and Kypke. [Some interpret that place, *He made the people powerful and numerous.* See Gen. xli. 52. xlviii. 19. Some say, *He showed great kindness to the people.* The word is used of *enriching,* in Gen. xxiv. 35, and so Schleusner explains 2 Cor. xi. 7. See 1 Chron. xvii. 17. 1 Kings xiv. 7.

* So Phylo-Byblius and Sanchoniathon explain ʼΕΛΙΟ˜ΥΝ by ʽΥΨΙΣΤΟΣ, Eusebius Præp. Evang. lib. i. cap. 10, p. 36. A.

Ecclus. xv. 5. Diog. L. i. 3. 2. Eur. Phœn. 417.]

III. Ὑψῶν ἑαυτόν, *To lift up* or *exalt oneself*, i. e. *with pride and self-conceit*. Mat. xxiii. 12. [1st time] Luke xiv. 11. xviii. 14. [2 Chron. xxvi. 16. Deut. viii. 14. xvii. 20.]

Ὑψώμα, ατος, τό, from ὑψώμαι perf. pass. of ὑψόω.

I. *Height*, i. e. of honour or prosperity. occ. Rom. viii. 39. [Schleusner says, that the phrase here means *Heaven and earth*. Bretschneider says, that either *Heaven and earth* or *the things in them* are intended. See Prov. xxv. 3.]

II. *Elevation, height, a high thing*, in a spiritual sense. occ. 2 Cor. x. 5, where see Macknight. Comp. 1 Cor. i. 19, 20, &c. iii. 19, 20. [Schleusner and Bretschneider understand *Pride* here. occ. Job xxiv. 24.]

# Φ.



Φ, φ, *Phi*. The twenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. Its more modern form Φ bears a manifest resemblance to the Heb. פ or ף; but its * ancient one ⏀ appears to come still nearer to פ. In Greek derivatives from the Hebrew, Φ frequently corresponds to פ, as in many of the following words.

☞ Φάγος, ȣ, ὁ, from φάγω *to eat*.—*Gluttonous, a glutton, an excessive* or *intemperate eater*. occ. Mat. xi. 19. Luke vii. 34.

ΦΑ'ΓΩ.

I. *To eat*. [Mat. vi. 25, 31. xii. 4. xiv. 6, 20. xv. 20, 32, 37. xxv. 35, 42. xxvi. 17, 26. Mark ii. 26. iii. 20. v. 43. vi. 31, 36, 37, 42, 44. viii. 1, 2, 8, 9. xi. 14. xiv. 12, 14, 22. Luke iv. 2. vi. 4. vii. 36. viii. 55. ix. 13, 17. xii. 19, 22, 29. xiii. 26. xiv. 1. (See Fischer. Prol. xii. de Vit. Lex. N. T. p. 304.) xv. 23. xvii. 8. xxii. 8, 11, 15, 16. xxiv. 43. John iv. 31, 32, 33. vi. 5, 23, 26, 31, 49, 58. xviii. 28. Acts ix. 9. x. 13, 14. xi. 7. xxiii. 12, 21. Rom. xiv. 2, 21, 23. 1 Cor. viii. 8, 13. ix. 4. x. 3, 7. xi. 20, 21, 24, 32, 33. 2 Thess. iii. 8. Heb. xiii. 10. Rev. ii. 14, 20. x. 10. xvii. 16. xix. 18. Gen. iii. 2, 17. Ruth ii. 14.] In Mark xiv. 22, φάγετε is wanting in twelve MSS., six of which ancient, in both the Syriac and in other old versions, and is by Griesbach rejected from the text. It seems a spurious addition from Mat. xxvi. 26.—On 1 Cor. xv. 32, comp. Wisd. ii. 1—9, and see Elsner and Wetstein. Many of the odes of Anacreon and of Horace afford excellent and striking comments on the Epicurean maxim in 1 Cor. xv. 32.

II. *To eat*, spiritually, *to feed on by faith*, and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53, &c. [Comp. John iv. 32. Rev. ii. 7, 17.]

III. *To eat, corrode*. Jam. v. 3, where φάγεται is the 3d pers. 2 fut. mid. for φάγειται; so φάγεσαι, Luke xvii. 8, the 2d person of the same tense, for φάγῃ *thou shalt eat*, and φάγονται, Rev. xvii. 16, 3d pers. plur. for φαγȣ̃νται. [Is. lx. 16.]

Φαιλόνης, or Φαιλώνης, ȣ, ὁ, according to some MSS. and editions cited by Wetstein on 2 Tim. iv. 13. But see Φελόνης.

ΦΑΙ'ΝΩ. [From φάω *to shine*, or φάος *light*.]

I. [*To make to appear, bring to light*. Then in the mid.] *To appear, be seen*. Mat. i. 20. ii. 13, 19. On Mat. ii. 7, Wetstein remarks that not only the fixed stars, but also halos, perihelia, and comets, are by Aristotle called phenomena. Comp. Acts xxvii. 20, and Wet-

* See Montfaucon's Palæograph. Græc. p. 142.

stein on Heb. xi. 3; on which last text comp. 2 Mac. vii. 28, Vatic. and Alexandr. In Jam. iv. 14, observe the beautiful Paronomasia, φαινομένη—ἀφανιζομένη. [And so in the] pass. *To appear, seem.* Mat. vi. 5, 16. [ix. 33. xiii. 26.] xxiii. [27,] 28. [xxiv. 30. Mark xvi. 9. James iv. 14. Rev. xviii. 23. In the following passages, it appears to be little more than *To be.* Rom. iv. 17. vii. 13. 2 Cor. xiii. 7. Heb. xi. 3. Xen. Mem. iv. 2. 7.]

II. *To shine*, as *light* or *a luminous body.* 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8. [Comp. also Mat. xxiv. 27. Phil. ii. 15.]

III. *To seem, appear, be thought.* Mark xiv. 64, where Wetstein shows that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11. [Gen. xlii. 15. Prov. xxi. 2. Aristoph. Plut. 198.]

IV. Φαίνομαι, mid. *To appear* in judgment. 1 Pet. iv. 18.

Φανερός, ά, όν, from φαίνομαι *to appear.*

[I. *Manifest, apparent to others, known.* Parkhurst makes the following division, to which there is no particular objection.]—*Apparent, manifest, plain.* Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. [Rom. i. 19. 1 Cor. iii. 13.]—*Apparent, manifest, known.* Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. Φανερὸν ποιεῖν, *To make known.* Mat. xii. 16. Mark iii. 12. [(1 Mac. xv. 9. Pol. x. 8. 14. Xen. Mem. iii. 9. 2.) 1 Cor. xi. 19. xiv. 25.]—*Apparent, public, open.* So Ἐν τῷ φανερῷ, *In public, openly.* Mat. vi. 4, 6, 18.—*Public, publicly famous* or *eminent.* Mark vi. 14.

II. *Apparent, seeming.* Thus Ἐν τῷ φανερῷ means *In appearance* or *outward show.* Rom. ii. 28, twice.

Φανερόω, ῶ, from φανερός.

I. *To make manifest, show forth, show.* [The word occ. Gen. xlii. 16. Deut. xxix. 28. Prov. xv. 11. Is. viii. 16.] John [i. 31.] ii. 11. [iii. 21.] vii. 4. [*of showing one's self publicly.*] ix. 3. [xvii. 6.] xxi. 1, 14. Mark iv. 22. xvi. 12, 14. Comp. Rom. i. 19. iii. 21. Col. iii. 4. 1 Tim. iii. 16. [We may also add Rom. xvi. 1. 2 Cor. ii. 14. iii. 3. iv. 10. v. 10, 11. vii. 12. xi. 6. Eph. v. 13. Col. i. 26. iv. 4. 2 Tim. i. 10. Tit. i. 3. Heb. ix. 2. 1 Pet. i. 20. v. 4. 1 John i. 2. ii. 10, 11, 28. iii. 2, 5, 8. iv. 9. Rev. ii. 18. xv. 4. In the following passages Parkhurst prefers the sense,]—*To make manifest* or *known.* Rom. xvi. 26. 1 Cor. iv. 5. Comp. 1 John iii. 2. [Jer. xxxiii. 6. On the construction of Rom. iii. 21, see Abresch. Diluc. Thuc. p. 94.]

☞ Φανερῶς, Adv. from φανερός.

I. *Apparently, manifestly, plainly.* occ. Acts iii. 3.

II. *Apparently, openly.* occ. Mark i. 45. John vii. 10. [Thuc. i. 87. Dem. p. 479, 9.]

☞ Φανέρωσις, ιος, Att. εως, ἡ, from φανερόω.—*A manifestation, a making,* or *a being made, manifest.* occ. 1 Cor. xii. 7. 2 Cor. iv. 2.

☞ Φανός, ῦ, ὁ, from φαίνω *to shine.*—The old grammarians (whom see in Wetstein on John *) inform us that this word anciently signified *a torch*, or *flambeau*, and in more modern times, a kind of *lantern*, or *instrument to hold a light.* So Hesychius, Ἀττικοὶ λυχνῦχον ἐκάλυν, ὁ ἡμεῖς νῦν φανόν, "The Attics called that λυχνῦχος, q. d. *a light-holder*, which we now call φανός." [Thomas M. says, φανός· ἐπὶ λαμπάδος· ἀλλὰ μὴ ἐπὶ κερατίνυ λέγε. τῦτο δὲ λυχνῦχον. See Phryn. p. 59. ed. Lobeck.] occ. John xviii. 3, where λαμπάδων seems to denote *torches*, and φανῶν *lanterns.* Harmer, Observations, vol. ii. p. 431, 2. says, "Whether it precisely means *lanterns*, as our translators render the word, I do not certainly know. If it doth, I conclude, without much hesitation, that it signifies such *linen lanterns* as Dr. Pococke gives an account of—(and which he describes as *large lanterns* made like a pocket paper-lantern †, the bottom and top being of copper tinned over, and, instead of paper, made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c.—and they have a contrivance to hang it up abroad by means of three staves); and if so, the evangelist perhaps means that they came with such *lanterns* as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them

* [See also Blomf. on Æsch. Ag. 275. Casaubon on Athen. xv. p. 699. Valck. ad Ammon. ii. 16.]

† Niebuhr gives a similar description of a travelling lantern, which he had in Egypt. "Notre *lanterne* étoit faite de toile, et pouvoit se plier comme les petites lanternes de papier, que font les enfants en Europe; mais la nôtre étoit beaucoup plus grande, et le couvercle aussi bien que le fond étoit de toile." Voyage en Arabie, tom. i. p. 171.

had *torches*, or such *large* and *bright burning lamps* as were made use of on nuptial solemnities, the more effectually to secure him. Such was the treachery of Judas, and the zeal of his attendants!" [Dion. Hal. ix. p. 720. Φανὸς ἔχοντες καὶ λαμπάδας. Artem. v. 20. Xen. de Rep. Lac. v. 7.]

☞ Φαντάζω, from πεφάνται 3 pers. perf. pass. of φαίνω.—*To cause* or *make to appear*. Φαντάζομαι, pass. *To appear*. Hence particip. neut. Φανταζόμενον, τό, *That which appears* or *appeared, the appearance, sight*. occ. Heb. xii. 21. [Wisd. vi. 16. Aq. et Theod. Is. lvi. 10. Eur. Andr. 876. Diod. Sic. i. 17. Plato Phileb. § 114. ed. Stallb.]

☞ Φαντασία, ας, ἡ, from φαντάζω. —*Show, pomp, pompous show, parade*. occ. Acts xxv. 23, where Raphelius cites Polybius often using the word in the same view, [as x. 40. 6.] to whom Wetstein adds others of the Greek writers. [See Diod. Sic. xii. 33.] It is a striking remark of this latter commentator, that king Agrippa and his sister Berenice made this *pompous show* in the *very city* where their father had so dreadfully perished for his *pride*. Comp. Acts xii. 19, 21—23. [See Gataker on M. Anton. i. 7. Schwarz Comm. Cr. p. 1377.]

☞ Φάντασμα, ατος, τό, from πεφάντασμαι perf. pass. of φαντάζω.—*An apparition, a spectre, a phantom*. occ. Mat. xiv. 26. Mark vi. 49. So Plato applies the word, Phædon, § 30. "Ὤφθη ἄττα ψυχῶν σκιοειδῆ ΦΑΝΤΑ'ΣΜΑΤΑ, "Some shadowy *apparitions* of souls have been seen." [Wisd. xvii. 15. Plin. Ep. vii. 27. 1. Φάσμα is often so used, as Æl. V. H. ix. 2. xii. 1. Φάντασμα is used of various appearances in Joseph. Ant. i. 20. 2. v. 6. 1. Artem. i. 2. Macrob. Somn. Scip. i. 3.]

ΦΑ'ΡΑΓΞ, αγγος, ἡ.—*A precipice, a deep and broken valley*. occ. Luke iii. 5. [Gen. xxvi. 17, 19. Prov. xxx. 17. Is. xl. 4. Ez. xxxviii. 20. Eur. Iph. T. 277. Cycl. 664. Ælian. V. H. xiii. 1. Xen. de Ven. v. 16. Diod. Sic. iii. 36. xx. 25. Pol. iii. 52. 8.]

☞ ΦΑΡΙΣΑΙ'ΟΣ, ου, ὁ.—*A Pharisee*. The *Pharisaical* was, in the time of our Saviour, the principal and most numerous of the Jewish sects. Its leaders had their appellation from the Heb. פרש, either in the sense of *expounding*, as setting up for eminent *expounders* of the law, or rather from the same V. as denoting *to separate*: "Whence," says Mintert, "Φαρισαῖος is the same as ἀφωρισμένος *separated*, (comp. Rom. i. 1, and under Ἀφορίζω III.) for they *separated* themselves from the common conversation of men, 1. to the study of the law, to which they applied continually; 2. in holiness of life and ceremonial purity they were *separated* from the vulgar" (the עם הארץ *people of the earth*, as they contemptuously called them): "for they thought themselves much more holy than the common people." See Luke xviii. 11, 12. "3. their garments, for they wore *peculiar* ones, to distinguish themselves from the vulgar."—In 1 Mac. ii. 42, among the persons who joined Mattathias against Antiochus Epiphanes, about 167 years before Christ, are named the Asideans (MS. Alexand. Ἀσιδέων, edit. Complut. & Ald. Ἀσιδαίων), who are there described as ἑκουσιαζόμενοι τῷ νόμῳ, *voluntarily devoted to the law*: "For, after the settling of the Jewish church again in Judea, on their return from the Babylonish captivity," says Prideaux, "there were two sorts of men among the members of it: the one, who contented themselves with that only which was written in the law of Moses, and these were called *Zadikim* (צדיקים) *the righteous*; and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they *voluntarily devoted* themselves to: and these, being reckoned in a degree of *holiness* above the others, were called *Chasidim* (חסידים) *the pious*: from the former of them were derived the sects of the —Sadducees and Karaites, and from the latter, the *Pharisees* and the Essenes." Connex. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167 *.

* The Asideans are mentioned also 1 Mac. ii. 42. (Alexandr.) vii. 13. 2 Mac. xiv. 6. The principal tenets of the Pharisees were as follows:

1. In opposition to the Sadducees, they maintained the existence of angels and spirits, and the doctrine of the resurrection. (See Acts xxiii. 8.) According to Josephus †, indeed, one should suppose that the *resurrection* they taught was only a kind of Pythagorean *transmigration of souls* from one body to another, and that, too, limited to the

† He says, De Bel. lib. ii. cap. 8. § 14, that the Pharisees taught, "that all souls were immortal, but *that those of the good only passed into another body*, but those of the wicked were tormented with everlasting punishment." Comp. Ant. lib. xviii. cap. 1. § 3, and De Bel. lib. iii. cap. 7. § 5. p. 1145, edit. Hudson.

**Φαρμακεία**, ας, ἡ, from φάρμακον *a drug*, which, in the Greek writers, is used both for *a salutary* or *medicinal drug*, and for a *poisonous* one. [For the first, see Pol. iv. 178. Xen. Mem. iv. 2. 17. Joseph. B. J. iv. 9. 11; for the bad sense, Pol. vi. 13. 4. xl. 3. 7. And as φάρμακον is applied to herbs used in enchantments (see Aristoph. Plut. 302. Therm. 576.), φαρμακεία comes to signify]—*Sorcery, witchcraft, pharmaceutic enchantment, magical incantation with drugs*, whether animal, vegetable, or mineral. occ. Gal. v. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers: but since in the LXX this N. and its relatives [(Ex. vii. 11, 22. viii. 7, 18. Is. xlvii. 9, 12.—Comp. also Wisd. xii. 4. xviii. 13.)] always answer to some Heb. word, which denotes some kind of their *magical* or *conjuring tricks*,

souls of the righteous. But it is certain that the *resurrection of the same body* was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35.*) and St. Luke says absolutely that the *Pharisees confess the resurrection*, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that Josephus, in the above instance, as in *some others*†, was guilty of prevarication, and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated *the resurrection of the body*, when plainly preached to them by the disciples of Christ, with the utmost contempt and scurrility‡.—As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant Rotheram, in his Essay on Faith, Note, p. 72, 73, has shown that even John ix. 2. may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34, and see Ezek. xviii. and Bp. Pearce's Note on John ix. 2.

2. With regard to the *Pharisaical* doctrine concerning *Fate* and *Free-will*, Josephus says §, "The *Pharisees* imputed *all things* to Fate;" but adds, that "they did not hereby deprive the human will of its freedom." Our learned Bp. Bull ‖, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *heavens*, i. e. to that chain of *natural causes* of which the *heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect," says Prideaux, "was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to Moses from Mount Sinai." See Mark vii. 3—5. Mat. xv. 1—6, and comp. under Παράδοσις.

4. As Mons. Bayle* observes that the Stoics might be called the *Pharisees* of Paganism, so Josephus, on the other hand, in his Life, § 2, had said, that the *Pharisaical* sect "greatly resembles that of the Greek Stoics, παραπλήσιός ἐστι τῇ παρ' Ἕλλησι Στωικῇ λεγομένῃ." And for a fuller account of the *Pharisees* I refer to Josephus, Ant. lib. xiii. cap. 10. § 5, 6. and lib. xviii. cap. 1. § 3, Life, § 2, and De Bel. lib. ii. cap. 8. § 14. to Prideaux's Connex. pt. ii. book 5, towards the end, p. 340. 1st edit. 8vo; to the Universal History, vol. x. p. 469, &c. 8vo; and to Lardner's Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also Wetstein on Mat. iii. 7.

5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from Campbell, Prelim. Dissertat. p. 429. Among the Jews, "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet Josephus never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our Lord, Mat. xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48.. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the *Pharisaical* was the only *popular* doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

* Comp. John xi. 24, and see Bp. Lowth on Isa. xxvi. 19, and Leland's Advantage and Necessity, &c. Part III. chap. viii. p. 388, 8vo. It may be proper also to notice the additional clause which the LXX translation annexes to the end of the book of Job, after the words *So Job died*, being *old and full of days*; namely, Γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ἀνίστησιν ὁ Κύριος. *But it is written that he shall* rise again *with those whom the Lord* raiseth up. Whence it appears that the translator, whoever he was, understood Job xix. 25, &c. or some other passage of this book, as teaching the doctrine of the *resurrection*. See Peters on Job, sect. vii. p. 296, 1st edit.

† See Bp. Pearce's Miracles of Jesus vindicated, part iv. p. 72, 12mo. and the learned Spearman's Letters on LXX, p. 57, &c.

‡ See Whitby on 1 Cor. xv. 35, Leland's Advantage, &c. Vol. II. Part III. ch. viii. p. 387, 8vo.

§ Ant. lib. xviii. cap. 1. § 3.

‖ See by all means his Harmonia Apostol. Dissert. Poster. cap. 15, § 13—20, and comp. Stanhope on the Epistle for 4th Sunday after Easter.

* Dictionary, article EPICURUS.

and since it is too notorious to be insisted on, that such *infernal practices* have always prevailed, and do still prevail, in *idolatrous* countries, I prefer the other sense of *incantation*. See Doddridge and Macknight on Gal.—Herodotus applies the V. φαρμακεύω in the like view, lib. vii. cap. 114, where, after telling us that when Xerxes, in his invasion of Greece, came to the river Strymon, the Magi sacrificed white horses to it, he adds, ΦΑΡΜΑΚΕΎΣΑΝΤΕΣ δὲ ταῦτα ἐς τὸν ποταμὸν καὶ ἄλλα πολλὰ πρὸς τούτοισι— "and *having used these enchantments* and many others to the river—."

☞ Φαρμακεύς, έος, ὁ, from φάρμακον, which see under Φαρμακεία.—*An enchanter with drugs, a sorcerer.* occ. Rev. xxi. 8; where observe, that the Alexandrian and sixteen later MSS., with several printed editions, have φαρμάκοις, which reading is embraced by Wetstein, and by Griesbach received into the text. [Joseph. Vit. §. 31. Lucian Dial. Deor. xiii. 1.]

Φαρμακός, ῦ, ὁ, the same as φαρμακεύς. occ. Rev. xxii. 15.—In the LXX this word answers to חרטם [Ex. ix. 12.] and מכשף [Ex. vii. 11. Mal. iii. 3. & al.] both of which denote some kind of *magician* or *conjuror*. See Heb. and Eng. Lexicon. [Jos. Ant. xvii. 4. 1.]

☞ Φάσις, ιος, Att. εως, ἡ, from φαίνω *to show, inform,* [or rather from φάω, obs. *To say.*]—*Information,* delatio, accusatio (Scapula), for it is properly a law term, signifying, according to Pollux, [viii. 6. 47.] πᾶσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων, "*any declaration of unknown crimes.*" occ. Acts xxi. 31. See more in Wetstein and Scapula. [Hesychius, φάσεις· ἐγκλήματα, συκοφαντίαι, ἢ ἐνυπνίων ὄψεις, λόγοι φῆμαι.—Dem. 793, 16. Susann. 55.]

Φάσκω, from φάω the same.

I. *To say, assert, affirm.* occ. Acts xxiv. 9. xxv. 19. [Gen. xxvi. 20. 2 Mac. xiv. 27, 32.]

[II. *To boast.*] Rom. i. 22. Rev. ii. 2.* Wetstein, on Rom. i. 22, shows that ΦΆΣΚΟΝΤΕΣ φιλοσοφεῖν, ΦΆΣΚΟΝΤΕΣ εἶναι ΦΙΛΟΣΟΦΟΥΣ, and the like, are phrases used by the best Greek writers, particularly by Xenophon and Lucian. Comp. Kypke. [Xen. de Rep. Lac. ii. 1. and see Kypke, Obss. Sacr. ii. p. 153.]

* [Griesbach here reads λέγοντας.]

Φάτνη, ης, ἡ, q. φάγνη, from φαγεῖν *to eat.*—*A manger,* or *crib,* at which cattle are *fed.* occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text, it may be rendered *a stall,* as the word is also sometimes used in the Greek writers. [See too 2 Chron. xxxii. 28. Hab. iii. 17.] Wetstein, on Luke ii. 7, observes that the Fathers, with great consent, affirm that Christ was born in a *stable* formed not by art, but by nature. In proof of this he cites Justin Martyr, Origen, Eusebius, Jerome, and Socrates the historian. Justin, for instance, who flourished before the middle of the second century, in his Dialogue with Trypho, (p. 303, 4. edit. Colon.) says, Ἐπειδὴ Ἰωσὴφ ὀκ εἶχεν ἐν τῇ κωμῇ ἐκείνῃ πῦ καταλῦσαι, ἐν σπηλαίῳ τινι συνεγγὺς τῆς κωμῆς κατέλυσε, καὶ τότε αὐτῶν ὄντων ἐκεῖ ἐτετόκει ἡ Μαρία τὸν Χριςόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει. "When Joseph found no room to lodge in that village (of Bethlehem namely), he lodged in a certain *cave* [ἐν σπηλαίῳ τινι] near the village, and then, while they were there, Mary brought forth the Christ, and laid him in a manger, [φάτνῃ."] And in the succeeding century Origen cont. Cels. [i. p. 40. ed. Hösch.] affirms, there is shown at Bethlehem the *cave* [σπήλαιον] in which he was born, and in the *cave* the manger [φάτνη] where he was wrapped in swaddling clothes. And the same places are shown to this day. Thus a * Swedish traveller, who was at Bethlehem so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shown, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the *cave* where these two places are shown, viz. on the left hand the place where the infant was born, and on the right where he was laid in the manger." See also Harmer's Observations, vol. iii. p. 107, and an excellent Note of Campbell's on Luke ii. 7. [Gersdorff (Beiträge zur Sprach-charakteristik des N. T. p. 220.) observes very rightly, that these later stories of Justin, &c. about the cave, are not to be introduced into our gospels. Justin wished to show that the prophecy in Is. xxxiii. 16. was fulfilled, and after his manner to show also

* Hasselquist, Voyages and Travels in the Levant, p. 141.

that the mysteries of Mithras, celebrated in a cave, arose from this and other known prophecies. Gersdorff is strongly in favour of translating the word *crib* every where. He quotes Ælian, apud Suid. v. *Φάτνη*, Philo de Somniis, p. 872. B. ed. Colon. 1613. Sibyll. Erythr. apud Lactant. vii. p. 24. 12. See also Schleusner's citations, Xen. de Re Eq. iv. 1. Job xxxix. 9. Prov. xiv. 4. Is. i. 3. Schleusner says, it is *any enclosure*, but especially *a vestibule to the house, where the cattle were*, not enclosed with walls, but wooden hurdles. See Perizon. ad Ælian. V. H. iii. 4.]

ΦΑ͂ΥΛΟΣ, *η*, *ον*.

I. *Vile, refuse.* Thus sometimes used in the profane writers. [Æsch. Soc. D. i. 9. Ælian. V. H. iii. 18.]

II. *Evil*, *wicked*. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So Demosthenes, cited by Wetstein, ΦΑ͂ΥΛΑ ΠΡΑ'ΤΤΟΝΤΕΣ. [Prov. xxii. 8. Job ix. 23. Ecclus. xx. 16. Diod. Sic. i. 2. Pol. iv. 45. 1. Ceb. Tab. 39. Æsch. Soc. Dial. ii. 19. Lexic. MS. Coislin. p. 490. *φαῦλον· τὸ κακὸν καὶ τὸ ἐυτελές· τᾶσσεται δὲ καὶ ἐπὶ πένητος, καὶ ἀδόξȣ, καὶ ἀνόητȣ, καὶ ἁπλȣ͂.*]

ΦΑ'Ω.

I. *To speak*, *say*. An obsolete V., which is here inserted on account of its derivatives.

II. *To shine*. But, though used by Homer in this sense, it occurs not in the N. T.

*Φέγγος, εος, ȣς, τό*, from *φέγγω to shine.*—*A shining, splendour, light*. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33. [2 Sam. xxii. 12. Ez. i. 4, 13. Joel ii. 10. It was especially used, says Schl., of the *light of the moon*, by the Greeks. Hesychius says, *φῶς ἡμέρας, φέγγος σελήνης*. See Xen. de Ven. v. 4. Eur. Phœn. 183.]

ΦΕΙ'ΔΟΜΑΙ.

I. Governing a genitive, *To spare, treat with tenderness*. occ. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12, in LXX, and see Wetstein.) 1 Cor. vii. 28. [xi. 21.] 2 Cor. i. 23. [2 Pet. ii. 4.] or absolutely. occ. 2 Cor. xiii. 2. [Gen. xix. 6. Deut. vii. 6. Is. xiv. 6. Jer. xiv. 10. Joel ii. 17. Ælian. V. H. iii. 43. Xen. Mem. i. 2. 22.]

II. *To forbear*, *abstain*. occc. 2 Cor. xii. 6. [Xen. Cyr. i. 6. 19. v. 5. 18. Gen. xx. 6. Prov. x. 20.]

☞ *Φειδομένως*, Adv. from *φειδόμενος* particip. pres. of *φείδομαι to spare.*—*Sparingly, parsimoniously, not plentifully.* occ. 2 Cor. ix. 6, twice.

☞ Φελόνης, ȣ, ὁ. [There is a Greek word *φελλός*, which signifies, *the bark of a tree*, and the *outside of any thing*. Hence, it is supposed, came *φελλώννης* or *φελλόνης*, which from a passage in Hesychius appears to be the same as *χιτών* *. This word, it is supposed, was also written *φελόνης*, and hence, by the common interchanges of *ε* and *αι* in the lower ages, *φαιλόνης*. Others, however, have chosen to suppose that *φαιλόνης* is a mere transposition for *φαινόλης*, and that this is derived from the Latin *pænula, a cloak*. I have looked in vain for any authority to show that *φαινόλης* had ever the meaning of *cloak* at all, except that Suidas says, the ancients used it for *ἐφεστίς*. It is called *ἱμάτιον* in several glosses, but I apprehend that this only means *χιτών*. And if Salmasius (ad Spartian. Hist. Aug. Script. t. 1. p. 26.) be right, *φαινόλης* is an adjective derived from *φαίνω*, which was originally used with *χιτών* to express *a transparent tunic*, and afterwards by itself for that kind of garment. And I cannot but agree with Salmasius in thinking, that there is a sort of connexion between *φελόνης* and *φαινόλης*. At least, I see no reason to doubt his etymology of *φελόνης* from *φελλός*, nor that the word *φελλόνης* or *φελλώνης* meant the same as *χιτών*. I should therefore agree with Wolf, in thinking, that *φελόνη* is a *tunic* or *inner garment*. And I think the authorities cited by Parkhurst tend to that opinion.]—Hesychius explains *φαιλόνης* by *εἰλητάριον μεμβράϊνον, ἢ γλωσσόκομον*, *a parchment volume*, or *a kind of portmanteau;* Suidas by *εἰλητὸν τομάριον μεμβράϊνον, ἢ γλωσσόκομον, ἢ χιτώνιον*, *a parchment roll*, or *a portmanteau*, or *a waistcoat*. The Etymologist expounds *φελόνης* by the same words. Chrysostom, on 1 Tim. iv. 13, says, *Φαιλόνην ἐνταῦθα τὸ ἱμάτιον λέγει. Τίνες δὲ φασὶ τὸ γλωσσόκομον ἔνθα τὰ βιβλία ἔκειτο.* "He here calls his *cloak φαιλόνην*, but some say he means a *portmanteau* or *case* where his books were put." Thus also Theophy-

* [As the passage stands in Hesychius, *φελλώνη* would appear to be Cretan. It is thus, *Ἀμφεινοτίς χιτῶνες ἢ φελλώνας· Κρῆτες φελλώνας λέγουσι.* But Biel's conjecture, that the two last words are an introduction of some transcriber, is almost certain; for *ἀμφεινώτας* is expressly said by Hesychius to be *ὁ Κρητικὸς χιτών*.]

lact, copying from Chrysostom *, as usual, [Jerome,] Œcumenius, [Luther, Grotius, and others] interpret it ἔνδυμα *a garment*: and this, indeed, seems the most probable sense of the word; because the apostle, in the same sentence, distinctly mentions both his books and parchments. [Others, however, as Schleusner †, adopt the second interpretation mentioned in these quotations, and take the word in the sense of a *book-case* of some kind, and so the Syriac renders it. The Jews, it seems, called the linen which was wrapped round the law פּלינא. But then they also called such an outer cloak for travellers פלין, according to Schöttgen, p. 898, and Buxtorf, p. 1742. So that the argument from the Hebrew cuts both ways.] occ. 2 Tim. iv. 13. See Wolfius, and Suicer Thesaur. on the word.

ΦΕ'ΡΩ.

[I. *To bear* or *carry*, as a burden. Luke xxiii. 26. Lucian, Dial. Deor. ii. 4. Diod. Sic. iv. 27. Xen. Mem. iii. 13. 6.]

II. *To bear* fruit, as plants or trees. Mark iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16. [Ez. xvii. 8. Joel ii. 20. Ælian. V. H. iii. 18.]

[III. *To endure, tolerate, bear,* (as *reproach*.) Heb. xiii. 13. (as *something dreadful*.) Heb. xii. 20. Comp. Deut. i. 12. Ez. xxxiv. 41. Ælian. V. H. ix. 33. Xen. Mem. iv. 8. 1. In Rom. ix. 22. it is *to bear with*.]

IV. *To bear, sustain, support, uphold,* or perhaps, *To govern, regulate,* moderari. Heb. i. 3. See Whitby and Wolfius.

[V. *To bring, cause to come.* Mat. xiv. 11. Luke v. 18. xv. 23. xxiv. 1. John xix. 29. xxi. 10. Acts iv. 34, 37. v. 2, 16. 2 Tim. iv. 13. 2 John 10. Xen. Cyr. iii. 3. 2. Mem. iii. 6. 9.—*To bring near, bring to,* (with a dative.) Mat. xiv. 18. xvii. 17. Mark vii. 32. viii. 22. xii. 15, 16. John ii. 8. iv. 33. 1 Pet. i. 13. Gen. xxvii. 7. xxxi. 39. Xen. Cyr. ii. 4. 1. —with εἰς, Rev. xxi. 24, 26. —with ἐπὶ, Mark xv. 22. John xxi. 18. Acts xiv. 13. —with πρὸς, Mark i. 32. ii. 3. vi. 27, 28. ix. 17, 19, 20. Lev. ii. 2. Xen. Cyr. viii. 3. 4.]

VI. *To lead,* in a certain direction. occ. Acts xii. 10, where Raphelius shows, not only that a *way* is said φέρειν *to lead,* in Herodotus and Xenophon, [An. v. 2. 19. Cyr. v. 4. 41.] but that Polybius and Arrian apply this term, as St. Luke does, to *a gate*. See other instances in Kypke. [Diod. Sic. xiv. 48. Ceb. Tab. 12. Dem. 1155, 13.]

VII. *To bring,* as an accusation. John xviii. 29. Acts xxv. 7.

VIII. Φέρομαι, Pass. *To be carried, brought, rush.* Acts ii. 2, where Kypke cites from Diogenes Laert. [x. 104. § 25.] the similar expression, διὰ τῦ ΠΝΕΎΜΑΤΟΣ πολλῦ ΦΕΡΟΜΕ'ΝΟΥ, by a great *rushing wind*. Comp. 2 Pet. i. 17, 18.

IX. *To be carried* or *driven,* as persons in a storm, by the wind, not knowing whither they are going. Acts xxvi. 15, 17. Raphelius, on ver. 15, produces several passages where Herodotus applies the V. in the same manner.

X. *To be borne, borne away,* or *actuated* by the Holy Spirit. 2 Pet. i. 21, where see Wetstein. [Macrob. i. 23. Herod. viii. 13.]

XI. *To be carried, proceed, hasten.* Heb. vi. 1, where Kypke shows that ἀφεῖναι, in the sense of *omitting,* is applied to λόγον *a discourse,* or to the *subject of a discourse,* by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus; and from Lycurgus the orator he cites, Ἥξει δ' ἴσως 'ΕΠ' ἐκεῖνον τὸν λόγον ΦΕΡΟ'ΜΕΝΟΣ, "But perhaps he will *hasten to* that subject."

XII. *To be produced, proved,* or *made apparent,* in a *forensic* sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, Macknight, and [Schleusner,] whom see, and comp. sense VII. above. But since, at ver. 15, the death of Christ is said to have happened *to the end that those who are called may receive* the declaration or promise (see 1 John i. 5.) *of the eternal inheritance,* Kypke would rather translate φέρεσθαι,

* [And the MS. Gloss. in Codd. N. T. Coislin. xxvii. See, too, Zonaras Lex. col. 1801.]

† [Bretschneider takes it to be a *cloak*, and says, it is for φαινόλης. The only authority he brings is Athenæus perverted, (iii. 97.) 'Ου σὺ δὲ ὁ καὶ τὸν καινὸν φελόνην (εἴρηται γὰρ ὦ βέλτιστε, καὶ ὁ φαινόλης), εἰπὼν ; καὶ Λεῦκε, δὸς μοὶ τὸν ἄχρηστον φαινόλην. Now the reading of the place is, 'Ο τὸν καινὸν καὶ οὐδέπω ἐν χρείᾳ γενόμενον φαινόλην. And as Schweighæuser observes, Athenæus is not speaking principally about φαινόλης, but about the absurd use of ἄχρηστος. It is true, indeed, that he seems to allude also to the various ways of writing φαινόλης; but it would be just as reasonable to insert παινώλης, or φαινώλης, or φινόλης, or φενώλης, all which appear in various MSS. (see Pol. vii. 61. not. 40.) as φελόνης; and then the argument is over.]

ver. 16, by *be declared, announced,* namely, to the appointed heirs; and he shows that Euripides several times, Philo, Josephus, and Dionysius Halicarn. use φέρειν for *bringing news, announcing.* [Wahl says, it is the same here as γίνομαι, i. e. *To take place.*]

[XIII. It is used of *passing sentence,* of *giving a vote,* &c. Thus 2 Pet. ii. 11. and so with ψῆφος, in Xen. Symp. v. 8. 714.]

ΦΕΥ'ΓΩ.

I. *To flee, to run* or *move hastily from danger,* or *through fear.* [Mat. ii. 13. viii. 33. (Mark v. 14. Luke viii. 34.) x. 23. xxiv. 26. xxvi. 56. (Mark xiv. 50.) Mark xiii. 14. xvi. 8. Luke xxi. 21. John x. 5, 12, 13. Acts vii. 29. xxvii. 30. James iv. 7. (where Schleusner says, it is used of one whose power is destroyed.) Rev. xii. 6. Lev. xxvi. 36. Ceb. Tab. 32. Herodian, viii. 1. 9. Xen. Mem. i. 2. 24. ii. 6. 31.]

II. With ἀπὸ or an accusative following, *To flee from* sin, that is, *to avoid* it *earnestly* and *solicitously.* 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

III. *To escape* danger or punishment. Heb. xi. 34. xii. 25.

[IV. Of *things vanishing away.* See Rev. xvi. 20. xx. 11.]

Φήμη, ης, ἡ, from φάω or φημὶ *to speak.* —*A report, rumour, fame.* occ. Mat. ix. 26. Luke iv. 14. [Prov. xvi. 1. Pol. vi. 52. 11. Diod. Sic. ii. 16. Ælian. V. H. iii. 25. Dem. 417, 2.]

Φημί, from the obsolete V. φάω, which see.

I. *To say.* Mat. iv. 7. Luke vii. 40. [Generally, Mat. xxvi. 34, 61. Luke vii. 44. xxii. 58. Acts viii. 36. x. 28, 31. xvi. 37. xvii. 22. xix. 35. xxii. 2. xxiii. 17, 18. xxv. 22, 24. xxvi. 1, 24. 1 Cor. vii. 29. x. 15. xv. 50;—in the middle of a clause, and in quoting the words of another, Mat. xiv. 8. xxi. 27. Acts xxiii. 35. xxv. 5, 22. 1 Cor. vi. 16. 2 Cor. x. 10. Heb. viii. 5. —of *answering,* with ἀποκριθείς, Mat. viii. 8. Luke xxiii. 3. —absolutely, Mat. iv. 7. xiii. 28, 29. xvii. 26. xix. 21. xxv. 21, 23. xxvii. 11, 65. Mark xiv. 29. Luke vii. 40. xxii. 70. John i. 23. ix. 38. Acts ii. 38. vii. 2. x. 30. xxii. 27, 28. xxiii. 5. xxvi. 25, 28. —of *asking questions,* Mat. xxvii. 23. Acts xvi. 30. xxi. 37.]

II. *To say, affirm,* Rom. iii. 8. [Diod. Sic. i. 90. ii. 1.]

ΦΘΑ'ΝΩ, or ΦΘΑ'Ω.

I. [Intransitively. Schleusner says, it is used either of *a thing which happens* or *falls to the share of any one,* or *of a man who gets any thing.* The sense *to come* appears sufficient in all the places except the two first to be adduced. Construed with ἐπὶ, it occ. Mat. xii. 28. Luke xi. 31, where Fritzsche says, that Erasmus Schmidt alone has seen the right sense, *The kingdom of God is come to you sooner than you expected* *. Schleusner says, *The kingdom of God is offered to you.* In 1 Thess. ii. 16. Wahl says, *To hang over, come upon;* Schleusner translates, *Dreadful punishment will at some time come on them.* And Rosenmüller, *Their very dreadful punishment is near,* or *at last punishment comes upon them;* in both cases taking ἔφθασε as a present, and referring to Mat. xii. 28. Rom. ix. 31.] Construed with εἰς, *To come, attain to.* occ. Rom. ix. 31. Phil. iii. 16. [Comp. Eccl. viii. 14. Dan. iv. 25. Hom. Il. Λ. 451.]

II. Transitively, *To prevent, anticipate, be before.* occ. 1 Thess. iv. 15. [Wisd. vi. 13.]

III. Construed with ἄχρι, *To come to,* or *as far as.* occ. 2 Cor. x. 14.

☞ Φθαρτός, ή, όν, from ἔφθαρται 3 pers. perf. pass. of φθείρω *to corrupt.*—*Corruptible, perishable.* Rom. i. 23. 1 Cor. ix. 25. [xv. 53, 54. 1 Pet. i. 18, 22. Wisd. ix. 15. 2 Mac. vii. 16.]

ΦΘΕ'ΓΓΟΜΑΙ.—*To speak,* or *sound aloud, utter.* occ. Acts iv. 18. 2 Pet. ii. 16, 18, where Kypke remarks that φθέγγεσθαι is more than λαλεῖν, namely, sonare, crepare, jactare, which he confirms from the Greek writers. [See Job xiii. 7. Prov. xviii. 24. Ps. lxxvii. 2. xciii. 4. Thuc. vii. 71. Eur. Phœn. 488. Xen. Cyr. vii. 3. 14.]

Φθείρω.—In general, *To corrupt, destroy.* [Ex. x. 15. Is. xxiv. 3. Æl. V. H. ii. 25.]

I. *To destroy, punish with destruction.* occ. 1 Cor. iii. 17. [2d time.]

II. *To spoil, destroy,* as the Temple of God, i. e. the Christian church, by handling the word of God deceitfully, and thereby alluring wicked men into it. occ. 1 Cor. iii. 17, [1st time] where see Macknight; [or we may refer this to the next

* [Parkhurst gave the sense, *To come, come suddenly, come sooner than expected,* to these places, and 1 Thess. ii. 16; to which last, the 3d at all events does not apply.]

head, and say, *To corrupt the doctrine and manners of the church*, &c.]

III. *To corrupt, spoil, vitiate*, in a moral or spiritual sense. 1 Cor. xv. 33. [2 Cor. xi. 3.] Eph. iv. 22. On 1 Cor. iii. 17, Wetstein cites from Diodorus Exc. Τῆς θυγατρὸς αὐτῦ ΦΘΑΡΕΙΣΗΣ, "His daughter being *debauched*;" and shows that the Roman writers use the V. corrumpo *to corrupt* in the same view.—Φθείρομαι, mid. *To corrupt oneself.* Jude ver. 10; [where Schleusner says, *To bring dreadful punishment and evils on oneself.* See I.]

IV. *To corrupt*, i. e. *to seduce to a bad party* or *to corrupt opinions*. occ. 2 Cor. vii. 2. xi. 3. So Chrysostom explains ἐφθείραμεν on the former text by ἠπατήσαμεν *we have deceived;* and Raphelius shows that Polybius applies the V. to *political seduction*, as Xenophon does the compound δια-φθείρειν to *moral*, Memor. Socrat. lib. i. cap. 1. § 1.

☞ Φθινοπωρινός, ή, όν.—*Whose fruit withers* or *decays*. occ. Jude ver. 12. It is derived from φθινόπωρον *the decline of autumn, drawing towards winter*, "senescens autumnus, et in hyemem vergens," Scapula: "At which time the trees are stript of their leaves and fruit, and for a time *wither*, producing nothing. But, according to Phavorinus, φθινόπωρον is νόσος φθίνυσα ὀπωρας, *a distemper*, (in trees) *which withers their fruit;* whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." Mintert. See also Wolfius and Wetstein. Φθινόπωρον, in either of the above views, is a plain derivative from φθίνω *to decay, fail, wither*, and ὄπωρα *fruit*, properly *autumnal*, which see. [Wahl says, simply, *autumnal.* Schleusner, *trees, such as they are in autumn, dry and without leaves or fruit.* Pol. vi. 51. 4.]

Φθίνω.—*To be corrupted, destroy, decay, wither.* This V. is inserted on account of its derivatives.

Φθόγγος, υ, ὁ, from ἔφθογγα perf. mid. (if used) of φθέγγομαι *to speak, utter a sound.*

I. *A voice, sound.* occ. Rom. x. 18. [Comp. Ps. xix. 5.]

[II. *A musical sound.*] 1 Cor. xiv. 7, where Raphelius shows from Arrian, Epictet. lib. iii. cap. 6, that φθόγγος, as distinguished from φώνη, denotes *a musical sound.* See also Wetstein.

☞ Φθονέω, ῶ, from φθόνος.—*To envy.* occ. Gal. v. 26. Pol. vi. 58. 5. Xen. Mem. iii. 5. 16. Tobit iv. 22.]

☞ Φθόνος, υ, ὁ.—*Envy*, "*pain felt* and *malignity conceived at the sight of excellence* or *happiness.*" Johnson. Rom. i. 29. Gal. v. 21. Tit. iii. 3. [Add Mat. xxvii. 18. Mark xv. 10. James iv. 5. (in which places Parkhurst translates the word, *Malice, malignity.*) Phil. i. 15. 1 Tim. vi. 4. 1 Pet. ii. 1. Wisd. vi. 25. Pol. vi. 9. 1. Xen. Mem. iii. 9. 8.]

Φθορά, ᾶς, ἡ, from ἔφθορα perf. mid. of φθείρω.

[I. *Destruction* (passively), as by death. 2 Pet. ii. 12. (first time) ζῶα γεγεννημένα—εἰς ἅλωσιν καὶ φθοράν, *animals born that they may be destroyed or killed.* So 1 Cor. xv. 42. σπείρεται (τὸ σῶμα) ἐν φθορᾷ (by a common Hebraism, for φθαρτόν), the body is sown *corruptible*, i. e. liable to destruction by death; and in verse 50, the abstract being put for the concrete, ἡ φθόρα is put for τὸ φθαρτόν, *what is corruptible*, i. e. *the body.* In Rom. viii. 21, too, I understand with Macknight, *the destruction of the body by death*, and Wahl says, *mortality.* Schl. understands, the *miseries of the Christians.* On the extremely difficult passage Col. ii. 22, there are many opinions. Macknight takes v. 22. as a continuance of the precepts of the teachers (whom he considers as Pythagoreans) in v. 21, *Neither eat, nor taste, nor handle, whatever things tend to the destruction of life in their using.* He should rather have said, *All which things*, i. e. *eating, &c. tend to the destruction of life.* He conceives that the apostle exhorts his disciples against attending to the Pythagorean doctrine of abstinence from animal food. Schleusner construes the clause like Macknight, but gives a different meaning to the word, saying, *The use of all which things brings punishment* or *destruction.* Hammond translates, *which are all to corruption by the abuse of them;* and explains the passage thus: "These things, though they might be lawfully abstained from, as indifferent things, yet when they are taught and believed to be detestable things and utterly unlawful, by that abuse they tend to the bringing of all unnatural and horrible

villanies among you." Theophylact says, εἰς φθορὰν καταλήγει τοῖς χρωμένοις· φθειρόμενα γὰρ ἐν τῇ γαςρὶ διὰ τοῦ ἀφεδρῶνος ὑποῤῥεῖ. Œcumenius has, φθορᾷ γὰρ ὑπόκειται ἐν τῷ ἀφεδρῶνι. They, therefore, seem to have understood ἃ πάντα as referring to the meats prohibited, not the prohibitions. So Rosenmüller, expressly saying, that these words refer to verse 21; that φθορὰ here is meant of the perishing of the food spoken of in that verse, and that the sense is, *all these kinds of food* (are so far from polluting him who eats them, that) *they perish in the very using them.*—In Gal. vi. 8, which Parkhurst refers to this head, Schleusner understands the *punishment* or *ruin* consequent on sin, i. e. *everlasting destruction*, which seems to be the sense. Comp. Micah ii. 10. The word occ. also Is. xxiv. 3. Jonah ii. 7. Thuc. ii. 47. Pol. vi. 9. 11. Diod. Sic. i. 10.]

II. *Corruption*, in a natural sense. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, *What is corruptible* or *subject to corruption*. occ. 1 Cor. xv. 50.

III. *Corruption*, in a moral or spiritual sense. occ. 2 Pet. i. 4. (comp. Eph. iv. 22.) ii. 12 [2d time], 19. On ver. 12. comp. Jude ver. 10. [Wisd. xiv. 12, 25.]

Φιάλη, ης, ἡ.—*A bowl* or *basin*. Rev. v. 8. xv. 7. [xvi. passim. xvii. 1. xxi. 8.] The learned Daubuz, on Rev. v. 8, has abundantly proved that the word signifies, not a vessel with a narrow mouth, such as we commonly call *a phial* or *vial*, but *one with a wide mouth*. In this sense he shows it is used by the best Greek writers, as in other instances, so especially by Herodotus, who relates, lib. iii. cap. 130, that Democedes, the Greek physician, was presented, by each of Darius's concubines, with a ΦΙΑ'ΛΗ τοῦ χρυσοῦ σὺν θήκῃ, *a golden bowl* with a cover (as such vessels often have) heaped up with *money*. The LXX likewise generally use it for the Heb. מזרק *a basin*, or *bowl*, [as Numb. iv. 14.] See also Wetstein on Rev. v. 8, and Dammi Nov. Lexic. Græc. col. 2053.

☞ Φιλάγαθος, ου, ὁ, from φίλος *a friend*, and ἀγαθὸς *good*.—*A friend* or *lover of good men*, or *of goodness*. occ. Tit. i. 8. It occurs also Wisd. vii. 22. [Plutarch, t. vi. p. 530. 6. ed. Reisk. t. vii. p. 415. ed. Hutten.] See Suicer Thesaur. in voce.

☞ Φιλαδελφία, ας, ἡ, from φιλάδελφος.—*Brotherly love, love to Christians as brethren*. Rom. xii. 10. [1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7.]

☞ Φιλάδελφος, ου, ὁ, from φίλος *a friend, loving*, and ἀδελφὸς *a brother*.—*Full of brotherly love to all Christians, loving fellow-christians as brethren*. Comp. Ἀδελφὸς VI. occ. 1 Pet. iii. 8. [In the proper sense, *Loving one's brother*. 2 Mac. xv. 14. Diod. Sic. iii. 56. Xen. Mem. ii. 3. 17.]

☞ Φίλανδρος, ου, ἡ, from φίλος *loving*, and ἀνὴρ, ἀνδρός, *a husband*.—*Loving one's husband*. occ. Tit. ii. 4. [Plutarch, t. vii. p. 420. ed. Hutten. Anthol. t. iv. p. 276. ed. Jacobs.]

☞ Φιλανθρωπία, ας, ἡ, from φιλάνθρωπος. See next word.—*Love of man, philanthropy*, whether [in God.] occ. Tit. iii. 4;—or man. occ. Acts xxviii. 2. [2 Mac. iv. 22. Diod. Sic. iii. 53. Pol. xxviii. 15. 11. Ælian. V. H. ii. 4.]

☞ Φιλανθρώπως, Adv. from φιλάνθρωπος *loving man* or *mankind, humane*, which from φίλος *loving*, and ἄνθρωπος *man*.—*Humanely, with humanity* or *benevolence*. occ. Acts xxvii. 3. Raphelius cites the same phrase, φιλανθρώπως τινι χρᾶσθαι, *to treat one with humanity*, from Polybius, [i. 68. 13. See Dem. 52, 10. 2 Mac. ix. 27.]

Φιλαργυρία, ας, ἡ, from φιλάργυρος.—*Love of money, covetousness*. occ. 1 Tim. vi. 10, where Wetstein cites many of the Greek writers expressing the same sentiment. See also Suicer Thesaur. [Jer. viii. 10. 4 Mac. i. 26. See Diod. Sic. v. 26. Ceb. Tab. 23. Herodian, vi. 9. 17. Pol. ix. 25. 4.]

☞ Φιλάργυρος, ου, ὁ, ἡ, from φίλος *loving*, and ἄργυρος *silver, money*.—*Loving money, fond of money, covetous*. occ. Luke xvi. 14. 2 Tim. iii. 2. [4 Mac. ii. 8. Ælian. V. H. ix. 1. Xen. Mem. iii. i. 10.]

Φίλαυτος, ου, ὁ, from φίλος *loving*, and αὐτὸς *himself*.—*Loving one's own self*, i. e. either *only*, or *more than one ought*. So Theophylact explains φίλαυτοι by οἱ ἑαυτοὺς μόνον φιλοῦντες, "They who love themselves *only*;" but Aristotle, cited by Wetstein, Τὸ δὲ φίλαυτον εἶναι—οὐκ ἔστι—τὸ φιλεῖν ἑαυτὸν, ἀλλὰ τὸ μᾶλλον ἢ δεῖ φιλεῖν. "To be a φίλαυτος is not merely to love oneself, but to love oneself *more than one ought*." The word seems to imply both *self-conceit* and *selfishness*,

but especially the latter. occ. 2 Tim. iii. 2. [See Aristot. Eth. Nicom. ix. 18. Plut. Vit. Arat. c. 1. Phil. de Alleg. t. i. p. 53. 3.]

ΦΙΛΕ'Ω, ῶ.

I. *To love*, q. d. to regard with *peculiar* and *distinguishing* affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. [xvi. 27.] xx. 2. [xxi. 15—17. 1 Cor. xvi. 22. Tit. iii. 15. Rev. iii. 19. In John] xii. 25, Kypke shows that the phrase φιλεῖν τὴν ψυχὴν is pure Greek, by citing from Euripides, Heraclid. lin. 456. Οὐ ΦΙΛΕΙ͂Ν δεῖ τὴν ἐμὴν ΨΥΧΗ'Ν, ἴτω. "I must not *love my life* (i. e. too much, nimis amare, Kypke*), let it perish;" and from his Alcest. lin. 703. Νόμιζε δ' εἰ σὺ τὴν σαυτῦ ΦΙΛΕΙ͂Σ ΨΥΧΗ'Ν, ΦΙΛΕΙ͂Ν ἅπαντας. "But reflect that if you *love* your own *life*, so do all." See more in Kypke and Wetstein. [See Gen. xxxvii. 3. Hos. iii. 1. Dem. 660, last line. Xen. Mem. ii. 7. 9.]

II. *To love, like, affect*. Mat. xxiii. 6. Luke xx. 46. [Rev. xxii. 15. Gen. xxvii. 4, 9, 14. Prov. xxi. 3. Wisd. viii. 2. Xen. Œc. xx. 29. In Mat. vi. 5.] it may be construed *to be wont, used*, or *accustomed*, soleo, as the V. often signifies in the best Greek writers when construed with an infinitive, and as amo *to love* is used in Latin. See Wetstein. [For this sense, see Is. lvi. 10. Eccl. xvi. 33. Ælian. V. H. iv. 37. Pol. iv. 2. 11. Xen. de Mag. Eq. vii. 9.]

III. *To kiss*, in token of *love* or *friendship*. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See Wetstein on Mat. [Gen. xxvii. 26, 27. Tobit vi. 25. Arrian. Exp. Al. iv. 11. Ælian. V. H. ix. 26. Xen. Mem. iii. 11. 10.]

☞ Φίλη, ης, ἡ. See under Φίλος.

☞ Φιλήδονος, ȣ, ὁ, ἡ, from φίλος *loving*, and ἡδονὴ *pleasure*.—*Loving pleasure, a lover of pleasure*. occ. 2 Tim. iii. 4; where Wetstein cites from Demophilus the Pythagorean, ΦΙΛΗ'ΔΟΝΟΝ καὶ ΦΙΛΟ'ΘΕΟΝ τὸν αὐτὸν ἀδύνατον εἶναι, "It is impossible for the same person to be *a lover of pleasure* and *a lover of God*." I add from Lucian a paronomasia similar to that of the apostle, Οἱ ΦΙΛΟ'ΝΕΟΙ μᾶλλον ἢ ΦΙΛΟ'ΣΟΦΟΙ, "*Lovers of young men*, rather than *Lovers of wisdom*," Amores, tom. i. p. 1042. [Pol. xl. 6. 11. Cic. ad Fam. xv. 19. Phil. de Agric. t. i. p. 313, 49.]

* [So Wahl.]

Φίλημα, ατος, τό, from φιλέω *to kiss*.—*A kiss*, a token of *love* and *friendship*. Luke vii. 45. xxii. 48. [In the following passages it seems to refer especially to the Christian salutation. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14. See Prov. xxvii. 6. Song of S. i. 2. Xen. Mem. i. 3. 8. Lucian. Dial. Deor. v. 2.] See Macknight on Rom. xvi. 16.

Φιλία, ας, ἡ, from φίλος *a friend*.—*friendship, love*. occ. Jam. iv. 4. Comp. 1 John ii. 15, 16. [Prov. x. 12. Ælian. V. H. xii. 1. Xen. Mem. ii. 3. 4. Dem. 19. last line but one.]

☞ Φιλόθεος, ȣ, ὁ, from φίλος *loving* and Θεὸς *God*.—*Loving God, a lover of God*. occ. 2 Tim. iii. 4. [Diod. Sic. i. 95.]

☞ Φιλονεικία, from φιλόνεικος.—*A contention, dispute*, literally, according to its derivation, *a love of contention*. occ. Luke xxii. 24. [Ælian. V. H. xiii. 44. Pol. v. 93. 9. Thuc. viii. 76.]

☞ Φιλόνεικος, ȣ, ὁ, ἡ, from φίλος *loving*, and νεῖκος *a contention, dispute, war*.—*Fond of contention* or *disputing, contentious, disputatious*. occ. 1 Cor. xi. 16. [Pol. Fr. Gr. 115. Herodian. iv. 4. 2. Xen. de Re Eq. ix. 8. It seems to denote *emulation* and *earnest endeavour*, in Xen. Mem. ii. 3. 17. Cyr. viii. 2. 8. and 4. 2.]

☞ Φιλοξενία, ας, ἡ, from φιλόξενος.—*Kindness to strangers, hospitality*. occ. Rom. xii. 13. Heb. xiii. 2. [Pol. iv. 20. 1.]

☞ Φιλόξενος, ȣ, ὁ, ἡ, from φίλος *loving, a friend*, and ξένος *a stranger*.—*Loving strangers, a friend* or *kind to strangers, hospitable* in this sense. occ. 1 Tim. iii. 2. (where see Macknight.) Tit. i. 8. 1 Pet. iv. 9. [Xen. Hell. vi. 1. 3.]

☞ Φιλοπρωτεύω, from φιλόπρωτος *affecting the pre-eminence, domineering*, a word used by the Greek writers (see Wetstein)*, and compounded of φίλος *loving*, and πρῶτος *the first, chief*.—With a genitive, *To love to be first*, or *chief of, to love to have*, or *to affect, the pre-eminence over*. occ. 3 John ver. 9.

Φίλος, η, ον, from φιλέω *to love*.—*Loving* or *beloved with peculiar and distinguishing regard*. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied

* [Artem. ii. 33. Polyb. Frag. 115. Plutarch. Solon. p. 95. B. Alcib. p. 192. C.]

substantively, Φίλος, ου, ὁ, *A friend.* [Luke vii. 6. xi. 5, 6, 8. xii. 4. xiv. 12. xv. 6, 29. xvi. 9. xxi. 16. xxiii. 17. John iii. 29.* xi. 11. xv. 13, 15. xix. 12. Acts x. 24. xix. 31. xxvii. 3. James ii. 23. 3 John 15. Ex. xxxiii. 11. Job ii. 11. Micah vii. 5. for רע. Est. v. 10, 14. Prov. xiv. 20. Jer. xx. 4, 6. for אהב. Pol. i. 44. 1. Dem. 113, 27. Xen. Mem. ii. 5. 4. In Luke xiv. 10. it is a civil term of address, as with us in familiar colloquy. In James iv. 4, *a friend of the world* is *one who loves the world.*] On John xix. 12, observe, that *the friend of Cæsar* was a title of honour frequently conferred on the *Roman governors*, as well as on the allies of Rome. See Wetstein and Kypke.—φίλη, ης, ἡ, *A female friend.* occ. Luke xv. 9.

☞ Φιλοσοφία, ας, ἡ, from φιλόσοφος, which see.—*Philosophy*, *the doctrine* or *tenets of the heathen* or *gentile philosophers.* occ. Col. ii. 8, where see Whitby and Macknight. [Wahl and Schleusner agree in thinking that the *Jewish theological systems* are here referred to, relating to the interpretation of scripture, and containing many traditions as to the forms, &c. of worship. See Joseph. Ant. xviii. 3. 1. xx. 11. 2. Bell. ii. 8. 2. Phil. de Vit. Mor. iii. p. 685. occ. 4 Mac. v. 22. vii. 9.]

Φιλόσοφος, ου, ὁ, q. φίλος σοφίας, † *a friend of wisdom.*—*A philosopher.* Those who professed the study of wisdom were, among the ancient Greeks, called Σόφοι, or *Wise men;* but Pythagoras introduced the more modest name of Φιλόσοφος, i. e. *a lover of wisdom,* and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. lib. v. cap. 3, and by Diogenes Laertius (in his Proeme to the Lives of the Philosophers, § 12.), who adds that Pythagoras would not allow any mortal man to be *truly wise,* but God only. occ. Acts xvii. 18. [Dan. i. 20. in the Chis. MS. 4 Mac. vii. 7.]

☞ Φιλόστοργος, ου, ὁ, ἡ, from φίλος *loving,* and στοργή *natural* or *tender affection,* which see under Ἄστοργος.

I. Properly, *Loving with that* στοργή or *tender affection which is natural between parents and children.* Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. lib. vii. cap. 10. § 5, says of David, φύσει γὰρ ὢν ΦΙΛΟΣΤΟΡΓΟΣ, "being naturally *affectionate* to his children." [4 Mac. xv. 13.]

II. *Loving with tender affection, resembling that between near relations, affectionate.* occ. Rom. xii. 10. [M. Anton. i. 9. Athen. xiii. p. 555. D. Xen. Cyr. i. 3. 2. Cic. ad Att. xiii. 9. xv. 17.]

☞ Φιλότεκνος, ου, ὁ, ἡ, from φίλος *loving,* and τέκνον *a child.*—*Loving one's children.* occ. Tit. ii. 4. [4 Mac. xv. 4. Plut. t. iii. p. 67, 3. ed. Reisk.]

☞ Φιλοτιμέομαι, οῦμαι, from φιλότιμος *loving,* or *fond of, honour, ambitious,* which from φίλος *loving,* and τιμή *honour.*

I. *To be ambitious, to make it one's ambition, to esteem it an honour.* [Diod. Sic. iv. 83. Ælian. V. H. ix. 29. Lys. 533, 2. Xen. Mem. ii. 6. 11. Wahl puts 1 Thess. iv. 11. wrongly, I think, under this head.]

[II. Hence, *To strive hard for,*] *to be extremely desirous,* "magno studio conor quidpiam efficere, contendo, æmulor, certo," Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. Kypke on Rom. [Diod. Sic. ii. 7. iii. 17. Pol. i. 4. 2. Herodian, i. 13. 12. Dem. de Cor. c. 23. See Perizon. ad Æl. V. H. iii. 1.]

☞ Φιλοφρόνως, Adv. from φιλόφρων. *Friendly, in a kind* or *hospitable manner.* occ. Acts xxviii. 7. The Greek writers often apply the word in the same sense, particularly to the *entertainment of strangers.* [2 Mac. iii. 9. Diod. Sic. xi. 56. Ælian. V. H. iv. 9. Xen. Cyr. v. 5. 32.]

☞ Φιλόφρων, ονος, ὁ, q. ὁ τὸ φίλον or τὰ φίλα φρονῶν, *one who thinks* or *intends what is friendly.*—*Friendly-minded, friendly, benign.* occ. 1 Pet. iii. 8, where Griesbach, on the authority of fourteen or fifteen MSS., two of which ancient, and of several old versions, for φιλόφρονες reads ταπεινόφρονες. [Xen. Mem. iii. 1. 6.]

Φιμόω, ῶ, from φιμός *a muzzle* for a beast's mouth*. See Castell's Lexic. Heptaglott. in פחם.

* [See Schöttgen. H. H. t. i. p. 335. Selden's Lex. Hebr. ii. 16. Lightfoot, Opp. t. ii. p. 605.]

† "(Hanc sapientiam scilicet) qui expetunt, philosophi *nominantur: nec quidquam aliud est* philosophia, *si interpretari velis, quàm* studium sapientiæ." Cicero, De Offic. lib. ii. cap. 2.

* [Hesychius has φιμός· δεσμός, κημός, ἐπιστόμιον. See Prov. xxvi. 3. Lucian. Vit. Auct. c. 22. Schol. in Anthol. i. 33. 28.]

I. *To muzzle*, as an ox. occ. 1 Cor. ix. 9. 1 Tim. v. 18.* See Wolfius on 1 Cor. and Heb. and Eng. Lexicon under חסם I. [See Deut. xxv. 4. Dan. xiii. 62. (in the Chis. MS.)]

II. *To stop the mouth*, i. e. *reduce to silence*. occ. Mat. xxii. 34. 1 Pet. ii. 15. Φιμόομαι, ῦμαι, pass. *To be reduced to silence, to be silent, speechless*. occ. Mat. xxii. 12. So Wetstein cites from Lucian, Ὁι δὲ ἐχθροὶ ἘΠΕΦΙΜΩ͂ΝΤΟ, "His enemies were *struck dumb*," De Mort. Peregrin. tom. ii. p. 766. I add, that Josephus uses the verb in the same sense, De Bel. Prœm. § 5, and lib. i. cap. xxii. § 3, and cap. xxxi. § 2, and lib. v. cap. 1. § 5. Comp. also Kypke on Mat. and 1 Pet. [Hence,] it is applied to Christ's commanding an evil spirit *not to speak* by the organs of a demoniac, occ. Mark i. 25. Luke iv. 35; and—the raging sea *to be still*. occ. Mark iv. 39.

Φλογίζω, from φλόξ, φλογός.

1. *To set in a flame, set on fire*. [occ. Dan. iii. 21. Ex. ix. 24. Ps. xcvi. 3. Ecclus. iii. 29.]

[II. Metaphorically, *To set in a flame*. James iii. 6, where Schleusner thinks that the meaning is, *To hurt, do injury to, punish*. He translates φλογίζυσα τὸν τροχὸν κ. τ. λ. *brings entire ruin on the man himself and others;* and καὶ φλόγ κ. τ. λ. *and causes him who has thus abused his tongue to perish and suffer future punishment*. Comp. 1 Mac. iii. 5.]

Φλόξ, φλογός, ἡ, from πέφλογα perf. mid. of φλέγω *to burn, shine*, as fire.—*A bright burning fire* or *flame*. Luke xvi. 24. [with πῦρος.] Acts vii. 30. [Rev. i. 14. ii. 18. xix. 12.—πῦρ φλογός, 2 Thess. i. 8. Ecclus. viii. 10. Diod. Sic. xx. 65. Xen. Symp. ii. 24. See Is. xxix. 6. In Heb. i. 7. and Ps. civ. 4. it is for *lightning*.] On Rev. i. 14, we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the heathen poets describe their deities as appearing with *radiant eyes*. Thus Hesiod, of Apollo, Scut. Hercul. lin. 72,

ΠΥ͂Ρ δ' ὩΣ ὈΦΘΑΛΜΩ͂Ν *ἀπελάμπετο*———
His *eyes* shot *fire*———

So Homer, of Minerva, Il. i. lin. 200.

———ΔΕΙΝΩ δὲ ὉΙ ὌΣΣΕ ΦΑΑΝΘΕΝ.
*Her eyes shone dreadful**———

Comp. Il. xxi. lin. 415.—of Venus, Il. iii. lin. 397,

———ὌΜΜΑΤΑ ΜΑΡΜΑΙΡΟΝΤΑ———
*Her sparkling eyes*———

And Virgil, of Iris, Æn. v. lin. 647, 8,

———Divini signa decoris,
Ardentesque *notate* oculos———

———Observe *her looks divine*,
*Her radiant eyes*———

Comp. Suetonius, in August. cap. 79, and see more in Elsner and Wetstein.

☞ Φλυαρέω, ῶ, from φλυάρος.—With an accusative of the person, *To prate, to chatter, to talk in an idle trifling manner against* any one. Raphelius (whom see) cites from Herodotus the Ionic V. φλυηρέω in the sense of *talking idly* or *falsely*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in St. John. Wolfius says it is thus construed in imitation of other verbs of *speaking*, as κακῶς λέγειν TINA, to speak evil *of* any one. occ. 3 John ver. 10. [occ. Xen. Cyr. i. 4. 11. An. iii. 1. 26. Æsch. Dial. Soc. ii. 16. Hesychius has ἐφλυάρει· ἐλήρει, ἐμωρολόγει.]

☞ Φλύαρος, ϋ, ὁ, ἡ, from φλύω *to boil, bubble*, as with heat. So Homer, Il. xxi. lin. 361,

———Ἀνὰ δ' ἜΦΛΥΕ καλὰ ῥέεθρα.
The *bubbling* waters yield a *hissing sound*.
POPE.

And perhaps the verb φλύω is itself formed from the *sound*, as bullio in Latin, and *bubble* in English.—*A prater, a tattler, an idle* or *trifling talker, one who boils over*, as it were, *with impertinent talk*. occ. 1 Tim. v. 13; where see Raphelius and Wetstein, and Suicer Thesaur. [ii. p. 1446. 4 Mac. v. 10. Artem. i. Prœm. Æsch. Dial. Soc. iii. 13. Hesychius has φλύαρος· φαῦλος, εὐήθης.]

Φοϐερός, ά, όν, from φόϐος.—*Dreadful*,

* [Consult Fischer. de Vit. Lex. N. T. Prol. xxviii. p. 633.]

* See Pope's Note, and Dammi Lexic. col. 1810, in Ὄσσος: and for the application of it to Minerva's own eyes, comp. lin. 104.

———Ὄσσε δὲ ὉΙ πυρὶ λαμπετόωντι ἐΐκτην.
———*Her* eyes resembled fire.

*terrible, horrid.* occ. Heb. x. 27, 31. xii. 21. [Deut. i. 19. for נורא, Habb. i. 7. for אים, Dan. ii. 31. for דחיל, Ecclus. xliii. 29. 2 Mac. i. 24. Lucian. Dial. Deor. xix. 1. Dem. 505, 12. Xen. An. v. 2. 23.]

**Φοβέω, ῶ,** from φόβος.

[I. *To terrify, affright,*] *to put to flight,* in fugam verto. Thus used in Homer, Il. xvii. lin. 596,

———ἘΦΌΒΗΣΕ δ' Ἀχαιοὺς,

He *put* the Greeks *to flight.*

[See Thuc. viii. 82. Ælian. V. H. xii. 25. xiii. 1.]

II. In the N. T. **Φοβέομαι, ῦμαι,** *To be terrified, affrighted, afraid,* whether intransitively—[In the imperative pres. (φοβῦ.) Mark v. 36. Luke i. 13, 30. v. 10. viii. 50. xii. 32. John xii. 15. Acts xviii. 9. xxvii. 24. Rom. xiii. 4. Rev. i. 17. ii. 10. φοβεῖσθε, Mat. xiv. 27. xvii. 7. xxviii. 5, 10. Mark vi. 50. Luke ii. 10. xii. 7. John vi. 20;—in the imperf. Mark x. 32. xvi. 8. 1 John iv. 18;—in the 1 aor. pass. with a middle sense. Mat. xiv. 30. xvii. 6. xxv. 25. xxvii. 54. Mark iv. 41. v. 15, 33. Luke ii. 9. viii. 25, 35. ix. 34. John vi. 19. xix. 8. Acts xvi. 38. xxii. 29. Heb. xiii. 6. (Ps. cxviii. 6.) Gen. xv. 1. l. 19. Xen. Cyr. i. 4. 19. Diod. Sic. xx. 10. The 1 aor. pass. occ. in its proper signification in Xen. Cyr. ii. 1. 3. Ælian. V. H. iii. 43.]—or transitively, with an accusative, *To be afraid of, to fear.* [In the pres. and imp. Mat. xxi. 26. Mark xi. 32. Luke xix. 21. xxii. 2. John ix. 22. Acts v. 26. ix. 26. Rom. xiii. 3. Gal. ii. 22. 1 Pet. iii. 6, 14;—in the 1 aor. pass. with middle signification, Mat. x. 28. xiv. 5. xxi. 46. Mark xii. 12. Luke xii. 5. Heb. xi. 23, 27. Numb. xxii. 3. Xen. Hell. iv. 4. 8. Plutarch. Vit. Gall. 22; or joined with ἀπὸ and gen. Mat. x. 28. Luke xii. 4. (This is a Hebrew construction. Comp. Lev. xxvi. 2. Jer. i. 8, 17. x. 2. in the Heb. and LXX, and see Lev. xxiii. 36.);—or with μὴ or μήπως, Acts xxvii. 17, 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11. Diod. Sic. xiii. 4. 7. Herodian, i. 17. 24. Xen. Mem. i. 2. 7. Thuc. i. 36. In Heb. iv. 1, with μήποτε, it seems to imply rather *anxious care* than *actual fear,* as it does also in Rom. xi. 20. See Fessel. Adv. Sacr. iv. 19. (On this construction with μὴ, &c. see Frotscher, on Xen. Hier. ii. 8. p. 29.) In Luke xxiii. 40. (with an acc.) it implies *shame* of doing evil before God, with which comp. Ex. i. 17. xiv. 31. in Heb. and LXX; and with the inf. in Mat. i. 20. ii. 22. Mark ix. 32. Luke ix. 45. Xen. An. i. 3. 17. Cyr. viii. 7. 15. it signifies *hesitation.*] On Mat. x. 28. Luke xii. 4, 5, we may observe how similar is the sentiment in the Treatise on the Maccabees, ascribed to Josephus, § 13, *Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτεῖναι τὸ σῶμα, Μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ Θεοῦ.* "Let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God." Had not this writer read one or both the evangelists? See what soon after follows, cited under Κόλπος I.

III. Transitively, with an accusative, *To fear, reverence.* [Mark vi. 20. Eph. v. 33. Lev. xix. 3. Is. iv. 14. And of God, Luke i. 56. xviii. 2, 4. Acts x. 2, 22, 35. xiii. 16, 26. Col. iii. 22. 1 Pet. ii. 17. Rev. xi. 18. xiv. 7. xv. 4. So Ex. i. 17. Prov. iii. 7. Is. xxix. 23. lxvi. 14.]

**Φόβητρον, ου, τό,** from φοβέω *to terrify, affright.*—*A dreadful* or *terrible sight* or *appearance,* occ. Luke xxi. 11, where see Wetstein. These *fearful* or *dreadful sights* are particularly related by Josephus, De Bel. lib. vi. cap. v. § 3. Comp. Tacitus, Hist. lib. v. cap. 13. See also Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 246, &c. 8vo. and Lardner's Collection of Testimonies, vol. i. p. 104, &c. [Is. xix. 17. Eur. Phœn. 1266 *.]

**Φόβος, ου, ὁ,** from πέφοβα perf. mid. of φέβομαι *to flee,* or *run away from* (Homer, Il. v. lin. 223, 232, & al.).

I. *A fleeing* or *running away through fear.* Thus often used in Homer, as Il. xi. lin. 402. Il. xvii. lin. 597, & al. See Dammi Lexic. col. 2525.

II. *Fear, terror, affright.* Mat. xiv. 26. xxviii. 4. [Luke i. 12. ii. 9. viii. 37. xxi. 26. John vii. 13. xix. 38. xx. 19. Rom. viii. 15. 2 Cor. vii. 5, 11. 1 Tim. v. 26. Heb. ii. 15. 1 John iv. 18. Rev. xviii. 10, 15. Gen. ix. 2. xv. 12. Deut. xi. 25. Ex. xv. 16. Xen. An. ii. 2. 20. It implies *admiration and fear,* Mat. xxviii. 8. Mark iv. 41. Luke i. 65. v. 26.

* [The Schol. there says, μίσητρον· τὸ ἐμποιοῦν μῖσος, καὶ φόβητρον· τὸ ἐμποιοῦν φόβον.]

vii. 16. Acts iii. 43. v. 5, 11. xix. 17. Rev. xi. 11. —*timidity, shyness*, or *modesty*. 1 Cor. ii. 2. Xen. Œc. vii. 25. Comp. 1 Pet. iii. 15.—*anxious care*. 2 Cor. vii. 16. Phil. ii. 12.]

III. It denotes *the object of fear* or *terror*. 2 Cor. v. 11. Rom. xiii. 3, where Kypke shows that Menander and Euripides have likewise used it for *what is to be feared, formidable*, the abstract for the concrete. [Is. viii. 12. xxxiii. 3. Job iv. 12. Soph. Phil. 1244. Eur. Troad. 1165. Justin. iii. 1. 1.]

IV. *Fear, reverential fear, reverence*. Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. [Add 2 Cor. vii. 1. Eph. v. 21. Wahl and Schleusner add also 2 Cor. v. 11, which Schleusner translates, *Knowing what reverence we owe to God*. Others, he says, take φόβος κ. *for the terrible judgment of God*, i. e. they refer φόβος in this passage to the last head. Comp. Ps. v. 8. cxi. 9. Prov. i. 7. ix. 10.]

**Φοῖνιξ, ικος, ὁ.**

I. *A palm-tree*. occ. John xii. 13.*

II. *A branch of the palm-tree, a palm-branch*. occ. Rev. vii. 9, where Wetstein cites from Pollux, [iv. 244.] Τῦ μεντοὶ φοίνικος καὶ ὁ κλαδὸς ὁμωνύμως φοῖνιξ καλεῖται, "*The branch of the palm-tree* is called by the same name φοῖνιξ."

* It seems to have been so called from Φοινίκη *Phœnicia*, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of Judea, which abounded with them, as both Pliny † and Tacitus ‡ remark. The appellation of the country may, I think, be best deduced from that of its inhabitants, Φοίνικες, which, I apprehend with the learned Bochart, vol. i. 346, &c. is from the Heb. בני ענק, *Sons of Anak*, softened after the Grecian manner. בני ענק seems to be the title which the Phœnicians themselves affected: for what can be more probable than that they who were of the cursed race of § Canaan should be desirous (especially after the victories of Joshua) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the Canaanites which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2, and Bochart as above.—[Schleusner says, the name is properly derived from the purple colour of the fruit.]

"The *palm-tree* is in Heb. called תמר from its *straight, upright growth*, for which it seems more remarkable than any other tree, and which sometimes rises to more than *a hundred feet*. Thus Xenophon, who was well acquainted with the eastern countries (Cyropæd. lib. vii. p. 403, edit. Hutchinson, 8vo.) mentions '*palm-trees, not less than* a plethron (about 100 feet) *in length*;' adding, 'for some of them grow even to a *greater height*.' And in the same place he immediately subjoins, 'for indeed *palm-trees* being pressed by a great weight, *bend upwards* like *asses of burden*.' From which passage probably arose that great, though common, mistake, that the *palm-tree*, when *growing*, will support a considerable weight hung upon it, and bend the contrary way, as if resisting its pressure. But Xenophon is there speaking of *palm-trees* when *felled* and used as *timber*; and Plutarch *, Strabo †, and Aulus Gellius ‡ mention the same fact, not of the *palm-tree*, when *growing*, but of its Δόκον, Ξύλον, or Lignum, i. e. of its *beams* or *wood* §. However, the *straight* and *lofty growth* of this tree, its *longevity* and *great fecundity, the permanency* and *perpetual flourishing of* its leaves ‖, and their form resembling the *solar rays*, make it a very proper emblem of the *natural*, and thence of the *divine light*. Hence, in the holy place or sanctuary of the temple (the emblem of Christ's body) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 Kings vi. 29, 32, 35. Ezek. xli. 18, 19, 20, 25, 26. Hence, at the feast of tabernacles, branches of *palm-trees* were to be used among others in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess Deborah particularly chose to dwell under a *palm-tree*, Jude iv. 5."—"The branches of this tree were also used as emblems of *victory* both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so powerfully *resists incumbent pressure*: but, doubtless, believers, by bearing *palm-branches* after a *victory*, or in *triumph*, meant to acknowledge the *Divine Author* of their *support* and *success*, and to carry on their thoughts to the *Divine Light*, the *Great Conqueror of sin and death* (see 1 Mac. xiii. 51. 2 Mac. x. 7.) And probably the idolaters also originally used *palms* on such occasions, not without respect to Apollo, or *the Sun*, to whom they were consecrated ¶."—After what has been said, there can be little difficulty in understanding the import of the *palm-branches* mentioned in the N. T. The multitude carrying them before Christ, John xii. 13, was expressing by *things* and *actions* what they do in words at ver. 14, *Hosanna!* i. e. Save us! *Blessed is the King of Israel* (the Messiah) *that cometh in the name of the Lord!* The saints in Rev. vii. 9, bearing them in their hands, was in like manner ascribing *salvation* to their God, who sat on the throne, and to the Lamb, as at ver. 10, and a celebrating spiritually of the feast of tabernacles, as predicted Zech. xiv. 16. See Vitringa on Rev.

† "Judæa verò inclyta est vel magis palmis." Nat. Hist. lib. xiii. cap. 4.

‡ Speaking of Judea, "*Exuberant fruges nostrum ad morem; præterque eas, balsamum et* palmæ." Hist. lib. v. cap. 6. Comp. Shaw's Travels, p. 343.

§ See Bochart, vol. i. 300, 301.

* Lib. xv. p. 1063, edit. Amstel.

† Sympos. lib. probl. 4, ad fin.

‡ Noct. Att. lib. iii. cap. 6.

§ See Note in Hutchinson's Xenophon Cyropæd. as above, and Suicer Thesaur. under Φοῖνιξ II.

‖ See Plutarch, Sympos. lib. viii. probl. 4, towards the middle.

¶ See more in Heb. and Eng. Lexicon under תמר II. V. and the authors there cited.

*terrible, horrid.* occ. Heb. x. 27, 31. xii. 21. [Deut. i. 19. for נורא, Habb. i. 7. for אים, Dan. ii. 31. for דחיל, Ecclus. xliii. 29. 2 Mac. i. 24. Lucian. Dial. Deor. xix. 1. Dem. 505, 12. Xen. An. v. 2. 23.]

Φοβέω, ῶ, from φόβος.

[I. *To terrify, affright,*] *to put to flight*, in fugam verto. Thus used in Homer, Il. xvii. lin. 596,

——'ΕΦΟ'ΒΗΣΕ δ' Ἀχαιοὺς,

He *put* the Greeks *to flight*.

[See Thuc. viii. 82. Ælian. V. H. xii. 25. xiii. 1.]

II. In the N. T. Φοβέομαι, ῦμαι, *To be terrified, affrighted, afraid,* whether intransitively—[In the imperative pres. (φοβῦ.) Mark v. 36. Luke i. 13, 30. v. 10. viii. 50. xii. 32. John xii. 15. Acts xviii. 9. xxvii. 24. Rom. xiii. 4. Rev. i. 17. ii. 10. φοβεῖσθε, Mat. xiv. 27. xvii. 7. xxviii. 5, 10. Mark vi. 50. Luke ii. 10. xii. 7. John vi. 20;—in the imperf. Mark x. 32. xvi. 8. 1 John iv. 18;—in the 1 aor. pass. with a middle sense. Mat. xiv. 30. xvii. 6. xxv. 25. xxvii. 54. Mark iv. 41. v. 15, 33. Luke ii. 9. viii. 25, 35. ix. 34. John vi. 19. xix. 8. Acts xvi. 38. xxii. 29. Heb. xiii. 6. (Ps. cxviii. 6.) Gen. xv. 1. l. 19. Xen. Cyr. i. 4. 19. Diod. Sic. xx. 10. The 1 aor. pass. occ. in its proper signification in Xen. Cyr. ii. 1. 3. Ælian. V. H. iii. 43.]—or transitively, with an accusative, *To be afraid of, to fear.* [In the pres. and imp. Mat. xxi. 26. Mark xi. 32. Luke xix. 21. xxii. 2. John ix. 22. Acts v. 26. ix. 26. Rom. xiii. 3. Gal. ii. 22. 1 Pet. iii. 6, 14;—in the 1 aor. pass. with middle signification, Mat. x. 28. xiv. 5. xxi. 46. Mark xii. 12. Luke xii. 5. Heb. xi. 23, 27. Numb. xxii. 3. Xen. Hell. iv. 4. 8. Plutarch. Vit. Gall. 22; or joined with ἀπὸ and gen. Mat. x. 28. Luke xii. 4. (This is a Hebrew construction. Comp. Lev. xxvi. 2. Jer. i. 8, 17. x. 2. in the Heb. and LXX, and see Lev. xxiii. 36.);—or with μὴ or μήπως, Acts xxvii. 17, 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11. Diod. Sic. xiii. 4. 7. Herodian, i. 17. 24. Xen. Mem. i. 2. 7. Thuc. i. 36. In Heb. iv. 1, with μήποτε, it seems to imply rather *anxious care* than *actual fear,* as it does also in Rom. xi. 20. See Fessel. Adv. Sacr. iv. 19. (On this construction with μὴ, &c. see Frotscher, on Xen. Hier. ii. 8. p. 29.) In Luke xxiii. 40. (with an acc.) it implies *shame* of doing evil before God, with which comp. Ex. i. 17. xiv. 31. in Heb. and LXX; and with the inf. in Mat. i. 20. ii. 22. Mark ix. 32. Luke ix. 45. Xen. An. i. 3. 17. Cyr. viii. 7. 15. it signifies *hesitation.*] On Mat. x. 28. Luke xii. 4, 5, we may observe how similar is the sentiment in the Treatise on the Maccabees, ascribed to Josephus, § 13, *Μὴ φοβηθῶμεν τὸν δοκῦντα ἀποκτεῖναι τὸ σῶμα, Μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνυσι τὴν ἐντολὴν τῦ Θεῦ.* "Let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God." Had not this writer read one or both the evangelists? See what soon after follows, cited under Κόλπος I.

III. Transitively, with an accusative, *To fear, reverence.* [Mark vi. 20. Eph. v. 33. Lev. xix. 3. Is. iv. 14. And of God, Luke i. 56. xviii. 2, 4. Acts x. 2, 22, 35. xiii. 16, 26. Col. iii. 22. 1 Pet. ii. 17. Rev. xi. 18. xiv. 7. xv. 4. So Ex. i. 17. Prov. iii. 7. Is. xxix. 23. lxvi. 14.]

Φόβητρον, ε, τό, from φοβέω *to terrify, affright.*—*A dreadful* or *terrible sight* or *appearance,* occ. Luke xxi. 11, where see Wetstein. These *fearful* or *dreadful sights* are particularly related by Josephus, De Bel. lib. vi. cap. v. § 3. Comp. Tacitus, Hist. lib. v. cap. 13. See also Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 246, &c. 8vo. and Lardner's Collection of Testimonies, vol. i. p. 104, &c. [Is. xix. 17. Eur. Phœn. 1266*.]

Φόβος, ε, ὁ, from πέφοβα perf. mid. of φέβομαι *to flee,* or *run away from* (Homer, Il. v. lin. 223, 232, & al.).

I. *A fleeing* or *running away through fear.* Thus often used in Homer, as Il. xi. lin. 402. Il. xvii. lin. 597, & al. See Dammi Lexic. col. 2525.

II. *Fear, terror, affright.* Mat. xiv. 26. xxviii. 4. [Luke i. 12. ii. 9. viii. 37. xxi. 26. John vii. 13. xix. 38. xx. 19. Rom. viii. 15. 2 Cor. vii. 5, 11. 1 Tim. v. 26. Heb. ii. 15. 1 John iv. 18. Rev. xviii. 10, 15. Gen. ix. 2. xv. 12. Deut. xi. 25. Ex. xv. 16. Xen. An. ii. 2. 20. It implies *admiration and fear,* Mat. xxviii. 8. Mark iv. 41. Luke i. 65. v. 26.

* [The Schol. there says, μίσητρον· τὸ ἐμποιοῦν μῖσος, καὶ φόβητρον· τὸ ἐμποιοῦν φόβον.]

vii. 16. Acts iii. 43. v. 5, 11. xix. 17. Rev. xi. 11. —*timidity, shyness*, or *modesty*. 1 Cor. ii. 2. Xen. Œc. vii. 25. Comp. 1 Pet. iii. 15.—*anxious care*. 2 Cor. vii. 16. Phil. ii. 12.]

III. It denotes *the object of fear* or *terror*. 2 Cor. v. 11. Rom. xiii. 3, where Kypke shows that Menander and Euripides have likewise used it for *what is to be feared, formidable*, the abstract for the concrete. [Is. viii. 12. xxxiii. 3. Job iv. 12. Soph. Phil. 1244. Eur. Troad. 1165. Justin. iii. 1. 1.]

IV. *Fear, reverential fear, reverence.* Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. [Add 2 Cor. vii. 1. Eph. v. 21. Wahl and Schleusner add also 2 Cor. v. 11, which Schleusner translates, *Knowing what reverence we owe to God*. Others, he says, take φόβος κ. *for the terrible judgment of God*, i. e. they refer φόβος in this passage to the last head. Comp. Ps. v. 8. cxi. 9. Prov. i. 7. ix. 10.]

Φοῖνιξ, ικος, ὁ.

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|| See Plutarch, Sympos. lib. viii. probl. 4, towards the middle.

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[Φοῖνιξ is also used for *the branch of the palm-tree* in 2 Mac. x. 7. xiv. 4. Φοῖνιξ is used in the LXX for תמר in Judg. i. 16. iii. 13. Neh. viii. 17. See also 1 Kings vi. 29, 35. In 2 Sam. xvi. 1 and 2, it is for קיץ, and means *the fruit of the palm-tree*. See Theoph. H. P. ii. 8. De C. P. iii. 22. Plin. H. N. xiii. 4. The *palm* is found on Jewish coins as a sort of national emblem, the tree being very common in Palestine.]

**Φονεύς**, έος, ὁ, from φόνος *murder*.—*A murderer*, Mat. xxii. 7. Acts [iii. 14.] vii. 52. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15. 2 Kings ix. 31. (in the Complut. ed.) Wisd. xii. 5. Xen. Cyr. iv. 6. 6. Thomas M. makes it the Attic for the Hellenic ἀνδροφόνος.]

**Φονεύω**, from φονεύς.—*To murder, kill* a man *unjustly*. Mat. v. 21. xix. 18. xxiii. 31, 35. Mark x. 19. Luke xviii. 20. Rom. xiii. 9. James ii. 11. Judg. xvi. 2. Josh. x. 28, 30. Diod. Sic. iv. 32. Herodian. viii. 8. 15. Xen. Mem. i. 2. 11. In James iv. 2. Wahl construes, *You envy even to death*, making this use of the verb adverbially, an Hebraism. See Gesen. § 222. Schleusner says, it means here, *To treat ill, oppress*, as it does in James v. 6.]

**Φόνος**, ου, ὁ, from πέφονα perf. mid. of φένω *to murder*, which from φάω the same.—*Murder*, particularly *slaughter, slaying* or *killing by the sword*. So Hesychius, Φόνος ὁ διὰ σφαγῆς θανατός, Mat. xv. 19. Heb. xi. 37, where observe that the LXX use the same phrase, ἐν φόνῳ μαχαίρας, for the Heb. לפי חרב, *with the edge of the sword*, Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13. [Add Mark vii. 21. xv. 7. Luke xxiii. 19, 25. Acts ix. 1. Rom. i. 29. Rev. ix. 21. Ælian. V. H. ii. 17. Dem. 641, 17. Xen. Cyr. iii. 3. 65.]

**Φορέω**, ῶ, from πέφορα perf. mid. of φέρω *to bear*.

I. *To bear, wear*. occ. Mat. xi. 8. John xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4, and under Μάχαιρα II. [Prov. xvi. 23. Ecclus. xi. 5. xl. 5.]

II. *To bear, carry*. occ. 1 Cor. xv. 49, twice.—[*To bear the image of any one*, is simply *to be like him*.]

**ΦΟ'ΡΟΝ**, ου, τό. Latin.—A word formed from the Latin forum, which is a derivative from fero *to carry*, or from the Greek πέφορα perf. mid. of φέρω *to bear, bring*. Forum in Latin properly signifies *a market-place*, whither things are carried to be sold, but with a proper name often denotes *a market-town* or *burgh*, as Forum Julii, Forum Claudii, Forum Appii, or Appii Forum, in Greek Ἀππίου Φόρον, which occurs Acts xxviii. 15. This town was situated on the high road from Rome to Capua and Brundusium. See Horace, lib. i. sat. 5. It probably had its name from the famous Appius Claudius, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or Appian Way. See Livy, lib. ix. cap. 29, and comp. under Ταβέρνα.

**Φόρος**, ου, ὁ, from πέφορα perf. mid. of φέρω *to bring*.—*Tribute brought* into the prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from τέλος *custom*, it seems to denote *a tax levied on persons and estates*. See Kypke. [Judg. i. 28, 30. 2 Sam. xx. 24. 2 Chron. viii. 8, for מס. Ezr. iv. 20, 23. vi. 8. Neh. v. 4. for מדה. Diod. Sic. ii. 1. Pol. xxii. 7. 8. Ælian, V. H. ii. 10. Demosth. 156, 17. Xen. Symp. iv. 32. Phavorinus and Thomas M. (p. 900.) make φόρος a tax on *land*, and the latter calls τέλος, ἡ ὑπὲρ τῆς ἐμπορίας συντελεῖα.]

**Φορτίζω**, from φορτίον.—*To load, lade, burden*. occ. Mat. xi. 28. Luke xi. 46. [It is used metaphorically in both places. It refers in the latter to the oppressive enactments of the Mosaic law; and some think that there is the same allusion in the first; "Ye that are oppressed by the sense of sin and the burthen of the law." In Ez. xiv. 32. it is for שחד, and means, *To compel one by loading him with presents*.]

**Φορτίον**, ου, τό, from φόρος the same.

I. *A burden, load*. Though φορτίον has the diminutive termination, yet, as Duport has observed, the Attic writers use it absolutely for *a burden*. Thus Theophrastus, Ethic. Char. cap. 11, describing *Indecency of manners*, says, a man of this character is apt τῷ ἀκολούθῳ ἐπιθεῖναι μεῖζον ΦΟΡΤΙ'ΟΝ ἢ δύναται φέρειν, "to lay upon the slave, who attends him on the road, *a greater burden than he can carry*." Comp. under Βιβλίον I. [Hence it is,]—*The burden* or *lading* of a ship. occ. Acts xxvii. 10, according to the reading of many MSS., and some editions, approved by Wetstein and Griesbach. [Judg. ix. 48, 49. Ecclus. xxi. 18. xxxiii. 29. Ælian. V. H. ix. 14. Diod. Sic. v. 35. Ceb. Tab. 30. Dem.

156, 5. Xen. Mem. iii. 13. 6. Suidas has φορτία· τὰ ἀγώγιμα.]

II. Figuratively, *The burden* of Christ's commandments. occ. Mat. xi. 30.

III. *The burden* of ceremonial observances rigorously exacted, and increased by human traditions. occ. Mat. xxiii. 4. Luke xi. 46, twice.

IV. *Sin, and the punishment of it.* occ. Gal. vi. 5.

☞ Φόρτος, ϛ, ὁ, q. φέρτος, from φέρω *to bear, carry;* whence also Eng. *freight.* —*A burden,* properly of a ship, *the goods* or *merchandise* it *carries* or is *laden with;* thus likewise used in Herodotus; see Raphelius, occ. Acts xxvii. 10. But comp. Φορτίον I. [Æsop. fab. 20. See Salmas. i. ad Vopisc. Aurelian. 45.]

☞ ΦΡΑΓΕ'ΛΛΙΟΝ, ϛ, τό, Latin.—*A scourge, a whip.* occ. John ii. 15. The word is formed from the Latin flagellum the same, by changing l into ρ: and flagellum is derived from flagrum *a whip,* which from flagro *to burn,* on account of *the burning pain* it occasions; whence Horace uses loris urere, literally *to burn with whips,* for *whipping severely.* lib. i. epist. 16. lin. 47. The verb flagro is a plain derivative from the Greek φλέγω, 2 fut. φλαγῶ *to burn.* [The word is also written φραγγέλιον. The Cyrill. Lex. MS. explains it by σειρὰ, ἐκ σχοινίϛ πεπλεγμένη, ἣ καλεῖται μάϛιξ, and so the other Lexicographers. See Ducange and Meursius's Glossaries, and Menag. ad Diog. L. vi. 90.]

☞ ΦΡΑΓΕΛΛΟ'Ω, ῶ, from the Latin flagello the same. Comp. under Φραγέλλιον.—*To scourge with whips.* occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under Μαϛιγόω.

Φραγμός, ϛ, ὁ, from πέφραγμαι perf. pass. of φράττω.

I. *A fence, hedge.* occ. Mat. xxi. 33. Mark xii. 1. Thus also used by Plutarch in Wetstein. Comp. LXX in Isa. v. 2. [It is used for משוכה in that place, and for גדר *a wall,* or *hedge,* in Numb. xxii. 24. Eccl. x. 8. Prov. xxiv. 31. See Artem. ii. 24. Xen. de Ven. xi. 4. Hesychius has φραγμός· θριγκός, ἢ ὁ νόμος, on which Schleusner remarks, that the last words refer to the passages of Mat. and Mark; that many commentators, as for example, Chrysostom (Hom. lxix. on Matthew) and Theophylact (p. 90. ed. Rom.), understood even the minor parts of the parable as having an allegorical meaning, and that they took φραγμὸς here as the *law,* which separated between Jews and Gentiles. In Luke xiv. 23. it is *a place hedged off.* See Fischer de Vit. Prol. xxiii. p. 629.]

II. *A partition.* occ. Eph. ii. 14, where μεσότοιχον τϛ φραγμϛ is equivalent to μεσότοιχον διάφρασσον; [and the *law* is meant.]

ΦΡΑ'ΖΩ.

[I. Properly, *To speak, say.* Job vi. 24. Then, *to tell any thing to any one,* as Xen. Mem. i. 4. 15; and thence]

II. *To declare, expound, explain.* occ. Mat. xiii. 36. xv. 15. [Ceb. Tab. 33. Xen. Cyr. iv. 3. 41. Heliodor. i. p. 37. See Fischer de Vit. Prol. xxviii. p. 622.]

[ΦΡΑ'ΣΣΩ or] ΦΡΑ'ΤΤΩ.

I. *To fence, enclose with a fence* or *fortification.* Thus sometimes used in the Greek writers. [Xen. Cyr. ii. 4. 25. Job xxxviii. 8. Hos. ii. 6.]

II. *To stop,* as the mouth from speaking, occ. Rom. iii. 19. [2 Mac. xiv. 36.], (so Wetstein shows that the Greek writers use the phrase ΤΟ` ΣΤΟ'ΜΑ 'ΕΜΦΡΑ'ΤΤΕΙΝ);—from biting, occ. Heb. xi. 33, where Wetstein cites from Antoninus, [xii. 1.] "ΕΦΡΑΤΤΕ ΤΟ` ΣΤΟ'ΜΑ ΤΟ˜Υ ΛΕ'ΟΝΤΟΣ. [Dan. vi. 22.]

III. *To stop, restrain,* as boasting. occ. 2 Cor. xi. 13. [Schleusner construes the verb here, *To take away.—This praise shall not be taken from me,* which is taking no small liberty with εἰς ἐμέ. Wahl after Schöttgen takes it as, *To reduce to silence.*]

ΦΡΕ'ΑΡ, ατος, τό, q. from φρέω *to send forth,* says Mintert, which it is obvious to derive from Heb. פרע *to free, set free:* but the learned Bochart, vol. i. 347, and Daubuz on Rev. ix. 1, derive φρέαρ from the Heb. באר the same, to which it generally answers in the LXX, [as Gen. xvi. 14. Ex. ii. 15.]—*A pit* or *well.* occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2, thrice. [Diod. Sic. ii. 1. Artem. ii. 27. Xen. An. iv. 5. 25. And for בור in 1 Sam. xix. 22. & al. In the places of Rev. some take φρέαρ to mean *a dungeon,* as באר does in Gen. xl. 15. Jer. xxviii. 6. & al.] —To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At about one third of an hour from Naplosa, (anciently Sichem or Sychar) we came to Jacob's Well, famous not only upon account of its author, but much

more for that memorable conference which our Blessed Saviour here had with the woman of Samaria, John iv. If it should be questioned whether this be the very well that it is pretended for, or no, seeing it may be suspected to stand too remote from Sychar for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus Maundrell. Does not however what the woman herself says, ver. 15, intimate that she had a good way to come to the well? At ver. 11, the woman observes, that *the well is deep;* and Maundrell tells us, that "the well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then, removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and *thirty-five in depth*, five of which we found full of water."

☞ Φρεναπατάω, ῶ, from φρήν, *the mind*, and ἀπατάω *to deceive.—To deceive, impose upon the mind* or *understanding*. occ. Gal. vi. 3.

☞ Φρεναπάτης, ου, ὁ, from φρεναπατάω.—*A deceiver, impostor*. occ. Tit. i. 10.

ΦΡΗ'Ν, φρένος, ἡ. [Etym. M. 811, 3. and in the plural,]

I. Φρένες, ων, αἱ. This word seems properly to denote the *præcordia*, or *membranes about the heart, including the pericardium and diaphragm.* Thus Homer, Il. i. lin. 103,

——— Μένεος δὲ μέγα ΦΡΕ'ΝΕΣ ἀμφιμέλαιναι
Πίμπλαντ'———

Black choler fill'd his *breast* that boil'd with ire.
POPE.

And Il. x. lin. 10, in fear the Φρένες are said to *tremble,*

——— Τρομέοντο δὲ οἱ ΦΡΕ'ΝΕΣ ἔντος.

And because the φρένες are much affected by the various motions of the mind, hence the word is used for

II. *The mind itself,* [or] *understanding*, and is thus applied twice in 1 Cor. xiv. 20, where Wetstein cites a Greek proverb, Διαφέρει δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ΤΑΙ͂Σ ΦΡΕ'ΣΙ ΝΗΠΙΑ'ΖΩΝ, "*A child in understanding* differs nothing from a child in age." Comp. under Καρδία I. [Prov. vii. 7. ix. 4. 16. for לב. Dem. 780, 21.]

ΦΡΙ'ΤΤΩ, or —ΣΣΩ.

I. Properly, according to Eustathius, *To stand an end,* as the *hair*, or *to have the hair stand an end, to bristle.* Thus the *hair* itself is sometimes said φρίσσειν, and sometimes men or other animals [are said] φρίσσειν ταῖς θριξίν. See Scapula and Wetstein on Jam. ii. 19. [It does not seem clear from the Lexicographers, whether the word has an active or passive signification. Hesychius says, φρίσσει· διεγείρεται, ἐξορθοῦται, while the Etymologist has φρίσσειν· κυρίως τὸ ἐξορθοῦν τὰς τρίχας. Hesiod Scut. 391. says, ὀρθὰς— φρίσσει τρίχας.] Comp. Heb. and Eng. Lexicon in שער.

II. *To have one's hair stand an end, to shudder through fear* or *horror,* horreo. occ. Jam. ii. 19, where see Wolfius.— The LXX use this word for the Heb. שער *to be afraid, astonished,* Jer. ii. 12, and apply it in its proper sense, Job iv. 15, where "ΕΦΡΙΞΑΝ δέ μου ΤΡΙ'ΧΕΣ καὶ σαρκές, My hair stood an end, *and* my *flesh (shivered)*, answers to the Heb. תסמר שערת בשרי, The hair *of my flesh* stood an end; that is, as Homer expresses it, Il. xxiv. lin. 359,

Ὀρθαὶ δὲ τρίχες ἔσταν ἐν μέλεσι———

[See Dan. vii. 15. Judith xvi. 8. Dem. 332, 11. 559, 8.]

Φρονέω, ῶ, q. φρενέω, ῶ, from φρήν, plur. φρενές, *the mind,* including both *the understanding* and *the affections* or *will*.— "It is," says Leigh, "a general word, comprehending the actions and operations both of the *understanding* and *will*: it is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections,* which are particular motions of the *will*." [It may be added, that in many places it is not easy to say whether the writer referred to the *understanding* or the *affections*, and that interpreters, consequently, frequently differ.]

I. *To think, be of opinion,* Acts xxviii. 22. Rom. xii. 3. 1 Cor. iv. 6, "*that you may learn—not* to entertain too high an opinion of yourselves *(or others) above what is (here) written.*" Doddridge. [With these two places compare 2 Mac. ix. 12. Polyb. Exc. Leg. 113. and see Reiske's Ind. Gr. Demosth. p. 789. Φρονέω

in fact often expresses *pride.*] *To be of a mind,* or *opinion,* as to doctrine, referring to the *understanding.* Gal. v. 10. Phil. iii. 15.* Τὸ ἀυτὸ φρονεῖν, *To be of the same mind* or *opinion.* [2 Cor. xiii. 11.] Phil. ii. 2, iii. 16. [iv. 2.] where Kypke remarks, that the phrases τὸ ἀυτὸ φρονεῖν, and τὸ ἓν φρονεῖν, may of themselves signify the same thing; but that here the very order of the discourse shows that the former denotes *consent in doctrine,* the latter *in life, and in mutual offices of Christian love:* in which last sense, Τὸ ἀυτὸ εἰς ἀλλήλους, or ἐν ἀλλήλοις, φρονεῖν is used Rom. xii. 16. xv. 5. Herodotus, lib. i. cap. 59, applies the Ionic ΤΩ'ὔΤΟ ΦΡΟΝΕΙ~Ν to *political consent.* See more instances from the Greek writers in Raphelius on Rom. xv. 5, and in Kypke on Phil. ii. 2. In the passive, Τῦτο φρονείσθω ἐν ὑμῖν, *Let this mind be in you.* Phil. ii. 5, where however observe that the Alexandrian and five other ancient MSS. read φρονεῖτε, which reading the Syriac and Vulgate translators have also followed. See Wetstein and Griesbach. [The word refers to the *understanding* in Is. xliv. 18. Wisd. xiv. 30. Pol. ii. 7. 3. Philost. Vit. Soph. i. 15. Xen. Cyr. iv. 6. 3.]

II. Transitively, with an accusative, *To mind, relish, affect, set the affections on.* See Rom. viii. 5. xii. 16. [τὰ ὑψηλὰ φρονῦντες.] Phil. iii. 19. Col. iii. 2. Mat. xvi. 23; where Raphelius shows that the phrase φρονεῖν τά τινος, in the Greek classics, [as Diod. Sic. xx. 35. Herod. ii. 162.] means *to be of the same sentiments* or *party with any one, to favour him, to be on his side;* and explains St. Matthew's expression in this sense. [Schleusner refers this place to the first head, explaining it, either "You do not judge of things from any divine or spiritual view, but a mere human one;" or, "you do not understand the counsels of God, but merely think of outward things." There are other passages where nearly the same meaning occurs. In Phil. iv. 10. it is, *To be anxious for* or *about,* and so in Phil. i. 7. where, says Parkhurst, Wolf observes that φρονέω denotes *particular regard* or *care for a person.* In both these places it is joined with ὑπέρ. Again, in Rom. xiv. 6. it denotes, *To mind, regard, pay attention to.* Comp. 1 Mac. x. 20. 2 Mac. xiv. 26. Esther xvi. 1. Herodian. viii. 6. 13.] See also [Irmisch. on Herod. ii. 12. 4. and] Wetstein and Kypke on the place. Intransitively, *To be affected.* 1 Cor. xiii. 11; "I had the *wishes,* the *tastes,* the *enjoyments,* of a child." Powell's Disc. xvi. p. 258.

☞ Φρόνημα, ατος, τό, from πεφρόνημαι perf. pass. of φρονέω.—*A minding.* It comprehends the act both of the *understanding* and of the *will.* occ. Rom. viii. 6, 7. In which passage I know not how φρόνημα σαρκὸς can be better rendered into English than as it is in our translation, *The carnal mind,* or *to be carnally minded.* (See Suicer Thesaur. under Σὰρξ III. 6.) So Φρόνημα πνεύματος, ver. 7, *To be spiritually minded:* but Rom. viii. 27, Φρόνημα Πνεύματος means *the mind and inclination of the Holy Spirit* himself, influencing our spirits. [See Πνεῦμα.]—The above cited are all the passages of the N. T. where φρόνημα occurs. [In 2 Mac. vii. 21. and xiii. 9. it seems to denote *spirit, feeling,* and not unfrequently *proud thoughts,* as Joseph. Ant. vi. 2. 3. See Pol. v. 83. 5. Ælian. V. H. ix. 3. Dem. 246, 1. and Alberti on the 1st place of Romans.]

Φρόνησις, ιος, Att. εως, ἡ, from φρονέω.

I. *Wisdom, prudence.* Eph. i. 8. [1 Kings iii. 28. for חכמה. Job xvii. 4, for שכל. Prov. i. 2, for בינה. Joseph. Ant. viii. 7. 5. Xen. Mem. i. 2. 10. de Mag. Eq. vii. 4.]

[II. *Feelings,* or *thoughts of the mind,* Luke i. 17. *To turn the hearts of the disobedient to the views and feelings of the just.*]

Φρόνιμος, ȣ, ὁ, ἡ, from φρονέω.—*Wise, prudent, provident.* See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. [xxiv. 45.] xxv. 2, [4, 8, 9. Luke xii. 42. xvi. 8. 1 Cor. iv. 10. x. 15. 2 Cor. xi. 19. Prov. xiv. 17, for מזמות. 1 Kings iii. 12. v. 7. Prov. iii. 7, for חכם. In Rom. xi. 25. and xii. 16. φρόνιμος παρ' ἑαυτῷ, is *one wise in his own opinion.* Comp. Prov. iii. 7. Is. v. 21.]—On Mat. x. 16, Wetstein says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger, like a *serpent,* and to elude it by using various arts, is the part of a *prudent* man. See Acts xiv. 19, 20. xxiii. 6. xxv. 11. 2 Cor. xi.

* [Schleusner (strange to say) puts this place under two different heads, one referring to the *understanding,* the other to the *feelings,* &c.]

32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

☞ Φρονίμως, Adv. from φρόνιμος.—*Wisely, prudently, providently.* occ. Luke xvi. 8. [Symm. Eccl. vii. 11. Xen. Ages. i. 17.]

Φροντίζω.—*To take care, be careful, solicitous, to study.* occ. Tit. iii. 8. This V. is derived from φροντίς, ίδος, ἡ, which signifies, 1. *Thought*, according to that of Euripides in Hippol. "'Αι δεύτεραι πῶς ΦΡΟΝΤΙ'ΔΕΣ σοφώτεραι, Second *thoughts* are best," as we say. So φροντίς is a plain derivative from φρονέω *to think.* 2. *Care, solicitude.* In which latter sense also it is often used in the profane writers. See Scapula. [Prov. xxxi. 21. 2 Sam. ix. 5. Xen. Mem. iii. 11, 12. Diod. Sic. xi. 56.]

☞ Φρυρέω, ῶ, from φρυρὸς *a sentinel, a guard*, [Xen. Hell. i. 6. 10. Ælian. V. H. ii. 514.] which from πρὸ *before*, and ὑρος *a keeper*, which from ὁράω *to see, look.*

I. Properly, *To guard, keep with a military guard.* occ. 2 Cor. xi. 32. So Herodian in Wetstein, ΦΡΟΥΡΟΥ'ΜΕΝΗ—'Η ΠΟ'ΛΙΣ. [Judith iii. 7. 3 Esdr. iv. 56. Xen. de Vect. iv. 52. Pol. xvii. 4. 6. Xen. Cyr. i. 2. 12.]

II. *Figuratively*, Φρυρέομαι ῦμαι, *To be kept, guarded*, under the law, namely from sin. occ. Gal. iii. 23, where Chrysostom says it imports τὴν ἐκ τῶν ἐντολῶν τῦ νόμυ γενομένην ἀσφαλείαν, "*the safety* which accrued to them from the precepts of the law," i. e. as he further explains it, through *fear* of offending. See the passage in Wolfius, and comp. under Συγκλείω IV. and Kypke on Gal. [Schleusner says, "He is said φρυρεῖσθαι for whom something is preserved and intended." He construes here, *Having been subjected to the Mosaic law, we were reserved for the time at which the Mosaic law was to be revealed;* adding, that Koppe thinks that φρ· here only denotes the long time during which the Jews were subject to the law, while others conceive that φρ· is here almost redundant, (having the same meaning as συγκλείεσθαι) and construe, *we were kept subject.* So Wahl construes συγκεκλεισμένον φρυρεῖν *inclusum custodire.*]

III. *To keep, guard, preserve*, spiritually. occ. Phil. iv. 7. 1 Pet. i. 5, where see Macknight.

ΦΡΥΑ'ΣΣΩ, or —ΤΤΩ, Heb. פרץ *to break, burst forth*, or formed by an onomatopœia from the *sound.*

I. Properly, *To make a noise*, as high-spirited horses, *snorting, neighing*, and *exulting*, fremo, ferocio *. Thus sometimes used in the profane writers, as by Callimachus, Hymn. in Lav. Palladis, lin. 2, 3,

——Τᾶν ἵππων ἄρτι ΦΡΥΑΣΣΟΜΕ'ΝΑΝ
Τᾶν ἱερᾶν ἐσάκουσα——

E'en now I heard the sacred coursers neigh.

Plutarch in Lycurg. tom. i. p. 43. D. "Ιπποι ΦΡΥΑΤΤΟ'ΜΕΝΟΙ πρὸς τὺς ἀγῶνας, "Horses *neighing* or *snorting* for the race." Comp. Job xxxix. 20, 25, and see more in Wetstein and Kypke on Acts, both of whom show that the Greek writers apply it not only to horses, but to men who are *noisy, insolent, overbearing*, according to the following sense.

II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. Acts iv. 25. Comp. Ps. ii. 1, in LXX and Heb. In 3 Mac. ii. 2, Ptolemy Philopater is described as θράσει καὶ σθένει ΠΕΦΡΥΑΓΜΕ'ΝΟΥ, "*raging* with insolence and power." [So φρύαγμα is used for *the swelling* of Jordan in Jer. xii. 5. Comp. Zach. xi. 3. & Aq. Theod. Jer. l. 44. In Ez. vii. 24. it is *boasting* or *insolence.*]

Φρύγανον, υ, τό, from φρύγω *to burn.*—*A stick proper for burning, a faggot-stick.* occ. Acts xxviii. 3, where Wetstein cites from Xenophon, [Cyr. v. 2. 115.] ΦΡΥ'ΓΑΝΑ συλλέγειν ὡς ἐπὶ πῦρ. Theoph. H. P. i. 5. 15. 16. Herodian. viii. 4. 11. In the LXX, it seems to denote, rather, *stubble.* See Is. xl. 24. xli. 2. Jer. xiii. 24. But comp. Job xxx. 7.

Φυγή, ῆς, ἡ, from πέφυγα perf. mid. of φεύγω *to flee.*—*A fleeing*, or *flight.* occ. Mat. xxiv. 20. Mark xiii. 18. [Some have construed it here, *perpetual banishment*, which sense it bore in good Greek. See Potter, l. i. c. 25. and Poll. On. viii. 7. The word occ. Is. lii. 12. Jer. xxv. 38. Amos ii. 14. Diod. Sic. xx. 12. Xen. Cyr. iv. 2. 28.]

Φυλακή, ῆς, ἡ, from πεφύλαχα perf. act. of φυλάσσω *to keep.*

I. *A keeping, guarding*, or *watching*, Luke ii. 8; where Raphelius cites Xenophon several times applying the phrase

* [Etym. M. φρύαγμα· ἡ τῶν ἵππων καὶ ἡμιόνων διὰ μυκτήρων ἠχὴ ἀγρίῳ φυσήματι ἐκπίπτουσα. This word occ. in Æschyl. Sept. Theb. 247. where see Blomf.]

φυλακὰς φυλάσσειν to soldiers *keeping watch;* and Kypke quotes from Plutarch, Apothegm. p. 198. A. Τὰς δὲ ΝΥΚΤΕ-ΡΙΝΑ'Σ ΦΥΛΑΚΑ'Σ ἐκέλευε ΦΥΛΑ'ΣΣΕΙΝ —"But he ordered them (the soldiers) *to keep the nightly watch.*" See more in Wetstein and Kypke.—The LXX frequently use φυλακὴν or φυλακὰς φυλάσσειν for the Heb. שמר את משמרת, as denoting the Levites *keeping* their *watch* or *charge.* [Numb. i. 53. iii. 7. & al. Thuc. viii. 50. Herod. ii. 99. Arrian. Exp. A. M. iv. 16. 1. Xen. Mem. iii. 6. 11. An. ii. 6. 10.]

II. *A guard, a number of sentinels,* or *men upon guard.* Acts xii. 10. [Dion. Hal. i. 86. Dem. 622, 7. Xen. Cyr. i. 6. 43. iii. 3. 33. Florus, iv. c. 11. *(custodia.)*]

III. *A prison, a place of custody.* Mat. xiv. 3, 10, & al. freq. [Add Mat. v. 25. xviii. 30. xxv. 36, 39, 43, 44. Mark xi. 17, 28. Luke iii. 20. xii. 58. xxi. 12. xxii. 33. xxiii. 19, 25. John iii. 24. Acts v. 19, 22, 25. viii. 3. xii. 4, 5, 6, 17. xvi. 23, 24, 27, 37, 40. xxii. 4. xxvi. 10. 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Rev. ii. 10. See Jer. xxxvii. 14, 17. Judg. xvi. 22, 26. 1 Kings xxii. 27. 2 Kings xvii. 2. 2 Chron. xviii. 26. where we find οἰκία or οἶκος φυλακῆς, for בית כלא. See, too, Gen. xl. 3. xlii. 17, for משמר. Diod. Sic. iv. 46. Arrian. D. E. i. 29. Artem. iii. 10. Corn. Nep. Vit. Eumen. 11. *(custodia.)*] Hence spoken of the *infernal prison,* 1 Pet. iii. 19, where the Syriac version בשיול *in Hades* or *Hell,* in inferis. See Wetstein, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that Arrian in like manner uses the phrase 'ΕΙΣ ΦΥΛΑ-ΚΗ'Ν ΒΑ'ΛΛΕΙΝ for *casting into prison.* Epictet. lib. iii. cap. 26. p. 366. edit. Cantab.

IV. *A hold, a dwelling* or *lurking-place.* Rev. xviii. 2; [and ibid. *a dwelling-place of birds,*] *a cage.*

V. As a division of time, *A watch.* It seems pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that whatever the more modern Jews might do, the ancient ones distinguished the night into *three* watches (see Mintert's Lexicon); but it is certain from Mat. xiv. 25. Mark vi. 48, that in our Saviour's time the Jews divided it, agreeably to the * Roman method, into *four.* In the LXX φυλακὴ signifies *a watch* of the night, answering to the Heb. אשמורה, Exod. xiv. 24. Jud. vii. 19. Ps. xc. 4, or lxxxix. 5. Lam. ii. 19. [Add Mat. xxiv. 43. Luke xii. 38.]

☞ Φυλακίζω, from φυλακὴ *a prison.* —*To imprison, cast into prison.* occ. Acts xxii. 19. [Wisd. xviii. 4.]

☞ Φυλακτήρια, ων, τά, from φυλάσσω. [Φυλακτήριον is properly *a guard station without a camp* or *town* *, thence *any thing which protects* or *preserves.*] *Phylacteries.* occ. Mat. xxiii. 5. These were *bits* or *slips of parchment* on which the Jews, according to Deut. vi. 8. xi. 18, wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. Josephus, Ant. lib. iv. cap. 8. § 13. Justin Martyr plainly understood the command Deut. vi. 8. literally; for in his Dialogue with Trypho, he tells him that "God by Moses φυλακτήριον ἐν ὑμέσι λεπτοτάτοις γεγραμμένων χαρακτήρων τινῶν, ἃ πάντως ἅγια νοῦμεν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment," p. 230, edit. Thirlby; p. 205, edit. Colon. The grecizing Jews seem to have called these *bits of parchment* Φυλακτήρια originally, because they reminded them to *keep* the law; and Kypke remarks that Plutarch, Quæst. Rom. p. 288, mentions the *Bulla*†, which was suspended from the necks of the more noble Roman boys, as perhaps πρὸς εὐταξίαν—ΦΥΛΑΚΤΗ'ΡΙΟΝ—καὶ τρόπον τινα τῆ ἀκολάσιᾳ χάλινος, "*a preservative* of good order, and, as it were, a bridle on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *Phylacteries* as *amulets* or *charms,* which would *keep* or *preserve* them from evil; in which sense the word Φυλακτήριον is sometimes used in the Greek writers. [So Themistius (Or. xiii. in Gratian. p. 178.) says that religion is a better φυλακτήριον than arms. See also Or. xix. p. 231, and Demosth. p. 71, 24.] See Wetstein and Kypke on Mat. There is a remarkable

* See the passages cited by Wetstein on Mat. xiv. 25. [Joseph. Ant. v. 6. 5. xviii. 9. 6. Arrian. Exp. Al. v. 24. 2. Polyæn. ii. 35. Diod. Sic. xviii. 40. Herod. ix. 51. Xen. An. iv. 1. 5.]

* Etym. M. Φυλακτήριον· τόπος ἔνθα οἱ φύλακες διχῶσι.

† See Kennet's Roman Antiquities, p. 309, 310.

passage in the Rabbinical Targum on Cant. viii. 3, (written about 500 years after Christ*) which may both serve to illustrate what our Lord says, Mat. xxiii. 5, and to show what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I bind the *Phylacteries* (תפלין) on my left hand and on my head, and the *scroll* is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, *that the evil spirits may not have power to hurt me.*"

Φύλαξ, ακος, ὁ, from φυλάσσω *to keep*.—*A keeper, guard, sentinel.* occ. Acts v. 23. xii. 6, 19. [Gen. iv. 9. Diod. Sic. xix. 5. Dem. 682, 25. Xen. Mem. ii. 1. 32.]

ΦΥΛΑ'ΣΣΩ, or —ΤΤΩ.

I. *To keep, guard, watch.* See Luke ii. 8. viii. 29. (comp. under Φυλακή I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16. [Jer. xxxii. 2. lii. 25. 2 Kings xvii. 9. Artem. iii. 60. Herodian. i. 17. 3. Dem. 688, 15. Xen. An. i. 2. 21.]

II. *To keep, preserve* from danger or harm. John xii. 25. xvii. 12. 2 Tim. i. 12. 2 Pet. ii. 5. Jude ver. 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14. [In 2 Thess. iii. 3. it is joined with ἀπό; and in 1 John v. 21, where it is joined with ἑαυτὸς, and may be construed *beware of*, in which sense it often occurs in the middle, either with ἀπό, as Luke xii. 15. Ecclus. xii. 11. Xen. Cyr. ii. 3. 9.—or the acc. Acts xxi. 25. 2 Tim. iv. 15. Diod. Sic. xx. 26. Herodian. iii. 5. 9. Xen. Mem. ii. 2. 14.—or with ἵνα μή, as 2 Pet. iii. 17. ὡς μή, Xen. An. vii. 6. 22. ὅπως μή, Xen. Mem. i. 2. 37. μή, Epict. Enchir. 34.]

III. *To keep, observe,* a commandment, law, decree, &c. Mat. xix. 20. [Mark x. 20.] Luke xi. 28. [xviii. 21.] Acts vii. 53. xvi. 4. [xxi. 24.] Rom. ii. 20. [Gal. vi. 13.] 1 Tim. v. 21. [vi. 20. Prov. vi. 20. for נצר. Gen. xxvi. 5. xxxi. 24. Ex. xii. 17. & al. freq. for שמר. Ecclus. xxi. 12. Ælian. V. H. ii. 31. H. A. xi. 14. Hesiod. Opp. 489. Herod. i. 165.]

ΦΥΛΗ', ῆς, ἡ.†—*A tribe, a division,* or *distinct part of a people.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7. xiv. 6. It is remarkable that not only the Israelites and Ishmaelites* (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into twelve tribes, but that so likewise were the ancient Etruscans†, and even our Saxon‡ ancestors, while in Germany, were divided into twelve governments or provinces, each of which had a chief or head accountable to the general assembly of the nation; but in time of war they chose a general to command their armies, who was invested with almost sovereign power. The traces of this form of government long subsisted in England, where the Saxons divided their conquests into seven kingdoms; hence called the Heptarchy, [Add Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Heb. vii. 13, 14. James i. 1. Rev. i. 7. v. 5, 9. xxi. 12. Gen. xlix. 16. Deut. i. 13. for שבט Gen. xii. 3. Ex. xx. 32. for משפחה. Ex. xxxi. 2. Micah vi. 19. for מטה. Hesiod. Scut. 162. Xen. Mem. iii. 4, 5.]

Φύλλον, ȣ, τό.—*A leaf* of a tree. Mat. xxi. 19. xxiv. 32. [Mark xi. 13. xiii. 18. Rev. xxii. 2. Gen. iii. 7. Ecclus. vi. 3. Diod. Sic. ii. 49. Ælian. V. H. iv. 17.]

Φύραμα, ατος, τό, from πεφύραμαι perf. pass. of φυράω *to break, dissolve, macerate, knead,* Ex. xxix. 2. Lev. ii. 4. from φύρω nearly the same.

I. *A mass* of clay *macerated, kneaded,* and so prepared for use by the potter. occ. Rom. ix. 21. So Scapula cites from Plutarch πῆλον φυράσαι *to knead clay*.

II. *A mass* or *lump* of dough *macerated* and *kneaded.* occ. 1 Cor. v. 6. (Comp. ver. 7.) Gal. v. 9. Rom. xi. 16. The above cited are all the passages of the

* See Walton's Prolegom. in Bibl. XII. 15.

† Either from φύω *to beget*, according to the Greek Lexicographers, or rather from the Heb. פלה *to separate, divide.* "That פול, פל, or פלא, say the authors of the Universal History§ might, in the earliest times, signify *a division*, and that this was equivalent to *a detached colony*, or *body of men, that separated themselves from the rest of mankind*, cannot well be denied. Hence the Greek word Φυλή, Tribus, *a separate* or *distinct body of men*; and hence, if we mistake not, the Tuscan word *Ful*, a tribe, city, or community; and hence, too, I add, the French *Foule*, a multitude, and perhaps Saxon *Folc*, and Eng. *Folk*; whence are denominated the counties of Suf-*folk* and Nor-*folk*, i. e. southern and northern *folk*.

* See Bp. Newton's Dissertations on the Prophecies, vol. i. p. 39, 40.

† Universal History, vol. xvi. p. 37, 38. 8vo.

‡ See Rapin's History of England, translated by Tindal, vol. i. book i. pag. 27, 46. fol. edit. and Dissertation on the Government of the Anglo-Saxons, in the same vol. pag. 148, and Note 4.

§ Vol. xvi. p. 9. 1st edit. 8vo. Note C.

N. T. where the word occurs. [It occurs Ex. xii. 34. for בצק; for עריסות, Numb. xv. Mark Anton. vii. 68. where see Gataker. 19, 21.]

☞ Φυσικός, ή, όν, from Φύσις *nature.*

I. *Natural, agreeable to the constitution of God in nature.* occ. Rom. i. 26, 27. See Wetstein. [Diod. Sic. iii. 61. Herodian. vi. 1. 14.]

II. *Natural, led* or *governed by natural* or *mere animal instinct.* occ. 2 Pet. ii. 12.

☞ Φυσικῶς, Adv. from φυσικός.—*Naturally, by natural instinct.* occ. Jude ver. 10. Comp. 2 Pet. ii. 12. [Diod. Sic. xx. 55. Diog. Laert. x. 137.]

☞. Φυσιόω, ῶ, from φυσάω *to breathe, blow, blow up**. See under Ἐμφυσάω. *To inflate, blow* or *puff up.* In the N. T. it is spoken only figuratively of *pride* or *self-conceit.* occ. 1 Cor. iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. Col. ii. 18. On 1 Cor. iv. 6, see Elsner and Wetstein, and comp. under Ἵνα. [See Arrian. D. E. i. 19. Philo de Charit, p. 714, 716.]

☞ Φύσις, ιος, Att. εως, ἡ, from φύω or φύομαι *to be born;* as the Latin natura, whence Eng. *nature,* from nascor, natus, *to be born.*

I. *Nature, natural birth.* occ. Rom. ii. 27. Gal. ii. 15. [Pol. iii. 916. xi. 2. 2. Plato Menex. p. 407. (198. ed. Tauchn.)] *Natural disposition enhanced* or *aggravated by acquired habit.* occ. Eph. ii. 3. where see Doddridge's note. [Schl. says here, *natural disposition;* Wahl has, "*the disposition,* regard being had to the moral sense of good or evil in an individual."] † *An infused disposition, which is become,* as it were, *natural.* Comp. Ἔμφυτος. occ. 2 Pet. i. 4, where see Wetstein and Kypke. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage, Rom. ii. 14, 15, *When Gentiles* (ἔθνη, not ΤΑ' ἔθνη) *who have not the law,* i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) *do,* φύσει, from a kind of natural disposition or inclination, *the things of the law,* i. e. the * great duties of true religion, (comp. ver. 27.) *these, having not the law, are a law unto themselves; who show the* † *matter of the law written upon their hearts* ‡.—I remark that Ignatius uses it in the same view, when he thus addresses the Ephèsian Church, § 1, "Ἀποδεξάμενος ἐν Θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κεκτῆσθε ΦΥ΄ΣΕΙ δικαίᾳ, κατὰ πίστιν καὶ ἀγαπὴν ἐν Ἰησοῦ Χριστῷ τῷ Σώτηρι ἡμῶν—"Having heard of your name, much beloved in God, which ye have attained by your righteous *disposition* (*bonâ* indole *sive* naturâ *per Spiritum Sanctum* infusâ, Smith), according to the faith and love which is in Jesus Christ our Saviour." So the same blessed martyr tells the Trallians, § 1. "I know that you have a mind blameless and constant through patience, οὐ κατὰ χρῆσιν, ἀλλὰ κατὰ ΦΥ-

* [Is. liv. 16. Dem. 169, 23. Xen. Mem. i. 2. 25.]

† Xenophon uses it for *an improved disposition,* or *a temper altered for the better,* Memor. lib. ii. cap. 3. § 14, where Socrates is persuading Charecrates to appease his brother Chærephon, who was at variance with him. Ἐι μὲν ἂν ἐδόκει Χαιρέφων ἡγεμονικώτερος εἶναί σου πρὸς τὴν ΦΥ΄ΣΙΝ ταύτην, ἐκεῖνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι. "If," says he, "I had thought Chærephon might have been brought to such a *temper* more easily than you, I would have tried to persuade him to have first courted your friendship."

* Elsner shows that τὰ τοῦ νόμου "signifies *the duties inculcated by the law.*" Doddridge. See also Wolfius. Worsley, "*the duties,* or *precepts, of the law.*"

† Comp. under Ἔργον IV.

‡ This passage relates, I think, not to the unconverted, but to *converted gentiles;* 1st, Because *the being a law unto themselves, and having the law written on their hearts,* is the description given by the prophet Jeremiah, and by St. Paul, of the Christian state. See Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3. 2dly, Because the verbs ποιῇ—εἰσι—ἐνδείκνυνται are in the *present* tense, and so relate to the *present,* not the past, condition of the gentiles; of which the apostle had given such a very different and dreadful description, ch. 1. 24, &c. 3dly, Because *the gentiles who have not the law,* and *yet do the things of the law,* evidently denote the same sort of persons as those who are called, ver. 26, *the uncircumcision, which keepeth the righteousness* or *precepts of the law;* and of whom the apostle asks, ver. 26, *Shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, IF IT FULFIL THE LAW* (ΤΟ'Ν ΝΟ'ΜΟΝ ΤΕΛΟ΄ΥΣΑ), *judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that* of the heart, *in the spirit, and not in the letter, whose praise is not of men, but of God.* Now let any one compare this passage with what the same apostle says, on occasion of the judaizing teachers, Phil. iii. 2, 3, *Beware of dogs, beware of evil workers, beware of the concision:* for WE are the circumcision, which worship God in the spirit, *and rejoice in Christ Jesus,* and have no confidence in the flesh.—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the gentiles mentioned Rom. ii. 14, and whose *uncircumcision is counted for circumcision,* ver. 26, are the very same sort of persons as those of whom the apostle says, Phil. iii. 3, WE *are the circumcision;* that is, he will conclude them to be *believers* or *Christians.*

ΣΙΝ, not by use or exercise, but by an *infused disposition.*" So Smith on the place, " This blameless mind is not acquired by *use* and *exercise*, but by *divine grace* and *an infused habit* (habitu innato), which *the Christian doctrine and institution hath implanted* (indidit et insevit) in it." [Wahl says of this passage, as of Eph. ii. 3. above, that the word means *proprietas nativa*, being used de indole hominis, ratione habita *sensus recti et boni qui est in aliquo.* Schleusner understands it of *natural knowledge of God and our duty.* In 1 Cor. xi. 14, which Parkhurst puts under sense II., Schleusner says the word means, *Customs so long and general as to have become a second nature;* and Wahl here again says, *proprietas nativa*, " with a reference to that feeling of what is honourable and dishonourable, which teaches us not rashly to depart from the notions of honourable and dishonourable existing among the people of our time and country." He adds, that the writer here refers, not to the Hebrew notions as to the cutting or leaving hair long, but the Greek; and he cites Herod. i. 82. Phocyl. 199—201, and Plutarch, t. viii. p. 318. ed. Hutten.]

II. *Nature, the constitution and order of God in the natural world*, or *the course and process of nature agreeable to that constitution.* occ. Rom. i. 26. xi. 21, 24, thrice. On Rom. i. 26, Wetstein shows that the Greek writers apply the phrase ΠΑΡΑ' ΦΥ'ΣΙΝ in like manner to *unnatural lusts*, [Athen. xiii. p. 605. Philo Leg. Spec. p. 306, 17.] opposing it to ΚΑΤΑ' ΦΥ'ΣΙΝ, as the apostle does to φυσικὴν.

III. *Nature, essence, essential constitution* and *properties.* occ. Gal. iv. 8. [To this head Wahl, with many others, refers James iii. 7. Comp. Ceb. Tab. 7 and 31. Epictet. Enchir. 27. Ælian. V. H. ii. 23. iv. 13. Xen. Œc. xvi. 1. and see Wisd. vii. 28. and xiii. 1.]

IV. *A kind* or *species* of animals. occ. Jam. iii. 7, twice. So Josephus, Ant. lib. i. cap. 1. § 1. speaks of *animals*, πλεονάζειν ἀυτῶν τὴν ΦΥ'ΣΙΝ, " multiplying their *kind* or *species;*" and De Bel. lib. vii. cap. 5. § 5, describing Vespasian and Titus's triumph, says, Ζώων τε πολλαὶ ΦΥ'ΣΕΙΣ παρήγοντο, " Many *species* of animals were led along." See also Wetstein on the place, who cites from Lucretius, lib. i. lin. 16, the correspondent Latin phrase, *Omnis natura animantum*, (comp. lin. 195.) and shows that ἀνθρωπίνη φύσις is used for *human nature* or *mankind* by the Greek writers. [3 Mac. iii. 29. Ælian. V. H. ii. 23. Epictet. Enchir. 27. Schwarz. Comm. Cr. p. 1402.]

☞ Φυσίωσις, ιος, Att. εως, ἡ, from φυσιόω.—*A swelling*, of pride or ambition. occ. 2 Cor. xii. 20. [Hesychius explains it by ἔπαρσις, ὑψηλοφροσύνη.]

Φυτεία, ας, ἡ, from φυτεύω.

I. *A plantation.* [2 Kings xix. 29. Ez. xvii. 7. Micah i. 6. Ælian. V. H. iii. 40. Diod. Sic. iii. 62.]

[II. *A plant.*] occ. Mat. xv. 13, where it denotes figuratively a religious *doctrine;* and Kypke, whom see, cites several of the Greek writers comparing in like manner *doctrinal precepts* to *seeds* and *plants.* Comp. Mat. xiii. 4, &c.

Φυτεύω, from φυτὸν *a plant*, which from φύω *to spring, spring up.*

I. *To plant,* " *to put into the ground in order to grow, to set.*" Johnson. Mat. xxi. 33. [Mark xii. 1.] Luke xiii. 6. xvii. [6,] 28. [xx. 9. 1 Cor. ix. 7. So Gen. ii. 8. ix. 20. Eccl. ii. 4, 5, for נטע. Xen. Mem. ii. 1. 23. Œc. iv. 21. Dem. 1275, 9. φυτεύειν τόπον is found in Diod. Sic. iii. 61. iv. 82.]

II. *To plant* figuratively, *to establish, authorize*, teachers or their doctrines. occ. Mat. xv. 13. [And so]—*To plant* the gospel, i. e. *to be first in preaching it* in any place. occ. 1 Cor. iii. 6, 7, 8. comp. ver. 10. and chap. iv. 15. [So נטע in Jer. xxxi. 5. Comp. Iliad. O. 134. Schol. Soph. Aj. 962. Thom. M. p. 905.]

ΦΥ'Ω.

I. *To produce, yield, bear*, particularly as a tree doth leaves or twigs. Comp. under Φύλλον. [Hence in the passive, *To be produced, be born, spring up.* Luke viii. 6, 8. Song of S. v. 14. Prov. xxvi. 9. Ez. xxxvii. 8. Ecclus. xxxix. 16. Eur. Phœn. 34. 886. 1622.]

II. Intransitively, *To spring up, shoot*, or *sprout.* occ. Heb. xii. 15. [This place is taken from Deut. xxix. 18. See Ῥίζα and Πικρία.]

☞ Φωλεός, ῦ, ὁ.—*A hole, a burrow.* The Lexicons derive it from φῶς *light*, and ὀλέω *to destroy*, as being *devoid of light**. occ. Mat. viii. 20. Luke ix. 58. [Paus. viii. 16. Ælian. V. H. An. vi. 3. Apollod. Bibl. i. 9. 11. Φωλεύω is used of *beasts lying in dens*, as Æsop. Fab. 141. Inc. Job xxxviii. 40.]

* [The Etym. explains the word as ὁ σκοτεινὸς τόπος. Hesychius, οὗ τὰ θηρία κοιμᾶται.]

**Φωνέω, ῶ,** from φωνή *the voice.*

I. Intransitively, *To utter a voice, to call* or *cry out.* Luke viii. 8, [54.] xvi. 24. xxiii. 46. Acts [x. 18.] xvi. 28. [Rev. xiv. 18. Dan. iv. 11. 1 Chron. xv. 16.]

II. *To crow,* as a cock. Mat. xxvi. 34, 74, [75. Mark xiv. 30, 68, 72. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27. Schol. Theoc. ii. 109. Æsop. Fab. 36. 66.]

III. Transitively, with an accusative, *To call, call for.* Mat. xx. 32. [xxvii. 47.] Mark iii. 31. ix. 35. [x. 49.] xv. 35. [xvi. 2. xix. 15. John i. 49. ii. 9. (where Palairet renders it, *To speak to,* as in Hom. Od. iv. 77. and so Parkhurst.) iv. 16. ix. 18, 24. xi. 28. xii. 17. xviii. 33. Acts ix. 41. x. 7. Soph. Aj. 73. Tobit iv. 11. v. 8.]

IV. *To call, invite.* Luke xiv. 12. [(Comp. 13. and Fessel. Adv. Sacr. t. i. p. 323.)]

V. *To call, name, denominate.* John xiii. 13.

**Φωνή, ῆς, ἡ.**

I. *An articulate sound* or *voice.* [Mat. iii. 3, 17.* xvii. 5. xxvii. 46, 50. Mark i. 11, 26. v. 7. ix. 7. xii. 19. xv. 34, 37. Luke i. 42, 44. iii. 22. iv. 33. viii. 28. ix. 35, 36. xi. 27. xvii. 13, 15. xix. 37. xxiii. 23. John v. 37. x. 3, 4. xi. 43. xii. 28. Acts ii. 14.† iv. 24. vii. 31, 59, 60. viii. 7. ix. 4, 7. x. 13, 15. xi. 7, 9. xii. 14. xiv. 10. xvi. 28. xix. 34. xxii. 7, 22. xxvi. 14, 24. 1 Thess. iv. 16. 2 Pet. i. 17, 18. ii. 16. Rev. i. 10. iii. 20. iv. 1. v. 2, 11, 12. vi. 6, 7, 10. vii. 2, 10. viii. 5, 13. ix. 13. x. 3, 4, 7, 8. xi. 12, 15. xii. 10. xiv. 2, 7, 9, 13, 15. xvi. 1, 17, 18. xviii. 2, 4. xix. 1, 5, 6, 17. xxi. 3. Is. xxx. 17. Gen. xv. 4. xxvii. 34. Ex. xxiv. 3. In the following passages, Schleusner thinks it means, *What is said by the voice, word, prophecy,* &c. Mat. ii. 18. John iii. 29. x. 16, 27. xviii. 37. Acts xii. 22. xiii. 27. xxii. 9, 14. xxiv. 21. Heb. iii. 7, 15. iv. 7. Gal. iv. 20. (where Parkhurst says, *voice, manner of discoursing.* Of course, the meaning is, *To use a harsher* or *gentler style* according to circumstances.) Rev. xviii. 23. So Deut. xxviii. 9. Gen. xvi. 3. Jer. ix. 12, 18. Diod. xx. 23. Pol. xxii. 3. 2. Xen. Hell. v. 1. 8. And so says Wahl in most of these passages. Doubtless this is the *meaning.* But it will be observed that most of these passages are speeches, or of a poetic character; and in either case, *voice* would be naturally used, especially in a simple language. The best instances are Acts vii. 31. xiii. 27.* In Rev. i. 12, *the person who speaks* is expressed by φωνή. Comp. Is. liv. 17. in Heb. and LXX.]—On Mark xv. 37, Kypke shows that the Greek writers use the phrase ἀφιέναι φωνὴν for *uttering* both *an articulate* and *an inarticulate sound,* and understands the text of this latter.

II. *Voice, manner of discoursing.* Gal. iv. 20.

III. *Language.* 1 Cor. xiv. 10, 11. [Gen. xi. 1. Ælian. V. H. xii. 48. Ceb. Tab. 33. Dem. 1424, 1. Xen. An. i. 4. 6.]

IV. *An articulate sound, a sound, noise.* Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6, Τῆς φωνῆς ταύτης seems to refer to the *sound* mentioned ver. 2. See Wetstein and Wolfius. Comp. Rev. iv. 5, and Vitringa there. [In the following places also, I think the word best translated by *sound.* Heb. xii. 19 (though Wahl says there *vox loquentis legislatoris*). Rev. i. 15. vi. 1. ix. 9. xi. 19. xiv. 2. xviii. 22. Comp. Is. v. 30. xxiv. 8. 2 Kings vi. 32. Lev. xxv. 9. In Acts ii. 22. some construe it, *This sound having taken place.* Others, as Beza and Erasmus, say, *This rumour having gone abroad.* See Gen. xlv. 16. Jer. l. 46.]

**Φῶς, φωτός, τό,** contracted from φάος, εος, τό, a word often used in Homer for *light,* and derived from Φάω II. which see.

I. *Light,* [generally. Mat. xvii. 5. Eph. vi. 13.] in a physical sense. See Mat. xvii. 2. [Luke viii. 18.] 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23. [xxi. 24. xxii. 5. Diod. Sic. iii. 47.]

II. *A fire,* which gives light. Mark xiv. 54. Luke xxii. 56. Dr. Hammond thinks this use of the word an Hebraism taken from the similar application of the Heb. אור, which, though it generally signifies *light,* yet is supposed to be used for

* [These two places Schleusner chooses to make into *thunder,* as well as all the others where a voice from heaven is mentioned. Need any other proof of the tendency of his views be required?]

† [Επαίρειν τὴν φωνὴν is said to be an Hebraistic pleonasm. Comp. Judg. ix. 7. xxi. 2. Ruth i. 9, 14. & al. Vorst. Phil. Sacr. c. 38. The phrase occ. Luke xi. 27. xvii. 13. Acts iv. 24. xiv. 11. xxii. 22; but does not appear pleonastic in all.]

* [Kypke, says Parkhurst, compares Themistius, Τὰς Θεοδοσίου φωνάς, τὰς πρώην ὑμῖν ἀναγνωσθείσας.]

*fire.* See Isa. xxxi. 9. xliv. 16. xlvii. 14. Ezek. v. 2. But Pfochenius in Pole Synops. on Mark cites τόσονδε ΦΩ͂Σ in the sense of so great *a fire*, from Euripides Rhes. ver. 81, and Raphelius from Xenophon Cyropæd. lib. vii. [5. 27.] 'Οι δὲ ἐπὶ τὰς φυλάκας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς ΦΩ͂Σ πολύ. "Those who were ordered against the guards fell on them as they were drinking at a great *fire.*" [See Xen. Hell. vi. 2. 17. 1 Mac. xii. 29.]

III. *A light, a torch*, or the like. occ. Acts xvi. 29. So Wetstein cites from Plutarch, ΦΩ͂Σ 'ΗιΤΗ͂ΣΕΝ. [Xen. Hell. v. 1. 8.]

IV. Φῶτα, τά, *The material lights of heaven,* as the sun, moon, and stars. Thus (with the learned Bos, Exercitat. Philolog. Bp. Bull, Harm. Apostol. Dissertat. Poster. cap. xv. § 20. p. 501. edit. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood Jam. i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use φῶτα for the Heb. אורים, Ps. cxxxvi. 7. Comp. Jer. iv. 23. [So Wahl. Others say, *The father* or *author of every good and happiness.* For *light* seems in all tongues to be put for happiness. See Liv. vii. 30. Æschyl. Pers. 229. Hom. Il. Z. 6. O. 741. Eur. Orest. 243. And in this sense Wahl takes Mat. iv. 16. John ix. 5. See Is. lviii. 8. lx. 1.]

V. Figuratively, *A manifest* or *open state* of things, *openness.* Mat. x. 27. Luke xii. 3. [See, too, John iii. 20 and 21. Xen. Ages. ix. 1.]

VI. God is said, 1 Tim. vi. 16, to dwell in the *inaccessible light.* This alludes to that *glorious and terrible fire* in which the Lord descended on Mount Sinai, and which both the priests and people were *forbidden to approach* under pain of death, Exod. ix. 18—24. Comp. ver. 12, 13. It seems also to contain a further reference to *the glory and splendour* which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which *none* but the high-priest, and he only once a year, might *approach unto.* See Lev. xvi. 2. Ezek. i. 22, 26—28. [Others construe, *Enjoying the highest happiness.* See sense IV. Others again think, that φῶς here describes the heaven of heavens. Comp. Ps. civ. 2. That the gods dwelt in *light* was also the belief of the heathen. See Plutarch Vit. Pericl. 39. It is this heavenly *light* which is alluded to, I suppose, in Acts ix. 6, 11. xxii. 9, 11. xxvi. 13. That the angels too were considered as beings of *light,* we gather from 2 Cor. xi. 14.]

VII. *Spiritual light and instruction,* both by *doctrine* and *example.* John v. 35; or [*teachers,*] considered as giving such *light,* Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ *the true Light, the Sun* or *Light,* Heb. שמש *of Righteousness,* who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination* and *knowledge,* but of spiritual *life, health,* and *joy* to the souls of men. See John i. 4, 5, 7, 8, 9. iii. 19, 20, 21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5. [In Luke ii. 31, Wahl considers φῶς also as meaning Christ, as in John iii. 19. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον.]

IX. It denotes *a state of spiritual light and knowledge, of holiness, joy, and happiness,* whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8, 9, 10. Comp. Mat. iv. 16, and see Elsner and Wetstein on that text. Also, *The persons in such a state,* designated as τέκνα or υἱοὶ τοῦ φωτός, as Luke xvi. 8. 1 Thess. v. 5. Eph. v. 8. Here too, I think, we may put Mat. v. 16. *Let your spiritual light and holiness be so conspicuous.* Add here, 2 Cor. vi. 14. and John iii. 19. τὸ σκότος ἢ τὸ φῶς, with which comp. Is. v. 20. Τὰ ὅπλα τοῦ φωτός, *The armour of the light.* occ. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like *burnished and beautiful armour,* would be at once an ornament and a defence, and which would *reflect the bright beams* that were so gloriously rising upon them." Comp. 1 Thess. v. 5, 6, 8. and Υἱός.

X. It signifies *the guiding* or *directing principle* (τὸ ἡγεμόνικον, as the Stoics speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωστήρ, ῆρος, ὁ, from φῶς.—*A light,* i. e. *a luminary,* or *instrument of light.* Thus it is used by the LXX, Gen. i. 14, 16, for the Heb. מאורת. Comp. Wisd. xiii. 2. Ecclus. xliii. 7.—Applied spiritually to Christians. occ. Phil. ii. 15, (comp. Φῶς

VIII.);—to Christ God-Man, the *luminary* of the New Jerusalem. occ. Rev. xxi. 11. Comp. ver. 23, and ch. xxii. 5.

☞ Φωσφόρος, ὐ, ὁ, from φῶς *light*, and πέφωρα perf. mid. of φέρω *to bring*.

I. *The day*, or *morning-star*. By this name the Greeks called the planet Venus, while passing from its lower to its upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers in the light* or day. (Comp. under Ἑσπέρα, and see Keil's Astronomy, lect. xv.) The Romans borrowed this name from the Greeks. Thus Martial,

> Phosphore, *redde diem*.
> *O Phosphorus*, restore the day.

II. It seems to denote spiritually that *clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness.* occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19, ἕως is not used *exclusively*. Comp. under Ἕως I.

☞ Φωτεινός, ή, όν, from φῶς, φωτός, *light*.

I. *Lightsome, luminous, splendid, bright*. occ. Mat. xvii. 5. [Xen. Mem. iv. 3. 4. Ecclus. xvii. 25.]

II. *Luminous, enlightened*, in a spiritual sense. occ. Mat. vi. 22. Luke xi. 34, 36, twice.

Φωτίζω, from φῶς, φωτός, light.

I. *To enlighten, give light to*. occ. Luke xi. 36. Rev. xviii. 1. Comp. Rev. xxi. 23. xxii. 5. [Is. lx. 19. Diod. Sic. iii. 47.]

II. *To enlighten, give light to*, in a spiritual sense. occ. John. i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote *baptism*; and it is certain that it was early thus applied by some of the Fathers, (see Whitby on Heb. vi. and Suicer Thesaur. in Ἀναβάπτισις II.) and that the ancient Syriac version explains φωτισθέντας in the former of these texts by דל מעמודיתא נחתו *who have gone to baptism*, or *to the baptistery*, and in the latter, φωτισθέντες by קבלתן מעמודיתא, *ye received baptism*. Yet I can see no sufficient reason for *limiting* the word, as used by the Apostle, to this sense (comp. 2 Cor. iv. 4.), though it is easy to conceive how it might come to have this meaning afterwards, since *illumination* or *instruction* in Christian knowledge did, no doubt, always precede or accompany *baptism* to adult converts. See Wolfius on Heb. vi. 4.

III. *To instruct, make to see* or *understand*. occ. Eph. iii. 9. The LXX use it in the sense of *instructing* or *teaching* for the Heb. הורה, Judg. xiii. 8. 2 Kings xii. 2 or 3. xvii. 27, 28.

IV. *To bring to light* [with an acc.] occ. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the apostle speaks of the *grace* or *favour which was given* or *promised* (see Tit. i. 2.) *to us in Christ Jesus before the world began*, φανερωθεῖσαν δὲ νῦν, *but is now* made manifest, διὰ τῆς ἐπιφανείας, *by the* appearance *of our Saviour Jesus Christ*, (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) *who hath* actually *overcome death*, namely by his death, (comp. Heb. ii. 14.) *and hath* brought *life and incorruption* to light *by the gospel*, i. e. not the *doctrine*, but the *thing*: Christ, by *actually rising* from the dead, and causing this important *fact*, as fulfilled in and by Him, to be published in the gospel, (see 1 Cor. xv. 1, 4.) having *manifested* or exemplified *in his own person* that *life* and *incorruption* which shall be the happy lot of all true believers. (See 1 Cor. xv. 42, 45—55.) So when St. John, 1 Ep. i. 2, says, in terms very similar to those of St. Paul, that ἡ ζωὴ ἐφανερώθη, *the life was manifested*, he does not refer to the *doctrine* of a future or eternal life, but to *that which he had seen with his eyes, which he had looked upon, and his hands had handled*, even to the *Incarnate Word*, as is evident from the context. But to return to 2 Tim. i. 10, the word φωτίσαντος is not (as too many have unhappily imagined) in this passage opposed to the *obscurity* of the *doctrine* of *life* and *immortality** before the coming of Christ, but plainly to God's preceding *purpose* or *promise* of what was afterwards *really fulfilled* in our Redeemer, as a pledge of what should likewise be accomplished in all those that are *His*. See 1 Cor. xv. 23.

Φωτισμός, ῦ, ὁ, from πεφώτισμαι perf. pass. of φωτίζω.—*Light, lustre, illumination*, occ. 2 Cor. iv. 4, 6, where it is applied spiritually. [Properly Job iii. 9. Ps. lxxviii. 14.]

* Observe, however, that the apostle's term is not Ἀθανασία *Immortality*, but Ἀφθαρσίαν *Incorruption*, as referring to the *Resurrection of the Body*. Comp. Acts xiii. 34—37.

# X.



X, χ, *Chi.* The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *Chi* in order to have its name chime with that of the preceding *Phi.* Its form appears plainly to be taken, with no great alteration, from that of the Greek K, to which letter it is in sound likewise the correspondent aspirate.

XAI'PΩ.

I. *To rejoice, be glad.* The 2d aor. pass. ἐχάρην is very frequently, and the 2d fut. pass. χαρήσομαι sometimes, used in this sense. [—With χαρά Mat. ii. 10. (Jon. iv. 6.) John iii. 29.—χαίρετε absolutely, Mat. v. 12. 1 Thess. v. 16. Phil. 11. 18. iv. 4.—With ἐν κυρίῳ (meaning, says Wahl, *having respect to God*, i. e. *his commandments*, i. e. *as becomes worshippers of God.*) Phil. iii. 1. iv. 4. 10. χαίρων, Luke xv. 5. xix. 6. Acts viii. 39. Col. ii. 5. (χαῖρων καὶ βλέπων, i. e. *seeing with joy.*) See Gesen. p. 854. Irmisch Exc. ad Herodian. 1. 5. 8. and Viger. Other parts occ. absolutely Mark xiv. 11. Luke vi. 3. xix. 37. xxii. 5. xxiii. 8. —with λίαν (as also 2 John 4. 3 John 3). John iv. 36. viii. 56. xi. 15. xiv. 28. xvi. 20, 22. Acts v. 41. xi. 23. xiii. 48. Rom. xii. 15. 1 Cor. vii. 30. 2 Cor. vii. 7, 9, 16. xiii. 9. Phil. ii. 17. 1 Pet. iv. 13. Rev. xix. 17. Ceb. Tab. 8. Dem. 437, 7.—with a dative, Rom. xii. 12. Prov. xvii. 19. Herodian 1. 17. 5. Xen. Mem. 1. 5. 4.—with ἐπὶ and dat. Mat. xviii. 13. Luke i. 14. xiii. 17. Acts xv. 31. Rom. xvi. 19. (according to some, who make τὸ redundant; but I believe that in the phrase τὸ ἐφ' ὑμῖν there is the common ellipse of κατὰ, and that it is to be rendered, *I rejoice with respect to what concerns you.* See Duker on Thuc. iv. 28. Xen. Hell. v. 3. 9.) 1 Cor. xiii. 6. xvi. 17. 2 Cor. vii. 13. Rev. xi. 10. Prov. ii. 11. Diod. Sic. i. 25. —with ἐν and dative for a simple dative. Luke x. 20. Phil. i. 18. Col. i. 24.—with a participle following, where the moderns use the infinitive, John xx. 20. Phil. ii. 28. Xen. Cyr. 1. 5. 12.—with ἀπὸ 2 Cor. ii. 3.—with διὰ 1 Thess. iii. 9. in both cases meaning *on account of.* See Mat. § 403.]

II. The imperative Χαῖρε, and plur. Χαίρετε, are applied as terms of *salutation*, or of *wishing happiness* to another, *Hail* (from the Saxon hal or hæl *health*), salve, ave, Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will" (Macknight), St. John forbids to be given to heretical teachers, 2 Ep. ver. 10, 11. [See Lucian Dial. Deorr. xx. 9. Ælian. V. H. 47. Artem. iii. 44. Xen. Cyr. v. 3. 8.]—Χαίρετε is also applied as a form of *valediction, Farewell, adieu.* 2 Cor. xiii. 11. On which passage Raphelius observes that Xenophon, Cyropæd. lib. viii., puts the same word into the mouth of Cyrus when *dying* and *taking his final leave* of his friends, edit. Hutchinson, 8vo. p. 509.

III. The infin. Χαίρειν is used as a form of *salutation* at the beginning of letters, like the Latin Salutem, *Health, happiness, greeting*, some verb expressive of *wishing, sending*, or &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in Xenophon, Cyropæd. lib. iv. p. 228. edit. Hutchinson, 8vo. a letter begins thus: Κῦρος Κυαξάρει XAI'PEIN, "*Cyrus to Cyaxares greeting.*" See more in Wetstein on Acts xv. 23, and in Alberti on Jam. i. 1. [In these cases λέγει or some such word is understood. See 2 Macc. ix. 19. Ezr. viii. 9. Xen. Mem. iii. 13. 1. Λέγω is used in 2 John x. 10. So ἀείδω, Anthol. Gr. iv. p. 279. Jacobs. εἰπῶν, Anthol. ii. p. 182 & 221. See Valck. ad Eur. Hipp. p. 178. B.]

XA'ΛAZA, ης, ἡ.—*Hail*, from χαλάζω, *to loose, let loose.* Rev. viii. 7. xi. 19. xvi. 21. [Ez. xxxviii. 22. for אלגביש, and Ex. ix. 18, 19. Hagg. ii. 17. for ברד. Artem. ii. 8. Xen. Œc. v. 18.]

XAΛA'ZΩ, and XAΛA'Ω, ῶ.

I. *To loose, let loose, relax.*

II. *To let loose, let down*, as a bed

through the flat roof of a house, occ. Mark ii. 4.—a net from a boat, occ. Luke v. 4, 5.—a boat from a ship, occ. Acts xxvii. 30, (where comp. under Σκάφη).—a person by a wall, occ. Acts ix. 25. 2 Cor. xi. 33.—the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, occ. Acts xxvii. 17. See Grotius and Wolfius on the place. [Jer. xxxviii. 6. for שלח. Alciph. i. 1.]

Χαλεπός, ή, όν, from χαλέπτω *to overthrow, throw down, hurt,* which from the Heb. or Arab. כלף *to urge, force;* whence, as a N. fem. plur. כילפות, *some instruments for breaking* or *demolishing,* as *axes, hammers,* or &c. See Heb. and Eng. Lexicon in כלף.

I. *Violent, fierce.* occ. Mat. viii. 28. Aristotle applies the same word to *wild boars,* and Xenophon [An. v. 8. 24.] to *dogs.* See Wetstein. [So in Is. xviii. 8. for נורא *to be feared.* Æsch. Soc. Dial. ii. 1.]

II. *Grievous, afflictive.* occ. 2 Tim. iii. 1. So Cicero, [ad Att. xiv. 13.] cited by Wetstein, *In* gravissimis temporibus *civitatis.* [Hom. Il. B. 245. Theoc. x. 11. Xen. de Vect. iv. 17. Symp. iv. 37.]

☞ Χαλιναγωγέω, ῶ, from χαλινὸς *a bridle,* and ἄγω *to lead, direct, govern.*

I. *To direct,* or *restrain by a bridle,* as a man doth a horse. [Poll. On. i. 215.]

II. Figuratively, *To bridle restrain, govern.* occ. Jam. i. 26. (Comp. Ps. xxxix. 1.) Jam. iii. 2. The Greek writers also apply this verb in a figurative sense to the appetites and thoughts; and Aristophanes uses the phrase 'ΑΧΑ'ΛΙΝΟΝ *στόμα,* an *unbridled* mouth; so Euripides, [Bacch. 385.] ΑΧΑΛΙ'ΝΩΝ *στομάτων.* See Wetstein and Kypke on Jam. i. 26. [So *frænare.* Cic. Verr. iii. 57. Liv. xxx. 14.].

Χαλινός, ῦ, ὁ.—*A bridle.* occ. Jam. iii. 3, (where see Wolfius and Wetstein.) Rev. xiv. 20. [Zach. xiv. 20. 2 Macc. x. 29. Soph. Antig. 483. Diod. Sic. ii. 19. Xen. de Re Eq. x. 6—13.]

Χαλκέος, ῦς; έη, ῆ; έον, ῦν; from χαλκός.—*Made of copper* or *native brass.* occ. Rev. ix. 20. [Ex. xxvi. 11, 37. 2 Sam. xxiv. 35. Xen. Cyr. vii. 1. 2. Pol. v. 89. 2.]

Χαλκεύς, έος, ὁ, from χαλκός.—*A coppersmith* or *brazier.* occ. 2 Tim. iv. 14. [Gen. iv. 21. for חרש. Xen. Mem. i. 2. 37.]

☞ Χαλκηδών, όνος, ὁ.—The name of a gem, *a chalcedony.* Arethas, who has written an account of Bithynia, says, that it was so called from Chalcedon, a city of that country opposite to Byzantium; and that it was in colour like *a carbuncle.* Thus Salmasius*; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called *a chalcedony.* occ. Rev. xxi. 19, where see Wolfius.

Χαλκίον, ῦ, τό, from χαλκός.—*A brazen vessel.* occ. Mark vii. 4. [Job xli. 23. Xen. Œc. viii. 19.].

Χαλκολίβανον, ῦ, τό.—Some kind of *fine copper* or *brass;* for it seems evident, from a comparison of Rev. i. 15, with Dan. x. 6, that this is, *in general,* the meaning of the word. occ. Rev. i. 15. ii. 18. In both which texts the Vulg. renders it by aurichalco. Bochart, vol. iii. 881, 2, has shown that the term aurichalcum was used by the Romans for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other far inferior to it. As to the more valuable of these two, though it is mentioned by Hesiod, Scut. Herc. lin. 122, under the name ὀρείχαλκον, and by Virgil, Æn. xii. lin. 87, under that of *orichalco,* yet it has been disputed, from the days of Aristotle, whether such a metal ever really existed or not. Pliny, however, who was contemporary with the apostles, is express that † "there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the χαλκολίβανον in the Revelation denotes the worst sort of aurichalcum (comp. the Vulgate version of Ecclus. xlvii. 20, where it answers to the Greek κασσίτερον tin), ‡ which was made of copper and Cadmian earth, and therefore very nearly resembled our *brass;* for § "a mass of copper, fused with an equal quantity of calamine, or *lapis calaminaris* (which is a sort of *cadmia* or fossil-earth purified in the fire) will thereby be considerably augmented in quantity, and become by this operation *yellow cop-*

* Salmasius in his Exx. Plin. p. 395, as quoted by Schleusner, says just the reverse—that the stone is *not* like a carbuncle, and that they who say it is, have confused καρχηδόνιος with χαλκηδόνιος. See Plin. xxxvii. 7.

† "*Nec reperitur longo jam tempore effetâ tellure.*" Nat. Hist. lib. xxxiv. cap. 2.

‡ "*Cadmia terra, quæ in æs conjicitur ut fiat* aurichalcum." *Festus.*

§ Nature Displayed, vol. iii. p. 289, English edit. 12mo.

*per*, or *brass*." Bochart accordingly observes that the French in his time called *brass* archal, by a corruption of the Latin aurichalcum, and they still use the phrase *Fil d'*archal for *brass*-wire. As to the derivation of Χαλκολίβανον, it seems *Vox Hybrida*, i. e. a word made (probably by the *eastern* artificers) out of *two* different languages; and we may, with Bochart, derive it from the Greek Χαλκός *copper*, and oriental לבן *white*. [So Eichhorn on Rev. i. 15.] See also Daubuz and Scheuchzer Phys. Sacr. on Rev. i. 15. [See Schwarz. Mon. Ingen. iv. p. 283. Eckhard Techn. Sacr. p. 128.]

ΧΑΛΚΟ'Σ, ῦ, ὁ*.

I. *Copper*, or *native brass*, a well known species of *metal*, probably so called from the Heb. חלק *to make smooth*, particularly as *metals* (see Isa. xli. 7.), on account of the *fine even polish* of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. Homer, in Il. ix. lin. 365, gives to χαλκὸν the epithet of ἐρυθρὸν *red*. [The Greeks seem to have used the word in a wide sense for any metal. Hesychius says χαλκός, ὁ σίδηρος, and afterwards says that χαλκῦς is used of gold and silver. See Fischer Prol. p. 270. In 1 Cor. xiii. 1. many understand *a trumpet of brass*. So Virg. Æn. iii. 240. and ix. 503, has *æs* in that sense. Luther takes it to be *a bell*. Dan. ii. 35. iv. 2.]

II. *Copper*- or *brass-money*. occ. Mat. x. 9.

III. *Money* in general. (Comp. 'Αργύριον III.) occ. Mark vi. 8. xii. 41. So the Latin Æs *brass* is used for *money* in general. [Epist. Jerem. 50. Ovid. Fast. i. 28. Ter. Phorm. iii. 2. 26.]

ΧΑΜΑΙ', Adv. from γῆ or γαῖα, say the Lexicons.—*On* or *to the ground*, on which things *stand*. occ. John ix. 6. xviii. 6. [Job i. 20. Dan. viii. 12. Judith xii. 14. Xen. Cyr. v. 1. 4.]

Χαρά, ᾶς, ἡ, from Χαίρω.

I. *Joy* in general, of whatever kind. See Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb. xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke xv. 7, 10. Mat. xxv. 21, 23. [Add Mat. xxviii. 8. Mark iv. 16. Luke i. 14. viii. 13. x. 17. xv. 7, 10. xxiv. 41, 52. John iii. 29. xv. 11. xvi. 20—22, 24. xvii. 13. Acts viii. 8. xii. 14. xiii. 52. xv. 3. xx. 24. Rom. xv. 13, 32. 2 Cor. i. 24. ii. 3. vii. 4, 13. viii. 2. Phil. i. 2. ii. 2, 29. Col. i. 11. 1 Thess. i. 6. iii. 9. 2 Tim. i. 4. Philem. 7. Heb. x. 34. xii. 11. 1 John i. 4. 1 Chron. xxix. 22. Is. lxvi. 10. Jer. xv. 16. 2 John i. 12. 3 John 4. Diod. Sic. iii. 16. Pol. xi. 33. 7. Xen. Cyr. vii. 5. 32. In Phil. i. 25. Wahl thinks προκοπὴ καὶ χαρὰ means *a joyful increase*, while Schl. joins χαρὰ τῆς πίστεως, and says *the joy arising from a knowledge of Christianity*. In Gal. v. 20, it is used for *joy at other persons' prosperity;* and in Rom. xiv. 17, Wahl and Schl. take it as *a desire of giving happiness to others;* but it seems, from the context, to be rather *a joyful sense of God's goodness and love in giving us his Holy Spirit*.]

II. *The cause* or *matter of joy* or *rejoicing*. Luke ii. 10. Phil. iv. 1. 1 Thess. ii. 19, 20. [Heb. xii. 2. James i. 2.]

☞ Χάραγμα, ατος, τό, from κεχάραγμαι perf. pass. of χαράττω or χαράσσω *to engrave, impress* a mark, the former of which is from the Heb. חרת *to engrave*, and the latter may be from the Heb. חרש *to plough, grave*.

I. *Sculpture, engraving*. occ. Acts xvii. 29.

II. *A mark impressed*. Rev. xiii. 16, 17. [xiv. 9. 11. xv. 12. xvi. 2. xix. 20. xx. 4.] "It was *customary among the ancients for servants to receive the *mark* of their master, and soldiers of their general, and † those who were devoted to any particular deity, of the particular deity to whom they were devoted. These *marks* were usually impressed *on their right hand*, or *on their foreheads*, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer." Thus Bp. Newton, Dissert. on Proph. vol. iii. p. 241, whom see, as also Daubuz and Vitringa on Rev. xiii. 16. On Rev. xv. 2, observe that the Alexandrian and two other ancient MSS. with seventeen later ones, and several ancient versions and printed editions, omit the words ἐκ τῦ χαράγματος αὐτῦ; and that Mill, Wetstein, and Griesbach reject them.

Χαρακτήρ, ῆρος, ὁ, from κεχάρακται 3

* This word is omitted by Wahl.

* "Vide Grot. in locum, Cleric. in Lev. xix. 28, et supra omnes Spencerum De Legibus Hebræorum ritualibus," lib. ii. cap. 20. sect. 1, 3, 4.

† Comp. Lev. xix. 28, and Heb. and Eng. Lexicon under קע.

pers. perf. pass. of χαράττω or —σσω; which see under Χάραγμα.

I. *An engraved* or *impressed mark, an impress*, or *figure formed after some archetype.* Thus Plutarch, Advers. Colot. tom. ii. p. 1120. F. uses ΧΑΡΑΚΤΗ͂ΡΑΣ for *letters* or *literal CHARACTERS engraved* or *inscribed* ἐν τοῖς πυξίοις, i. e. on waxed tablets, with a style or bodkin of iron or brass; Sextus Empiricus, for the *impressions* or *impressed images* made by seals on wax; and in Aristotle (Polit. i. cap. 6), ἐπιϐάλλειν ΧΑΡΑΚΤΗ͂ΡΑ is used for *stamping* or *coining* money, literally, putting the *impress* on it. So likewise Arrian, Epictet. lib. iv. cap. 5, towards the middle, Τίνα ἔχει τὸν ΧΑΡΑΚΤΗ͂ΡΑ τῦτο τὸ τετράσσαρον; Τραϊάνε. "Whose *impress* hath this coin? Trajan's." And presently after he mentions "Τὸν Νηρωνίανον ΧΑΡΑΚΤΗ͂ΡΑ, Nero's *impress.*" And as nothing can be more exactly represented than by its *impress* on wax or metal, so Hesychius and Alberti's Greek Glossary explains Χαρακτὴρ by Ὁμοιώσις *a similitude, likeness, resemblance**. Hence

II. Christ is styled, Heb. i. 3, Χαρακτὴρ τῆς ὑποστάσεως ἀυτῦ, *The impress*, or *express Image of his (God's) Substance*, i. e. as St. Paul calls him, Col. i. 15. Εἰκών, *The Image OF THE INVISIBLE GOD*, and of whom he says, Phil. ii. 6, that he was ἐν μορφῇ Θεῦ in *the form of God*, before he took on him *the form of a Servant*, being made in the likeness of Man. As this description of the *Son* in Heb. i. 3. refers to what he was before his incarnation (comp. under Ἀπαύγασμα), we may reasonably expect to find something of a similar kind in the Old Testament. And so, I think, we do. But to proceed gradually. Jehovah says to Moses, Exod. xxxiii. 23, *Thou canst not see my face; for there shall no man see me and live.* And St. John declares, ch. i. 18, *No man hath seen God at any time.* So 1 John iv. 12. And yet on the other hand we are repeatedly told, in as plain and positive words, Exod. xxiv. 9—11, that Moses and others *did see* and *behold* (יראו and יחזו) *God (Aleim)* even *the Aleim of Israel.* How is this apparent contradiction, both sides of which however must be true, to be reconciled? Let us look back to the case of Jacob wrestling with the *Angel* (מלאך as he is called Hos. xii. 4 or 5.) in the form of a *Man*, Gen. xxxii. 24—30, and observe from ver. 30, that *Jacob called the name of the place* Peniel (Heb. פניאל the face or presence of God); *for*, says he, I have seen God (Heb. אלהים *Aleim*) face to face, *and my life is preserved.* By seeing *the Angel* he had *seen God face to face* (פנים אל פנים). Who therefore could *this Angel* be, but the same as is called the פני *Face* or *Presence of God*, Exod. xxxiii. 14, 15, and מלאך פניו *the Angel of his Presence*, Isa. lxiii. 9, *who accompanied the people in the wilderness*, and *in whom was the Name* (i. e. the Nature) *of Jehovah*, Exod. xxiii. 21? And *this Angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus far, then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. *the Son of God under a human form*, was said to *see God*, אלהים, *face to face.* And it may be proper to add, that these appearances of *the Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al., Gen. xxxii. 24, &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6, and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11, *Then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel*, and they saw the God (אלהים) of Israel, *and there was under* his feet (N. B.) *as it were, a paved work of sapphire stone, and as it were the body of the Heaven in its clearness. And upon the nobles* (or *select ones*) *of the children of Israel he laid not his hand*, ויחזו and they beheld the Aleim. What was it then that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1, and he will see reason to think that the object presented to their eyes was the appearance of *a Man in glory* on a pavement or throne *shining like sapphires. The Man in glory* was here plainly the *Representative of Jehovah*, and, *by seeing him, they saw the Aleim*, even as Jacob did, *by seeing the Angel.* And this *seeing of the Aleim*, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8,

* See Scapula in Χαρακτήρ, and Elsner and Wetstein on Heb. i. 3. [Herod. i. 116. Diod. Sic. xvii. 66. Pol. vi. 36. 7. Eur. Hec. 379. Levit. xiii. 28.]

*With him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently and not in dark speeches;* ותמנת יהוה יביט and the similitude of Jehovah (LXX Δόξαν Κυρίου, the Glory of the Lord) shall he behold or contemplate. What *similitude* could this be, but that by which we have already seen Jehovah Aleim became visible to eyes of flesh, even *the Son of God under a human form in glory?* Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *Similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conceptions of the תמנת יהוה, which St. Paul expresses by the emphatical terms Χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *the express Image*, or *Similitude, of his Substance; for our God is a consuming fire* (Deut. 24. ix. 3. Heb. xii. 29.); *dwelling in the light which no man can approach unto, whom no man hath seen or can see*, 1 Tim. vi. 16. After the *Word was made Flesh*, or *became incarnate*, in the person of *Jesus Christ*, then he himself was *the image* (Εἰκὼν) *of God*, 2 Cor. iv. 4, even *of the invisible God*, Col. i. 15; insomuch that he himself declares, John xiv. 9, *He that hath seen ME hath seen THE FATHER.* And though, when in this state, ἑαυτὸν ἐκένωσε *he had emptied himself, of* his glory namely, yet, once, not long before his crucifixion, he was pleased to exhibit his *Divinè Glory* to three of his disciples; for (Mat. xvii. 2.) *He was transfigured before them, and his face did shine as the sun, and his raiment became white as the light;* and after his resurrection and ascension, he appeared *in glory* to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see Acts xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17, which see.

Χάραξ, ακος, ὁ, from χαράσσω, which see under Χάραγμα.

I. *A strong stake of wood* used in the ancient fortification. Thus the word is clearly applied in Arrian, cited by Raphelius. See also Wetstein on Luke xix. 43.

II. A kind of *palisado* consisting of *strong stakes thickly interwoven with boughs* or *branches of trees, a rampire* or *bulwark* of wood and boughs. occ. Luke xix. 43. Thus also Arrian, [Exp. Al. M. ii. 79. 9.] and Polybius, [i. 29. 3.] use the word, as may be seen in Raphelius's learned and excellent Note on this text, who shows from Josephus how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by περιϐαλεῖν χάρακα and περικυκλοῦν, that historian expresses by περιτειχίζειν ὅλην τὴν πόλιν, and calls the χάραξ by the name of τεῖχος *a wall*, De Bel. lib. v. cap. 12. § 1, 2. Comp. also Kypke. [Comp. with this place of Luke Is. xxix. 3. The word occ. in various senses in the LXX, as for a *battering ram* in Ez. xxi. 22. for כרים. It is for סללה in Is. xxxvii. 33. Jer. xxxiii. 4. Ez. iv. 2. Comp. 2 Mac. xii. 17.]

Χαρίζομαι, Depon. from χάρις *a favour*. This V. in the 2d aor. ἐχαρίσθην, and 2d fut. χαρισθήσομαι, signifies in the N. T. *passively*, in all other tenses *actively*.

I. *To give, grant*, or *bestow freely*, or as a favour or gift. Rom. viii. 32. Luke vii. 21, where "the original phrase ἐχαρίσατο τὸ βλέπειν seems to express both in how *generous* and in how *kind* and *affectionate* a manner our blessed Redeemer performed these cures." Doddridge. So 1 Cor. ii. 12. [Add Gal. iii. 18. Phil. i. 29. ii. 9. Esther viii. 7. Ecclus. xii. 3. 2 Mac. iii. 33. iv. 32. Pol. xvi. 249.]

[II. *To gratify, do any thing*, either *pleasant to any one*, or *to gain his favour*, or *for his sake.* See Ælian. V. H. ii. 21 and 41. xiv. 8. 45. So it is used of *giving up* or *setting free, an accused person*, to please any one. Acts iii. 14. So in Latin, *donare aliquem alicui.* See Duker on Florus, iii. 5. 10. Græv. ad Cic. Epist. v. 4. And in a sense somewhat similar it is used Philem. 22; and again, Acts xxvii. 24, *God has given you all your fellow voyagers*, i. e. *has saved them for your sake.* It is used again in the sense] *To give up*, as a person to destruction, in order to *gratify* or *please* another. occ. Acts xxv. 16. Josephus, cited by Wetstein, applies the V. in the same manner, Ant. lib. xi. cap. 6, § 6. Ταῦτα τοῦ Ἀμάνου ἀξιώσαντος, ὁ βασιλεὺς καὶ τὸ ἀργύριον αὐτῷ ΧΑΡΙΖΕΤΑΙ καὶ ΤΟΥΣ ἈΝΘΡΩΠΟΥΣ, ὥστε ποιεῖν αὐτοὺς ὅ, τι βούλεται. "Haman having made this petition (namely, for the extirpation of the

Jews), the king *gave up* to him both the money (which he had offered), and also *the men*, i. e. the Jews, to do with them whatever he pleased."

III. *To forgive freely and of mere grace*, as a debt. Luke vii. 42, 43.—as sins or offences, [2 Cor. xii. 13.] Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10, and see Wetstein on Luke.—In this sense it is construed with an accusative of the thing, and a dative of the person.

Χάριν. The accusative χάρις is used for κατὰ χάριν, *on account of*, *because of*, q. d. *in favour of*, gratiâ. Luke vii. 47. Gal. iii. 19. [Eph. iii. 1 and 14. 1 Tim. v. 14. Tit. i. 5. 11. 1 John iii. 12. Jude 16. 1 Kings xiv. 16. Ecclus. xxxi. 6, 19.] Thus it is applied also in the best Greek writers, as Wetstein shows on Luke vii. 47. So Rom. v. 15, Ἐν χάριτι τῇ τȣ̃ ἑνὸς Ἀνθρώπȣ Ἰησȣ̃ Χριςȣ̃, *For* the favour or love which God had *for that one Man Jesus Christ, for his* sake; in gratiam ejus, as the Latins say. Raphelius on the place shows that Polybius uses in like manner ΤΗ͂ι ΤΩ͂Ν ΥΠΑ΄ΤΩΝ ΧΑ΄ΡΙΤΙ, "*for the sake* or *love of the consuls*." Comp. Tit. iii. 7. [Pol. i. 64. 3. xxxi. 9. 4. Xen. Mem. i. 2. 54.]

Χάρις, ιτος, ἡ, from χαίρω *to rejoice*, or χαρώ *joy*.

I. *Favour, acceptance*, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1, where Whitby justly remarks that the *grace* (Heb. חן, Gr. χάρις) *of God* in the S. S., when not used for the *miraculous gifts* of the Holy Ghost (comp. sense V.), generally means His *favour* or *kind affection* to men. See Luke ii. 40. (comp. Jud. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33. (comp. Acts ii. 47.) [Acts vii. 10,* 46. (comp. Gen. vi. 8. xviii. 3. Ex. xxxiii. 16.)] Χάρις also denotes *acceptable*, *well-pleasing*, 1 Pet. ii. 19, 20, the abstract term being put for the concrete, as perhaps τιμὴ is also used, ver. 7. See Wolfius.

II. *A favour, a kindness granted* or *desired*. Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9, and Κατατίθημι II. [Diod. Sic. xv. 91. Xen. Cyr. viii. 3. 26.]

III. When spoken of God or Christ, it very often particularly refers to *their free and undeserved favour* or *kindness in the redemption and salvation of man*, [just as in Rom. iv. 7. χάρις signifies something *freely given*, in opposition to what is *deserved* or *earned*. In the following places, *the grace of Christ* is spoken of especially, Acts xv. 11. Rom. v. 15. 2 Cor. viii. 9. 1 Tim. i. 14. To which we may add the phrases used in the end of the epistles, as Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Philem. 25. 2 Pet. iii. 18. Rev. xxii. 21. In the following Christ and the Father are joined, Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3. 2 John 3. See also 1 Thess. i. 12. Rev. i. 4. In the following it is used of *God*, Acts xiv. 3, 26. xv. 40. xx. 24, 32. 1 Cor. xv. 10. 2 Cor. i. 12. ix. 14. xii. 9. Gal. i. 15. Eph. i. 6. ii. 7. Col. i. 2. 2 Tim. i. 9. Heb. ii. 9. xii. 15. 1 Pet. v. 10. In the following it is used absolutely, Acts xviii. 27. Rom. iv. 16. xi. 5, 6. Gal. i. 6. xii. 6. (at least if Wahl's interpretation, *the favour shown us through Christ*, be right.) Eph. vi. 24. Col. iv. 19. 2 Tim. iv. 22. 2 Thess. ii. 16. 1 Tim. vi. 22. Tit. iii. 15. Heb. xiii. 25. iv. 16. x. 29. 1 Pet. i. 2. 2 Pet. i. 2. In the following we have the more particular notion, perhaps, of the grace of God showing itself by the gifts it confers, as in 2 Cor. iv. 15. viii. 1. Eph. iv. 7. James iv. 5, 6.* 1 Pet. i. 10. v. 5; and in the next, the benefit of *forgiveness* of sins seems especially alluded to, Rom. v. 2, 15, 17, 20. vi. 1, 14, 15. Gal. ii. 21. v. 4. Eph. ii. 5, 8. Tit. ii. 11. iii. 7. 1 Pet. iii. 7. v. 12. Jude 4.]

IV. *A benefit*. 2 Cor. i. 15; but in this text Kypke renders χάριν by *joy*; which interpretation, he says, is confirmed by ver. 24, and ch. ii. 1, 2; and he shows that Plutarch, Polybius, and Euripides use χάριν in this sense, though an un-

* Διδόναι χάριν τινὶ ἐνάντιόν τινος, *To give any one favour in the sight of another*, is an Hellenistical phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3, for the Heb. נתן חנו בעיני, and denotes *making* him *agreeable* or *acceptable* to that other. occ. Acts vii. 10.

* Διδόναι χάριν τινι, *To give* or *show favour* or *kindness to any one*. Jam. iv. 6. 1 Pet. v. 5. The Greek writers, particularly Libanus, use the same phrase. See Wetstein on Jam. and Wolfius on Pet. So Eph. iv. 29, the apostle directs his converts that their discourse should be so edifying ἵνα δῷ χάριν τοῖς ἀκȣ́ȣσιν *that* it may do a kindness to, or benefit, *the hearers*. The correspondent Heb. phrase נתן חן is used in the same view, Prov. iii. 34. xiii. 15.

usual one, and he thinks that the various reading in Philem. ver. 7. (of which under sense VI.) arose from this uncommon use of the word. That in 2 Cor. ix. 8. χάριν "is used to denote *a temporal gift* or *blessing*, is evident from the remaining part of the verse, and from the scope of the apostle's argument." Macknight, whom see.—*A free gift, liberality, liberal contribution.* 1 Cor. xvi. 3. So 2 Cor. viii. 1, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας means *the godly* or *pious* contribution *given* in *the churches of Macedonia,* or, to use the words of Whitby, *the charitable contribution given in the churches of Macedonia,* to which they were excited by God's rich *grace* towards them. Comp. ver. 4, 6, 7, 19. ch. ix. 8. I am well aware that χάριν τοῦ Θεοῦ, 2 Cor. viii. 1, is by many understood of the *influence of the Holy Spirit on their souls;* and that the apostle's expressions, διδοὺς ἐν, at ver. 16, is alleged to prove that δεδομένην ἐν, in the first verse, must signify *given to.* (See Wolfius.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for διδόναι ἐν τῇ καρδίᾳ is an Hebraism for *putting into* the heart, and corresponds to the Heb. נתן בלב, which occurs in this sense Exod. xxxi. 6. xxxv. 34; nor can I find that the phrase נתן ב־ ever signifies *to give to,* but always *to put in* or *into, to set in,* or the like. But *the grace of God* put into *churches* is quite an unparalleled phrase for *the influence of his Spirit on the souls of believers.* For this reason, therefore, as well as others, I prefer Whitby's interpretation of 2 Cor. viii. 1, above given. See also Locke on the place.

[V. It often denotes the *benefits* arising from Christ's atonement in spiritual gifts, &c. Thus John i. 14, 16, 17. Acts xi. 23. 2 Cor. ix. 8. (according to Wahl, but see Macknight quoted in IV.) Col. i. 6. Under this head come the places where χάρις] denotes *the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts.* Rom. xii. 6. 1 Cor. i. 4, (compare verse 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his *blessed operations* or *influences on the hearts of ordinary believers in general,* (comp. Mat. vii. 11. with Luke xi. 13. Rom. viii. 9, 13. Phil. ii. 13. Heb. xiii. 21.), yet that χάρις is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where χάρις may seem to have this meaning the reader may do well to consult Whitby, and especially his Notes on 2 Cor. vi. 1, Gal. vi. 18, and Heb. xiii. 9, and his Five Points, Disc. III. at the beginning. [In Acts xiii. 43, Heb. xiii. 9, Wahl says, *The gift of a more perfect religion.* We may also put here, the places where χάρις is used for *the gift of the apostleship,* as Gal. ii. 9.] Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VI. *Thank, thanks, thankfulness,* or *gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. [ix. 15.] Comp. Col. iii. 16. 1 Cor. x. 30, where Eng. Marg. and Bp. Pearce (whom see) *thanksgiving;* and on the former texts observe that Arrian uses the scriptural phrase Χάρις τῷ Θεῷ, "*Thanks be to God.*" Epictet. lib. iv. cap. 4, p. 382, edit. Cantab. Comp. under Ἐλεέω I.—In Philem. ver. 7. twelve MSS., six of which ancient, and several printed editions, for χάριν have χαρὰν *joy,* which Griesbach has received into the text, and thus our translators also appear to have read.—Χάριν ἔχειν τινι, *To thank, return thanks to, any one in words.* 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28, where see Elsner, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only *to have gratitude for any one,* i. e. *a grateful sense of favours received from him, to think oneself obliged to him;* and so it may be understood Luke xvii. 9, where Wetstein shows that it is thus applied by Xenophon. See Cyropæd. lib. iv. (ad fin.) p. 241, and lib. v. p. 249, edit. Hutchinson, 8vo.—Χάριν ἔχειν πρός τινα, *To have,* or *be in, favour with any one.* occ. Acts ii. 47, where Wetstein cites from Plutarch the very similar expression, ΧΑ'ΡΙΝ 'ΟΥΚ 'ΕΧΕΙ ΠΡΟ'Σ ΤΟ'Ν ΔΗ'ΜΟΝ.

VII. *Recompense, return for kindness showed.* Luke vi. 32, 33, 34, where see Elsner and Wolfius, and observe with them that the correspondent word to χάρις in Mat. v. 46. is μισθός. Elsner and Wetstein cite Dionysius Halicarn. using χάρις in the same sense.

VIII. *Grace, graciousness, agreeableness.* Thus it seems used Luke iv. 22, Τοῖς λόγοις τῆς χάριτος, *Those graceful*

*words.* See Doddridge on the place, and comp. Ps. xlv. 2. Isa. l. 4. Kypke says, that by λόγυς τῆς χάριτος are meant, by an Hebraism, χάρις or χάριτες τῶν λόγων, and that this expression may be understood either subjectively of the *sweetness of the manner of speaking,* as Lucian, Amores, tom. i. p. 1018, uses λόγων χάρις; or objectively, as relating to the *agreeableness of the things spoken,* as the expression is applied by Demosthenes, Philippic. i. In both views it was no doubt applicable to the discourses of our Lord. —Col. iv. 6, *Let your speech be always ἐν χάριτι,* "i. e. with *sweetness* and *courteousness,* saith Theodoret, that it may be acceptable to the hearers: ἵνα ἀυτὺς κεχαριτωμένυς ἐργάζηται, *that it may render you gracious to,* and *favoured by, them;* so Theophylact." Whitby. Comp. Ecclus. xxi. 16. [See Esth. xv. 17. Prov. x. 33.]

☞ Χάρισμα, ατος, τό, from κεχάρισμαι perf. of χαρίζομαι.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9, [28, 30, 31.] 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10. [Of these, Schleusner considers 1 Cor. xii. 4, 9, 28, 30, 31, only as referring to *miraculous* gifts; and he contends, especially in Rom. i. 11, that the words εἰς τὸ ϛηριχθῆναι ὑμᾶς show that the apostle could only be speaking of the higher purity, &c. which belong to Christians.]

☞ Χαριτόω, ῶ, from χάρις, ιτος, *grace, favour.*—Transitively, with an accusative, *To make accepted* or *acceptable.* [occ. Eph. i. 6.] So Theodoret, ἀξιεράϛυς πεποίηκεν, *hath made lovely,* or *deserving of love;* Chrysostom, ἐπεράϛυς ἐποίησεν, *hath made amiable;* ἐπιχαρίτας ἐποίησε καὶ ἑαυτῷ ποθεινὺς, *hath made acceptable and desirable for himself.* See more in Suicer, Thesaur. on the word. Χαριτόομαι, ῦμαι, *To be acceptable, favoured, highly favoured.* occ. Luke i. 28. [Symmachus, (Ps. xvii. 28.) has μετὰ τῦ κεχαριτωμένυ χαριτωθήσῃ, where, according to Schleusner, κέχαρ means, *one worthy of the divine favour,* i. e. *pious,* &c. and χαριτοόμαι means, *to give proofs of one's favour and good will.* The word occ. Ecclus. ix. 8. xviii. 17. Liban. iv. p. 1071.]

Χάρτης, υ, ὁ. Eustathius derives it from χαράττω *to engrave, inscribe,* because we *inscribe* letters upon it. *Paper.* occ. 2 John ver. 12. Dioscorides (in Scapula), Πάπυρος· γνώριμός ἐϛι πᾶσιν, ἀφ' ἧς ὁ ΧΑ'ΡΤΗΣ κατασκευάζεται, "The papyrus is known to all, of which *paper* is made." Comp. under Βίϐλος. Hence the Latin charta *paper;* whence Eng. *chart, charter, cartel.* [Jer. xxxvi. 23. Dioscor. i. 116. Ceb. Tab. 4.]

Χάσμα, ατος, τό, from κέχασμαι perf. pass. Attic of χαίνω *to gape,* which may be derived from the V. χάω *to gape, be open, to hold* (see under Χείρ).

I. *A gaping* or *wide opening of the mouth.* Thus Anacreon, Ode ii. lin. 4, mentions the *lion's* ΧΑ'ΣΜ' ὀδοντών, literally *gaping* of the teeth, i. e. his *widely distending jaws* armed with teeth.

II. *A gulf, an hiatus, a CHASM.* occ. Luke xvi. 26, where see Elsner and Wetstein. [2 Sam. xviii. 17. Diod. Sic. iv. 65. Ælian. V. H. iii. 18. Palæph. fab. 29. Eur. Phœn. 1632. Plato de Repub. ii. vol. vi. p. 211. ed. Bip. See Græv. Lect. Hesiod. p. 115.]

ΧΕΙ῀ΛΟΣ, εος, υς, τό.

I. Χείλεα, η, τά, *The lips* by which the *voice* is formed. occ. Mat. xv. 8. [Is. xxix. 13.)] Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3 or 4, and contains a beautiful and philosophical allusion to the poison of the *asp,* which, like that of the common *viper,* and I believe of most, if not all, other poisonous serpents, is lodged *under the upper lip,* at the bottom of two hollow fangs, with which it bites, and through which it infuses its venom. See Owen's Nat. Hist. of Serpents, p. 59. Brookes's Nat. Hist. vol. iii. p. 354, and 359, 60. [Comp. Jer. iii. 21. vii. 28. And observe, that in Mat. xv. 8. Mark vii. 6. by *the lips* is denoted, *what the lips utter,* the *speech* or *words,* as in Prov. vi. 2. xii. 15. Mal. ii. 6. Ecclus. i. 26. Hence too, in 1 Cor. xiv. 21, it denotes *language, dialect,* as שפה and χεῖλος do in Gen. xi. 1.]

II. Χεῖλος τῆς θαλάσσης, *The lip,* i. e. *edge* or *shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17, for the Hebrew שפת הים, literally, *the lip of the sea;* so χεῖλος τῦ ποταμῦ, Gen. xli. 3, for Heb. שפת היאר. Yet these expressions are not

*mere* Hebraisms; for Herodotus, lib. i. cap. 180, has ΠΑΡΑ' ΧΕΙ˜ΛΟΣ ἑκάτερον ΤΟΥ˜ ΠΟΤΑ'ΜΟΥ. comp. cap. 185, lib. ii. cap. 94, [and iv. 141.]; and Achilles Tatius, 'Επὶ ΤΟ' ΧΕΙ˜ΛΟΣ ΤΗ˜Σ ΘΑΛΑ'ΣΣΗΣ. See Wetstein. [Comp. too, Lev. xxxvii. 37. Cæsar. B. G. vii. 72. for a similar use of *labrum*. See also Hom. Iliad. M. 51. Ælian. V. H. xiii. 3.]

Χειμάζω, from χεῖμα *the winter*, or χείμων *a storm, tempest*, which see.

I. *To winter, spend the winter.* Thus used by Demosthenes, Phil. 4. 'Εν τῷ βαρβάρῳ ΧΕΙΜΑ'ΖΩΝ, "*Wintering* in the barbarian's country." Comp. Παραχείμαζω.

II. *To toss with a storm* or *tempest.* Χειμάζομαι, pass. *To be thus tossed.* occ. Acts xxvii. 18. [Thuc. iii. 69. Joseph. Ant. xii. 3. 3. Diod. Sic. iv. 43. Xen. Œc. viii. 16. Hence, it means often, *to vex, agitate,* as in Prov. xxvi. 10. Æschyl. Prom. 567. Soph. Phil. 148.]

Χείμαῤῥος, ου, ὁ, from χεῖμα *the winter* (see under Χείμων), and ῥόος *a stream.*—*A stream, brook,* or *torrent,* properly such an one as *runs* only in the *winter,* or when swollen with *rains.* occ. John xviii. 1. Homer uses this word as an adjective, Il. iv. lin. 452.—ΧΕΙ'ΜΑΡ'ῬΟΙ ποτάμοι, *wintry* streams. So χειμάῤῥους, Il. xi. lin. 493. Comp. Il. xiii. lin. 138. [Levit. xi. 9, 10. Josh. xiii. 9, for נחל. Ez. xxxvi. 4, for אפיק. Xen. Hell. iv. 4. 7.]

Χειμών, ῶνος, ὁ, from χεῖμα *the winter,* or immediately from the V. χέω *to pour forth.*

I. *The winter,* when in the eastern countries rains are *poured forth* upon the earth*; so its Latin name Hyems is from Gr. ὕω *to rain.* occ. Mat. xxiv. 20†. Mark xiii. 18. 2 Tim. iv. 21. John x. 22, where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5, and Heb. and Eng. Lexic. in כסל V. [Song of S. ii. 11, for סתו. Ezr. x. 9, for גשם. Ecclus. xxi. 8. Diod. Sic. i. 41. Xen. Mem. i. 2. 1.]

II. *A storm, tempest.* occ. Mat. xvi. 3, where Wetstein shows that Xenophon, Plutarch, and other authors, oppose χειμὼν in the same view to Ἐυδία. Acts xxvii. 20. The Greek writers, particularly Plutarch, cited by Wetstein, use the word in this sense. [Diod. Sic. iv. 42. Ælian. V. H. viii. 5. Xen. Mem. iii. 5. 6.]

Χείρ, χειρός, ἡ, but gen. poet. χερός, dat. χερί; whence dat. plur. χερσί.

I. *The hand,* so called either from χάω *to take, contain,* or from χέω or χείω (Odyss. xviii. lin. 17.) *to hold, contain.* [Mat. iii. 12. v. 30. viii. 15. ix. 18, 25. xii. 10, 13, 49. xv. 2, 20. xviii. 8. xix. 13, 15. xxii. 13. xxvi. 23. xxvii. 24. Mark i. 31. iii. 1, 3, 5. v. 23, 41. vi. 5. vii. 2, 3, 5, 32. viii. 23, 25. ix. 27, 43. x. 16. xvi. 18. Luke iii. 17. iv. 40. vi. 1, 6, 8, 10, 54. ix. 62. xiii. 13. xxii. 21. xxiv. 39, 40, 50. John xi. 44. xiii. 9. xx. 20, 25, 27. xxi. 18. Acts iii. 7. vi. 3. vii. 41. viii. 17, 18, 19. ix. 12, 17, 41. xii. 7, 17. xiii. 3, 16. xvii. 25. xix. 6, 26, 33. xx. 34. xxi. 11, 40. xxiii. 19. xxvi. 1. xxviii. 3, 4, 8. Rom. x. 21. 1 Cor. iv. 12. xii. 15, 21. xvi. 21. Gal. vi. 11. 2 Thess. iii. 17. 1 Tim. ii. 8. iv. 14. v. 22. 2 Tim. i. 6. Philem. 19. Heb. vi. 2. xii. 12. 1 John i. 1. Rev. i. 16, 17. vi. 5. vii. 9. viii. 4. x. 2, 5, 8, 10. xiii. 16. xiv. 9, 14. xvii. 4. xix. 2. xx. 1, 4.] On 1 Cor. xvi. 21. 2 Thess. iii. 17. Philem. ver. 19, observe, that Scapula cites from Hyperides in Poll. "Ουτε τὴν ἑαυτῦ ΧΕΙ˜ΡΑ δυνατὸν ἀρνήσασθαι, "Neither is it possible to deny one's own *hand,*" which we likewise use in English for *hand-writing.* [The following phrases may be remarked, ἐπὶ χειρῶν αἱρεῖν τινά *to carry any one in your hands,* in the sense of *taking care of.* Mat. iv. 6. Luke iv. 11. comp. Ps. xci. 12. Zonar. Lex. 806. —ἐπιβαλλεῖν τὰς χεῖρας ἐπὶ τινά, *To lay violent hands on.* Mat. xxvi. 60. Mark xiv. 46. Luke xx. 9. xxi. 12. John vii. 33, 44. Acts iv. 3. v. 18. xii. 1, 4. xxi. 27. See Gen. xxii. 12. in Heb. —ἐκτείνειν τὰς χεῖρας ἐπὶ τινά, in the same sense. Luke xxii. 53. Pol. i. 3. In Mat. viii. 15, it seems merely *to stretch out one's hand to;* and in Mat. viii. 3. xiv. 31. xxvi. 51. Mark i. 41. Luke v. 13, Schleusner thinks ἐκτείνειν τὴν χεῖρα almost pleonastic, being prefixed to some phrase which shows what was done with the hand.]—'Επαιρόντας ὁσιυς χεῖρας, *Lifting up holy hands,* 1 Tim. ii. 8. *Lifting up* or *stretching out the hands* towards heaven, as a gesture of *prayer* common both to believers and heathen, who thus acknowledged the *power,* and implored the *assistance,* of their respective gods. See 1 Kings viii. 22. 2 Chron. iv.

* See Harmer's Observations, vol. i. p. 13.

† Ibid. p. 16—22.

12, 13. Ps. lxiii. 4. cxxxiv. 2. Isa. i. 15; and for the heathen, see Homer, Il. iii. lin. 275, 318. Il. v. lin. 174. Il. vi. lin. 257, 301. Il. vii. lin. 130. Virgil, Æn. i. lin. 97. Æn. ii. lin. 153, and Vossius, De Theologia Gentili, lib. ix. cap. 8, and comp. Heb. and Eng. Lexicon under ידה V. I. And on Tim. ii. 8. observe, that Josephus, De Bel. lib. v. cap. 9, § 4, has a similar expression, where he speaks of Abraham καθαρὰς ἀνατείνας τὰς χεῖρας, *stretching out his pure hands,* in prayer namely. Comp. under Ὅσιος.

II. As the *hand* of man is the chief organ or instrument of his * *power* and *operations,* so χεὶρ denotes *power,* Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. Acts iv. 30. vii. 50. xi. 21. xiii. 11.—*Ministry* or *ministerial action,* Acts vii. 35. Comp. Acts xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.—Hence the propriety of *laying on of hands,* 1st. In the miraculous curing of the infirm and sick, in token of conveying to them *ability* and *power,* see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.—2dly. In conveying the *powers* and *gifts* of the Holy Spirit, Acts iii. 17. xix. 6. 2 Tim. i. 6. Comp. Heb. vi. 2, and Whitby there.—3dly. In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Comp. Gen. xlviii. 14, 15.—4thly. In ordaining to sacred *offices,* Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9.

[III. "The following phrases deserve notice: Ἡ χεὶρ τȣ̃ Θεȣ̃, or τȣ̃ Κυρίȣ, Heb. i. 10. ii. 7. (Ps. viii. 6. cii. 28.) in which the creation as the work of God's hands is spoken of; in Luke i. 66. Acts xi. 21. 1 Sam. xxii. 17. *the hand of God* μετά τινος implies *his assistance;* in Acts xiii. 11. Deut. ii. 15. Judg. ii. 15. *his hand* ἐπί τινα denotes *punishment.* Διὰ χειρός or χειρῶν τινος, simply, for διὰ *by means of,* (see sense II.) occ. Mark vi. 2. Acts ii. 23. v. 12. vii. 25. xi. 30. xiv. 3. xv. 23. xix. 11. 2 Chron. xxxiv. 14. Ἐις χεῖρας τινὸς, after verbs of *delivering up,* &c. implies being given up into any one's power. Mat. xvii. 22. xxvi. 45. Mark ix. 31. xiv. 41. Luke ix. 44. xxiii. 46. xxiv. 7. Acts xxviii. 7. John xiii. 3. Gen. xlii. 37.—and with ἐμπίπτειν, Heb. xi. 31. Ἐν χειρί τινος, for τινί, after διδόναι, occ. John iii. 35. Judg. ii. 14.—for ἔν τινι, Acts vii. 35. Gal. iii. 19. Numb. xv. 23. 2 Chron. xxix. 25. Jer. xxxvii. 2. Ecclus. xlviii. 20.—Ἐκ χειρός τινος, for ἔκ τινος, usually after verbs of *liberating,* Luke i. 71, 74. John x. 28, 29, 39. Acts xii. 11. xxiv. 7. Gen. xxxii. 11. Ex. xviii. 8, 9. The accusative is substituted in 2 Cor. xi. 33." Wahl.]

* See some ingenious observations on the wonderful powers of the *human hand* and *arm* in Nature Displayed, vol. i. p. 29, English edit. 12mo.

Χειραγωγέω, ῶ, from χειραγωγός.—*To lead by the hand.* occ. Acts ix. 8. xxii. 11. The Greek writers use this V. and the following N. particularly when speaking of *blind* persons, as may be seen in Wetstein. [Judg. xvi. 26. in some MSS. Artem. i. 28. v. 20. Diod. S. xiii. 20.]

☞ Χειραγωγός, ȣ, ὁ, ἡ, from χεὶρ *the hand,* and ἀγωγὸς *a leader, conductor,* from ἄγω *to lead.*—*A leader by the hand, one who leads another by the hand.* occ. Acts xiii. 11. Compare Χειραγωγέω. [Artem. i. 50. Max. Tyr. xxvii. p. 258.]

☞ Χειρόγραφον, ȣ, τό, from χεὶρ *a hand,* and γράφω *to write.*

[I. Properly, *Any thing written with the hand.* See Pol. xxx. 8. 4.]

[II. *A bond, note of hand.* Tobit v. 3. ix. 3. Salmas. de Mod. Usur. p. 392. In Col. ii. 14,] it signifies "*a sort of note under a man's hand,* whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of Judaism, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the Gentiles; and thus it was *against them,*" i. e. *the Gentiles.* Doddridge. See Leigh and Stockius, who give the same interpretation of the word. See also Whitby's Note. [Schleusner says, the word here signifies the Mosaic law, partly because of its binding power, partly because it was a *written* law. See Deyling, Obs. iv. p. 580—616.]

Χειροποίητος, ȣ, ὁ, from χεὶρ *a hand,* and ποιητὸς *made,* which from ποιέω *to make.*—*Made* or *performed with hands.* Mark xiv. 58. [Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11. Is. ii. 18. xxi. 9. & al. for *idols.* Xen. An. iv. 3, 4. Thuc. ii. 77.] This word is used by the best Greek writers. See Wetstein on Mark, and Elsner on Heb. ix. 11.

☞ Χειροτονέω, ῶ, from χεὶρ *the hand,*

and *τέτονα* perf. mid. of *τείνω to extend, stretch out.*

I. *To extend, stretch out*, or *lift up the hand*. Thus used by Aristophanes. See Scapula.

II. *To elect* or *choose to an office by lifting up of hands*. This is well known to be the custom in some *elections* among us to this day. So * at Athens some of the magistrates were called Χειροτονητοί, because they were *elected* by the people in this manner. Hence

III. *To choose by vote* or *suffrage*, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, *To appoint* or *constitute to an office*, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So Josephus, Ant. lib. vi. cap. iv. § 2. Βασιλεὺς ὑπὸ τȣ̃ Θεȣ̃ ΧΕΙΡΟΤΟΝΗΘΕΙ'Σ, "A king *appointed* by God." Thus also ibid. cap. 13. § 9. See Wolfius on Acts, Wetstein on 2 Cor. viii. 9, Suicer, Thesaur. in Χειροτονέω and Χειροτονία, and Campbell's Prelim. Dissertat. p. 504, and comp. Προχειροτονέω.

ΧΕΙ'ΡΩΝ, ονος, ὁ, ἡ, καὶ τὸ—ον. An adjective of the comparative degree, but defective in the positive.

I. *Inferior* in *rank* or *dignity*. Thus the word is sometimes used in the profane writers.

II. *Inferior in goodness, excellence*, or *condition, worse*. See Mat. ix. 16. xii. 45. [xxvii. 64.] Mark [ii. 21.] v. 26. [Luke xi. 25.] 1 Tim. v. 8. [2 Tim. iii. 13. 2 Pet. ii. 20. 1 Sam. xvii. 43.]

III. *Worse, more grievous, severer*, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΥΒΙ'Μ, τά. Undeclined. Heb.—*Cherubim*, or, with an English termination, *cherubs*, Heb. כרבים and כרובים. occ. Heb. ix. 5, Ὑπεράνω δὲ ἀυτῆς Χερȣβὶμ δόξης κατασκιάζοντα τὸ Ἱλαςήριον—*And over it* (namely, the ark of the covenant) the cherubim of glory *overshadowing the mercy-seat*, that is, with their wings; comp. under Κατασκιάζω. Moses was commanded, Exod. xxv. 18, 19, *Thou shalt make two* cherubs; *of* † *beaten gold shalt thou make them, at the two ends of the mercy-seat. And thou shalt make one* cherub *at the one end, and the other* cherub *at the other end*: מן הכפרת *out of the mercy-seat* (Marg. Eng. Transl. of the matter *of the mercy-seat*) *shall ye make the* cherubs *at the two ends thereof*. All which was accordingly performed, Ex. xxxvii. 7, 8. And these *cherubs* were with the ark placed in the *Holy of Holies* of the tabernacle, Exod. xxvi. 33, 34. xl. 20, as those made by Solomon were afterwards in the *Holy of Holies* of the temple, 1 Kings vi. 23, 27.—We may observe that in Exodus Jehovah speaks to Moses of the *cherubs* as of figures well known; and no wonder, since they had always been among believers *in the holy tabernacle from the beginning* (see Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their *faces*, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Exod. xxv. 20. 1 Kings viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any *particular* description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the prophet Ezekiel, ch. i. 5, *Out of the midst thereof* (i. e. *of the fire*, infolding itself, ver. 4.) *the likeness of four living creatures. And this was their appearance;* דמות אדם להנה *they had the resemblance* or *likeness* (comp. דמות ver. 13.) *of a man*, i. e. in the erect posture and shape of their body *.—Ver. 6, *And there were four faces to one* (דמות or *similitude*), *and four wings to one,* להם *to them*. So there were at least *two* compound figures. Ver. 10, *And the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew*, ch. x. 1—20, *that these were* cherubs.—Ver. 21, *Four faces,* לאחד, *to one (cherub), and four wings to one*. This text also proves that the prophet saw *more cherubs than one*, and that *each had four faces and four wings*. And we may be certain that the *cherubs* placed in the *Holy of Holies* were of the form described by Ezekiel, because we have already seen from Exod., 1 Kings, and 2 Chron., that they likewise had *faces* and *wings*, and because Ezekiel *knew* what he saw *to be cherubs*, and because there were no *four-*

* See Archbp. Potter's Antiquities of Greece, book i. chap. 11. [Xen. An. iii. 3. 22.]

† That is, of *sheet-gold* covering two images of olive wood, as 1 Kings vi. 23. 1 Chron. iii. 20. See the learned Bate's Enquiry into the Similitudes, &c. page 98, 120, and his Critica Hebræa, under כרוב and קשה.

* Comp. Vitring. on Rev. iv. 6, 7. p. 134. 2d edit.

*faced cherubs* any where else but in the *Holy of Holies;* for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 Kings vi. 29, 32. and 2 Chron. iii. 14. with Ezek. xli. 18, 19, 20, that the *cherubs* on the curtains and vail of the tabernacle, and on the walls, doors, and vail of the temple, had *only two faces,* namely, those of a *lion* and of a *man**.

* That the *cherubic figures* were *emblems* or *representatives* of something beyond themselves is, I think, agreed by all, both Jews and Christians: but the question is, Of *what* they were *emblematical?* To which I answer in a word; *Those in the Holy of Holies were* emblematical *of the ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person;* which union was signified by the union of the faces of the *lion* and of the *man* in the *cherubic* exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. *The cherubs in the Holy of Holies* were certainly intended to represent *some beings in heaven;* because St. Paul has expressly and infallibly determined that the *Holy of Holies* was a figure or type of *heaven*, even of *that heaven* where is the *peculiar residence of God*, Heb. ix. 24. And therefore *these cherubs* represented either the *ever-blessed Trinity, with the man taken into the essence*, or *created spiritual angels*. The following reasons will, I hope, clearly prove them to be emblematical of the *former*, not of the *latter*.

1st. Not of *angels;* because (not now to insist on other particulars of the *cherubic form*) no tolerable reason can be assigned why *angels* should be exhibited with *four faces* each.

2dly. Because the *cherubs in the Holy of Holies* of the tabernacle were, by Jehovah's order, made *out of the matter of the mercy-seat*, or *beaten out of the same piece of gold as that was*, Exod. xxv. 18, 19. xxxvii. 8. Now the mercy-seat, made of *gold*, and *crowned*, was an emblem of the *divinity of Christ* (see Rom. iii. 25, and Ἱλαςήριον above); the *cherubs*, therefore, represented not the *angelic* but the *divine* nature.

3dly. That the *cherubic animals* did *not* represent *angels* is clearly evident from Rev. v. 11. vii. 11; in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the *cherubs* on the great day of atonement (comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): and this cannot *in any sense* be referred to created *angels*, but must be referred to *Jehovah* only; because,

5thly. The high priest's entering into the *Holy of Holies* on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven, *to appear in the presence OF GOD for us*, Heb. ix. 7, 12, 24. And

6thly, and lastly, When *God raised Christ* (the Humanity) *from the dead, he set him at his own right hand in the heavenly places*, † *FAR ABOVE* (ὙΠΕΡΆΝΩ) *all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come* (Eph. i. 21.), angels, *and authorities, and powers being* made subject *unto him*. (1 Pet. iii. 22.)

And these arguments may suffice to show, *in general*, of whom the *cherubs* in the *Holy of Holies* were representative; for, to go through every particular in the *cherubic* exhibition, which the † Jews truly confess to be the *foundation, root, heart, and marrow of the whole tabernacle, and so of the whole Levitical service*, would require a volume. For further satisfaction of this highly interesting subject, for proving the propriety of the *three* animal *emblems* (as representative, *at first hand*, of the *chief agents* in the material, and thence of those in the spiritual world), for showing the heathen imitations of these divinely instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lexicon, under כרב, and to the authors there cited, especially to an excellent treatise of the reverend and learned Julius Bute, entitled ‡ "An Enquiry into the occasional and standing Similitudes of the Lord God," &c. The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 332. The LXX generally substitute Χερουβίμ for the Heb. כרובים or כרבים, and frequently use that word (like St. Paul) as a neut. plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8; but sometimes as a masc. see Exod. xxv. 19, 20. xxxvii. 9. And what is most remarkable, and shows that those translators considered each *cherub* in the Holy of Holies as a *compound* figure, they sometimes, when those *cherubs* are spoken of, apply the plur. word Χερουβίμ for the Heb. sing. כרוב, joining it with an article and adjective singular, as 1 Kings vi. 24, 25, 26. 2 Chron. iii. 11.

† When the high-priest entered the Holy of Holies, and sprinkled the sacrificial blood on and before the mercy-seat, he was *below* or *under* the cherubs; and therefore if the *cherubs* were emblematical of *angels*, he could not represent Christ ascended into heaven, *far above* all *angels*, as St. Paul, however, assures us he did. See Bate's Enquiry into the Similitudes, p. 104, &c.

† "*Quemadmodum etiam Hebræi ipsi fatentur—quòd* fundamentum, radix, cor, et medulla totius tabernaculi atque adeo totius cultus Levitici fuerit arca cum propitiatorio et cherubinis (*ut* Cosri scribit, Par. ii. Sect. 28, et ibi R. Jehudah Muscatus), et ad eam referebantur et respiciebant." Buxtorf, Hist. Arcæ Fœderis, pag. 151.

‡ Formerly printed for Withers, at the Seven Stars, near Temple-bar, Fleet-street, London.

ΧΈΩ, ΧΕΎΩ, or ΧΎΩ.—*To pour, pour forth.* These verbs are inserted on account of their derivatives.

Χήρα, ας, ἡ.—*A widow, a woman who has lost her husband.* Mat. xxiii. 14. Mark xii. 42. [Add Mark xii. 40, 43. Luke ii. 37. iv. 25. vii. 12. xviii. 3, 5. xx. 47. xxi. 2, 3. Acts vi. 1. ix. 39, 41. 1 Cor. vii. 8. 1 Tim. v. 3—5, 9, 11, 16. James i. 27. Gen. xxxviii. 11.] Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χῆρος, and is so applied, Luke iv. 26. Γυναῖκα χήραν *a widowed or widow woman;* in Homer likewise we have ΧΗ͂ΡΑΙ τε ΓΥΝΑΙ͂ΚΕΣ, Il. ii. lin. 289. [And so Æsop. fab. 24. Dio Cass. 741. 175.] Comp. Il. vi. lin. 432, and LXX in 2 Sam. xiv. 5. 1 Kings vii. 14. Χῆρος signifies not only *a wi-*

*dower*, but also, according to Hesychius, *a bachelor, a man who never was married:* so it seems very rationally deducible from the Heb. "עקר, fem. עקרה, *barren, sterile, unfruitful*, q. d. *a mere stock*, or *stem* with *branches*, *a dry tree*. Comp. Isa. lvi. 3.*" Scapula accordingly cites from a Greek epigram δρύμοι ΧΗ'ΡΟΙ, *widowed* groves, i. e. deprived of their trees, and ΧΗ'ΡΑ δένδρα trees *stripped*, of their leaves, namely. So Horace, lib. ii. ode 9. lin. 8.

——— foliis viduantur *orni*.

ΧΘΕ'Σ. An Adv. of time.—*Yesterday*. occ. John iv. 52. Acts vii. 28. It denotes *time past*, *formerly*. occ. Hebrews xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense. [It is *last night* in Gen. xix. 34. See Diod. Sic. ii. 5. Dem. 270, 21. Xen. Cyr. vi. 3. 11. With Heb. xiii. 8. comp. Gen. xxxi. 2. Ex. iv. 10. 2 Sam. iii. 17. Xen. Cyr. vi. 3. 5. Wessel. ad Herod. iii. 109. Schwarz. Comm. Cr. p. 1421.]

Χιλίαρχος, ου, ὁ, from χίλιοι *a thousand*, and ἀρχὸς *a commander*, which from ἄρχω *to command*.—*A military officer who commanded a thousand men*, and when spoken of the Romans, *a military tribune*, of whom there were *six* to each *legion*. Comp. Λεγέων, and see Markland on Acts xxi. 31, in Bowyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a *Roman military tribune*. [In the greater provinces of the empire there were legions; but in the smaller ones, like Judea, only *cohorts*. So that it signifies the *prefect of a cohort* in John xviii. 21. Acts xxi. 31—33, 37. xxii. 24, 26—29. xxiii. 10, 15, 17—19, 22. xxiv. 7, 22. xxv. 23. It is used in a wider sense, as a *commander*, in Mark vi. 21. Rev. vi. 15. xix. 18. See Zach. ix. 7. It is used in its proper sense Xen. Cyr. ii. 1. 23. See Numb. i. 16. Josh. xxii. 14, 21, 30.]

Χιλιάς, άδος, ἡ, from χίλιοι.—*A thousand*. Luke xiv. 31. [Acts iv. 4. 1 Cor. x. 8. Rev. v. 11. vii. 4—8. xi. 13. xiv. 1, 3, 20. Gen. xxiv. 60. Ex. xii. 37.]

ΧΙ'ΛΙΟΙ, αι, α.—*A thousand*. 2 Pet. iii. 8. [Rev. xi. 3. xii. 6. xiv. 20. xx. 2—7. Gen. xx. 16. Ælian. V. H. iii. 18. Xen. Cyr. i. 5. 15.] On 2 Pet. iii. 8, Wetstein and Kypke cite from Plutarch, Consol. ad Apoll. tom. ii. p. 111, "The longer or shorter term of human life has no difference with respect to eternity; τὰ γὰρ ΧΙ'ΛΙΑ καὶ τὰ μύρια (κατὰ Σιμωνίδην) "ΕΤΗ, στιγμή τίς ἐστιν ἀόριστος, μᾶλλον δὲ μόριόν τι βραχύτατον στιγμῆς, for *a thousand* or ten thousand years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

* Heb. and Eng. Lexic.

ΧΙΤΩ'Ν, ῶνος, ὁ.

I. Properly, *A vest, an inner garment*. Mat. v. 40. [x. 10. Mark vi. 9. Luke iii. 11. vi. 29. ix. 3. John xix. 23. Acts ix. 39. Jude 23. Gen. xxxvii. 3. for כתנת. Diod. Sic. iv. 38. Artem. v. 64. Xen. Cyr. i. 3. 2.]

II. Χιτῶνες, οἱ, *Garments, clothes* in general. Mark xiv. 63, where it is equivalent to ἱμάτια in Mat. xxvi. 65.

Χιών, όνος, ὁ, from χεώ or χείω *to pour*, (see Homer, Il. xii. lin. 278, &c.) *Snow*. occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14. [Ex. iv. 6. Diod. Sic. i. 38. Xen. Mem. ii. 1. 30.]

ΧΛΑΜΥ'Σ, ύδος, ἡ. The Greek Lexicons and Grammarians derive it from χλιαίνω (which see under Χλίαρος) *to make warm*. *A cloak, a robe, a loose garment*. [Plaut. Rud. ii. 2. 9. 2 Mac. xii. 35.] It denotes both *a soldier's cloak*, and *a general's* or *great man's robe*. occ. Mat. xxvii. 28, 31. [The chlamys was nearly of the figure of a wedge, fastened on the shoulder (generally the right) with a clasp, so as to cover only the left part of the body. There is a figure of it in Cuper's Apotheos. Homer. p. 158. The soldiers' cloak was of the natural colour of the wool; the generals' or great men's, *purple*. See Ferrar. de Re Vestiar. p. ii. lib. iii. c. 4. 8. & 15. The word occurs Xen. Mem. ii. 7. 5. Ælian. V. H. xiv. 10.] On Mat. xxvii. 28, see Philo in Wetstein, Echard's Eccles. Hist. vol. i. p. 248, 9, and Jortin's Remarks on Eccles. Hist. vol. ii. p. 203, 2d edit.

ΧΛΕΥΑ'ΖΩ.—*To mock, scoff, deride*, properly *in words*, as Raphelius on Acts ii. shows it is used by Polybius and Herodian. See also Wetstein, occ. Acts ii. 13. xvii. 32. [Prov. xiv. 9. xix. 28. Wisd. xi. 15. 2 Mac. vii. 27. Æsch. Soc. Dial. ii. 16. Dem. 78, 12. Pol. iv. 3. 13. Diod. Sic. i. 93.] The N. χλευάσμος answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8, [to קלס *a derision*.]

☞ Χλιαρός, ά, όν, from χλιαίνω *to warm, make warm*, which from Heb. קלה *to roast, fry*.—*Warm, lukewarm*. occ. Rev. iii. 16, where there seems an allusion to the well-known effect of *warm* water on

the stomach. See Daubuz on the place. [Athen. iii. p. 123. E.]

Χλωρός, ά, όν, contracted from χλοερός the same, which from χλόα or χλόη *the green herb*, or *grass*.

I. *Green*, as the grass or plants. occ. Mark vi. 39. Rev. viii. 7. ix. 4. [Gen. i. 30. Ex. x. 15. 2 Kings xix. 26. Is. xv. 6. for ירק. Ælian. V. H. xiii. 16.]

II. *Pale, of a pale* or **sallow hue*, like the *grass* when *burnt up* in the hot southern countries. occ. Rev. vi. 8. So Sappho, in the famous ode where she describes herself as *fainting*,

——— ΧΛΩΡΟΤΕΡΑ' δὲ ΠΟΙ'ΑΣ
Ἔμμι.———

*Than the grass* I *paler* am.

A circumstance which Philips has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates (see Ps. xc. 5, 6. Isa. xl. 6, 7. Jam. i. 11. 1 Pet. i. 24.), it by no means corresponds to the almost *perpetual verdure* of *England*. [Artem. i. 77. Anthol. i. p. 234. iii. p. 52. ed. Jacobs.]

[Χξϛ', a monogram, denoting 666,
since Χ = 600
ξ = 60
ϛ' = 6.
occ. Rev. xiii. 8. See Wolf and Eichhorn. t. ii. p. 133.]

☞ Χοϊκός, ή, όν, from χόος *earth, dust*, which see.—*Earthy, made of earth*, or *dust*. occ. 1 Cor. xv. 47, 48, 49. ver. 47, *The first man* (is) ἐκ γῆς χοϊκός; the two former words referring, in general, to the אדמה or *ground*, the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7, and see Wolfius.

Χοῖνιξ, ικος, ὁ, from χέω, χῶ *to receive, hold* (see under Χείρ), or rather from χαίνω *to gape*. Comp. under Χάσμα.—*A Grecian measure of capacity* for things dry, *a chœnix*, which is by some reckoned equal to about *a pint and a half* English corn-measure, [or two and a half Roman pounds by weight]. occ. Rev. vi. 6. "Where Grotius and others have observed that a *chœnix* of corn was a man's daily allowance, as a †*penny* was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. Newton's Dissertations on the Prophecies, vol. iii. p. 57. See also Daubuz, Wetstein, and Doddridge on the text. But comp. Vitringa. [As the *chœnix* of corn (which varied in various countries) was supposed to be enough food for a day, it is called ἡμερήσιος τροφὴ by Diod. Sic. xix. 49. See too Diog. L. viii. 18. Athen. iii. p. 90. E. Hence the Pythagorean proverb, Χοίνικι μὴ ἐπικαθίσαι, *Do not sit down on your chœnix*, i. e. look on, and provide for to-morrow as well as to-day. See Herod. vii. 231. Hom. Od. xix. 28. Thuc. iv. 16. Perizon. ad Ælian. V. H. i. 26. In Ez. xlv. 10, 11, it is put for בת.]

ΧΟΙ῀ΡΟΣ, ου, ὁ.

I. *A hog*, and in the plur. *swine*, q. *sowen*, formed from *sow*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30. [Mark v. 11, 12, 13, 14, 16. Luke viii. 32, 33. xv. 16. Artem. i. 70. Dem. 269, 10. Xen. An. vii. 8. 5.]

II. It denotes *men* of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under Ὗς. occ. Mat. vii. 6. [Prov. xi. 22.]

☞ Χολάω, ῶ.—Governing a dative, *To be angry with, violently angry* or *incensed at*. occ. John vii. 23. It is a derivative from χολή *the bile*. Thus Horace, lib. i. ode 13, lin. 4, describing *jealous anger* or *resentment*;

*Fervens difficili* bile *tumet* jecur,
My burning *liver* swells with angry *bile*:

And Juvenal, Sat. i. lin. 45,

*Quid referam quantâ siccum* jecur *ardeat* irâ?
Why tell with how much *rage* my *liver* burns?

Following herein, says the note in the Delphin Horace, Archilochus, ΧΟΛΗ'Ν ὐκ ἔχεις ἐφ' ἥπατι, "You have no *bile* or *gall* in your liver," i. e. you cannot be angry. So Homer, Il. ii. lin. 241,

Ἀλλὰ μάλ' ὐκ Ἀχιλῆϊ ΧΟ'ΛΟΣ φρεσί———
Achilles bears no *gall* within his breast.

And, on the contrary, Scapula cites from Athenæus, Κινεῖται γὰρ εὐθύς μοι ΧΟΛΗ'. "My *bile* or *gall* was immediately moved."

* Laertius relates that Diogenes the Cynic being asked, Διατί τὸ χρυσίον ΧΛΩΡΟ'Ν ἐστι; Why *gold* looked *pale*? answered, "Because it had so many people lying in wait for it." See more in Wetstein on Rev.

† Comp. Δηνάριον, and Mat. xx. 2, 9, 10.

Every one almost knows that the *passions* have a very great effect on the body. "* *Anger* constringes the *bilious* vessels in particular, causes too great an evacuation of the *bile*, and produces strictures in the stomach and duodenum; whence *the bilious* humours are amassed and corrupted, laying a foundation for *vomiting, bilious fevers*, and *cardialgiæ*." And there want not instances of persons who, in consequence of a violent fit of *anger*, have presently fallen into the *jaundice*.

ΧΟΛΗ', ῆς, ἡ.—*Gall, bile.* Thus used in the classical writers, and in the LXX of Job xvi. 13; but in the *Hellenistical language* it seems a general term for *any thing extremely bitter.* So the LXX apply it for the Heb. לענה *wormwood;* Prov. v. 4. Lam. iii. 15; for מרורת *the bitter poison* of asps, Job xx. 14; and frequently for ראש *deadly, bitter poison* [as Jer. viii. 14.] And in the sense of *something very bitter* it occurs Mat. xxvii. 34. [See ὄξος, οἶνος, and σμυρνίζω]. Applied figuratively, Acts viii. 23. Comp. Πικρία I. —From χολή are ultimately derived the Eng. *choler; choleric*, and perhaps *gall.*

Χόος, χῦς; χόυ, χῦ; &c. ὁ, from χέω *to pour forth*, particularly *earth*, and thus *heap it up.* See Scapula.

I. *Earth poured forth*, and so *heaped up*, as in making ramparts, tombs, or the like, Terra egesta.

II. *Earth*, or *dust*, cast upon the head in token of *grief* or *mourning*. occ. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii, 12. The Greeks and Trojans had the same custom, as appears from Homer. Thus of Priam *bewailing* his son Hector, Il. xxiv. lin. 164. So Lucian mentions sprinkling *dust* upon the head as a *mourning* ceremony among the Greeks in his time, Καὶ ΚΟ'ΝΙΣ ἐπὶ τῇ κεφάλῃ πάσσεται. De Luct. tom. ii. p. 431. Comp. under Σπόδος and Φαῦλος.

III. *Dust* or *dirt sticking* to the feet of travellers. occ. Mark vi. 11. In this sense the word may not improbably be derived from Heb. נגש *filth adhering* to the flesh. See Heb. and Eng. Lexicon in נגש II.

Χορηγέω, ῶ, from χορηγός *the leader of the ancient chorus* †, also *he who supplied the chorus*, at his own expense, *with ornaments and all other necessaries*, from χόρος *the chorus*, and ἄγω or ἡγέομαι *to lead.* See Scapula's Lexic., Xenophon, Memor. Socrat. lib. iii. cap. 4. § 3, with Simpson's Note, and Wetstein on 2 Cor. ix. 10.*

I. *To lead the chorus.*

II. *To supply the chorus with the ornaments, &c. necessary for their sacred dances.* Hence

III. In general, *To supply*, or *furnish.* occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers, (see Scapula and Wetstein); and frequently in the apocryphal books, see Ecclus. i. 10, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the N. χορηγός signifies in general *a supplier*, or *furnisher*, as when Josephus, De Bel. lib. ii. cap. 8. § 5, calls God ΧΟΡΗΓΟ'Ν τροφῆς, "*the Supplier* or *Bestower* of food." [See 1 Kings iv. 7. Polyb. xxii. 26. 2. Artem. i. 78. Ælian. V. H. iv. 19. In general it is construed with an acc. of the thing and dative of the person; but in Pol. iii. 68. 8. with an acc. of person and dat. of thing.]

ΧΟΡΟ'Σ, ῦ, ὁ, plainly from the Heb. כר, which in the reduplicate form, כרכר, is used for *David's dancing* before the ark, 2 Sam. vi. 14, 16.—*A dance*, also frequently, in the profane writers, *a company of dancers.* occ. Luke xv. 25. [Ex. xv. 20. Judg. xi. 34. xxi. 21. Lam. v. 15, for מחול. See Xen. de Mag. Eq. i. 26. De Rep. Soc. iv. 2. Cyr. i. 6. 18.]

Χορτάζω, from χόρτος *grass.*

I. Properly, *To feed, fill*, or *satiate with grass*, as cattle. Thus sometimes used in the profane writers. [Hesiod. Op. 450. 752.]

II. *To feed, to fill*, or *satisfy with food*, as men. Mat. xv. 33. Mark viii. 4. Χορτάζομαι, pass. *To be thus fed, satisfied*, or *filled.* Mat. xiv. 20. xv. 37. Luke xvi. 21, & al. [Add Mark vi. 42. vii. 27. Luke ix. 17. John vi. 26. Phil. iv. 12. James ii. 16. Rev. xix. 21. And so Ps. xxxvi. 2. lviii. 17.] The Greek writers apply the V. in like manner. Thus Arrian, Epictet. lib. i. cap. 9. p. 102. Ὅτε ΧΟΡΤΑΣΘΗ͂ΤΕ σήμερον, καθῆσθε κλαίοντες περὶ τῆς ἄυριον, πόθεν φαγῆτε; "When ye are *fed* to-day, do ye sit weeping for the morrow, how ye shall procure food?" See other instances

* New and Complete Dictionary of Arts, in the article PASSIONS.

† [This was the original meaning; but, as Casaubon on Athen. xiv. 8. observes, it fell so wholly into disuse, that it can scarce be found in the ancient Greek writers.]

* [Ernesti on Xen. ubi supra, Xen. de Rep. Ath. i. 13. Spanh. on Callim. H. in Dian. 206. See too the articles on the Greek Theatre in the Museum Criticum.]

in Wetstein on Mat. v. 6. It is applied to birds, Rev. xix. 21.

III. *To fill* or *satisfy* with spiritual blessings. Mat. v. 6. Luke vi. 21. [Lam. iii. 15, 19.]

Χόρτασμα, ατος, τό, from κεχόρτασμαι perf. pass. of χορτάζω.

I. Properly, *Food* or *provender*, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15, & al.

II. *Food, sustenance*, for men. occ. Acts vii. 11.

ΧΟ'ΡΤΟΣ, ου, ὁ. The learned Damm, Lexic. col. 1209, derives it from the V. κέρω or κείρω *to cut off, crop,* (which see).

I. *The grass* or *herbage* of the field in general. Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. [Rev. viii. 7. ix. 4.] On Mat. vi. 30, Wetstein remarks that the Hebrews divide all kinds of vegetables into עץ *trees*, and עשב *herbs;* the former of which the Hellenists call ξύλον, the latter χόρτος, under which they comprehend grass, corn, and flowers. In Mat. vi. 30, and Luke xii. 28, χόρτος is certainly designed to include the *lilies* of the field, of which our Saviour had just been speaking; and Harmer, Observations, vol. i. p. 264, &c., which see, has shown, that, so great is the scarcity of fuel in the East, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their bagnios. In 1 Cor. iii. 12, χόρτος is applied figuratively to *persons*. Comp. under Ξύλον I. and Πῦρ V.

II. *The stalk* or *blade* of corn, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28.—In the LXX, χόρτος often answers to the Heb. חציר *grass, herbage,* [as Ps. xxxvii. 2. ciii. 15, &c. It occurs also for עשב, דשא, and the like, see Gen. i. 11. Is. xv. 6. Dan. iv. 12, &c.—for עמיר *manipulus, a handful of wheat*, in Jer. ix. 22.—and for קש *straw* or *stubble*. Job xiii. 25.]

Χοῦς, οῦ, ὁ. See Χόος.

Χράω, ῶ, perhaps from χείρ *the hand*, q. χειράω.

I. *To lend, furnish as a loan*, q. d. *to put into* another's *hands*, for his *use*. occ. Luke xi. 5. [LXX, Exod. xii. 36. Xen. Mem. iii. 11. § 17. Æl. V. H. xiv. 10.]

II. Χράομαι, ῶμαι, Mid. *To borrow, receive for use*. Scapula cites Plutarch using it in this sense.

III. Χράομαι, ῶμαι, Mid. with a dative, *To use, make use of*, q. d. *to handle*. Acts xxvii. 17. [1 Cor. vii. 21, (where ἐλευθερίᾳ may be supplied) 31. ix. 12, 15. 2 Cor. i. 17. iii. 12. 1 Tim. i. 8. v. 23. LXX, Prov. x. 26. xxv. 13. Wisd. ii. 6.]

IV. Χράομαι, ῶμαι, Mid. with a dative, *To use, treat, behave towards*. We sometimes say *to handle* in this sense. occ. Acts xxvii. 3, where Raphelius cites from Xenophon ΧΡΗ͂ΣΘΑΙ καλῶς φίλοις, "*to use* his friends well;" and from Polybius, Τὰς πρᾴως καὶ ΦΙΛΑΝΘΡΩ'ΠΩΣ τῷ πλήθει ΧΡΩΜΕ'ΝΟΥΣ, "*Using* or *treating* the common people *with* mildness and *humanity*." So Wetstein (whom see) from Plutarch, Πᾶσι—ΦΙΛΑΝΘΡΩ'ΠΩΣ ΧΡΗΣΑ'ΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29.—From the above-cited instances we may observe, that χράομαι is applied in this sense with other adverbs besides φιλανθρώπως; and from the passages quoted by Wetstein on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus Demosthenes has ΧΡΗ͂ΣΘΑΙ τινι 'ΥΒΡΙΣΤΙ'ΚΩΣ, *to use* one *insolently*, and Plutarch, 'ΥΒΡΙΣΤΙ'ΚΩΣ καὶ 'ΥΠΕΡΗΦΑ'ΝΩΣ τῷ Ἄννυτῳ ΚΕΧΡΗ'ΜΕΝΟΣ, "*Having used* Antyus *insolently* and *proudly*." So 2 Cor. xiii. 10.—μὴ ἀποτόμως χρήσωμαι, *I may not* use (you) severely; ὑμῖν being understood. [See the LXX, in Gen. xvi. 6. xix. 8. xxxiv. 31. Esth. ii. 9. iii. 11.]

Χρεία, ας, ἡ, from χράομαι *to use*.

I. *Occasion, use, need, necessity*. Acts xx. 34. Phil. ii. 25. [iv. 16. Tit. iii. 14.] Rom. xii. 13, where three ancient Greek MSS. for χρείαις have μνείαις; which reading was favoured by some ancient Latin copies, and is embraced by Mill, whom see on the place, and in Proleg. p. xvii. of his own edition, and who explains ταῖς μνείαις τῶν ἁγίων by *the merciful* or *charitable remembrance of absent* or *distant Christians*. But Michaelis, whom see, Introduct. to N. T. vol. ii. p. 112, edit. Marsh, says, μνείαις is evidently a fault of the 2d or 3d century. Τὰ πρὸς τὴν χρείαν, *Things necessary, necessaries*. Acts xxviii. 10. [In Ezra vii. 20. κατάλοιπον χρείας occ. for *the rest of the things that are needful*. In Phil. ii. 25. Bretschneid. gives χρεία the sense of *office*, and translates λειτουργὸν τῆς χρείας by *colleague;* but Schleusner translates it as the Engl. Tr. "he that ministered to my wants." Comp. iv. 18. So also Wahl.] This word in the N. T. occurs far the

most frequently in the phrase χρείαν ἔχειν, *to have occasion, need,* or *necessity*. [This phrase is followed by a genitive of *the thing needed* in Mat. vi. 8. ix. 12. xxi. 3. xxvi. 65. Mark ii. 17. xi. 3. xiv. 63. Luke v. 31. ix. 11. xv. 7. xix. 31, 34. xxii. 71. John xiii. 29. 1 Cor. xii. 21. (in xii. 24. supply a genitive from the preceding verse) 1 Thess. iv. 12. Heb. v. 12. x. 36. Rev. iii. 17. xxi. 23. xxii. 5. Prov. xviii. 2. Is. xiii. 17. Ecclus. xv. 12. Wisd. xiii. 16. The phrase is also sometimes used without the genitive, absolutely, and signifies *to be in a state of need or want*, especially in *want* of food or other necessaries. See Mark ii. 25. Acts ii. 45. iv. 35. (comp. Test. xii. Pat. p. 640, κατὰ τὴν ἑκάστου χρείαν προσέφερον πᾶσι.) Ephes. iv. 28. 1 John iii. 17. It is also sometimes followed by an infinitive (comp. Heb. vii. 11.) as Mat. iii. 14. xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1, and in two places by ἵνα. John ii. 25. xvi. 30. See Matth. Gr. Gr. § 531.] Luke x. 42,—Ἑνὸς δέ ἐϛι χρεία: "This," says Doddridge, "is one of the gravest and most important apophthegms that ever was uttered: and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he had said, *One dish of meat is enough*." And yet I cannot help thinking that those Greek expositors were, in this instance, better critics than the English divine, whose judgment seems to have been warped by an early and long use of our common translation. But to the point. Ἑνὸς is plainly opposed to the immediately preceding πολλά, and what can this word mean but *many things to eat?* about which Martha's πολλὴ διακονία, ver. 40, had been employed? Ἑνὸς therefore should mean *one thing*, or *dish, to eat of*. Again, the words Ἑνὸς δέ ἐϛι χρεία are followed by Μαρία ΔΕ'—*BUT* (not *and* as in our version) *Mary*—which manner of expression most properly and generally marks a transition to a *different* subject. See also Wetstein and Bp. Pearce. [But why should πολλὰ here signify many things *to eat?* Basil (with some versions and copies) appears to have read ὀλίγων δέ ἐστι χρεία ἢ ἑνός, which will account for his interpretation. See Griesbach's various readings and Wetstein's note. Schleusner (as also Kuinoel) prefers the common interpretation.] Eph. iv. 29, St. Paul directs his converts to use such discourse as is good πρὸς οἰκοδομὴν τῆς χρείας *for the occasional edification*, that is, says Theophylact, ὅπερ οἰκοδομεῖ τὸν πλησίον, ἀναγκαῖον ὂν τῇ προκειμένῃ χρείᾳ, *which edifies one's neighbour, being necessary for the occasion offered*. But observe that five Greek MSS., four of which ancient, for χρείας read πιϛέως, and so the Vulg. fidei *faith*. See Wetstein Var. Lect. and Griesbach, who marks πιϛέως as perhaps the preferable reading.

II. *A necessary business* or *affair*. Acts vi. 3. The Greek writers use it in the same view. See Wetstein and Kypke, who cite from Josephus,—'ΕΠΕ'ΣΤΗΣΑΝ ΤΑ͂ΙΣ ΧΡΕΙ'ΑΙΣ. [Comp. Judith xii. 10. 1 Mac. x. 37. Polyb. viii. 22. Dion. Hal. A. R. iv. p. 635.]

Χρεωφειλέτης, ου, ὁ, from χρέως, Attic for χρέος *a loan, a debt* (which from χράω *to lend*), and ὀφειλέτης *a debtor*.—*A debtor*. occ. Luke vii. 41. xvi. 5. This is a good Greek word, used by Dionysius Halicarn. and Plutarch. See Wetstein on Luke vii. 41. [Job. xxxi. 37. Prov. xxix. 13. On the orthography of this word see Lobeck's Phryn. p. 691.]

Χρή. An impersonal V. used by apocope for χρησί, 3 pers. sing. of obsolete χρῆμι (whence also imperf. χρῆν and ἐχρῆν, 1 fut. χρήσει, infin. χρῆναι), which from χρεία *need, occasion*.

I. *There is need* or *occasion*, Opus est. Thus frequently used in the profane writers.

II. *It behoveth* or *becometh*. occ. Jam. iii. 10. [Prov. xxv. 27.]

Χρήζω, for χρητίζω, used in Homer, Il. xi. lin. 834. Odyss. xvii. lin. 558, & al. from χρεία *need, necessity*.—Governing a genitive, *To have need of, to need, want*, Mat. vi. 32. [Luke xi. 8. xii. 30. Rom. xvi. 2. 2 Cor. iii. 1. Judg. xi. 7. Aristoph. Nub. 457. Soph. Œd. Tyr. 373. where it means *to wish*.]

Χρῆμα, ατος, τό, from κέχρημαι perf. of χράομαι *to use*.—In general, *Something useful*, or *capable of being used*.

I. Plur. *Riches, wealth*. occ. Mark x. 23, 24. Luke xviii. 24. [Josh. xxii. 8. 2 Chron. i. 11, 12. Job xxvii. 17. Prov. xvii. 16.]

II. Sing. and Plur. *Money*. occ. Acts iv. 37. viii. 18, 20. xxiv. 26. Herodotus, lib. iii. cap. 38, cited by Wetstein on Acts iv., uses the N. sing. in the same sense. [On Acts iv. 37, where χρῆμα is used in the sing. numb. for *money*, comp. Wesseling's note on Diod. Sic. xiii. 106. (vol. v. p. 436. ed. Bipont.)]

Χρηματίζω, from χρῆμα *an affair, business.* from χράομαι *to use.*

I. *To have business, an affair,* or *dealings, to manage a business,* or the like. Thus sometimes applied in the Greek writers. [See LXX, 1 Kings xviii. 27. Æl. V. H. ii. 15. iii. 4. Hesych. χρηματίζει, πράττει.]

II. Χρηματίζω, *To be called* or *named.* occ. Acts xi. 26. Rom. vii. 3. [See Strabo, xvi. p. 1109. Polyb. Exc. Leg. 93. Joseph. A. J. viii. 6. 2. xiii. 11. 3. Ἀριϛόβουλος—χρηματίσας μὲν φιλέλλην, &c.] Scapula remarks that this signification arose from the former; since names were imposed on men from their *business* or *office.* It is certain that we have a great number of such *surnames* in England, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.*—Wetstein on Rom. vii. 3. has abundantly proved that the V. active frequently signifies in the Greek writers *to be named* or *called.* But Doddridge thinks that χρηματίσαι in Acts xi. 26. denotes *to be named by divine appointment* or *direction.* I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under sense IV.

III. *To speak to, converse,* or *treat with* another about some *business.* Thus applied by the Greek writers, but not in the N. T. [See Thom. M. p. 719. ed. Bern.]

IV. *To utter oracles, give divine directions* or *information.* occ. Heb. xii. 25. Josephus and Diodorus Siculus apply the V. active in the like view. See Wetstein on Mat. xii. 12. [See LXX, Jer. xxvi. 2. Joseph. x. 1. 3. xi. 8. 4.]—Χρηματίζομαι,—Of persons, *To be directed, informed,* or *warned by a divine oracle, to be directed* or *warned by God.* occ. Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So Kypke on Mat. ii. 12, cites from Josephus, Ant. lib. iii. [cap. 8. § 8. edit. Hudson] Moses ἘΧΡΗΜΑΤΙΖΕΤΟ περὶ ὧν ἐδεῖτο παρὰ τῦ Θεῦ, "*was instructed* by God in what he desired."—Of things, *To be revealed by a divine oracle.* occ. Luke ii. 26. On Mat. ii. 12, Kypke cites Josephus, Ant. lib. xi. cap. 8. [§ 4. edit. Hudson] calling an *oracular dream* of Jaddus the high priest's τὸ ΧΡΗΜΑΤΙΣΘΕΝ, "what was *divinely communicated* to him." This last application of the word may be accounted for from the third sense above given, as importing God's *dealing* or *speaking with* man; or else the V. in this view may be rather deduced from κέχρημαι perf. pass. of χρέω or χράω, which is used in the best writers for *uttering a divine oracle.* [See LXX, Jer. xxiv. 2. xxix. 23. (Vatican edition). Χρηματίζω also is used sometimes for *giving answers* or *judgments,* deciding causes, &c.; and the tribunal is called χρηματιϛήριον. Comp. Esdr. iii. 15. and Joseph. A. J. xi. 3. 2.]

Χρηματισμός, ῦ, ὁ, from κεχρημάτισμαι perf. pass. of χρηματίζω.—*A divine answer* or *oracle.* occ. Rom. xi. 4. [Prov. xxxi. 1. (ed. Bos.) 2 Mac. ii. 4.]

Χρήσιμος, ϐ, ὁ, ἡ, καὶ τό—ον, from χρῆσις, which see.—*Useful, profitable.* occ. 2 Tim. ii. 14. [Gen. xxxvii. 26. Ezek. xv. 4. Wisd. viii. 7.].

Χρῆσις, ιος, Att. έως, ἡ, from κέχρησαι 2 pers. perf. of χράομαι.—*Use, manner of using.* occ. Rom. i. 26, 27. So Lucian, Amores, tom. i. p. 1043. Ἐπιδείξω παιδικῆς ΧΡΗΣΕΩΣ πολὺ τὴν ΓΥΝΑΙΚΕΙΑΝ ἀμείνω. The V. χράομαι also is applied in like manner by the Greek writers. Thus Diogenes Laert. says that Zeno, the founder of the Stoics, taught the community of women, ὥϛε τὸν ἐντυχόντα τῇ ἐντυχόσῃ ΧΡΗΣΘΑΙ. See other instances in Raphelius and Wetstein. [The Latin word *usus* has a similar sense. Thus Claudian. Eutrop. i. 62. hic longo lassatus pellicis usu. Observe, however, that this is not the primary sense of χρῆσις, which is properly *use, usage,* or *utility.* See Ecclus. xviii. 8. Wisd. xv. 7, 15. Thucyd. vii. 5. Æsch. Socr. Dial. It occ. in LXX, 1 Sam. i. 28, where it seems to mean *a thing lent,* χρῆσιν τῷ Κυρίῳ, i. e. *a person dedicated to God.*]

☞ Χρηϛεύομαι, from χρηϛός.—*To be kind, obliging, willing to help* or *assist.* occ. 1 Cor. xiii. 4. [This verb is not found elsewhere.]

☞ Χρηϛολογία, ας, ἡ, from χρηϛὸς *kind, obliging,* and λόγος *a word, speech.*—*Fair speaking, fair* or *fine words* or *speeches.* occ. Rom. xvi. 18. The Greek writers use χρηϛὰ λέγειν and χρηϛοὶ λόγοι in the same view. See Wetstein. [Theophylact in loc. says, Χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλον γέμουσα. Julius Capitolinus, vit. Pertinac. c. 13, says, that Pertinax was nicknamed Chrestologus, as a man of smooth words but cruel actions; qui bene loqueretur et male

faceret. See Eustath. on Hom. Iliad, ψ. p. 1437. 53.]

Χρηςὸς, ἡ, ὸν, from χράομαι *to use.*

I. *Useful, profitable.* Thus sometimes applied in the profane writers. [See Xen. de Rep. Athen. i. 3. χρηςὸς occ. Ezek. xxviii. 13. of a *precious* stone, πάντα λίθον χρηστόν, in Jer. xxiv. 2. of *good* figs. See Χρηστότερος below.]

II. Of manners or morals, *Good,* as opposed to *bad.* occ. 1 Cor. xv. 33, Φθείρουσιν ἤθη ΧΡΗΣΘ' ὁμιλίαι κακαί, which is a citation from the Greek poet Menander. See his Fragments, edit. Cleric. p. 71. Χρηςὸν ἦθος and Χρηςὰ ἤθη are usual phrases in the Greek writers, as may be seen in Wetstein. [See Xen. de Rep. Athen. i. 1.]

III. *Good, kind, obliging, gracious.* occ. Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. [Ps. xxv. 8. xxxiv. 8. lxxxvi. 5. cvi. 1. (The references are to the Hebrew text.) Wisd. xv. 1. 1 Mac. vi. 11.] Hence Χρηςόν, τό, neut. used as a substantive, *Goodness, kindness.* occ. Rom. ii. 4.

IV. Of a yoke, *Gentle, easy.* occ. Mat. xi. 30, where see Wolfius.

Χρηςότερος, α, ον. Comparat. of χρηςός. —*Better, preferable.* occ. Luke v. 39, where Kypke cites Plutarch, Sympos. tom. ii. p. 701, D. applying the superlative ΧΡΗΣΤΟ'ΤΑΤΟΝ to *wine,* which is presently after called βέλτιςον *the best.*

Χρηςότης, τητος, ἡ, from χρηςός.

I. *Goodness, kindness, benignity, gentleness.* [Rom. ii. 4. xi. 22. 2 Cor. vi. 6. Gal. v. 22. ("suavitatem in convictu," Schl. i. e. *gentleness.*) Ephes. ii. 7. Col. iii. 12. Tit. iii. 4. In Tit. iii. 4. Schl. makes χρηστότης signify the *benefit* bestowed, and not the mercy which bestows it. He remarks also, after Koppe, that in Ephes. ii. 7. the same meaning must be given if the stop be put after αὐτοῦ.]

II. *What is good.* occ. Rom. iii. 12. This seems an Hellenistical sense of the word. The LXX, according to both the Vatican and Alexandrian copies, use the same phrase ποιῶν χρηςότητα for the Heb. עשה טוב, *doing good,* Ps. xiv. 3. [Comp. Ps. xxxvii. 3. cxix. 65. In Rom. xi. 22. Schleusner and others give this sense to χρηστότης in the phrase ἦν ἐπιμείνης χρηστότητι, *if you continue in uprightness.* The Eng. Tr. and others make it, *if you continue in his goodness,* i. e. *continue in the enjoyment of God's mercy.*]

Χρίσμά, ατος, τό, from κέχρισμαι perf. pass. of χρίω.—*An anointing, unction.* occ. 1 John ii. 20, 27, twice; where it is spoken spiritually of the *gifts* of the Holy Ghost. Comp. 2 Cor. i. 21.—Hence Eng. *Chrism.* [Because anointing was an inaugural rite for kings, and priests, and prophets, Schleusner, (referring to Mori Diss. de Utilitate Notionum Universar. in Theol. p. 8.) takes χρίσμα in the N. T. for the *instruction and knowledge,* &c. *requisite to initiation and admission to the church of Christ;* but this is far-fetched. On the gifts of prophecy, &c. given through anointing, see Joseph. A. J. vi. 8. 2. Is. lxi. 1, &c. Χρίσμα occ. LXX, sometimes for *anointing,* Exod. xxix. 7. xxxv. 13. xl. 9; and sometimes for the *oil* or *ointment* itself, Exod. xxx. 25. Æl. V. H. iii. 13. ἀλλὰ καὶ χρίσμα ἐςὶν αὐτοῖς ὁ οἶνος.]

Χριςιανός, ῦ, ὁ, from Χριςὸς *Christ.*—*A Christian, a follower of Christ.* This word is formed, not after the Greek, but the Latin manner, as Pompeiani, Cassiani, Galbiani, Othoniani, Ἡρωδιανοὶ, &c.; thus respectively denominated from being attached to Pompey, Cassius, Galba, Otho, or Herod. See Wetstein on Mat. xxii. 16. And it should seem that the name Χριςιανοὶ (like those of Ναζαρηνοὶ and Γαλιλαῖοι) was given to the disciples of our Lord in reproach or contempt, as foolishly *adhering to one Christ,* whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called Χριςιανοὶ, namely, at Antioch in Syria, Acts xi. 26, the inhabitants of which city are observed by Zosimus, Procopius, and Zonaras (cited by Wetstein) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the disciples to themselves, much less, as some have imagined, that it was imposed on them by *divine authority* (comp. under Χρηματίζω II.); in either of which cases surely we should have frequently met with it in the subsequent history of the Acts, and in the apostolic Epistles; *all* of which were written some years after St. Paul's preaching at Antioch, Acts xi. 26; whereas it is found but in two more passages of the N. T.; in one of which, Acts xxvi. 28, a Jew is the speaker; in the other, 1 Pet. iv. 16, the apostle mentions believers as *suffering* under this appellation. The words of Tacitus, Annal. xv. cap. 44, where he is speaking of the Christians

persecuted by Nero, are remarkable—"VULGUS Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. *THE VULGAR* (N. B.) *called them Christians. The author* or *origin of this denomination*, Christus, *had, in the reign of* Tiberius, *been executed by the procurator*, Pontius Pilate." See Wetstein on Acts xi. 26, to whom I am much indebted in the above exposition, and the learned Daubuz on Rev. v. 8. p. 235, who concurs in the same sentiments.

Χριςός, ȣ, ὁ, from κέχριςαι 3 pers. perf. pass. of χρίω *to anoint*.

I. *Anointed.* Hence used as a title of *Jesus.—The anointed*, *the Christ.* It is of the same import as the Heb. משיח, to which it frequently answers in the LXX. [e. g. Lev. iv. 5. vi. 22.] So St. John expressly informs us, John i. 42, that Μεσσίας, *being interpreted*, is ὁ Χριςός. Comp. John iv. 25. and see under Μεσσίας, and Campbell's Prelim. Dissertat. p. 165, &c. [There can be no doubt that Χριςὸς was originally an appellative. *How early* it was used as a proper name is, however, a matter of doubt. In Campbell's opinion, it was never so used before our Saviour's ascension. Bp. Middleton draws an opposite conclusion from Mark ix. 41. John xvii. 3. Luke xxiii. 2. He compares also the phrase ὁ λεγόμενος Χριςὸς (ὁ λεγόμενος ὁ Χριςὸς would not be Greek) in Mat. xxvii. 17, 22. with ὁ λεγόμενος Πετρὸς, and thinks that "its tendency is rather to prove that *Christ* was even before the ascension our Saviour's familiar appellation *." (Campbell renders it here *Messiah.*) See more in Middleton on Mark ix. and Campbell as above. Bretschneider refers to Gersdorf Beiträgen zur Sprach-charakteristik des N. T. p. 63, 272. We have in the N. T. ὁ Χριςὸς frequently in the sense of the *Messiah.* See, inter alia, Mat. ii. 4. xvi. 16, 20. xxii. 42. John i. 20, 25. Acts iii. 18. 1 John ii. 22. v. 1, 6. Rev. xi. 15. xii. 10. xx. 4, 6. In Acts xviii. 5. διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριςὸν Ἰησοῦν, testifying *to the Jews that Jesus was Christ*, i. e. *the Messiah.* Comp. verse 28. Schleusner, after Fischer, (Prolus. xiv. de Vit. Lex. N. T. p. 354.) thinks that the word Χριςὸς chiefly alludes to our Saviour's regal office, and that Χριςὸν βασιλέα in Luke xxiii. 2. is put for Χριςὸν, τουτέστι βασιλέα. Comp. Acts vii. 10. and Fischer as above. Besides Χριςὸς and ὁ Χριςὸς simply, we find the following forms in the N. T.]

[1. Ἰησοῦς Χριςὸς, four times in the Gospels. Mat. i. 1, 17. Mark i. 1. John i. 17. and in the Acts, Epist., and Rev. passim.]

[2. Χ. Ἰησοῦς only in St. Paul's Epistles. e. g. 1 Cor. i. 4, 30. Gal. iv. 14, &c.]

[3. Ὁ Χ. ὁ Κύριος, Col. ii. 6. comp. 1 Tim. i. 2.]

[4. Κύριος. Ἰ. Χ. or Κ. ἡμῶν Ἰ. Χ. or Ἰ. Χ. ὁ Κ. ἡμῶν. Sometimes in the Acts, e. g. xi. 17. xvii. 15, &c. and passim in the Epistles. Once in Rev. xxii. 21.]

II. It denotes *the Christian church*, or *that society of which Christ is the head.* 1 Cor. xii. 12. So Theodoret on the place, Χριςὸν ἔνταυθα τὸ κοινὸν σῶμα τῆς ἐκκλησίας ἐκάλεσεν, ἐπειδὴ κεφαλὴ τȣ̃δε τȣ̃ σώματός ἐςιν ὁ Χριςός. "He in this place calls the *general body of the church Christ*, because *Christ* is the head of this body." Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. *The doctrine of Christ.* Eph. ix. 20.

IV. *The benefits of Christ.* Heb. iii. 14.

V. *The Christian temper* or *disposition*, arising from a sound Christian *faith.* Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

ΧΡΙΏ.—*To anoint.* In the N. T. it is applied only spiritually to the gifts and graces of the Holy Spirit, with which Christ and Christians are *anointed.* occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Compare under Μεσσίας. [Exod. xxviii. 41. 1 Sam. x. 1. 1 Kings xix. 16. Ecclus. xlviii. 8, &c. &c. Some (see Fisch. Prolus. xiv. de Vit. Lex. N. T.) make χρίω to anoint with *ointment* or *salve*, and ἀλείφω to anoint by pouring *liquids*, as *oil;* but Eustathius and others make them synonymous. Eust. on Od. ψ. p. 1561. 3.]

Χρονίζω, from χρόνος.—*To delay*, *defer*, *tarry*. occ. Mat. xxiv. 48. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37, where observe χρονιεῖ is the 3d pers. 1st fut. Attic for χρονισεῖ. [Gen. xxxiv. 19. Deut. xxiii. 21. Judg. v. 28, &c.]

* [Χριςὸς does not appear to be used in the *mere narrative* in the Gospels, but only where there is some allusion to Christ's public character and appearance.]

Χρόνος, ϐ, ὁ.

I. *Time.* [It is properly used of time *indefinitely*, but sometimes (e. g. Mat. ii. 7. Luke i. 57, &c.), by virtue of the context, it is used of some definite point or portion of time. occ. Mat. ii. 7, 16. xxv. 19. Mark ii. 19. ix. 21. Luke i. 57. iv. 5. viii. 27. ἐκ χρόνων ἱκανῶν *for a long time.* 29. πολλοῖς χρόνοις *the same*, and not *oftentimes*, as the E. T. (see Kuinoel, Schleusner, Wahl, and Bretschneider; and comp. Acts viii. 11. Rom. xvi. 25.) xviii. 4. xx. 9. John v. 6. vii. 33. xii. 35. xiv. 9. Acts i. 6, 7. χρόνους ἢ καιροὺς (see LXX, Dan. ii. 21.) iii. 21. vii. 17, 23. τεσσαρακονταετὴς χρόνος. xiii. 18. xiv. 3, 28. xvii. 30. xviii. 20. xix. 22. xx. 18. xxvii. 9. Rom. vii. 1. 1 Cor. vii. 39. xvi. 7. Gal. iv. 1, 4. 1 Thess. v. 1. Heb. iv. 7. xi. 32. 1 Pet. i. 17, 20. iv. 2, 3. Jude 18. Rev. ii. 21. vi. 11. xx. 3. On Acts xviii. 3. and xv. 33. see Ποιέω XII. and on 2 Tim. i. 9. comp. Rom. xvi. 25. and Tit. i. 2. In Luke xx. 9. some take χρόνους for *years*, in which sense it is found in Eustath. on Iliad α'. 250. and Diod. Sic. p. 44. ed. Rhodom. ἡ Ὀλυμπιὰς πληροῦται κατὰ τέτταρας χρόνους. occ. LXX, Josh. iv. 14. Deut. xii. 19. Esth. ii. 15, &c.] Διὰ τὸν χρόνον, Heb. v. 12, *For*, or *on account of, the length of time*, i. e. since you were instructed in the Gospel. Polybius applies the phrase in the same sense. See Raphelius and Wetstein.

II. *Delay.* Rev. x. 6, where see Vitringa. Χρόνον δίδοναι, *To give* or *grant time,* i. e. delay or opportunity. Rev. ii. 21. Raphelius cites the phrase from Polybius in this sense. [Comp. Dan. ii. 16.] On Luke viii. 29, Wetstein quotes Plutarch using ΠΟΛΛΟΥΣ ΧΡΟΝΟΥΣ for *a long time.*

☞ Χρονοτριβέω, ῶ, from χρόνος *time*, and τρίβω *to spend.* Comp. Διατρίβω II. —*To spend time.* occ. Acts xx. 16.

Χρυσέος, ϐς; έη, ῆ; έον, ϐν; from χρυσὸς *gold.*—*Golden, made of gold.* 2 Tim. ii. 20. Heb. ix. 4. [and in Revelation frequently. It does not occ. elsewhere in N. T. LXX, Gen. xli. 42. Exod. iii. 22. Numb. iv. 11. & al.]

*Χρυσίον, ϐ, τό,* from *χρυσὸς gold.*

I. *Gold.* occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3; which last text Doddridge explains of putting on *chains of gold* about the neck, or *earrings*, or *bracelets of gold* on the arms; but since the περίθεσις here mentioned seems to refer to τριχῶν, Kypke thinks that χρυσία particularly relate to the *golden ornaments of the head.* [So Ovid. Heroid. Ep. xxi. v. 89. Ipsa dedit gemmas digitis, et crinibus aurum. occ. LXX, Gen. ii. 11. Ezr. vii. 15. Job xxviii. 19, &c.]

II. *Money made of gold, gold coin.* occ. Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually *the redeeming spirits of Christ.* occ. Rev. iii. 18.

☞ Χρυσοδακτύλιος, ϐ, ὁ, ἡ, from χρυσὸς *gold*, and δακτύλιος *a ring for the finger*, which see. *Having a gold ring*, or rather *rings, on his fingers.* So Arrian, Epictet. lib. i. cap. 22, describes an old gentleman as ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ἔχων πολλὲς, *having many gold rings.* Lucian, in his Timon, tom. i. p. 72, calls the same sort of persons ΧΡΥΣΟΧΕΙΡΕΣ. See more in Wetstein. occ. Jam. ii. 2. [This word itself does not occur elsewhere.]

Χρυσόλιθος, ϐ, ὁ, from χρυσὸς *gold*, and λίθος *a stone.*—*A chrysolite, a precious stone of a golden colour.* So Pliny, Nat. Hist. lib. xxxvii. cap. 9. "*Æthiopia mittit et* chrysolithos aureo colore *translucentes.* Æthiopia also furnishes *chrysolites* transparent of a *golden colour.*" It is now called a * *topaz.* occ. Rev. xxi. 20. [LXX, Exod. xxviii. 20. Ez. xxviii. 13. See Hiller. Tract. de Gemmis Duodecim in Pectorali Pontificis Hebræorum, p. 15. et Braunius de Vestitu Sacerd. Hebr. ii. 17. p. 569. Epiphanius says that some call it χρυσόφυλλος.]

Χρυσόπρασος, ϐ, ὁ, from χρυσὸς *gold*, and πράσον *a leek.*—*A chrysoprase.* Pliny reckons it among the *beryls*, the best of which, he says, are those of a *sea-green* colour; after these he mentions the *chrysoberyls*, which are a little paler, inclining to a golden colour; and next † a sort still paler, and by some reckoned a distinct species, and called *chrysoprasus*, the colour of which, he ‡ elsewhere observes, resembles the juice of a *leek*, but somewhat inclining to that of *gold.* Comp. Brookes's Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20.

ΧΡΥΣΟΣ, ϐ, ὁ.

* See Brookes's Nat. Hist. vol. v. p. 143.

† Nat. Hist. lib. xxxvii. cap. 5. "*Vicinum genus huic est* pallidius, *et a quibusdam proprii generis existimatur, vocaturque* chrysoprasus."

‡ Id. cap. 8. "Chrysoprasus, porri *succum et ipse referens, sed hæc paulum declinans à topazio in* aurum." Comp. Τοπάζιον.

I. *Gold,* a species of *metal.* [It is sometimes used simply for the metal, sometimes for the things made from it, as ornaments, &c. (see 1 Tim. ii. 9. James v. 3.) occ. Mat. ii. 7. xxiii. 16, 17. Acts xvii. 29. 1 Tim. ii. 9. James v. 3. Rev. ix. 7. xvii. 4. xviii. 12, 16. Ezr. i. 11. Prov. xvii. 3. Ezek. xvi. 13. (where some copies read χρυσίῳ), &c.]

II. *Money of gold.* Mat. x. 9.

III. It denotes *the most excellent, firm, and sincere believers* built into the Christian church, who will stand the fiery trial. occ. 1 Cor. iii. 12. Comp. under Πύρ V.

Χρυσόω, ῶ, from χρυσός.—*To overlay,* or *adorn with gold.* occ. Rev. xvii. 4. xviii. 16. [Exod. xxvi. 32, 37. 2 Chron. iii. 7, 10. In Esdr. iii. 6. viii. 58. and 2 Mac. iv. 39, we find χρύσωμα for a *golden cup.*]

ΧΡΩ'Σ, ωτός, ὁ.—*The body* of a man. occc. Acts xix. 12. So Homer, Il. iv. lin. 510,

——— Οὔ σφι λίθος ΧΡΩ'Σ οὐδὲ σίδηρος.
Nor are their *bodies* rocks, nor ribb'd with steel.
POPE.

And Il. xxi. lin. 568,

ΚΑΓ γάρ θην τούτῳ τρωτὸς ΧΡΩ'Σ ὀξέϊ χαλκῷ.
For the sharp steel will e'en his *body* pierce.

[occ. LXX, Exod. xxxiv. 29, 30. (where some copies read χρώματος) Lev. xiii. 2—16, &c.]

ΧΩΛΟ'Σ, ή, όν.

I. *Lame in,* or *deprived of the use of,* the feet. [occ. Mat. xi. 5. xv. 30, 31. xviii. 8. xxi. 14. Mark ix. 45. Luke vii. 22. xiv. 13, 21. John v. 3. Acts iii. 2, 11. viii. 7. xiv. 8. Deut. xv. 21. 2 Sam. v. 6, 8. Job xxix. 15. Mal. i. 8, 13.]

II. *Lame* or *infirm,* in a spiritual sense. occ. Heb. xii. 13.

ΧΩ'ΡΑ, ας, ἡ, from χῶρος nearly the same.

I. *A country, a region.* [occ. Mat. ii. 12. viii. 28. Mark v. 1, 10. Luke ii. 8. iii. 1. τραχωνίτιδος χώρας (where Schleusner says that χώρα is redundant) viii. 26. xv. 13—15. xix. 12. John xi. 54, 55. Acts viii. 1. x. 39. xiii. 49. xvi. 6. xviii. 23. xxvi. 20. xxvii. 27. LXX, Numb. xxxii. 1. Josh. v. 12. Lam. i. 2. Ez. xix. 8, &c. In Mat. iv. 16, we find ἐν χώρᾳ καὶ σκιᾷ θανάτου, which is taken from Is. ix. 2, and means in the *shady regions of death,* i. e. in spiritual darkness and ignorance, a state resembling death.—Χώρα is sometimes used for the *inhabitants* of a region, as Mark i. 5. ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, just as we should say, the *whole country* flocked to him. In Acts xxvii. 27. χώρα is used for *land* as opposed to the sea.]

II *A field, a ground.* Luke xii. 16. John iv. 35. Jam. v. 4. Comp. Luke xxi. 21. with Mat. xxiv. 18, and see Wolfius on Luke. Kypke on Luke xii. 16. shows that χώρα is in like manner used for *land, a field,* by Dionysius Halicarn. and Josephus.—[See Ecclus. xliii. 3. and Raphel. Obs. Polyb. on Luke xxi. 21. In Exod. xxiii. 11, Aquila translates חית השדה *the beasts of the field,* by ζῶα τῆς χώρας. Test. xii. Patr. p. 590. βοῦν ἄγριον ἐν χώρᾳ, νεμόμενον. Joseph. A. J. vii. 8. 5. τὴν χώραν ἐπυρπόλησε, i. e. "burnt the crops." Bretschneider. In Luke xxi. 21. Bretschneider translates ἐν ταῖς χώραις *in the neighbouring regions.*—From the above sense of χώρα, as opposed to cities, towns, &c., says Schleusner, came the word χωρεπίσκοπος, as the office of these persons lay in villages and country places. See Du Fresne Gloss. Lat. vol. i. p. 969.]

Χωρέω, ῶ, from χῶρος, *a place.* See under Χώρα.

I. *To go,* or *come,* properly to some *place.* occ. Mat. xv. 17. 2 Pet. iii. 9. [Joseph. A. J. xvii. 5. 6. ἐπὶ τὰ ἔργα χωρεῖν *to proceed, to act,* and B. J. vi. 2. 5. In 2 Pet. iii. 9. Schleusner translates it *pervenio ad, consequor, to attain unto.*]

II. *To proceed successfully, have prosperous success, to succeed.* Thus Elsner; who, to confirm this interpretation, cites from Aristophanes, Pace, lin. 508,

ΧΩ'ΡΕΙ γέ δὴ τὸ πρᾶγμα πολλῷ μᾶλλον, ὦ'νδρες, ὑμῖν.
The affair, sirs, *succeeds* much better to you.

So the Schol. Προκόπτει τὸ ἔργον. Polybius, lib. ii. κατὰ λόγον ΧΩΡΗΣΑ'ΝΤΩΝ σφίσι τῶν πραγμάτων, "*things succeeding as they ought.*" (See Wetstein on Acts xviii. 14.) occ. John viii. 37; where the learned Kypke, however, whom see, explains it a little differently from the interpretation just proposed, namely, *To increase,* i. e. both in the excellence and in the number of those who received it; in which latter view he shows it is used by the Greek writers; our translation renders it *has—place;* but I do not find that the Greek V. is ever used in this last sense. [Schleusner however seems to prefer this sense, *to have place.* Gro-

tius (as also Wahl) gives it the sense of *penetrating*, i. e. my word reaches you not, on account of the hardness of your *hearts*. See Wisd. vii. 23, 24. Joseph. B. J. vi. 3. 4. ὁ λιμὸς δὲ διὰ σπλάγχνων καὶ μυελῶν ἐχώρει, Id. A. J. vi. 6. 9.]

III. *To afford place for*, i. e. *to contain, hold, be capable of containing* or *holding*. occ. Mark ii. 2. John ii. 6. Comp. John xxi. 25, where see Wetstein and Bp. Pearce. [On the construction οἶμαι—χωρῆσαι, in John xxi. 25, see Lobeck's Phrynichus, p. 751. Mat. Gr. Gr. § 506. The common and plain interpretation of this passage seems better than that which Wetstein approves of. It is of course hyperbolical. See Tittman. Meletem. in loc. Χωρέω occ. in this sense in LXX, Gen. xiii. 6. 2 Chron. iv. 5. Test. xii. Patr. p. 662—τὸ σκεῦος πόσον χωρεῖ *how much the vessel will contain*. Josephus, B. J. vi. 2. 5, uses the passive voice, πᾶσαν μὲν οὖν τὴν δύναμιν ἐπάγειν ἀυτοῦς ὀυχ οἷόν τε ἦν, μὴ χωρουμένην τῷ τόπῳ, *as the place was inadequate to contain it*.]

IV. *To be capable of receiving, practically*, and so *carrying into execution*. occ. Mat. xix. 11, 12; where see Elsner, Wetstein, Kypke, and Campbell. [Comp. Æl. V. H. iii. 9.]

V. *To receive*, i. e. *kindly and affectionately*. occ. 2 Cor. vii. 2. So Alberti's Greek Glossary, cited by Stockius, explains χωρήσατε by προσδέξασθε; and Chrysostom, by δέξασθε ἡμᾶς καὶ τὰ ἡμῶν ῥήματα, "*receive* us and our words."

Χωρίζω, from Χωρίς.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. Χωρίζομαι, pass. *To be separate*. Heb. vii. 26. [Lev. xiii. 46. Ez. xlvi. 19. Wisd. i. 3. Test. xii. Patr. p. 527. Ἡ ὄλεθρός γαρ ψυχῆς ἐϛιν ἡ πορνεία, χωρίζουσα θεοῦ, καὶ προσεγγιζουσα τοῖς εἰδώλοις, &c. *For fornication is destruction to the soul, alienating it from God, and leading it to idols, &c.* See also p. 539, and Joseph. A. J. vii. 14. 7.]

II. Χωρίζομαι, Pass. *To depart*. Acts i. 4. xviii. 1, 2. On the former text Elsner and Kypke show that the Greek writers use the V. in the same manner. [See also 1 Cor. vii. 10, 11, 15. Philem. 15. LXX, Judg. vi. 18. 2 Mac. v. 21. xii. 12.]

Χωρίον, ου, τό, from χῶρος. *A field, a ground, a place*. [Mat. xxvi. 36. Mark xiv. 32. John iv. 5. Acts i. 18, 19. iv. 34. v. 3, 8. xxviii. 7.] Thus used likewise in the Greek writers. See Wetstein on Mat. [occ. LXX, for כרם *a vineyard*. 1 Chron. xxvii. 27. and in 2 Mac. xii. 7. it is used of *a town*.]

ΧΩΡΙ'Σ, An Adv.

I. *Separately, by itself, apart*. occ. John xx. 7, where see Wetstein, who shows that the Greek writers use it in the same manner.

II. Governing a genitive,

1. *Separately from, without*, absque, sine. Mat. xiii. 34. [Mark iv. 34. Luke vi. 49. John i. 3. xv. 5. Rom. iii. 21, 28. iv. 6. vii. 8, 9. x. 14. 1 Cor. iv. 8. xi. 11. Eph. ii. 12. Philem. 14. Heb. vii. 7, 20, 21. ix. 7, 18, 22, 28. (χωρὶς ἁμαρτίας, *without sin*, i. e. *without again bearing our sins*.) x. 28. xi. 6, 40. xii. 8, 14. James ii. 20, 26.]

2. *Besides*. Mat. xiv. 21. xv. 38. 2 Cor. xi. 28; where Wetstein cites Thucydides applying it in the same sense with a genitive. I add from Theophrastus, Ethic. Char. cap. 17. ΧΩΡΙ'Σ ΤΟΎΤΩΝ, "*Besides these things*, or *this*;" and from Menander, p. 244, edit. Cleric.

Ἡμεῖς δὲ ΧΩΡΙ'Σ ΤΩ͂Ν ἀναγκαίων ΚΑΚΩ͂Ν
Αὐτοὶ παρ' ἀυτῶν ἕτερα προσπορίζομεν.

But we *besides* inevitable ills
Do of ourselves add others to the heap.

[Χωρὶς δὲ is also used in Greek for *Besides*, e. g. Thuc. ii. 13. iii. 17. See LXX, Gen. xlvi. 27. Numb. xvi. 49, &c. In Heb. iv. 15, it has the sense of *Except*.]

☞ ΧΩΡΟ'Σ, ου, ὁ.—*The north-west*, properly the *wind*, corus, caurus. occ. Acts xxvii. 12. See Dr. Martyn's learned Note on Virgil, Georgic. iii. lin. 278, and Map in Shaw's Travels, p. 331. [See Virgil, Georg. iii. 356. Spirantes frigora cauri; and Plin. Hist. Nat. xviii. 34.]

# Ψ.



Ψ ψ, *Psi.* The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *Psi* in imitation of the two preceding letters, *Phi* and *Chi:* And as it is a sibilant in sound, so its form appears plainly to have been taken from that of the Hebrew or Phenician *Tsaddi* or *Jaddi.* The Hebrew character for *Jaddi* is צ, or at the end of a word ץ, and the Phenician is *sometimes written almost like the Greek Upsilon, thus, Υ. In Greek derivatives from the Hebrew, Ψ often answers to צ.

Ψάλλω, from ψάω *to touch, touch lightly* (which see under Προσψαύω), or perhaps from Heb. צל *to sound, quaver.*

I. *To touch, touch lightly,* or perhaps *to cause to quaver by touching.* Thus in Euripides, cited by Scapula, the expression τόξων χερὶ ΨΑ'ΛΛΕΙΝ νευρὰς may be rendered either to *touch* the bowstrings with the hand, or to *twang* them, *cause* them *to quaver.*

II. *To touch the strings* of a musical instrument with the finger or plectrum, and so *cause* them *to sound* or *quaver.* So musicians who play upon an instrument are said χορδὰς ψάλλειν, *to touch the strings,* or simply ψάλλειν. [See LXX, 1 Sam. xvi. 23. It often occurs also in the LXX for either *playing on* or *singing to some instrument* (e. g. 1 Sam. xvi. 16. 2 Kings iii. 15. Ps. lxviii. 3, 33, &c.) and answers to the Heb. נגן or זמר.] And because *stringed* instruments were commonly used both by believers and heathen in *singing praises* to their respective gods, hence

III. *To sing, sing praises* or *psalms to God,* whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. Jam. v. 13. [2 Sam. xxii. 50. Ps. vii. 19. xxxiii. 2. cv. 2, &c.]

Ψαλμός, ῦ, ὁ, from ἔψαλμαι perf. pass. of ψάλλω.

I. *A touching* or *playing upon a musical instrument.* [See Amos v. 23. 1 Sam. xvi. 18, &c. Schol. on Aristoph. Aves, 218. Ψαλμός κυρίως ὁ τῆς κιθάρος ἦχος. In some passages of the LXX it is used for the instrument itself, i. q. ψαλτήριον, as Ps. lxxxi. 2. λάβετε ψαλμόν, &c.]

II. *A psalm, a sacred song* or *poem,* properly such an one as is sung to *stringed instruments.* [See 1 Cor. xiv. 26. Eph. v. 19. Col. iii. 16. (Obs. ψαλμὸς ᾠδῆς and ᾠδὴ ψαλμοῦ occ. often in the titles to the Psalms, e. g. to Psalms xlviii. lxxxvii. lxxxviii. &c.) It is also applied to the book of Psalms. Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33.]

☞ Ψευδάδελφος, ῦ, ὁ, from ψευδὴς *false,* and ἀδελφός *a brother.*—*A false brother, one who falsely pretends to be a brother,* i. e. *a believer* or *Christian.* Comp. Ἀδελφὸς VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

☞ Ψευδαπόστολος, ῦ, ὁ, from ψευδὴς *false,* and Ἀπόστολος *an Apostle.*—*A false Apostle, one who falsely pretends to the character of an Apostle of Christ.* occ. 2 Cor. xi. 13.

Ψευδής, έος, ῦς, ὁ, ἡ, from ψεύδω *to deceive.*—*False, lying, a liar.* occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψευδέσι especially denotes all those who contrive *idolatrous* worship and *false* miracles to *deceive* men, and make them fall into *idolatry.* See Daubuz on the place, and comp. Ψεῦδος III. and 1 Tim. iv. 2. [LXX, Exod. xx. 16. Deut. v. 20. Judg. xvi. 10. Prov. xix. 22. xxi. 28. Hos. x. 13. & al. freq. Others give ψευδὴς the sense of *impious* in Rev. xxi. 8. See Ψεῦδος III.]

☞ Ψευδοδιδάσκαλος, ῦ, ὁ, from ψεύδω *to deceive,* or ψεύδομαι *to lie,* and διδάσκαλος *a teacher.*—*A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine.* occ. 2 Pet. ii. 1.

☞ Ψευδολόγος, ῦ, ὁ, from ψεύδομαι *to lie,* or ψεῦδος *a lie,* and λέλογα perf.

* See Montfaucon's Palæograph. Græc. p. 122, and Bernardi, Orbis Eruditi Literatura, published by the learned Dr. Charles Morton.

mid. of λέγω *to speak.*—*A speaker of lies* or *falsehoods, a liar.* occ. 1 Tim. iv. 2. Aristophanes uses this word. [Ran. 1521. ed. Brunck.] See Wetstein. Comp. under Ὑπόκρισις. [Ψευδολογία is found in Demosth. p. 933, 20. and 1098, 20. ed. Reiske.]

Ψεύδομαι. See under Ψεύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, from ψεύδομαι *to lie,* or ψεῦδος *a lie,* and μάρτυρ *a witness.*—*A lying* or *false witness.* occ. Mat. xxvi. 60, twice. 1 Cor. xv. 15.

Ψευδομαρτυρέω, ῶ, from ψευδομάρτυρ.—*To bear false witness.* [occ. Mat. xix. 18. Mark x. 19. xiv. 56, 57. Luke xvii. 20. Rom. xiii. 9. Exod. xx. 16. Deut. v. 20. Hist. Susann. verse 62.]

Ψευδομαρτυρία, ας, ἡ, from ψεῦδος *a lie,* and μαρτυρία *a witness.*—*False witness.* occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφήτης, ȣ, ὁ, from ψεύδομαι *to lie,* or ψεῦδος *a lie, falsehood,* and προφήτης *a prophet.*—*A false prophet, one who falsely assumes the character of a prophet,* and that whether he pretends to *foretel things to come,* as Mat. xxiv. 11, 24. Mark xiii. 22; or only * *speaks falsehoods,* or *teaches false doctrines in the name of God,* see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. Προφήτης. [See also Luke vi. 26. Acts xiii. 6. Rev. xvi. 13. xix. 20. xx. 10. Jer. vi. 13. (for נביא *a prophet.*) xxvi. 7—16. xxvii. 9. xxviii. 1. xxix. 1, 8. Zech. xiii. 2.]—Josephus, speaking of the *false Christs* and *false prophets* who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. ii. cap. 13, § 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22, he says, Πολλοὶ δ' ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμένειν τὴν ἀπὸ τȣ̃ Θεȣ̃ βοήθειαν καταγγέλλοντες. "There were *many prophets* then *suborned* by the tyrants, to deceive the people, telling them that they ought to wait for help from God." One of these also he calls by the very appellation, ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. vi. cap. 5, § 2. See also Lardner's Large Collection of Testimonies, vol. i. p. 64, &c.

Ψεῦδος, εος, ȣς, τό, from ψεύδω *to deceive,* or ψεύδομαι *to lie.*

I. *A lie, a falsehood.* occ. John viii. 44. Comp. 2 Thess. ii. 11. 1 John ii. 21, 27. Τέρασι ψεύδȣς, *False, fictitious, pretended* miracles, 2 Thess. ii. 9. Comp. Vitringa on Rev. xiii. 13.

II. *Lying* in general. occ. Eph. iv. 25.

III. *An idol, a vain or false idol;* in which sense ψεῦδος is used by the LXX, Isa. xliv. 20. occ. Rev. xxi. 27. xxii. 15. Comp. Rom. i. 25, and see Elsner, Wolfius, Doddridge, and Macknight there. The learned Daubuz explains ποιȣ̃ν—ψεῦδος, *making a lie,* Rev. xxi. 27, by making *idols,* to worship them, and contriving *false* miracles to give them authority, and thereby seduce others to join in the same *idolatry.* See also Vitringa on Rev. [Others (as Schleusner, &c.) give ψεῦδος in Rev. xxi. 27. and xxii. 15. the sense of *iniquity.* It denotes, they say, *perverseness,* just as ἀλήθεια denotes *uprightness* and *integrity.*]

Ψευδόχριστος, ȣ, ὁ, from ψεύδομαι *to lie,* or ψεῦδος *a lie,* and Χριστὸς *Christ.*—*A false Christ, one who falsely pretends to be the Christ* or *Messiah.* occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. Tillotson, Serm. vol. iii. p. 552, fol., that "Josephus mentions several of these *false Christs;* of whom, though he does not expressly say that they called themselves the *Messias,* yet he says that which is equivalent, that *they undertook to rescue the people from the* Roman *yoke,* which was the thing which the Jews expected the *Messias* should do for them." Comp. Luke xxiv. 21, and see Grotius in Mat. xxiv. 5, Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 279, 8vo, and Lardner's Large Collection of Testimonies, vol. i. p. 68.

ΨΕΥΔΩ.

I. *To deceive.* But it occurs not in the active voice in the N. T.

II. Ψεύδομαι, Mid. *To lie, to speak falsely* or *deceitfully.* [occ. Mat. v. 11. Rom. ix. 1. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. 1 John i. 6. Rev. iii. 9. Lev. xix. 11. Prov. xiv. 5. Ecclus. vii. 13. It is followed by κατὰ in James iii. 14. and by εἰς in Col. iii. 9. μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not one to another,* E. T. Others translate it, *against* or *to the injury* of one another, i. e. calumniate not one another. Comp. Susann. verse 55.]

III. With a dative following, *To lie to.* occ. Acts v. 4. [Ps. lxxviii. 36.]

IV. With an accusative following, *To*

* See Waterland's Importance of the Doctrine of the Trinity, p. 148, &c. 2d edit.

*lie to*, or *impose upon*. occ. Acts v. 3. "Bos has abundantly shown that ψεύσασθαί τινα signifies *to lie to a person*, or *impose upon* him (Bos, Exercit. p. 73, 4.)" Doddridge. As I have not Bos's work by me, I know not whether he produces from Aristophanes, Nub. lin. 260. ΟΫ ΨΕΥΣΕΙ γέ ΜΕ, "You will not *impose upon me*;" and from Josephus, Ant. lib. xiii. cap. 1, § 5. "Bacchides being angry with the deserters, ὡς ΨΕΥΣΑΜΕΝΟΙΣ ΑΥΤΟΝ καὶ ΤΟΝ ΒΑΣΙΛΕΑ, as having *lied to*, or *attempted to impose upon*, *him* and *the king*, took and put to death fifty of the principal of them." See more in Wetstein. [In Acts v. 3. it must be taken in the sense of *endeavouring* to impose upon. The passive voice occ. Wisd. xii. 24. νηπίων δίκην ἀφρόνων ψευσθέντες, *being deceived like senseless children*, which Bretschneider translates thus, "*abnegantes pœnas idololatriæ, quasi nullæ essent*." This is a sense which the words can hardly by any torture bear.]

☞ Ψευδώνυμος, ου, ὁ, ἡ, from ψεύδομαι *to lie*, and ὄνυμα Æolic, for ὄνομα *a name*. —*Falsely named* or *called*. occ. 1 Tim. vi. 20. So Plutarch, Φιλόσοφος—ΨΕΥΔΩΝΥΜΟΣ, "A philosopher *falsely so called*." See Wetstein. [Schleusner says, that the apostle alludes to the corrupted Jewish theology of his day. He says, that Tittman (Tract. de Vestigiis Gnosticorum in N. T. frustra quæsitis, p. 137. et seq.) has shown at great length, that St. Paul cannot here allude to the gnostics, as they belonged to a later age than the apostolic.]

☞ Ψεῦσμα, ατος, τό, from ἔψευσμαι perf. pass. of ψεύδω.—*A lie, falsehood*. occ. Rom. iii. 7.

Ψεύστης, ου, ὁ, from ἔψευσται 3 pers. perf. pass. of ψεύδω.—*A liar*, *a false speaker*. [occ. John viii. 44, 45. Rom. iii. 4. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4, 22. iv. 20. v. 10. Ps. cxvi. 11. Prov. xix. 22. (where some copies read ψεύδης.) Ecclus. xv. 8.] See Campbell's Prelim. Dissertat. p. 94.—On Tit. i. 12, Wetstein has from the Greek writers abundantly confirmed the character of *liars*, with which St. Paul brands the Cretans.

Ψηλαφάω, ῶ, from ἔψηλα, 1 aor. of ψάλλω *to touch lightly*, and ἀφάω *to feel*, *handle*, which from ἀφή *touch*, *feeling*, and this from ἅπτομαι *to touch*, which see.

I. *To feel, handle*. occ. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18, where see Whitby and Doddridge; Worsley renders ψηλαφωμένῳ *tangible*, and refers to Exod. xix. 12. [Others render it *smoking*, q. d. *touched* by God. Comp. Ps. civ. 32. ὁ ἁπτόμενος τῶν ὀρέων καὶ καπνίζονται, *he toucheth the hills and they smoke*. See also cxliv. 5. and comp. Exod. xix. 18.]—The LXX have used it several times in this sense for the Heb. משש, [as Gen. xxvii. 12, 21, 22. Judg. xvi. 27, &c.]

II. *To feel* or *grope for* or *after*, as persons blind or in the dark. occ. Acts xvii. 27. See Grotius and De Dieu in Pole Synops., Elsner and Wolfius on the place, and Wetstein on Luke xxiv. 39. The last of whom shows that the Greek writers use it in like manner with an accusative for *groping after*, and particularly cites Socrates in Plato's Phædon. (§ 47, edit. Forster), applying it figuratively to the natural philosophers of his time, as St. Paul does to the heathen in general, with respect to divine knowledge, Ὃ δή μοι φαίνονται ΨΗΛΑΦΩΝΤΕΣ οἱ πολλοὶ ὥσπερ ἐν σκότει. [See Wyttenbach in loc. p. 260.] The LXX apply it in this latter sense also, with an accusative following, for the Heb. גשש, Isa. lix. 10, and absolutely for the Heb. משש, Deut. xxviii. 29. Job v. 14. Comp. Job xii. 25.

☞ Ψηφίζω, from ψῆφος *a small stone*, or *pebble*, used *by the* * *ancients*, particularly by the Greeks and Egyptians, *in their arithmetical calculations*, and thence *a computation*, *calculation*.—*To reckon*, *compute*, *calculate*, which last word is from the Latin *calculus*, of the same import as the Greek ψῆφος. occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗΦΟΣ, ου, ἡ. Scapula derives it from ψάω (λεπτύνω) *to attenuate* (which see under Περίψημα).

I. *A small stone*, or *pebble*. occ. Rev. ii. 17, where there seems an allusion to the ancient custom among the Greeks of *absolving with a white stone*, or *pebble*, and condemning with a *black* one. This Ovid expressly mentions as the method of proceeding in criminal cases at Argos, Metam. lib. xv. lin. 42, 3,

*Mos erat antiquus*, niveis *atrisque* lapillis,
*His damnare reos*, illis absolvere culpâ.

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* So Herodotus, lib. ii. cap. 36, says of both these people λογίζονται ΨΗΦΟΙΣΙ, "they calculate *with little stones*." See also Mons. Goguet's Origin of Laws, &c. vol. i. p. 218, 222, edit. Edinburgh.

Comp. Plutarch, Apothegm. tom. ii. p. 186, E. cited by Wetstein, and see Elsner, and Doddridge's Note. [Hesych. *Λευκὴ ψῆφος, παροιμία ἐπὶ τῶν ἐνδαιμόνως —Ζώντων*. Bretschneider quotes a different explanation of Rev. ii. 17. from Eichhorn on the Rev. p. 105. The Roman emperors, during the games they exhibited, used to throw among the people *ψήφοι* or *tesseræ*, with the name of something (as slaves, corn, &c.) inscribed on each. Those who obtained these tesseræ received from the emperor what was denoted by the inscriptions on them. See Xiphilin. de Sumptuosis Titi Ludis, p. 228. Eichhorn imagines the apostle to allude to this custom. Others suppose an allusion to the choosing of magistrates by lot, and the use of *ψήφοι in casting lots.*] Hence

II. *A vote, suffrage, voice.* occ. Acts xxvi. 10. Comp. Καταφέρω II. [See Joseph. A. J. x. 4, 2. *ὅτι τὸ μὲν θεῖον ἤδη κατ' ἀυτῶν ψῆφον ἤνεγκεν*, &c.; also iii. 2. 2. Thuc. i. 40. iii. 82. Ψῆφος occ. in the LXX for *a stone*. Exod. iv. 25. Lam. iii. 16. Ecclus. xviii. 10.]

Ψιθυρισμός, ȣ, ὁ, from ἐψιθύρισμαι perf. pass. of *ψιθυρίζω to whisper*, which from *ψίθυρος a whisper,* and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper,* seems a word formed from the *sound.—A whispering*, particularly of *detraction*. Sophocles in Ajax, lin. 148. uses ΨΙΘΥ'ΡΟΥΣ λόγȣς in the same view. See more in Wetstein. occ. 2 Cor. xii. 20. [Eccles. x. 11. Suidas, *ψιθυρισμός ἡ τῶν παρόντων κακολογία παρὰ τῷ 'Αποστόλῳ.*]

☞ Ψιθυριστής, ȣ, ὁ, from ἐψιθύρισται 3 pers. perf. pass. of ψιθυρίζω, which see under the last word.—*A whisperer, a secret detracter*. occ. Rom. i. 30, where see Wetstein and Kypke. [Ψιθυρίζω occ. Ps. xli. 7. Ecclus. xxi. 28. comp. xii. 18. and ψιθύρος in Ecclus. v. 14. xxviii. 13.]

☞ Ψιχίον, ȣ, τό, from ψίξ, ψιχός, ἡ, *a crum of bread, a morsel of crumbled bread.—A little crum.* occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. [Æl. V. H. xiii. 26. calls *fragments* or *crums, τὰ ἀποπίπτοντα τοῦ ἄρτου θρύμματα* (where see Kuhn's note on the word Ἄρτος.) See Buxtorf Lex. Talm. et Rabbin. p. 1406. 1845.]

Ψυχή, ῆς, ἡ, from *ψύχω to refresh with cool air,* also *to breathe,* which see. Thus Chrysippus in Plutarch, De Stoic. Repug. tom. ii. p. 1052, F, is of opinion, *τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεσθαι καθάπερ φυτόν. Ὅταν δὲ τεχθῇ*, ΨΥΧΟ'ΜΕΝΟΝ 'ΥΠΟ' ΤΟ͂Υ 'ΑΕ'ΡΟΣ, *καὶ στομȣ́μενον, τὸ πνεῦμα μεταβάλλειν, καὶ γίνεσθαι ζῶον ὅθεν ȣ̓κ ἀπὸ τρόπȣ τὴν* ΨΥΧΗ'Ν *ὠνομάσθαι παρὰ τὴν* ΨΥ'ΞΙΝ, "that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, *being refreshed* and hardened *by the air,* it breathes and becomes an animal; so that *ψυχὴ* may not improperly be derived from *ψύξις refrigeration*."

I. *Breath*, according to Hesychius. [In Luke xii. 20. Acts xx. 10. 1 Cor. xv. 45. Rev. viii. 9. and LXX, Gen. i. 20, 30. xxxv. 18. Schleusner gives it the sense of halitus vitalis et animalis, qui ore et naribus ducitur et emittitur, et cujus respiratio causa vitæ est.]

II. *Animal life.* Mat. vi. 25. x. 39. Comp. Luke xii. 20. Mat. xvi. 25, 26, and Doddridge there. [See Mat. ii. 20. Mark iii. 4. Luke vi. 9. xii. 22, 23. John x. 11—17. xiii. 37, 38. xv. 13. Acts xv. 26. xx. 24. xxvii. 10. (On Mark viii. 35. and the parallel passages to it, see No. V.) Exod. iv. 19. 1 Sam. xxiv. 11. 2 Sam. xix. 5. 1 Kings i. 12, &c. &c.] This sense is usual in the best Greek writers. Thus Xenophon, Cyropæd. lib. iv. p. 218, edit. Hutchinson: Τὰς ΨΥΧΑ'Σ *περιποιήσασθε*, "Ye have preserved your *lives*." Id. p. 238. Τὸν *μόνον μοι καὶ φίλον παιδὰ ἀφείλετο τὴν* ΨΥ'ΧΗΝ, "He hath deprived my dear and only son of *life*." Comp. Rev. viii. 9, and under 'Απολλύω II.—Δȣ͂ναι ψυχήν, *To give, surrender one's life by actually laying it down in death*, Mat. xx. 28. Mark x. 45. Elsner in Mark, and Wetstein in Mat. cite two passages of Euripides where the phrase is used in the same sense. [Eur. Phœn. 1012. ed. Pors. Ψυχὴν δὲ δώσω τῆσδ' ὑπερθανεῖν χθονός, and Heraclid. 551. ed. Elmsl.] See also Kypke on Mat. Παραδȣ͂ναι τὴν ψυχὴν ὑπέρ, *To hazard one's* life *for the sake of*, Acts xv. 26, where Wetstein cites from Libanius, 'ΕΠΕ'ΔΩΚΕ ΤΗ'Ν ΨΥΧΗ'Ν 'ΥΠΕ'Ρ ἡμῶν, "*He gave up his life for* us." Homer in like manner uses ΨΥΧΗ'Ν *παραβαλλόμενος* for exposing one's *life*, Il. ix. lin. 322. and Odyss. iii. lin. 74. ΨΥΧΑ'Σ *παρθέμενοι*, "exposing their *lives*."

III. *A living animal, a creature* or *animal that lives by breathing*. 1 Cor. xv. 45. Rev. xvi. 3. This seems an Hellenistical sense of the word, in which it is often used by the LXX for the Heb. נפש.

IV. *The human body, though dead.* occ. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10, for the Heb. נפש, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6. [Others, as Schleusner, &c. take ψυχὴ in Acts ii. 27. for the disembodied spirit of our Saviour. Comp. 1 Pet. iii. 18—20, and see Horsley's Sermon on this latter passage, vol. ii. Serm. xx. Comp. 1 Kings xvii. 21.]

V. *The human soul* or *spirit,* as distinguished from the body. Mat. x. 28, where see Wetstein. Comp. Mat. xxvi. 38. John xii. 27. [We may remark, that the soul being the essentially immortal part of man, being that through which he is destined for heaven, the word ψυχὴ is often used with reference to man's salvation. Thus the loss of his soul will mean the loss of eternal salvation, and this phrase is sometimes found in the same v. with ψυχὴ, used for *life,* as in sense II. See John xii. 25. and Tittman's Notes (comp. Mat. x. 39. xvi. 25. Mark viii. 35.) See also Heb. x. 39. xiii. 17. 1 Pet. i. 9. ii. 11.] On Acts iv. 32, Kypke shows that *μία ψυχὴ* in the Greek writers denotes *the intimate consent* and *agreement* of friends, and Elsner cites a passage from Aristotle, who mentions it even as proverbial in this view. [Comp. LXX, 1 Chron. xii. 38. Diog. Laert. v. 11. *ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.*]

VI. *The human animal soul,* as distinguished both from man's body, and from his *πνεῦμα,* or spirit breathed into him immediately by God (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12, and under Πνεῦμα II. [See Horsley's Sermon before the Humane Society, (vol. 3. Serm. xxxix.) and Thom. Mag. voc. Ψυχή. In the passage from 1 Thess., however, *πνεῦμα* and ψυχὴ, though found together, are perhaps not to be accurately distinguished any more than our words *heart* and *mind,* or *heart* and *soul,* which are often found joined together. They may be taken together for all the powers exercised by man's spirit, whether of intellect, of will, or of desire. Schleusner, who appears to adopt the above interpretation, refers to his own Treatise on the word Πνεῦμα, p. 17, to Krebs. Obss. Flav. p. 346, and to Altman. Tractatus de Spiritus et Animæ Integritate et de Differentia quæ inter vocem Πνεῦμα et Ψυχὴ in hoc (1 Thess. v. 23.) et aliis Epistolarum Pauli locis ponenda est. Bern. 1746.]

VII. *The mind, disposition,* particularly as denoting the *affections.* See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2. [See Ephes. vi. 6. Col. iii. 23. Phil. i. 27. Heb. iv. 12. vi. 19. xii. 3. 1 Pet. i. 22. 2 Pet. ii. 8, 14. Rev. xviii. 14. Deut. xxvi. 16. 1 Chron. vi. 38. xv. 12. xxxiv. 3. et al. freq. We may perhaps refer hither passages such as Luke i. 46. *μεγαλύνει ἡ ψυχή μου τὸν Κύριον·* where the soul is used as being the seat of *the affections,* unless these phrases are taken, as Schleusner takes them, as pleonastic, or a mere periphrasis for a person. See Mat. xii. 18. xxvi. 38. Mark xiv. 34. Luke xii. 19. Heb. xii. 38.] Raphelius, on Mark xii. 30, shows that the phrases ἘΞ ὉΛΗΣ ΤῆΣ ΔΙΑΝΟΙ΄ΑΣ and ἘΞ ὉΛΗΣ ΤῆΣ ΨΥΧῆΣ are used by Arrian, and the latter by M. Antoninus. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under Ἐλεέω, Κύριος and Χάρις, and see Mrs. E. Carter's excellent Introduction to her Translation of Arrian's Epictetus, § 40. Comp. Wetstein on Mat. xxii. 37, and Elsner on Mark xii. 30.

VIII. *A human person* [illegible] ii. 41, [illegible] 37. Rom. xiii. 1. 1 Pet. iii. 20 [illegible] 43. iii. 23. vii. 14. Comp. Rev. xviii. 13, where see [illegible]ringa, and Ezek. xxvi. 13, [illegible] LXX.—Thus it is often used Heb[illegible] the LXX for the Heb. נפש, as Gen. xii. 5. xvii. 14. xlvi. 15, 18, 23, 26, 27, 28. Exod. xii. 4. Lev. xviii. 29, & al. freq. I would not, however, be positive that this is a *mere* Hebraical or Hellenistical sense of ψυχή; for Elsner, on Acts ii. 41, has produced some passages from the best Greek writers where the plural seems to be applied in the same manner. Comp. Raphelius on Acts ii. 43, and Kypke on ver. 41. [The passages usually quoted are Polyb. viii. 5. Eur. Hel. 52. Phœn. 1309. 1315. See, however, Vorst. de Hebraismis N. T. ch. iv. 2. p. 117—125. ed. Fischer. On Rev. xviii. 13. see Pole's Synopsis. Schleusner explains it of *slaves,* comparing Gen. xii. 5. In Luke ix. 56. *ψυχαὶ ἀνθρώπων* is used for *men* simply.]

IX. In Rev. vi. 9, The *souls* of those who had been *slain* for the Word of God, and for the testimony, which they held,

are represented as being *under the altar*, in allusion to the *blood* of the *sacrifices*, which, according to the Levitical service, used *to be poured out upon the altar* of burnt-offerings (Lev. i. 5. Deut. xii. 27.), and part of which consequently ran *under the altar*. The *blood* is likewise called Ψυχὴ in the LXX, Lev. xvii. 11, 14. Deut. xii. 23, & al. corresponding to the Heb. נפש; and even this sense is not peculiar to the Hellenistical style, for in Aristophanes, Nub. lin. 711, τὴν ΨΥΧΗ'Ν ἐκπίνουσι means "they drink my *blood*;" and Virgil applies anima in like manner, Æn. ix. lin. 349,

Purpuream *vomit ille* animam———
He vomits forth his *purple soul.*

See Vitringa and Daubuz on Rev.—Ψυχὴ is used in a great number of passages of the LXX, and most commonly answers to the Heb. N. נפש, which is derived from the V. נפש *to breathe*, as ψυχὴ from ψύχω *to refrigerate*.

☞ Ψυχικός, ή, ον, from ψυχή.

I. *Animal* or *sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit. occ. 1 Cor. ii. 14. Jam. iii. 15. Jude ver. 19. ["*Natural*, ψυχική. It is the word the apostle St. Paul useth, 1 Cor. ii. ἄνθρωπος ψυχικός, naming the intimating by his better part, his soul; highest faculty of the soul, even in the and that in the highest understanding, to which nature can raise it, excellency spiritual things." Archbishop Leighton, Sermon on Heavenly Wisdom. Suid. Ψυχικὸς ἄνθρωπος· ἐκ ψυχῆς καὶ σώματος ὁ ἄνθρωπος· ὅταν μὲν ὀυν πράττῃ τι τῶν τῷ θεῷ δοκούντων, πνευματικὸς λέγεται, καὶ ὀυκ ἀπὸ τῆς ψυχῆς ὀνομάζεται, ἀλλ' ἀφ' ἑτέρας μείζονος τιμῆς, τῆς ἀπὸ τοῦ πνεύματος ἐνεργείας· ὀυ γὰρ ἀρκεῖ ἡ ψυχὴ εἰς κατόρθωμα, εἰμὴ ἀπολαύσοι τῆς τοῦ πνεύματος βοηθείας· ὥσπερ δὲ σαρκικὸς ἄνθρωπος λέγεται ὁ τῇ σαρκὶ δουλεύων· ὄυτω ψυχικὸν καλεῖ ὁ Ἀπόστολος τὸν τοῖς ἀνθρωπικοῖς λογισμοῖς τὰ πράγματα ἐπιτρέποντα καὶ τὴν τοῦ πνεύματος ἐνέργειαν μὴ δεχόμενον, &c.]

II. *Animal*, as distinguished from *spiritual* or *glorified*. occ. 1 Cor. xv. 44, (twice), 46. See Vitringa, Observat. Sacr. lib. iii. cap. xi. § v.

ΨΥΧΟΣ, εος, ους, τό.—*Cold*. occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. [Gen. viii. 22. Job xxxvii. 9. Ps. cxlvii. 17. Song of the Three Children, verse 44.] Harmer, Observations, vol. i. p. 25, remarks that Bishop Pococke not only describes himself, an Arab's wife, and some other people, as *sitting by a fire* on the 17th of March, but goes farther; for he says that *in the night of the 8th of May* the Sheik of Sephoury (a place in Galilee) made them a *fire* in a ruined little building, and *sent* them boiled milk, eggs, and coffee; the fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder then that the people, who went to Gethsemane to apprehend our Lord, thought *a fire of coals* a considerable refreshment at the time of the passover (John xviii. 18.), which must have been *earlier* in the year than the 8th *of May*, though it might be *considerably later than the 17th of March*.

Ψυχρός, ά, όν, from ψύχος.

I. *Cold, not having heat*. occ. Mat. x. 42, where observe that ψυχροῦ is used elliptically for ψυχροῦ ὕδατος, as this adj. is likewise in the Greek writers. Thus Plutarch, De Garrul. p. 511, C. ΨΥΧΡΟῪ κύλικα "a cup of *cold*," water namely; and Epictetus, Enchirid. cap. 35. Μὴ ΨΥΧΡΟ'Ν πίειν, "Not to drink *cold* water;" see more in Wetstein, and comp. Mark ix. 41, under Ὕδωρ I. [Prov. xxv. 25. Ecclus. xliii. 20. Herod. ii. 37. λοῦνται δὲ δὶς τῆς ἡμέρης ἑκάστης ψυχρῷ, &c. Joseph. A. J. vii. 7. 1. *Frigida* or *gelida* is similarly used in Latin. See Sueton. Claud. § 40.]

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal*. occ. Rev. iii. 15, 16.

Ψύχω, from ψύχος.

I. *To cool, refrigerate*, as with cool air. [occ. LXX, Jerem. viii. 2. Καὶ ψύξουσιν ἀυτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην, &c.; where it seems merely to denote *exposure* before the sun and moon, &c. It may have this meaning, because *exposure* to the air is a means of *cooling*. Others make it mean *to dry*, as Hesych. Ψύξουσι· ξηρανοῦσι. See Numb. xi. 32. In Jer. vi. 7. Biel takes it to mean *bubbling forth* like a fountain.]

II. Ψύχομαι, Pass. *To be cooled, to grow cool* or *cold*, in a spiritual sense, as Christian love. occ. Mat. xxiv. 12. Josephus, De Bel. lib. v. cap. 11. § 4, in like manner applies the V. active to *hope*: Τὸ συμβὰν—ἜΨΥΞΕ τὴν ἐλπίδα. "What had happened *cooled* their hope."

Ψωμίζω, from ψῶμος. See under Ψωμίον.

I. *To feed*, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙ'ΖΕΙΝ τὰ βρέφη, and in Porphyry pigeons ΨΩΜΙ'ΖΟΥΣΙ τὰ νεόττια. [Porph. de Abst. iii. 23.] See the passages in Wetstein on 1 Cor. xiii. 3. [Numb. xi. 4, 18. Deut. viii. 3, 16. xxxii. 13. Ez. xvi. 19. Ecclus. xxix. 26. & al.]

II. *To feed* in general. occ. Rom. xii. 20.

III. *To spend in feeding* others, *to divide*, as it were, *into mouthfuls for feeding* others. occ. 1 Cor. xiii. 3. Is. lviii. 14.]

☞ Ψωμίον, ου, τό, from ψωμὸς the same, which from ψάω, ψῶ, *to break into bits*.—*A morsel* or *piece of food*, particularly of *bread*. Thus used in Diogenes Laertius (cited by Wetstein, whom see), as ψωμὸς likewise is by Xenophon, Memor. Socrat. lib. iii. cap. 14, § 5. occ. John xiii. 26, 27, 30. Comp. under Τρυβλίον. [Ψωμὸς occ. LXX, Ruth ii. 14. 1 Sam. xxviii. 22. 1 Kings xvii. 11. Job xxii. 7.]

☞ ΨΩ'ΧΩ.

I. *To break to pieces*. Thus Scapula and Mintert, "In frusta comminuo."

II. *To rub*, as ears of corn, in order to *force out* the grains, confrico. So Theophylact explains ψώχοντες by τρίβοντες. occ. Luke vi. 1.

# Ω.



Ω, ω, *Omega*, Ὦ μέγα, i. e. O *great* or *long*, namely, in sound, so called to distinguish it from O, *Omicron*, which see. It is the last of the five additional letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but one character for their O, whether pronounced *long* or *short*: and it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two o's.

I. Ω being the *last* letter of the Greek alphabet is opposed to A, *Alpha*, the *first*, and is applied to Christ, as being the *end* or *last*. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. *O! oh!* an interjection, generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. [See Matth. Gr. Gr. § 65. It is used

1. In *compellation* or *addressing*, *O*. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In *admiration*. Rom. xi. 33, &c. Mat.

3. In *upbraiding* o… Acts xiii. 10, & xvii. 17. Luke xxi… al.

Ὧδε, A… adv. of place, q. d. ἐν τῷδε *in* th… τόπῳ *place*, namely, from ὅδε *this*, *this here*.

1. *Here, in this place*. Mat. xii. 6, 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the *Mosaic dispensation*. [In Rev. xiii. 10. Schleusner translates ὧδε *in hoc statu, in hac rerum conditione*, and in Rev. xiii. 18. xiv. 12. xvii. 9. *in hac re*.]—Τὰ ὧδε πράγματα or πραχθέντα, namely, "*The things* which are done here." Eng. Translat. Col. iv. 9. —Ὧδε, ἢ ὧδε, *Here* or *there*. Mat. xxiv. 23.

2. *Hither, to this place*. Mat. viii. 29. xiv. 18. Rev. iv. 1.

Ὠδή, ῆς, ἡ, from Ἀοιδὴ the same (Αο being contracted into ω, and the ι subscribed), which from ἀείδω *to sing*. See ἌιΔΩ.—*A song*. Eph. v. 19. [Rev. v. 9. xiv. 3. Exod. xv. 1. Judg. v. 12. 1 Kings iv. 32, &c. See Spanheim. Comm. in Callim. Hymn. in Jov. vs. 1.]

Ὠδίν, ῖνος, ἡ, from ὀδύνη, which see.

I. *Labour, travail, pain of a woman in bringing forth.* occ. 1 Thess. v. 3.

II. *Grievous and acute sorrow* or *affliction,* which is often in the O. T. compared to that of a *woman in travail,* as Ps. xlviii. 6. Isa. xiii. 8. Jer. vi. 24. xiii. 21. xxii. 23. & al. Homer uses the same comparison, Il. xi. lin. 269, &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. חבלים signifies both *pains* and *cords* or *snares;* and the LXX having several times rendered the Heb. חבלי מות by *ὠδῖνες θανάτῳ*, as Ps. xviii. 4, (comp. ver. 5. 2 Sam. xxii. 6.) Ps. cxvi. 3, some learned men have thought, that in Acts ii. 24, St. Luke imitated the same manner of expression, and that *τὰς ὠδῖνας τοῦ θανάτυ* should be there rendered *the cords* or *bands of death.* But it must be confessed that in the LXX we do not meet with the complete phrase, *λύειν ὠδῖνας θανάτυ,* and that in the Greek writers λύειν and *ἀπολύειν ὠδῖνας* denotes *loosing,* and so putting an end to, *the pangs of parturition,* as Wetstein has shown, who also cites Theophylact's comment on the place, Ἐν δὲ ΛΥ΄ΣΙΝ ’ΩΔΙ΄ΝΩΝ ΤΟΥ͂ ΘΑΝΑ΄ΤΟΥ *τὴν ἀνάστασιν προσηγόρευσεν, ἵνα εἴπῃ· ἔῤῥηξε τὴν ἔγκυον καὶ ὠδίνυσαν γαστέρα τῦ θανάτυ, ὥσπερ ἐκ κοιλίας τινὸς ὠδινύσης φημὶ δὴ τῶν θανάτυ ἡμῶν ἀναδύντος τῦ Σωτῆρος.* “He hath *of the pangs* styled the resurrection *a loosing* he had burst open *death,* as if he had said, turient womb of death, pregnant and parting emerged from the bands of Saviour having from a parturient womb.” Between the death, as two interpretations the reader will decide for himself *. [Suid. *Ὠδῖνες θανάτυ, καὶ παγίδες· οἱ θανατηφόροι κίνδυνοι——. ὠδῖνες καλῦνται αἱ πρὸ τῦ τοκετῦ τῆς τικτύσης ὀδύναι· τοιγαρῦν ἐκ τῆς μεταφορᾶς ταύτης ὠδῖνες ἄδυ προσαγορεύονται, αἱ αὐτῷ προσπελάζειν τῷ θανάτῳ παρασκευάζυσαι συμφοραί.* See Kypke, Obs. Sac. vol. ii. p. 14. In Æl. H. A. xii. 5. *τὺς τῶν ὠδίνων λῦσαι δεσμὺς* is used of *parturition.*]

* Since writing the above, I have observed that the learned Vitringa, Comment. in Isa. xxvi. 19. tom. ii. p. 71, concurs with the latter interpretation, in these words: “Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde *terra* et *terræ viscera* quæ faciunt *regionem mortis,* non magis *tenere* possent cadaver Christi Jesu, quam prægnans fœmina partum, qui secundum naturæ legem erumpere nititur; ut eum potius *ejiciat* quam *emittat.*”

’Ωδίνω, from ὠδίν.

I. Intransitively, *To be in pain, as a woman in travail.* occ. Gal. iv. 27. Rev. xii. 2. In both which texts it is applied spiritually to the church. [Is. xxiii. 4. xlv. 10. liv. 1. Song of Sol. viii. 5. & al.]

II. Transitively, with an accusative, *To travail in birth of, to be in labour with.* occ. Gal. iv. 19, where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, *ὓς πάλιν ὠδίνω,* of whom I travail in birth *again,* says he. So Scapula cites from Euripides, Πρὶν ΩΔΙ΄ΝΟΥΣ ’ΕΜΕ, “She who before *travailed of me.*”

’ΩΜΟΣ, υ, ὁ. Mintert derives it from *οἴω to carry.—The shoulder.* occ. Mat. xxiii. 4. Luke xv. 5. [Gen. xxi. 14. Judg. ix. 48. 1 Sam. xvii. 6. & al.]

[*Ὤν, ὖσα, ὄν.* Gen. *ὄντος, ὖσης, ὄντος.* The participle present of *εἰμὶ to be* (which see), or, perhaps, more strictly speaking, of the old verb *ἔω to be,* for *ἐὼν, ἐῦσα, ἐὸν,* which is often used in the Ionic and Poetic writers.]—*Being.* It is used very frequently in the N. T., but I shall only take notice of a particular passage or two wherein it occurs. ’Αἱ δὲ ΟΥ͂ΣΑΙ *ἐξυσίαι,* then, Rom. xiii. 1, is used for the powers or magistrates *in being* or *actually possessed* of authority. Herodotus applies *τιμὰς* ’ΕΟΥ΄ΣΑΣ exactly in the same sense, lib. i. cap. 59. See Raphelius on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. יהוה *Jehovah,* Rev. i. 4, 8. xi. 17. (comp. Rev. i. 8, and Exod. iii. 14, in LXX.) Ὁ *ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, He who is, and which was, and who is to come,* where the ὁ before *ἦν was* must be of the *neuter* gender, though the other two ὁ's are *masculine;* and observe what another extraordinary construction there is ch. i. 4, ’Απὸ ΤΟ͂Υ ’Ο ’ΩΝ. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of Jehovah, in the describing of whom, all, even inspired, language must fail.—This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8, as the *incommunicable* name Jehovah often is in the O. T. Comp. Heb. and Eng. Lexicon under הוה III.

☞ ’ΩΝΕ΄ΟΜΑΙ, ῦμαι, Depon.—*To buy.*

occ. Acts vii. 16. [This aorist occ. Æsop. Fab. 75. Paus. 3. 4. 4. Athen. vi. p. 91.]

'ΩΟ'Ν, ῦ, τό.—*An egg*, which is laid by birds, and produces their young. occ. Luke xi. 12. [Deut. xxii. 6. Job xxxix. 14. Is. x. 14. for ביצה. Lucian. Dial. Deorr. xx. 20. Æsop. Fab. 24.]

"ΩΡΑ, ας, ἡ.

I. [*Time*, i. e. *a certain and definite space of time, particular time*. Mat. viii. 13. ix. 22. x. 9. xviii. 1. xxvi. 45. Luke vii. 21. John iv. 21, 23. xii. 23. xiii. 1. 1 John ii. 18. Rev. iii. 10. In Luke xxii. 53. *this is your time*, i. e. *this is the seasonable opportunity for you*. In John ii. 4, the meaning is *the suitable time for me to act*. Comp. vii. 30. viii. 20. and Rev. xiv. 15; where some say *the season, time of year*, as in Pol. iii. 78. 6. Ælian. V. H. ii. 14. ix. 9. Plato Phileb. sect. 56. Æsch. Soc. Dial. iii. 20. See Valck. on Eur. Phœn. p. 292. In Mark xiv. 35. John xii. 27, it denotes *the time of calamity*, fixed by God. Schl. also puts John vii. 30. viii. 20. under this head. In Numb. ix. 2. ὥρα is *the fixed time*. Comp. Job xxxvi. 28.] In Rom. xiii. 11. Wolfius and Wetstein cite from Plato, Apol. Socrat., the similar expression "ΗΔΗ 'ΩΡΑ' 'ΑΠΙΕ'ΝΑΙ ἐμοί. [Add Plat. Phæd. 63. Xen. Mem. iii. 5. 7. Eur. Phœn. 1612.]

II. *A short time*. John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. Philem. ver. 15. [Schl. adds John v. 35. Gal. ii. 5.]

III. It denotes *the day*, or *time of day*. Mat. xiv. 15; where Raphelius cites from Polybius, "ΗΔΗ δὲ τῆς "ΩΡΑΣ συγκλειέσης, the *day now* closing; and Διὰ τὸ καὶ τὴν "ΩΡΑΝ εἰς ὄψε συγκλείειν, "Because the *day* was closing towards the evening." On Mark vi. 35, the same learned critic remarks that ὥρα πολλή is used as multus dies in Latin, and may signify *a great part of the day*, either *already past*, or *yet remaining*: but that in this text the particle ἤδη shows it is used in the former sense. Wetstein produces a similar expression from Dionysius Halicarn. 'Εμάχοντο καὶ διέμενον ἄχρι ΠΟΛΛΗ͂Σ "ΩΡΑΣ ἐνθύμως ἀγωνιζόμενοι, ἕως ἡ νὺξ ἐπιλαβῦσα διέκρινε ἀυτύς. "They engaged, and continued bravely fighting till *very late*, when the night coming on parted them." Comp. Kypke. [The same phrase occ. Gen. xxix. 7. See Dem. 541. penult. Wahl construes 1 Cor. iv. 11. *up to the present day*; but why should it not be, *to the present hour*?]

IV. *An hour, the twelfth part of an artificial day*, or *of the time that the sun is above the horizon*. See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under "Εκτος. [Add here Mat. xiv. 36, 42, 50. xxvi. 40. xxvii. 44, 46. Mark xv. 34, 37. Luke xii. 39, 40, 46. xxii. 59. xxiii. 44, 45. John i. 40. iv. 6. Acts ii. 15. iii. 1. x. 30. It may be mentioned here that, previously to the captivity, the Jews, like the early Greeks, divided the day into three parts, *morning, mid-day*, and *evening*, but that after the captivity they adopted the division into twelve hours. The old Jews also, like the old Greeks, divided the night into three watches; but after the Roman conquest into four, like their masters.]

'Ωραῖος, αία, αῖον, from ὥρα, [*flower of one's age*, or *beauty*, as in Ælian. V. H. i. 11, or from ὥρα *season of the year*, whence ὡραῖος comes to signify *seasonable*, and is thence used of *ripe fruits* (Æl. V. H. i. 31. Diod. Sic. iii. 69); and as they are most beautiful when ripe, it comes to signify]

I. *Beautiful*. occ. Mat. xxiii. 27. Acts iii. 2, 10. [It is used in this last place, of the gate of the Temple looking to the valley of Kedron, which was covered with Corinthian brass. See Joseph. B. J. v. 5. 2. Græv. Lect. Hesiod. p. 8. Wessel. ad Diod. Sic. iii. p. 239. But see Kühnöl on the place. The word occ. Is. lxiii. 1. Gen. xxvi. 7. 1 Kings i. 6.]

II. *Beautiful, amiable, desirable*. occ. Rom. x. 15. [Is. lii. 7. See Song of Sol. iv. 3.]

'ΩΡΥ'ΟΜΑΙ. It seems a word formed from the sound, like Eng. *roar*, Heb. נער, &c. *To roar*, as a lion after his prey. (Comp. Λέων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. שאג. [(Judg. xiv. 5. Jer. ii. 15. Zechar. xi. 3.)]; but in the profane writers is most commonly applied to the *opening* of dogs, or *howling* of wolves after their prey, though sometimes to the *roaring* of the lion, as by St. Peter. See Bochart, vol. ii. 730, and Wetstein, who cites from Apollonius, Argon. IV. lin. 1339, ΛΕ'ΩΝ ὡς 'ΩΡΥ'ΕΤΑΙ. [See Theoc. Id. i. 71. ii. 35. Valck. on Ammon. p. 231.]

['Ως*.]

[I. *As* (i. e. *in the way in which*, quo-

[* The following article is principally in agreement with Hoogeveen, as both Wahl and Schleusner's articles are quite unsatisfactory.]

*modo*), relatively, answering to ὅτως *so*, either expressed or understood. Mat. i. 24. vi. 10, 12, 29. viii. 13. x. 16, 25. xii. 13. xiii. 43. xvii. 2, 20. xviii. 33. xxi. 26. xxvi. 39. Mark iv. 26, 31. xii. 33. Luke xi. 2. xiv. 21. xv. 19. vii. 46. Acts vii. 51. viii. 32. xvii. 28. xxii. 5. xxiii. 11. Rom. v. 15, 18. ix. 29. 1 Cor. iii. 1, 5, 15. iv. 1. vii. 7. ix. 5. xiv. 33. 2 Cor. ii. 17. iii. 5. vii. 14. ix. 5. Phil. ii. 7, 12, 15. Col. ii. 6. 1 Thess. ii. 2, 4, 5. 1 Thess. v. 2. 1 John ii. 27. et al. Hence it is used for]

[II. *How* (i. e. *in what way*). Luke vi. 4. xxiii. 55. xxiv. 35. Acts x. 38. Rom. xi. 2. Xen. Mem. i. 3. 1. An. ii. 1. 1.]

[III. It expresses *agreement* or *likeness*, i. e. either (1.) Real and actual agreement, (which meaning Hesychius and the Schol. on Soph. El. 1188. explain by ὄντως *truly*) *As, as being*. Thus in Phil. ii. 8. σχήματι ἑυρηθεὶς ὡς ἄνθρωπος, where it is not meant that Christ was found to be only *like* a man, but actually and truly to be one. See Mat. vii. 22. xiv. 5. xxi. 26. Luke xvi. 1. John i. 14. 1 Cor. v. 3. (twice) 2 Cor. ii. 17. Gal. iii. 16. 2 Pet. i. 3. or (2.) Supposed agreement, similarity, *As it were*. John vii. 10. 2 Cor. xi. 17. Philem. 14. (In 1 Pet. v. 8, it is simple similarity, *like*.) Hence mere pretences and false notions are often expressed by ὡς, and we may translate *As if*. See Acts xxiii. 15. xxvii. 30. Rom. iv. 17. 1 Cor. iv. 18. 2 Thess. ii. 2. Ὡς δι' ἡμῶν. 1 Pet. iv. 12. Ceb. Tab. 1 & 6. On Acts xviii. 19. Hoogeveen says that if a negation precedes, it is not so much a supposed agreement which it signifies, as a false one which is denied. He translates ὀυχ ὡς *non utpote*. The simple translation *not as having* gives nearly the exact force of the expression.]

[IV. Ὡς is an intensitive, and is prefixed to superlatives, as in Acts xvii. 15. ὡς τάχιστα *as quick as possible*. Comp. Is. lii. 7. Ceb. Tab. 29. Lysias 45. 4. Xen. Cyr. viii. 6. 18. Æsch. Soc. Dial. iii. 10. Valck. ad Eur. Phœn. p. 235. Connected with this is its use before adjectives and adverbs, where it expresses admiration, wonder, &c. and is rendered *How!* Rom. x. 15. xi. 33. 1 Thess. ii. 10. Ceb. Tab. 4. 6. Xen. Cyr. i. 3. 2.]

[V. When used with numbers, it indicates that they are *nearly*, though not quite exact, and is rendered *About*. This sense is clearly derived from sense III. See Mark v. 13. viii. 9. John i. 40. vi. 19. xxi. 8. Acts i. 15. v. 7. Ruth i. 4. 1 Sam. xi. 1. Pol. i. 19. 5. Lysias 639. 6. Xen. Cyr. iv. 2. 1. Terent. Heaut. i. 1. 93. It may be remarked as curious, that the *exact* numbers, not *round* ones, are used with ὡς in Acts xiii. 18 and 20.]

[VI. Ὡς, like other particles of the same kind in other languages, *simul, come, comme, as*, is used in expressing time, and denotes great proximity of time in two events; then it is rendered *As soon as*, Luke i. 23, 44. ii. 15. John ii. 9. Acts xxvii. 1. 1 Cor. xi. 34. (with ἂν) and so Rom. xv. 23. Phil. ii. 23. Thence it comes to denote time *simply*, and may be rendered *When*. See Luke v. 4. xi. 1. xii. 58. John iv. 40. Acts v. 24. Xen. Cyr. i. 4. 23. Thuc. v. 20. Schl. takes it in this sense in Gal. vi. 10, where Wahl makes it *since* or *because*. Hoogeveen thinks it denotes *duration*, and may be rendered *whilst*. See Luke xii. 58. John ii. 23. Acts i. 10. xix. 21. In Mark ix. 21, it denotes the point of time from which any thing began, after πόσος χρόνος, *How long is it since?*]

[VII. Joined with ἐπὶ it means *towards*. Acts xvii. 14. Xen. Cyr. viii. 3. 25. An. vii. 6. 1. Pol. i. 21. 4. Thuc. v. 3.]

[VIII. It is used for ὅτι after verbs of *saying*, and the like. *That*. Luke vi. 4. viii. 47. Xen. Mem. i. 1. 2. Also, after οἶδα, ἐπίςαμαι, &c. Acts x. 28. Rom. i. 9. Xen. Cyr. ii. 3. 22.]

[IX. It is joined with ὅτι in 2 Cor. v. 19. and xi. 21. In the first passage some consider ὡς ὅτι as equivalent to the simple ὅτι; others, as Hoogeveen, put a comma after ὡς, and join it with ὑπὲρ Χριςῦ in v. 20, making the whole of v. 19, after ὡς, a parenthesis. In the second passage, the phrase seems decidedly used for ὅτι. In 2 Thess. ii. 2, Hoogeveen has rightly apprehended the meaning. There is an ellipse, and the full translation would be, *As if (I had written in this pretended letter) that the day of the Lord is at hand.*]

[X. *So that*. Under this head Wahl puts ὡς ἔπος εἰπεῖν in Heb. vii. 9. ὡς τελειῶσαι τὸν δρόμον in Acts xx. 24; but I think with great impropriety. The meaning of the latter phrase is *Provided that*, rather than *So that*. Nor is the former phrase, though it answers to the Latin *ut ita dicam*, in any way connected with those in which, as Hoogeveen shows, the clause after ὡς assigns the effect, the cause of which is expressed or implied in a pre-

ceding one. Again, in Heb. iii. 11. ὡς ὤμοσα, which Wahl strangely puts under this head, Parkhurst rightly says, *So, therefore, wherefore*. See Arrian Exp. Al. ii. 16, 5. v. 15, 5. Again Wahl translates μηκύνεται ὡς οὐκ οἶδεν, in Mark iv. 27, by *ita ut*, and Schleusner says "*adeo ut ipse nesciat;*" but I confess I cannot make any sense of the passage either way. It would seem somewhat analogous to the expression θαυμασίως ὡς. See Viger viii. 10. 10. There are several peculiar, doubtful, or anomalous passages. Ὡς seems to be] *As it were, somewhat*, in Acts xvii. 22. So the Vulg. *quasi* superstitiosiores, as it were too *superstitious;* Castalio, pauló *superstitiosiores;* and the modern Greek version, εἰς κάποιον τρόπον εὐλαβεῖς (ἢ δεισιδαίμονεις, marg.) περισσότερον ἀπ' ἔκεινο ὅπου πρέπει. In some measure "*more superstitious than is fitting.*" French Translat. *comme* trop devots.—Ὡς ἦν, *As he was, just as he was*. Mark iv. 36. An elegant expression, says Raphelius, applied to persons to signify that they entered upon the business in hand *just as they were*, without further preparation. He accordingly cites the Greek writers using the synonymous expressions ὩΣΠΕΡ ἮΝ, ὩΣΠΕΡ ΕἿΧΕΝ, and ὩΣΠΕΡ ἘΤΥΧΟΝ. I add that Lucian applies the very phrase of St. Mark, ὩΣ ἮΝ, in the same sense, Asinus, tom. ii. p. 137. So Suetonius, the Latin "Ut erat." Vitell. cap. 8. See also Kypke; but comp. Elsner, Bowyer, and Campbell on Mark.

ὩΣΑΝΝΑ', Heb.—*Hosanna*, a slight variation of the Heb. הושיע נא, *Save now*, or *save, we pray thee*, used Ps. cxviii. 25, which became a common form of wishing *safety and prosperity to*, q. d. *Save and prosper*, O Lord. occ. Mat. xxi. 9, (twice) 15. Mark xi. 9, 10. John xii. 13. See Wolfius on Mat xxi. 9.

Ὡσαύτως, Adv. from ὡς *as*, and αὔτως *in the same* or *like manner*, from αὐτός *the same*.—*Likewise, in the same* or *like manner*. Mat. xx. 5. [xxi. 30, 36. xxv. 17.] Luke xiii. 3, & al. [Judg. viii. 8. Ceb. Tab. 3 & 31. Xen. Cyr. i. 6. 4.]

Ὡσεί, Adv. from ὡς *as*, and εἰ *if*.

1. Of comparison or similitude, *As if, as it were, as*. Mat. iii. 16. ix. 36. xxviii. 3. [On Acts ii. 3. see Ὡς III. 1. Schleusner observes that here ὡσεί "rei verita tem infert."]

2. Of quantity, *As it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. ix. 28. xxii. 41, 59. [xxiii. 44. John iv. 6. xix. 14. Judg. iii. 29. Xen. Hell. i. 2. 9.]

Ὥσπερ, Adv. from ὡς *as*, and πέρ an emphatic particle, which see.

[1. *As*, in comparisons—without οὕτως. Mat. vi. 2. Ceb. Tab. 25 & 31. Xen. Cyr. i. 6. 3.—with οὕτως, Mat. xxiv. 38, 39. Luke xvii. 24. Rom. v. 12. Xen. Mem. i. p. 14. Cyr. i. 4. 21.]

[2. In similitudes, *As if, as it were*. 1 Thess. v. 3. Rev. x. 3. al. Diod. iii. 39.]

Ὡσπερεί, Adv. from ὥσπερ, and εἰ *if*.—*As if, as if it were, as*. occ. 1 Cor. xv. 8, where see Wetstein.

Ὥστε, A conjunction, from ὡς *as, so*, and τε *also*.

1. Most generally, with an accusative and an infinitive mood, *So that*. Mat. viii. 24, 28. [Mark ii. 12. iv. 37. Rom. vii. 6. 2 Cor. iii. 7. 2 Thess. ii. 4. Diod. Sic. i. 5. Xen. Cyr. i. 4. 1.—With οὕτως preceding Acts xiv. 1. οὕτω, John iii. 16. or τοσοῦτος Mat. xv. 33. Xen. Hieron. iii. 9. Οὕτω is understood in 1 Thess. i. 7 & 8. 2 Thess. i. 4.]

2. With an indicative, *So that*. Gal. ii. 13, where Elsner observes, that although ὥστε is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces Aristophanes, and Æschines the philosopher, so using it. [Æsop. Fab. 118. Ælian. V. H. iii. 8. Dem. 376, 6. Xen. An. ii. 4. 11. Thuc. iii. 104.]

3. With an infinitive, *So as*. Mat. x. 1. xv. 33.

4. *In order to*. Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *So that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5, & al. Comp. Gal. iv. 16. [Add Mark ii. 28. 2 Cor. iv. 12. 1 Thess. ii. 18. Comp. also Mat. xxiii. 31. Mark x. 8. 1 Cor. xiv. 22. Gal. iii. 9. iv. 7.]

Ὠτίον, ου, τό, from οὖς, ὠτός, *an ear*.—*The ear*, i. e. *the external ear*, auricula *. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. ver. 50.) John xviii. 10, 26. The LXX frequently use this word for the Heb. אזן. [Deut. xv. 17. 1 Sam. ix. 15. xx. 2.]

Ὠφέλεια, ας, ἡ, from ὠφελέω.

I. *Profit, advantage*. occ. Rom. iii. 1.

II. *Profit, gain*. occ. Jude ver. 16,

* [Grotius and others interpret ὠτίον here of the *lobe* of the ear; but Schl. observes that the parallel place, Luke xxii. 5, does not seem to admit this interpretation.]

where Kypke cites Polybius applying the phrase 'ΩΦΕΛΕΙ'ΑΣ ΧΑ'ΡΙΝ to marauders following an army *for the sake of plunder*. [Job xxii. 5. See Thuc. i. 90.]

**'Ωφελέω, ῶ,** from ὀφέλλω, which see under "Οφελος.—*To profit, advantage, benefit, help*. Mat. xv. 5. (where see Wetstein.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26, where Kypke remarks that ὠφελεῖν is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from Hippocrates, 'ΟΥΔΕ'Ν 'ΩΦΕΛΗ͂ΣΑΙ, 'ΟΥΔΕ'Ν 'ΩΦΕΛΕΕ'ΤΩ. [Add Mark vii. 11. viii. 36. Luke viii. 36. ix. 25. John vi. 63. xii. 19. Rom. ii. 25. 1 Cor. xiii. 3. xiv. 6. Heb. iv. 2. xiii. 9. Prov. x. 2. Jer. ii. 11. Xen. de Rep. Lac. ii. 10. Eur. Phœn. 377.]

☞ **'Ωφέλιμος, ȣ, ὁ, ἡ, καὶ τὸ—ον,** from ὠφελέω. *Profitable, beneficial, advantageous, useful*. occ. 1 Tim. iv. 8, twice. 2 Tim. iii. 16. Tit. iii. 8. [Ceb. Tab. 37. Xen. Mem. ii. 7. 9.]

## Rev. v. 13.

ΤΩ͂Ι ΚΑΘΗΜΕΝ'ΩΙ 'ΕΠΙ' ΤΟΥ͂ ΘΡΟ'ΝΟΥ, ΚΑΙ' ΤΩ͂Ι 'ΑΡΝΙ'ΩΙ 'Η 'ΕΥΛΟΓΙ'Α, ΚΑΙ' 'Η ΤΙΜΗ', ΚΑΙ' 'Η ΔΟ'ΞΑ, ΚΑΙ' ΤΟ' ΚΡΑ'ΤΟΣ 'ΕΙΣ ΤΟ'ΥΣ 'ΑΙΩ͂ΝΑΣ ΤΩ͂Ν 'ΑΙΩ'ΝΩΝ.

# ADDENDA.

*In the latter part of this edition, where a word occurs in the LXX in the same, or nearly the same, sense as in the N. T., an instance is usually given; and in order to render the work uniform, I have here supplied similar instances to words occurring in the early part of the work, for the convenience of the reader, though, perhaps, they are not very essential.*

**Ἀγαθοποιέω.** Zeph. i. 13.
**Ἀδικέω** (3). Is. lxv. 25.
**Αἰγιαλός.** Judg. v. 17.
**Αἱρέομαι.** 2 Sam. xv. 15.
**Αἴσθησις.** Ex. xxviii. 3.
**Αἰσχύνομαι.** Is. xxxiii. 9.
**Αἴτημα.** 1 Kings iii. 5.
**Αἰτία** (2). Gen. iv. 12.
**Ἄκαρπος.** Jer. ii. 6.
**Ἀκατάσχετος.** Job xxxi. 11.
**Ἀκρίβεια.** Dan. vii. 16.
**Ἀκριβής.** Dan. iv. 25.
**Ἀκροατής.** Is. iii. 3.
**Ἀκωλύτως.** Job xxxiv. 31.
**Ἄκων.** Job xiv. 17.
**Ἀληθῶς.** Jer. li. 13.
**Ἁλιεύς.** Job xl. 26.
**Ἁλιεύω.** Jer. xvi. 15.
**Ἅλλομαι.** Is. xxxv. 6.
**Ἅλωσις.** Job xxiv. 5.
**Ἀμάω.** Lev. xxv. 11.
**Ἄμπελος.** Is. xvi. 8.
**Ἀμπελουργός.** Is. lxi. 5.
**Ἀμπέλων.** Gen. ix. 20.
**Ἀμφιέννυμι.** Job xxxi. 19.
**Ἀναβάλλομαι.** Ps. lxxvii. 25.
**Ἀναγγέλλω.** Job viii. 10.
**Ἀνάξιος.** Jer. xv. 19.
**Ἀνατρέπω.** Prov. x. 3.
**Ἄνοια.** Prov. xxii. 15.
**Ἀνορθόω.** 1 Chron. xvii. 24.
**Ἀόρατος.** Gen. i. 2. Is. xlv. 3.
**Ἀπειλέω.** Gen. xxvii. 42.
**Ἀπειλή.** Job xxiii. 6. in the Vat. MS. Elsewhere in LXX it has a different sense.
**Ἄπειμι.** Ex. xxxiii. 8.
**Ἄπειρος.** Zach. xi. 15.
**Ἀπελαύνω.** Ez. xxxiv. 12.
**Ἀπογράφω.** Judg. viii. 14.
**Ἀποδείκνυμι.** Est. ii. 9.
**Ἀποθήκη.** Jer. i. 26.
**Ἀπόκειμαι.** Job xxxviii. 23.
**Ἀποκρύπτω.** 2 Kings iv. 27.
**Ἀπολείπω.** 2 Chron. xvi. 5.
**Ἀπολογέομαι.** Jer. xii. 1.
**Ἀπολύτρωσις.** Dan. iv. 32. in the Chish. MS.
**Ἀποσκευάζω.** Lev. xiv. 36.
**Ἀργέω.** Ezr. iv. 24.
**Ἀργυροκόπος.** Jer. vi. 29.
**Ἀριστάω.** Gen. xliii. 25.
**Ἀρκέω.** Prov. xxx. 16.
**Ἄρκτος.** Judg. i. 35.
**Ἀρνέομαι.** Gen. xviii. 15.
**Ἀρνίον.** Jer. xi. 19.
**Ἅρπαξ.** Gen. xlix. 27.
**Ἄρχων.** 2 Kings v. 1.
**Ἀσέβεια.** Deut. xviii. 22.
**Ἀσεβής.** Prov. xxi. 30.
**Ἀσθένεια.** Ps. xv. 3.
**Ἀσθενής.** Numb. xiii. 19.
**Ἄσπιλος.** Job xv. 15.
**Ἀστραπή.** Ex. xix. 16.
**Ἀστράπτω.** 2 Sam. xxii. 15.
**Ἄστρον.** Deut. i. 10.
**Ἀσύμφωνος.** Dan. xiv. 5. in the Chish. MS.
**Ἀσύνετος.** Deut. xxxii. 21.
**Ἀσφαλής.** Prov. xv. 8.
**Ἀσφαλίζω.** 2 Chron. xxiv. 13.
**Ἀσφαλῶς.** Gen. xxxiv. 25.
**Ἄτακτος.** Deut. xxxii. 10.
**Ἀτενίζω.** Job vii. 8.
**Ἀτιμάζω.** Prov. xiv. 21.
**Ἀτιμία.** Job xii. 21.
**Ἀτιμόω.** Jer. xxxii. 28.
**Αὐγάζω.** Lev. xiii. 24.
**Αὔριον.** Ex. viii. 10.
**Αὐστηρός.** Ps. lxix. 22.
**Αὐταρκής.** Prov. xxx. 9.
**Ἄφεσις.** Lev. xxv. 10.
**Ἀφικνέομαι.** Prov. i. 27.
**Ἀφορίζω.** Gen. ii. 10. x. 5.
**Ἄφρων.** Job v. 2, 3. Prov. x. 1, 24.
**Ἄχρηστος.** Hos. viii. 8.
**Βάρβαρος.** Ez. xxi. 31.
**Βαρέως.** Gen. xxxi. 35.

Βασιλεύω. Prov. ix. 6.
Βασιλικός. Numb. xx. 17.
Βασιλίσσα. Jer. xxix. 2.
Βάτραχος. Ex. viii. 2, 3, 4.
Βέβαιος. 1 Sam. xxiii. 23.
Βεβαιόω. Ps. xi. 13.
Βλάσφημος. Is. lxvi. 3.
Βοάω. Gen. xxix. 11. Deut. xv. 9.
Βοή. 1 Sam. iv. 14.
Βοήθεια. Dan. xi. 34.
Βολὶς. Jer. ix. 8.
Βόρβορος. Jer. xxxviii. 6.
Βυλευτὴς. Job iii. 14.
Βυλὴ. Is. xxxii. 8.
Βροχή. Ps. lxvii. 10.
Βρῶμα. Gen. xli. 35.
Βρῶσις. Gen. ii. 9. iii. 6. xlvii. 24.
Βρώσκω. Ex. xii. 46.
Βυθός. Ex. xv. 4.
Βύσσος. Is. iii. 22.
Βῶμος. Is. xv. 2.
Γάζα. Ezr. vii. 20.
Γαζοφυλάκιον. Est. iii. 9.
Γάλα. Gen. xviii. 8.
Γελάω. Gen. xvii. 17.
Γέλως. Job viii. 21.
Γενεαλογία. 1 Chron. vii. 5, 7.
Γένεσις. Gen. xxxi. 13. xl. 20.
Γέρων. Prov. xvii. 6.
Γεωργὸς. Jer. xiv. 4.
Γλυκὺς. Judg. xiv. 14. Eccl. xl. 7.
Γονεὺς. Prov. xxix. 15.
Γραπτὸς. 2 Chron. xxxvi. 22.
Γραφή. 2 Chron. ii. 11. xxiv. 27.
Δάκρυ. Micah ii. 6.
Δάκρυον. Eccl. iv. 1.
Δακρύω. Micah ii. 6.
Δαμάζω. Dan. ii. 40.
Δειλὸς. Judg. vii. 3.
Δεινῶς. Job x. 16.
Δειπνέω. Prov. xxiii. 1.
Δένδρον. Job xl. 16.
Δεσμένω. Gen. xlix. 11.
Δεσμὸς. Job xxxix. 5.
Δεσμωτήριον. Gen. xxxix. 22.
Δεῦτε. Dan. iii. 27.
Δέχομαι. 1 Kings viii. 27.
Δέω. Judg. xvi. 22.
Δῆλος. Ex. v. 15.
Δηλόω. Ex. vi. 3.
Δῆμος. Josh. xix. 9.
Διαβαίνω. Deut. xi. 29.
Διαγγέλλω. Josh. vi. 10.
Διαγινώσκω. Numb. xxxiii. 56.
Διαδίδωμι. Josh. xiii. 6. Gen. v. 27.
Διάδοχος. 1 Chron. xviii. 17.
Διαζώννυμι. Ez. xxiii. 15.
Διαιρέω. Dan. xi. 39.
Διάκονος. Est. i. 10.
Διακρίνω (IV.). Ez. xxxiv. 17.
Διάκρισις. Job xxxvii. 16.
Διαλογίζομαι. Ps. lxxvi. 5.
Διαλόγισμος. Prov. xx. 21.
Διαμένω. Jer. xxxii. 14.
Διάνοια. Numb. xv. 37.
Διατρίβω. Jer. xxxv. 7.
Διαφθείρομαι. Dan. vii. 14.
Διδασχαλία. Prov. ii. 17.
Διδάσκω. Job xxxiii. 33.
Διδαχή. Ps. lix. 1.
Δικαίως. Deut. i. 16.
Δίκη (II.). Ez. xxv. 12.
Δικτύον. Prov. i. 17.
Δίς. Gen. xli. 32.
Διψάω. Is. liii. 2.
Δίψος. Ex. xvii. 3.
Διωγμὸς. Prov. xi. 19.
Διώκτης. Hos. vi. 8.
Διώκω. Lev. xxvi. 17. Hos. vi. 3.
Δόλιος. Prov. xii. 6.
Δόλος. Job xv. 35.
Δολόω. Ps. xxxv. 2.
Δόμα. Hos. ix. 1.
Δυλαγωγέω. Gen. xliii. 17.
Δυλεύω. Gen. xiv. 4.
Δύλη. Lev. xxv. 44.
Δυλόω. Gen. xv. 13.
Δυνατὸς. Ez. iii. 8. 2 Sam. x. 7.
Δύνω. Joel ii. 10.
Δύσκολος. Jer. xlix. 7.
Δωρεὰ. Dan. ii. 6.
Δῶρον. Gen. xxx. 20.
Ἐγγράφω. Dan. xii. 1.
Εἰδωλεῖον. Dan. i. 2. In the Chish. MS.
Ἕικω. Job vi. 25.
Εἰκὼν. Gen. v. 1.
Εἰρηνεύω. 1 Kings xxii. 45.
Εἰσφέρω. Deut. xxviii. 38.
Ἑκατονταετὴς. Gen. xvii. 17.
Ἑκατονταπλάσιον. 2 Sam. xxiv. 3.
Ἐκβάλλω. 2 Chron. xi. 15.
Ἔκθαμβος. Dan. vii. 7.
Ἐκκλείω. Ex. xxiii. 2.
Ἐκκόπτω. Deut. vii. 8.
Ἑκυσίως. Ps. liii. 6.
Ἐκπηδάω. Deut. xxxiii. 22.
Ἐκπίπτω. Job xv. 33.
Ἐκπλήσσω. Eccl. vii. 17.
Ἐκπορεύομαι. Josh. xv. 18.
Ἐκταράσσω. Ps. xvii. 5.
Ἐλευθερία. Lev. xix. 20.
Ἐλεύθερος. Ex. xxi. 2, 5.
Ἕλευσις. Numb. xxi. 19. in some MSS.
Ἐναγκαλίζω. Prov. vi. 10.
Ἐνδεὴς. Deut. xv. 4.
Ἔντρομος. Dan. x. 11.
Ἐπερώτημα. Dan. iv. 14.

'Επουράνιος. Dan. iv. 23.
"Εριφος. Gen. xxxviii. 17.
"Ερπετον. Gen. i. 24.
'Ευγενὴς. Job i. 3.
'Ευθύνω. Numb. xxii. 23.
'Ευλογητὸς. Gen. ix. 26.
Ζωοποιέω. 2 Kings v. 7.
'Ηδέως. Prov. iii. 24. ix. 17.
Θάρσος. Job xvii. 9.
Κίνησις. Job xvi. 5.
Μεσίτης. Job ix. 33.
"Οξος. Ruth ii. 14.

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| Page. | Col. | |
|---|---|---|
| 23 | 1 | art. VI. on 'Αιὼν, *add at the end*, [Rennell (in his remarks on the Unitarian version, p. 41.) thinks the word never had this meaning.] |
| 95 | 1 | l. 32, *add at the end*, [Middleton says it is used of the *gifts of the spirit.*] |
| 97 | 1 | last l. of text but two, *after* & al., *add* [Ez. xxi. 21. See Fritzsche on Mat. v. 21.] |
| —— | 2 | l. 21, *after* Acts x. 11. xi. 5., *add* [Middleton (after Wakefield) cites a passage from Diodorus Siculus, p. 52, where ἀρχὴ means *a string.*] |
| 147 | 1 | l. 22. Parkhurst's notion that in the phrase ἐγένετο, καὶ, καὶ is to be translated *that*, is quite inadmissible. |
| 149 | 1 | last l. but 6, *after case*, *insert* It is *a case for writings* in the Test. Epict. in Maffei Mus. Veron. p. 28. |
| 152 | 1 | last l. but 9, at the end, *insert*, (See also Mat. xxii. 29. John x. 35.) |
| —— | | last l. but 5, *after learning*, *insert* (see Sense III.) |
| 173 | 2 | l. 27, *after* contained, *insert* 2 Cor. iii. 4. |
| 215 | | *Add to* 'Εγκομβόομαι, Ernesti (Inst. Int. N. T. i. 2. 2.) says, that in verbs of *dressing*, in Greek, the prepositions seldom add any thing to the force; and that this verb is only the same as ἐνδύομαι, with which it is changed by Clem. R. Ep. i. p. m. 32. |
| 216 | | At the end of 'Εγχρίω, *add*, Cyprian (De Hab. Virg.) says, that the devils taught women, "oculos circumdato nigrore fucare;" and a little below he calls it "niger pulvis." |
| 370 | | At the end of Θρέμμα, *add*, It is constantly used in this sense in inscriptions of a late date, especially those where a man commemorates his building a tomb for himself and his Θρέμματα. See Münter Symbol. ad Int. Ev. Johan. p. 11. |
| 374 | | *Add* the following note to last l. but 8. See Hammond on Rev. xiv. 8, showing how it got this sense. Comp. Φάρμακον ὀλέθρου in Wisd. i. 14. |
| 416 | 1 | l. 33, *insert* a reference at 3., *and then put* the following note. Dodwell (Diss. Cypr. i. p. 2.) says, that "in this passage an abuse of lawful power is clearly meant." |

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*Words to which* ☞ *is to be prefixed.*

'Αβαρής, 'Αγαθοεργέω, 'Αγανάκτησις, 'Αγαθοποιΐα, 'Αγαθοποιός, "Αγαμος, 'Αγανακτέω, 'Αγγαρεύω, 'Αγριέλαιος, 'Αγρυπνία, 'Αγωνία, 'Αδελφότης, 'Αδηλότης, 'Αδηλῶς, 'Αδημονέω, 'Αδιάλειπτος, 'Αδιαλείπτως, "Αδολος, 'Αθανασία, 'Αθέμιτος, "Αθεσμος, "Αθλησις, 'Αΐδιος, 'Αιδώς, 'Αιματεκχύσια, 'Αισχροκερδῶς, 'Αιτίαμα, 'Αιτίον, 'Αιφνίδιος, 'Ακαιρέομαι, 'Ακαίρως, 'Ακατάγνωστος, 'Ακατάλυτος, 'Ακέραιος, 'Ακλινής, 'Ακμή, 'Ακμάζω, 'Ακριβόως 'Ακυρόω, 'Αλυπότερος, 'Αλυσιτελής, 'Αμαθής, 'Αμαράντινος, 'Αμάραντος, 'Αμάρτυρος, "Αμαχος, 'Αμέμπτως, 'Αμετάθετος, "Αμετρος, 'Αμήτωρ, 'Αμίαντος, 'Αμοιβή, 'Αμώμητος, 'Αναγεννάω, 'Αναγκαῖος, 'Ανάδειξις, 'Αναίδεια, 'Ανακαθίζω, 'Ανακεφαλαιόομαι, 'Ανάκρισις, 'Αναλογίζομαι, 'Ανάλυσις, 'Αναξίως, 'Ανασείω, 'Ανατρέφω, 'Ανευρίσκω, "Ανιπτος, 'Ανόμως, 'Αντιπαρέρχομαι, 'Αντίχριστος, 'Ανώγεον, 'Αξίως, 'Απάτη, 'Απελεύθερος, 'Απιστέω, 'Απιστία, "Απιστος, 'Αποβολὴ, 'Απόδειξις, 'Απόδεκτος, 'Αποδέχομαι, 'Αποθησαυρίζω, 'Αποκυέω, 'Απολογία, 'Αποστεγάζω, 'Αποτόμως, "Απταιστος, 'Αρτιγέννητος, 'Ασθένημα, 'Αστοχέω, "Αστρ, 'Ατιμία, 'Ατιμόω, 'Αυλέω, 'Αυτοκατάκριτος, 'Αυτόπτης, 'Αφθαρσία, "Αφθαρτος, 'Αφιλάγαθος, 'Αφιλάργυρος, 'Αφομοιόω, 'Αφοράω, 'Αχάριστος, 'Αχειροποίητος, 'Αχλὺς, 'Αψευδὴς, "Αψυχος, Βαΐον, Βάπτισμα, Βασανισμός, Βασανιστής, Βαττολογέω, Βίωσις, Βιωτικός, Βούλημα, Βραβεύω, Βραδυπλοέω, Γαλήνη, Γαμέω, Γνήσιος, Γνησίως, Γόης, Γονυπετέω, Γυμνάζω, Δαπανάω, Δημιουργέω, Δημόσιος, Διαγίνομαι, Διακονία, Διακωλύω, Διαλαλέω, Διανύω, Διαπλέω, Διεγείρω, Διετία, Διηνεκὴς, Διπλόω, Διστάζω, Διχάζω, Δοκιμή, Δώρημα, Δυσφημία, 'Εβραϊστί, 'Εγκρατής, "Εθος, 'Ειλικρινής, 'Ειλίσσω, 'Εισκαλέω, 'Ειστρέχω, 'Εκαστότε, 'Εκγαμίζω, 'Εκγαμίσκομαι, 'Εκδαπανάω, "Εκδηλος, 'Εκδημέω, "Εκδοτος, 'Εκδοχή, "Εκθετος, 'Εκκακέω, 'Εκλαλέω, 'Εκλανθάνω, 'Εκλογή, 'Εκμάσσω, 'Εκπάλαι, 'Εκπλέω, 'Εκπνέω, 'Εκπτύω, 'Εκτενής, 'Ενάλιος, "Ενδειγμα, "Ενδειξις, "Εννομος, "Εννυχον, 'Εντυπόω, 'Επισαγωγή, 'Επενδύω, 'Επίγειος, 'Επιγίνομαι, 'Επιούσιος, 'Επιφωνέω, 'Επιφώσκω, 'Ευεργέτης, 'Ευνουχίζω, 'Ηγεμονεύω, Θηριομαχέω, Θρόμβος, Θυμομαχέω, Κενοδοξία, Κενόδοξος, Κεράτιον, Κεφαλαιόω, Κῆνσος, Μέλαν, Μυέω, "Ογκος, 'Οψάριον, Πληροφορία, Προλαμβάνω, Προσάββατον, Χρυσόπρασος.

# CORRIGENDA.

***As some of the following Corrigenda are of importance, the reader is again entreated to make them with his pen.***

N. B. The book of Ecclesiasticus is sometimes referred to in a few of the earlier pages in the form Ecclesiastic., sometimes in the form Sir., but in the latter part always in the form Ecclus., as more convenient.

| Page. | Col. | |
|---|---|---|
| 2 | 2 | line 45, *after* [ *insert* ( |
| —— | | l. 52, *before* ] *insert* ). |
| 3 | 2 | l. 27, *for* LXX, *read* the book of Wisdom. |
| —— | | l. 28, *dele* Wisdom. |
| 11 | 1 | l. 3, *after* likens, *add* the former state of. |
| 12 | 2 | l. 10, *for* occur, *read* occurs. |
| —— | | l. 36, *for* LXX as, *read* LXX, as. |
| 13 | 1 | l. 35, *for* As instances, *read* It is used. |
| —— | | l. 36, *dele* full stop *after* Christians. |
| —— | | l. 45, *for* 21. Though, *read* 21, though. |
| 15 | 1 | l. 50, *after* we find it, *insert* so. |
| —— | 2 | l. 37, *after* Tit. i. 16, *insert* The passage. |
| —— | | l. 42, *read* ἀΐσσω. |
| 18 | 1 | note *, l. 3, *for* ἀθῶος, *read* Ἀθῷος. |
| —— | | l. 5, *for Unpunished, read unpunished.* |
| 20 | 2 | l. 2, *dele* the full stop *at the end of the line.* |
| —— | | l. 41, *for* Tob., *read* Job. |
| 22 | 1 | l. 12, *for* Ezra *read* Esdras. |
| —— | 2 | l. 44, *put* a comma *after* second. |
| —— | | l. 57, *before* Kapp, *insert* see. |
| 24 | 1 | l. 22, *for* Esdr., *read* Ezra. |
| 26 | 2 | l. 5, *for* [iv. 20., *read* [Mat. iv. 20. |
| 27 | 1 | l. 24, *for* Plut. *read* Plat. |
| —— | | l. 25, *dele* ☞. This word is omitted by Biel. I afterwards found it occurring in Prov. xxvii. 20. |
| —— | | l. 33, *for* thrice, *read* twice. |
| 35 | 1 | l. 6, *for* manifest, will, *read* manifest, but will. |
| 37 | 2 | l. 54, *for sin, read sinful.* |
| 45 | 1 | l. 6, *after* 42.) *put* a full stop. |
| —— | | l. 17, *after* 105.) *put* a full stop. |
| 48 | 1 | l. 27, *for* again, *read* Aquila. |
| —— | 2 | l. 12, *for* ( *read* [ |
| 63 | 1 | l. 37, *after* Ecclus. ii. 6. xii. 4., *insert* ]. |
| 64 | 1 | l. 28, *for Targam., read Targum.* |
| 75 | 1 | last l. but 9, *for* Æc., *read* Œc. |
| 78 | 2 | lines 5 and 7, *for* ἰθνῶν, *read* ἰθνῶν, *and for* ἄπειν, *read* ἄπει-. |
| —— | | l. 13, *for* ἀποκάλυφιν, *read* ἀποκάλυψιν. |
| 101 | 2 | l. 6, *for Of* (in italics), *read* Of. |
| —— | | l. 9, *for* 1 Cor., *read* 2 Cor. |
| 105 | 2 | l. 11, *after* xii. 3., *add* See too. |
| 106 | 1 | l. 26, *dele* full stop *after* Ἀσυνετίω. |
| 113 | 2 | l. 41, *for* Isa., *read* Isoc. |
| 116 | 2 | l. 31, *after* [, *put* It is put for. |
| —— | | l. 33, *after* v. 5., *insert* In, *and at the end of the line*, we may say. |
| 118 | 2 | last l. but 11, *read* ἰδιώτας. |
| —— | | l. 10, *for* full stop *after* εἰσφοραῖς, *put* a comma, *and for* τίςειν, *read* τίσειν. |
| 121 | 1 | l. 31, *for* Harpoer, *read* Harpocr. |
| 122 | 1 | last l. of text but two, *for* pointed, *read* pointed out. |
| 123 | 2 | l. 2, *for* Thence, *read* —thence. |
| —— | | l. 3, *dele* full stop *after foot.* |
| 124 | 2 | l. 48, *for* Dioscond., *read* Dioscorid., and note l. 6, *for* βαράζει, *read* βασάζει. |

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|---|---|---|
| 125 | 2 | l. 33, *for* ἡδυσσομία, *read* ἡ δυσοσμία. |
| —— | | l. 50, *for* Cyrell., *read* Cyrill. |
| 126 | 2 | l. 35, *dele* [Cod.] |
| 128 | 2 | l. 39, *after* ἀρχαῖα *put* a colon. |
| —— | | l. 40, *for* γυοίη, *read* γνόιη. |
| 131 | 2 | l. 27, *dele* 2 Mac. xiv. 25. |
| 132 | 2 | l. 41, *for* ἐλπὶς βλεπομένη, for βλεπομένων, *read* Ἐλπὶς βλεπομένη (for βλεπομένων). |
| 133 | 2 | l. 7, *for* the, *read* this. |
| 135 | 1 | l. 31, *before* Mac., *insert* 1. |
| 146 | 2 | last l. but 5, *dele* full stop *after* sabbath. |
| 149 | 1 | l. 12, *after* xiii. 8, *for* the comma *put* a semicolon, *and for* the full stop *after dialect, read* in. |
| 150 | 1 | l. 19, *for* Hor. *read* Her. |
| —— | 2 | l. 15, *for* it signifies, *read* for, *and put* judgment *and* prudence *in italics.* |
| 151 | 1 | l. 8, *for* and, *read* which. |
| —— | | l. 29, *for* N., *read* M., *and dele* in. |
| 152 | 1 | l. 43, *for* tom., *read* vol. |
| 154 | 2 | l. 9, *dele* Sam. i. 8., and *after* Hos. ii. 11. *insert* (9.) |
| 155 | 1 | l. 5, *dele* full stop *after sheath*, and *for* In, *read* in. |
| 155 | 1 | l. 7, *for* it is, *read* with ποιέω it is, *To expose.* |
| —— | | l. 23, *for* Sacr., *read* Suis. |
| —— | | l. 39, *after* 348, *insert* ( |
| —— | | l. 41, *after* 687, *insert* ). |
| 159 | 2 | l. 39, *for* τόκω, *read* τόκῳ. |
| —— | | last l. but 3 of text, *for* dys., *read* Lys. |
| 160 | 1 | l. 11, *for* God. The, *read* God, the. |
| —— | | l. 16, *for by, read* by. |
| —— | | l. 12, *for* Esdr. *read* Ezr. |
| —— | 2 | last l. of text but 6, *for* ἰδειγμάτιζε, *read* ἰδειγμάτισε. |
| 161 | 2 | l. 4, *for* Antiq., *read* Antig. |
| 164 | 2 | l. 5, *for* Nubb. *read* Nub. |
| —— | | l. 6. *for* Schœf., *read* Schäfer. |
| —— | | l. 7, *for* Ag., *read* Aq. |
| —— | | l. 35, *dele* full stop *after* δίσμη. |
| —— | | notes, l. 2, *for* Mœris, *read* Mœris. |
| 169 | 1 | l. 42, *after* faith, *insert* the *instrumental.* |
| 170 | 2 | l. 6, *for* Aristoph., *read* Aristot. |
| 174 | 2 | l. 32, *for* διακουμαι, *read* Διακόνομαι. |
| 178 | 1 | l. 5, *for* Aristoph., *read* Aristot. |
| —— | | l. 29, *for* Phœd., *read* Phæd. |
| 182 | 1 | l. 5, *for* Ag., *read* Aq. |
| —— | 2 | note, l. 2, *read* διαφόραις. |
| 185 | 2 | l. 9, *after* Mat. xx. 21. *put* ) |
| —— | | l. 10, *at the beginning, put* ( |
| —— | | l. 17, *after promise, put* ) |
| 187 | 1 | last l. but 5, *at the beginning, put* with, *and dele* with *at the end.* |
| 188 | 2 | l. 10, *put* a dash *before* Stockius. |
| 191 | 1 | l. 18, *dele* on. |
| —— | 2 | l. 28, *insert* comma *after* ἠλευθέρωται. |
| 192 | 1 | last l. of text but 8, *for* διατόιν, *read* δικτόιν. |
| —— | 2 | l. 6, *for* Zoneras, *read* Zonaras. |
| 194 | 2 | last l. but 4, *for* Mer., *read* Mort. |
| 202 | 2 | last l. but 2, *for* corn, *read* coin. |
| 203 | 2 | last line but 5 of text, *at the beginning put* as. |

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|---|---|---|
| 205 | 1 | l. 9, *at the beginning put* [ |
| 209 | 1 | l. 36, *for* δοξάξειν, *read* δοξάζειν. |
| 212 | 2 | l. 38, *after* place, *insert* Then we must construe. |
| 216 | 2 | l. 38, *for* the word, *read* this verb for. |
| 217 | 2 | l. 10, *for* masses, *read* images. |
| 233 | 1 | l. 13, *for* Ammon., *read* Valcken. |
| 243 | 1 | l. 28, *for* ἰκπτίω and πτόω, *read* ἰκπτόω and πτόω. |
| 244 | 1 | last l. of text but 5, *dele* comma *after* 'Ην. |
| 253 | 1 | last l. of text but one, *for* ΤΕΎΩΣ, *read* ΤΕΎΩΝ. |
| 254 | 2 | l. 24, *for* Æth., *read* Ath. |
| 256 | 1 | l. 9, *for* Incest., *read* Incert. |
| ——— | | l. 9, *for* Chrysost., *read* —Chrysostom. |
| ——— | | l. 31, *for* Lath., *read* Cath. |
| 257 | 1 | l. 2, *for* the semicolon *after Vulgate*, *put* a comma. |
| ——— | | l. 22, *for* former, *read* other. |
| 258 | 2 | note, l. 5, *for* chapters on, *read* chapter or. |
| 265 | 2 | The mark ☞ should be transferred to 'Ενότης, *from* 'Ενοχλέω. |
| 269 | 1 | l. 38, *for* Vet., *read* Vit. |
| 275 | 1 | l. 45, *for* ἰξυσία, *read* ἰξυσία. |
| 283 | 2 | l. 31, *dele* stop *at the end of the line.* |
| 285 | 1 | l. 29, *dele* comma *after* of. |
| ——— | | l. 43, *for* smple, *read* simple. |
| ——— | | l. 44, *for* ἄρτω, *read* ἄρτῳ. |
| ——— | | l. 47, *for* Alceph., *read* Alciph. |
| 288 | 2 | l. 12, *for* Joel, *read* Jul. |
| 291 | 2 | *dele* ☞ *before* 'Επιθυμητής. |
| 297 | 2 | l. 2, *put* not *in italics.* |
| 299 | 2 | l. 26, *for* one, *read* our. |
| 302 | 1 | l. 12, the addition [and then, &c.], *should be in* l. 13, *after understanding.* |
| 306 | 2 | l. 25, *before* Krebs., *put* see. |
| 310 | 2 | l. 23, *for* Leban., *read* Liban. |
| 327 | 2 | l. 28, *dele* one. |
| 335 | 1 | l. 33, *dele* ). |
| ——— | | l. 34, *for* , *read* ). |
| ——— | | l. 38, at the end, *insert* Hor. |
| 340 | 2 | note, l. 7, *after* Herman, *insert* says. |
| 349 | 2 | last l. but 7, *for* 'ΗΚΩ, *read* 'ΗΚΩ. |
| 351 | 2 | l. 30, *for* 22, καθ', *read* 22. Καθ' |
| 357 | 2 | l. 18, *for* Vor., *read* Var. |
| 359 | 1 | l. 21, *for* Sac., *read* Soc. |
| 368 | 2 | l. 46, *before* Symm., *put* In. |
| 378 | 2 | l. 5, *for* Judæi, *read* Judæa. |
| 379 | 1 | l. 16, *insert* ], *after* p. 196. |
| 380 | 1 | l. 7, *dele* et. |
| 389 | 2 | last l. of text but 9, *for* Jew, *read* Jews. |
| 411 | 1 | l. 15, *for* τρόποη, *read* τρόπον. |
| ——— | | l. 16, *for* λίθον *read* λίθω. |
| ——— | | l. 23, *for* Phœd., *read* Phæd. |
| ——— | 2 | note, l. 2, *for* ) on, *read* ). On |
| 412 | | The addition to Καταβολή should come *after*, instead of *before*, art. I. |
| 429 | 1 | l. 12, *for* כרדם *read* ברדם. |
| 437 | 1 | l. 6, *for* Piscati, *read* Piscat. |
| 458 | 1 | l. 35, *after* metaphor, *put* a semicolon. |
| 465 | 1 | last line, *after* στρατιωτικὸν *for* ; *read* , |
| 466 | 2 | l. 24, *for* In Mœr., *read* Mœris says. |
| ——— | | l. 30, *after* N. T., *put* p. 284. |
| ——— | | l. 43, *after* πέτραι, *put* ). |
| 467 | 2 | l. 36, *for* crimsom, *read* crimson. |
| ——— | | l. 48, *for* &c., *read* &. |
| 468 | 1 | l. 14, *for* 'Η, *read* 'Η, |
| ——— | | l. 18, *at the beginning insert* iii. 4. |
| ——— | | l. 44, *after* κατέχω, *put* ). |
| ——— | | 45, *dele* ) *after* 2. |
| 470 | 1 | l. 21, *for* Esdr., *read* Ezr. |
| ——— | 2 | last l. but 6, *for* Hence ποιεῖν χρίμα, *read* Ποιεῖν χρίμα is |
| 472 | 2 | l. 24, *for* Ismenius, *read* Ismenias. |
| 473 | 1 | l. 15, *after* otiosis, *insert* p. 34. |
| ——— | 2 | l. 32, *insert* ( *before* It seems. |
| ——— | | last line but 3 of text, *add* ] at the end. |
| 474 | 1 | l. 14, *dele* ]. |
| ——— | 2 | l. 19, *after* sense, *insert* (See III.) |
| 477 | 2 | l. 19, *for* comma after πρωτότοκος, *put* a full stop ; *for* by, *read* By. |
| ——— | | last line but 2, *read* Vorst. de Adagiis. |
| 479 | 1 | lines 28 and 29, *for* where, as exclaims Thom., *read* where Thomas exclaims. |
| ——— | | last l. of text but 6, *for* others, *read* other places. |
| 480 | 2 | l. 36, *after* Mark ix., *insert* 38, 39. |
| 487 | 2 | l. 33, *for* Ære, *read* Aere. |
| 492 | 2 | last line of text but 9, before *peeled away*, insert *been.* |
| 495 | 2 | l. 13, *dele* stop *after* ἀναβᾶν. |
| ——— | | l. 15, *after* Xen., *insert* An. |
| 496 | 2 | last l. but 12, *for* Canim, *read* Caium |
| 497 | 1 | last l. but 6, *dele* full stop *at the end.* |
| ——— | | last l. but 5, *dele* full stop *after* images. |
| 501 | 1 | l. 24, *dele* again as i. e. St. Paul. |
| 503 | 2 | l. 17, *for* Fitzsche, *read* Fritzsche. |
| 505 | 1 | last line of text but 4, *for* he, *read* The reader. |
| ——— | | last line of text but 2, *for* part, *read* place. |
| 510 | 1 | lines 19 and 50, *for* Esdr., *read* Ezr. |
| 525 | 2 | l. 36, *insert* a comma *after* growing. |
| 545 | 1 | l. 30, *for* Μίτροι, *read* Μίτρον. |
| 556 | 2 | l. 42, *for* Esdr., *read* Ezr. |
| 579 | 1 | last l. but 14, *for* ὑπὸ δοχὴ, *read* ὑποδοχή. |
| 587 | 2 | last note, lines 1 and 2, *dele* marks of quotation, and in l. 1, *put* comma *after* suppose. |
| 591 | 1 | l. 26, *for* Zœga, *read* Zoëga. |
| 593 | 2 | last line of text but 6, *for* ; *after* τόπω, *read* )— |
| 625 | 2 | l. 12, *for* Plut., *read* Plat. |
| 667 | 2 | l. 36, *for* περὶ βάλλωσιν, *read* περιβάλλωσιν. |
| 672 | 2 | Insert [ *before* IV. |
| ——— | | last l., *dele* the stop *at the end.* |
| 702 | 1 | l. 24, *dele* Xen. An. |
| 787 | 1 | last l. *for* Sam., *read* Serm. |
| 832 | 2 | l. 27, *for* συντόμως ἀγορεύειν, *read* συντόμως ἀγορεύειν. |
| ——— | | l. 31, *for* συντέμνον, *read* συντέμνων. |
| 843 | 2 | l. 5, *for* Plaut., *read* Plat. |
| 881 | 2 | l. 25, *for* Plut. *read* Plat. |
| 895 | 2 | last l. but 2, *for* ἀναπληρῶ:, *read* ἀναπληρῶν. |
| 931 | 1 | last l. but 5, *for* κέχαρ, *read* κεχαρ· |
| 940 | 2 | l. 1, dele *the.* |

☞ The reader is requested to communicate any additional Corrigenda which he may observe, to the editor, to the care of Messrs. Baldwin and Cradock.

THE END.

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